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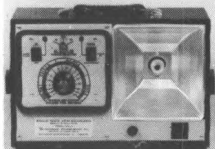
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1980**

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**Vol. 33
No. 8
Issue 365**

ARTICLES AND STORIES

The Anasazi Sun Dagger	Kendrick Frazier	36
Healing an "Incurable"	Thelma Moss	46
Living UFOs	Richard Toronto	50
The Fakir Knows.....	Leon Archer	56
Lost Facts About Lost Ships.....	E. A. Metz	65
"In Today Already Walks Tomorrow"	Margaret Newby	74
Is the Earth Hollow? Part II	Zbigniew Mamak	80
This Poltergeist Uses the Phone	Joan Krieger	87

FEATURES

I See by the Papers	Curtis Fuller	7
Scratch One More Mystery	John T. Malone	45
A Ghost in the Family		55
True Mystic Experiences	The Readers	59
A Glass in the Crack		64
How do Homing Pigeons Home?		73
Update.....	Jerome Clark	78
My Proof of Survival.....	The Readers	93
Books, News & Reviews	J. Gordon Melfon	103
Report from the Readers.....	The Readers	113

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

"One senses the prospect of a new and more comprehensive vision of reality. Both in science and in Christianity, in different ways, it is a vision of a wider truth and coherence which lies within our reach if each could find a way to free itself of the sterile conflict and protective armor of its past relationship with the other."

— Statement of the
World Council of Churches

THE ABOVE plea was made, after a two-week conference, by the World Council of Churches seeking a joint effort to end discord between science and religion. The participants at the meeting held at the Massachusetts Institute of Technology last summer believe that both science and religion have lost credibility in the eyes of the public because of the failures of each.

The statement asked each group to remain open to the ideas of the other while retaining its own integrity. It included these words: "Perhaps in the conviction that faith is too important to be left to the churches, just as science is too important to be left to the scientific community, our cultures today insist that both faith and science

must allow themselves to be illuminated by the actual impact which they have on the world about them."

The conferees rejected the view that science describes only the physical world while religion confines itself to subjective experience.



THE WAY TO PSI

THE FOREGOING statement, it seems to us, falls far short of encompassing the basic conflict between religion and science. First, it limits the religious part of the discussion to Christianity alone, and second it appears to overlook the basic problem we are dealing with: the nature of reality.

In this column I have insisted repeatedly that we cannot understand the paranormal until we understand more about the nature of reality — a subject that is becoming so abstruse that it no longer can be defined simply as physical or spiritual but perhaps somehow is an amalgam of both.

On a spiritual level (as opposed to the purely Christian) the theories of Fritjof Capra and Gary Zukav have created a great stir. Capra's *The Tao of Physics* was published five years ago and is probably raising more of a

storm today than when it first appeared.

Capra says in essence that as we investigate nature we become more and more aware of how unimaginably minute are the inner parts of the atom. As he tries to understand the nature of matter he leans toward agreement with the descriptions of reality reached by Eastern mystics centuries ago. Of course, these ancient philosophers did no research into the atom as we understand it. Nevertheless, says Capra, "We find that Eastern mysticism provides a consistent and beautiful framework which can accommodate our most advanced theories of the physical world."

Capra is a theoretical physicist, now a researcher at the Lawrence Berkeley Laboratory in California.

Zukav was trained as a psychologist at Harvard. He was led to study physics after attending a meeting organized by physicist Elizabeth Rauscher. His book which has attracted so much attention is *The Dancing Wu Li Masters*. "Wu Li" is the Chinese term for physics.



AN END TO DUALISM?

SO IT SEEMS we are back to a kind of theological argument. Capra claims conventional physicists are following the false thinking that dates back 2500 years, to the ancient Greeks who tried to draw a distinction between spirit and matter. He says we have been victims of this dualistic viewpoint ever since. Not until this century did Western science take the view that, in the words of Jerry Carroll of the *San Francisco Chronicle*, "there

was an objective reality, independent and apart, that obeyed mechanical laws that could be studied and understood."

Gary Zukav points out that as science penetrated deeper into the subatomic world and discovered objects millions of times smaller than the nucleus of the atom, it appeared the act of observation itself had an organic impact on the object being observed, changing it from what it was.

The obvious conclusion from all this for Capra and Zukav is that "in atomic physics we can never speak about nature without speaking about ourselves."

The two men also point out that light acts sometimes as waves and sometimes as particles, depending on how an experiment is designed. Light is neither one nor the other.

Capra suggests this also supports the teachings of the Zen masters, Hindu holy men and Taoist thinkers. "The cosmos of the Eastern mystics is seen as one inseparable reality — forever in motion, alive, organic; spiritual and material at the same time."

Traditional physicists obviously are critical of this mystical view of reality. Sidney Drell, deputy director of the Stanford Linear Accelerator, says part of the confusion is caused by our language which is inadequate to describe the phenomena encountered.

To this Capra responds: "The Eastern mystics repeatedly insist on the fact that the ultimate reality can never be an object of reasoning or of demonstrable knowledge. It can never be adequately described by words, because it lies beyond the realm of the senses and of the intellect from which

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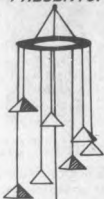
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our words and concepts are derived."

BEYOND EXPLANATION?

DIETRICK E. Thomsen, writer on physics for *Science News*, says he is impressed by what Capra and Zukav have to say but points out that ideas in physics change. He believes their ideas will be subjects for discussion for a long time.

"My own opinion is that Western philosophies and theologies are equipped to face the uncertainties and dualities of modern physics and to deal with them squarely, as Niels Bohr and his followers tried to do," Thomsen says. "It may be that the Buddhist approach will succeed but it involves a reduction to formlessness and a de-individualization of phenomena, a nirvana-ization of physics, if you will, that will be hard to swallow for those who are spiritual descendants of people who had the nerve to ask God what His name was."

Thomsen believes that ultimate reality is beyond formulation. If current discussions can deepen or extend our spiritual life this is good, he thinks, but he adds "if they lead to occultism or cultism, better they are left alone."

Isaac Asimov, an Establishment-oriented critic, also criticizes the Capra-Zukav views. But what is "occultism or cultism?" If it is the body of knowledge and theory so painstakingly gathered through psychical research and so desperately in need of some kind of explanation, then one can only decry the Asimov-Thomsen pretense of open-mindedness.

None of which, of course, means

that Capra and Zukav are on the right track either.



A "TWITCH" IN TIME?

NONETHELESS, speculations on the nature of reality seem increasingly to concern physicists. Last February 26 in the *New York Times*, Malcolm W. Browne speculated on the subject, asking: "Can something real be created out of nothing?"

According to new calculations, he reports, a real particle — a positron — could come into being spontaneously in a vacuum. "This amazing creation would happen if a powerful electromagnetic field were applied to the vacuum near a superheavy atomic nucleus, scientists believe."

Yet traditional science holds that matter can be neither created nor destroyed but only transformed.

"One bewildering outcome of quan-

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tum theory has led some scientists to speculate that the entire universe, including the time in which it exists, may have been created by a spontaneous quantum fluctuation — a 'twitch' in the nothingness that preceded it. Could a twitch in the opposite direction convert the universe back into nonexistence?"

Evidently Browné offers that explanation as an alternative to the Capra-Zukav view of the interrelatedness and inseparability of everything in the cosmos.

**IMPLICATE ORDER?**

NOW LET's consider an additional theory suggested by David Bohm, a theoretical physicist at Birkbeck College, England, at a conference on Science and Consciousness held last fall in Cordoba, Spain. We've mentioned this conference before.

Bohm has the idea that "an implicate order" exists in the universe — an order underlying what we ordinarily regard as the world of reality, where there is "an unbroken wholeness in flowing movement."

As explained by Montague Ullman, M. D., in the *ASPR Newsletter*, this implicate order is not something that is directly sensed.

"This view," says Ullman, "proposes a radical revamping of the world of the physicist — from one in which he accepts the primary existence of separate entities and seeks to understand their interconnection, to one in which he starts with the assumption that there is, at a more fundamental level, an unbroken wholeness, and seeks to understand how separate enti-

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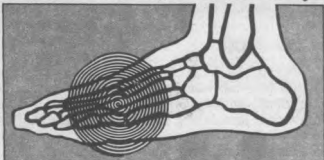
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ties are abstracted or unfolded out of this wholeness."

Ullman believes this view also can accommodate the findings of psychological research because the relationships seem to transcend space-time constraints.



ANTIGRAVITY STIR

YOUNG physicists are no longer satisfied with existing theories; new research is demolishing old concepts and creating exciting new ideas.

For example, antigravity theories have been around for years and have been universally pooh-poohed. Nearly

10 years ago Henry Wallace was granted two United States patents (3 626 605) and (3 626 606) for a machine which purported to generate an antigravity field. Wallace's ideas were written off and considered to be straight out of *Amazing Stories*. But apparently the critics laughed too soon. Now Prof. Eric Laithwaite of Imperial College, London, has arrived independently at a theory very similar to Wallace's, *New Scientist* reports.

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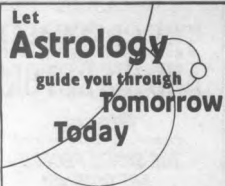
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to undulate, says *New Scientist*, a secondary gravitational field is produced which can "neutralize" earth's gravity.

In one such machine a pair of brass alloy wheels is closely mounted between massive steel supports. Above 20,000 RPM, according to the inventor, the spin nuclei of the metal alloy is polarized. "If one wheel is balanced on a knife edge, it will start to oscillate under the influence of the other. If the spinning wheels are rotated about another axis, a secondary gravitational field is created which reduces the wheels' weight. If a sufficiently strong field is created, it can generate localized areas of gravitational shielding and thus provide an effective propulsion force."

New Scientist speculates that the United States military is investigating the invention. So much for Wallace's "cranky" patents!



BALL LIGHTNING

WHEN WE began to publish **FATE**, physicists could not bring themselves to believe there was such a phenomenon as ball lightning although the descriptions of thousands of witnesses to its manifestations tallied closely. Scientists couldn't accept it because they couldn't understand it.

Then in 1963 a physicist named Roger Jennison, sitting in a passenger seat on a commercial airliner on a night flight between New York and Washington, saw a ball of lightning the size of a football float down the aisle. Jennison estimated its size, speed, color, light and heat output and noted that it appeared darker at the

edges. Since this "respectable" sighting, ball lightning has been an accepted subject for study but we still argue over what it is.

A new theory advanced by G. C. Dijkhuis of Zeldenrust College, Netherlands, could replace previous ideas that the phenomenon is a chemical reaction, a "glow discharge," the annihilation of antimatter, a nuclear activity, a ball of plasma, or whatever. Dijkhuis believes ball lightning is a superconducting spongelike structure with a density much like air since it floats in air but with a constant pressure within of 180 atmospheres, and temperatures rising from 4000 degrees Centigrade at the surface to 100 million degrees Centigrade — seven times hotter than the sun's core.

Which hardly explains it.



MOKELE-MEBEMBE

NEW MONSTERS always are welcome to this column and Dr. Roy Mackal of the University of Chicago has one for us. Mackal has spent time hunting the Loch Ness monster and should be given an A for effort, open-mindedness and willingness to conduct unorthodox research.

Mackal and James Powell, a Texas colleague, returned this past spring from a month of slogging through the Congo swamps where pygmies told them stories about Mokele-Mebembe.

Mokele-Mebembe has been reported by explorers and missionaries since Africa was opened to Europeans in the 18th Century. Mackal and Powell talked with more than a dozen pygmies who claim to have seen Mokele-Mebembe. They conclude the

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monster must be real because the pygmies' descriptions are consistent although they live considerable distances from each other. From these accounts Mackal and Powell picture a creature that may grow to a length of 50 feet, with a snakelike neck, a head as long as 10 feet, and a long tail. The animals are described as reddish or gray; some have combs like roosters and a long tooth or horn protruding from the mouth.

Mokele-Mebembes are presumed to be shy vegetarians, eating the fruit of the Molombo vine that grows near the rivers. All this sounds like a myth but Dr. Mackal is quite serious about it. He says it is difficult to get much information from the pygmies, apparently the only human inhabitants of this desolate area, because they believe that if they talk about Mokele-Mebembe they will die.

There is one story that Mackal hopes to check out — about a group of pygmies who believed one of the animals was spoiling their fishing, so they

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killed and ate portions of it. The story is that those who ate the meat died, which of course adds to the awe with which Mokele-Mebembe is regarded.

Mackal and Powell financed their expedition with royalties from Mackal's 1976 book *The Monsters of Loch Ness*. They intend to return to the Congo for another hunt.



LOST: THE MISSING LINK

ON A cold December day in 1929 in Choukoutien, a village near Peking, a 26-year-old anthropologist plucked a skull from beneath his shovel in a cave where local peasants had reported finding "dragon bones." Prof. Pei Wenzhong had made one of the greatest scientific discoveries of all time.

He had found the skull of Peking man, a human with massive jaws and an overhanging brow who lived from 200,000 to 600,000 years ago. The skull was the first solid evidence that modern man and the apes evolved from the same ancestors and it also proved man used fire many centuries earlier than had been believed.

But the famous skull and four of five others found in the same cave disappeared during World War II on their way to the United States. The international mystery has never been solved. According to Wu Rukang, China's Peking man specialist and a colleague of the original discoverer, "The only specimens we have of our Peking man are five teeth, a lower jawbone and a skull in two pieces."

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in the Pacific in 1941. Two American scientists who worked at the college, Henry S. Houghton and a man recalled only as T. Bowen, took the skulls by train to the port of Tientsin to be shipped to the States for safe-keeping. And there the international mystery began. No one knows what happened to either the men or the skulls. A thorough investigation in Tientsin failed to turn them up, according to Wu.

"Some people think their train was captured by the Japanese; others say the American freighter carrying them was sunk by a Japanese torpedo," Wu told Aline Mosby of United Press International. "We have not given up hope but so far there is no trace of [the skulls] in China, Japan or the United States."



SACRIFICE INTERRUPTED

HUMAN sacrifice always has been suspected in the prehistoric civilizations of the Aegean Sea but never proved until the early months of 1980. Greek archaeologists excavating a prehistoric shrine in Crete uncovered a dramatic scene of human sacrifice interrupted by a devastating earthquake in the 17th Century. B. C.

"Archaeologists have long suspected the Minoans and Myceneans of Bronze Age Greece sacrificed human victims at moments of great crisis," said Ioannis Sakellarakis, director of the dig. "The unique record of the Arkhanes shrine offers much more compelling evidence. We came upon a moment frozen in time."

Sakellarakis believes his findings indicate a far from usual human sacri-

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Up before the judge I was given a choice of six months in the state pen or three months on the chain gang. I took the three months, and with every swing of the sledge hammer, two things ran through my mind, the beautiful girl and the sheriff's laugh. Within a month my hands were severely blistered and I was experiencing the mental torture of a caged animal. I tried to escape and was caught deep in the woods by the sheriff where I was severely beaten and left to die.

I was semi-conscious when I heard the sounds of a hungry, wild bear approaching. I was helpless, when suddenly an old black man appeared from the bushes. Holding something in his hand, he waved it in a circular motion and caused the bear to stop dead in his tracks.

The next time I opened my eyes I was in a cabin with a girl who was holding a mystical smelling cloth on my head. Wait! It was the same girl I had seen in the car. My heart started pounding. Was I in heaven? "No, son, you're not in heaven." It was the black man. THE BEAR! "Don't worry, the bear has gone on to a higher sphere of life." My God, he can read my thoughts!

He smiled peacefully and said, "Do not fear me," and handed me a peculiar looking piece of wood. "Son, I am leaving this planet soon and it has been decreed that the power of this CREOLE MOJO STICK will be passed on to you. "W-W-Why me?" "Because your birth sign is in conjunction with powerful forces of the universe that only come together twice a year, and this will enable you to produce more of these sticks to share with others." I was thinking "this is crazy." "The CREOLE MOJO STICK! Where does it come from?"

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I was torn, but how could I turn my back on humanity? I made my decision and the girl instantly vanished. The old black man said, "Son, I am very pleased, but first you must BELIEVE. And then I fell asleep. When I awoke, I was alone, was I dreaming? Hallucinating? Yet in my hand was the CREOLE MOJO STICK, and my pain was gone.

Well, friends, to make a long story short, I believed. Now I live in Beverly Hills six months a year and get set the other six. I date a famous blonde actress you see on TV every week. (She doesn't know it, but by using my MOJO STICK, she feels happy to pay our dinner bill.) And the sheriff, well now he knows how it feels to be behind bars, thanks to the power of the CREOLE MOJO STICK. But don't believe me. Look at proven results like these:

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fice, perhaps intended to ward off an earthquake and cut short by that very quake. "It was not horrifying nor barbaric. It was a . . . moment of supreme sacrifice where the young victim becomes an honored hero."

Dr. Sakellarakis, an assistant professor at Athens University, and his wife have dug near the village of Arkhanes for 15 years, unearthing an important Bronze Age cemetery and part of a Minoan palace believed to be the summer home of the Knossos rulers. At the shrine on the slopes of Mount Youktas near Heraklion "we have explored a wide entrance hall and three rooms, each with a different purpose. The west room was used for sacrifices that did not involve blood — fruits, flowers and herbs, often mixed."

The central room contained a wealth of delicately painted vases and large storage jars. In this room were fragments of charred wood and a pair of clay feet. Dr. Sakellarakis thinks a life-sized wooden statue of a Cretan goddess, recipient of the offerings, once stood there — on clay feet.

The third room seemed to be empty at first but some bones of bulls, pigs, goats and sheep indicated it had been used for blood sacrifice. Then, gradually, three human skeletons were uncovered. Two had been killed, said a coroner who was called in, when the ceiling collapsed. A third was lying on its right side with a bronze dagger across its ribs.

"He was a youth of 18 who had probably lain on a low altar," Sakellarakis said. "He died from a knife blow which pierced the artery in his neck."

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PROPHECY

YESTERDAY, TODAY and TOMORROW by Zale H. Bechor



This statement was written in 1971
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The third skeleton was that of a woman of about 28.

"She must have been beautiful with a smooth rounded face and high nose. She is also likely to have come from a noble family and can be called the priestess," Sakellarakis said.

Fragments of a fourth skeleton, too decayed to be identifiable, lay outside the threshold, alongside dozens of pieces of a fine black-, white- and red-painted vase. When reconstructed the jar proved to portray a sacrificial bull in a meadow of flowers. This fourth participant in the ritual may have been a temple servant carrying a vase of the human victim's blood when he was crushed by a falling beam.

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The pacemaker system is technically a "neurostimulation system" — which means stimulation of part of the central nervous system, in this case, the brain. In a four-hour operation, surgeons make an incision at the base of the skull and remove a small piece of skull bone. Through this aperture a group of tiny electrodes, all of them together measuring about an inch and a half square, is implanted on the surface of the cerebellum which relays the pacemaker system's electrical impulses to pathways deep inside the brain. These are part of the brain's limbic system which is concerned primarily with emotion and motivation.

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in a little plastic case about the size of a pack of cigarettes connected by a cable to the ringlike transmitter beneath the collarbone.

The patient carries the little container in his shirt pocket and he himself controls the system. He can turn the pacemaker on or off and adjust the amount of voltage.



"TOMORROW MAY COME . . ."

ONE MAN who wears such a pacemaker system is David Marshall, formerly a staff writer for the *Birmingham News*. Pathological

depression had clouded his life since his college years in the 1960's. In and out of psychiatric hospitals and in and out of jobs during the intervening years, he attempted to take his own life in September 1979. Suicide "ran in the family." His grandfather swigged a bottle of acid, his father used a .38-caliber pistol and his aunt swallowed sleeping pills and whiskey and jumped into a quarry.

As a last resort, Marshall's psychiatrist, Dr. Allie Boyd of Tuscaloosa, recommended implantation of the pacemaker system. The writer himself reported the results in



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the *New Orleans Times-Picayune* for
 March 2, 1980:

"... The surgery was set. There
 were no pretenses. If it didn't work,
 medical science had failed and there
 would be only a time of waiting for
 the black cloud to come. I would kill
 myself.

"I knew there had been some
 limited success with the surgical pro-
 cedure in New Orleans. In Bir-
 mingham it had been tried twice but
 never had worked. There were night-
 mare stories of spinal meningitis and
 pain. The doctors set the chance of
 success at one in three.

"In the cold sterility of the hospital,
 while Christmas decorations still
 stood on desks, the surgeons went to
 work.

"The surgery certainly was more
 complicated than having my tonsils
 out. I hurt. For days, the pain left me
 at the edges of awareness. There were
 headaches that made me jerk up in
 bed clutching my skull.

"But there was a change. After the
 device was turned on, the depression
 subsided. I simply lay in the hospital
 room and waited. I was certain it
 would come back in its own time.

"Several weeks have gone by since
 my surgery. I've waited every day for
 the crushing depression to come
 again. It hasn't. A battery in my
 pocket and wires to my brain have
 done what nothing else could do.

"There still are problems. I don't
 sleep well. Headaches come and go.
 Once, fluid built up beneath the skin
 on my chest. But the depression, that
 monster that took three lives in two
 generations and bid coldly to take
 mine, has been beaten back.

When Elvis died, a part of me died too!

Yes, when I heard that Elvis had passed away I was shocked and saddened. Elvis had been a part of my life for so long that I could hardly remember when his music hadn't thrilled me—when his movies hadn't brought me pleasure—when his TV specials hadn't excited me.

Maybe it is giving away my age, but I even remember his first appearance on the Ed Sullivan show when they were afraid to show his wiggle. We've come a long way since then.

You and I both know that Elvis can never be replaced. His music will never be forgotten.

But for me, his music just isn't enough. I wanted to do something to keep his memory alive—something that would express my own personal feelings.

Since I am an artist, I created a drawing—showing Elvis as I remembered him—full of life and love. I framed the drawing and put it in my living room. It was one of a kind—my personal tribute to a truly great human being.

When my friends saw the drawings—they begged me for copies. They wanted them as keepsakes. I simply could not say “no” to them.

So I brought my drawing to a fine local printer and had him make up a small number of copies on extra-fine parchment-like paper—suitable for framing.

I gave them to my friends as gifts. It was an expensive thing to do—but when I saw the looks of joy on their faces—it was worth it.

Now, I have some left—and if you would like to have one for your very own—I'm willing to send you one.

Please remember, though, that I don't have many left now—and if you loved Elvis—you'll be quite disappointed if you don't get one.

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You can do it, says psychologist Patricia Garfield, author of a book about her own dreams titled *Pathway to Ecstasy* (Holt, Rinehart and Winston, \$12.95). Go ahead and let yourself fall, she suggests, instead of waking up just before you hit the bottom.

But if you fall, you'll be dead!

"Nonsense," Garfield counters. "A dream is fantasy. You can't harm yourself in a dream. The way to eliminate a nightmare is to face whatever problem you are having in it. So don't struggle to keep from falling."

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"Instead of running away," the psychologist says, "I advise people to turn around and face whatever is chasing them."

Garfield explains dreams as "pictures of our feelings." Nightmares tend to exaggerate real life problems and by facing the problem in the nightmare, by confronting the pursuing bear or letting ourselves fall, we may get rid of the problem in real life.

Successful confrontation in a nightmare isn't frivolous, according to Garfield. "If we succeed in the dream state we can gain the strength to do the same in real life. But in order to turn the nightmare around we have to be willing to face the monster and repulse it."



GHOST LAID TO REST

AFTER THESE enigmatic and frustrating ghost reports it is satisfying to report that at least one mystery appears to have been solved. That is the "Devil Wind" of Ventana Cave on the eastern face of a 300-foot spur of the Castle Mountains in Arizona. Sherwood B. Idso tells the story in the June 1979 issue of *Arizona Highways*.

The Papago Indians who live nearby have a legend that anyone daring to build a fire in Ventana Cave could set off a whirlwind that "would blow your head off." In 1934 two workmen for the archaeological expedition who had heard the legend of the cave decided to camp there anyway. They built a fire with some ironwood branches and fell asleep. Suddenly

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they were awakened by an explosion of firebrands and sparks. Flames swirled all around, setting their blankets afire. In their confusion they didn't know what to do. One of them seized a large flat stone from the cave floor and threw it atop the flames. The fire died down and so did the whirlwind it had created.

Sherwood Idso, who holds a Ph. D. in physics and has worked at the Center for Atmospheric Research and the Marshall Space Flight Center, became interested in dust devils and concluded that the same mechanism responsible for these small whirlwinds in the desert on hot days was responsible for the Devil Wind of Ventana Cave. Air currents move through the cave and a fire, especially a hot ironwood fire, could create a draft that would result in a whirlwind.

Idso interviewed Julian D. Hayden, who directed much of the archaeological work in the cave in the mid-1930's. Hayden told him that when he and his men worked "tiny whirls of dust would start up in the rear of the cave, increase in size as they approached the mouth of the cave, and by the time they reached the top of the talus they were powerful enough to take our wheelbarrows and planking with them." The men would watch the whirlwinds exit from the cave and spin for miles across the desert.

And so at least one story of a fearsome ghost that lived in a cave has been rationally explained.



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The Anasazi Sun Dagger

A precise solar instrument on a butte in New Mexico shows that the ancient American Indians who built it had reached a stunning level of astronomical sophistication.

By Kendrick Frazier

Reprinted courtesy Science 80

Photographs provided by The Anasazi Project, Inc.



Three stone slabs which form important part of sun calendar blend inconspicuously into face of sandstone butte Fajada.

ON THE morning of June 29, 1977, a group of amateur archaeologists fanned out through Chaco Canyon in northwestern New Mexico to work on cataloguing ancient Indian rock art. One of them, Anna Sofaer, a Washington, D.C., artist, climbed Fajada, a 430-foot sandstone butte which stands like a sentinel at the canyon entrance. After ascending a steep, narrow rock chimney on the north side of the butte and avoiding the still-sluggish rattlesnakes lying near the summit, she worked her way cautiously along a ledge to the southeast face. All the while she scanned the walls for petroglyphs, rock carvings etched long ago by the Anasazi — the "Ancient Ones" — former inhabitants of this remote canyon country.

Up ahead she recognized the vertical stack of three sandstone slabs leaning against a cliff face. She had seen them before and knew that two petroglyphs lay emblazoned on the cliff wall behind the slabs. It was nearly 11:00 A. M. Her timing, it later became clear, proved serendipitous, for

as she gazed behind the slabs, she saw in that shaded recess not only the two petroglyphs — one a large nine-ring spiral, the other a smaller, three-ring spiral with a tail — but also a bright, vertical, dagger-shaped shaft of sunlight moving slowly down the larger petroglyph.

"It moved as though alive," she recalls. She watched fascinated as the dagger of light passed a short distance to the right of the spiral's center. In about 12 minutes, the dagger traveled down the spiral and disappeared.

Sofaer was witnessing the working of a unique sun calendar constructed centuries ago and which, after the mysterious decline of the Anasazi culture around A.D. 1200, has marked solar time ever since, largely unseen — despite the fact that the petroglyphs had been known to archaeologists for 50 to 60 years. Indeed, what Sofaer and others subsequently concluded is that the astronomical system she stumbled across that June morning — a little more than a week after summer solstice — was extraordinary: at least equal in precision to any other ancient device yet found in the New World or the Old.

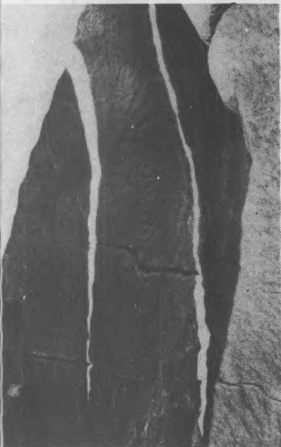
While most ancient devices use architectural features for alignment and take their orientation from points on the horizon where the sun rises and sets, Fajada, in contrast, uses sunlight itself as an indicator and is oriented to the changing height of the midday sun through the year. Moreover, Fajada not only marks the solstices and equinoxes with specific images, it appears to be able to predict lunar eclipses as well. Subtly constructed despite its haphazard appearance, the site reveals



Dagger of light bisects spiral petroglyph at summer solstice. It moves vertically down the spiral for 18 minutes, then disappears. Unique sun calendar specifically marks solstices, equinoxes.

that the Anasazi achieved a stunningly high level of geometrical and astronomical sophistication. The "Ancient Ones" might also be called the "Cosmological Ones."

But it took Sofaer and two colleagues almost two years to unravel the exact workings of the site and to convince themselves, and the archaeoastronomy community, of its significance. By now there is growing acknowledgment that in precision, accu-



At winter solstice, when sun is at its lowest position of the year, two sun daggers appear at the sides of spiral.

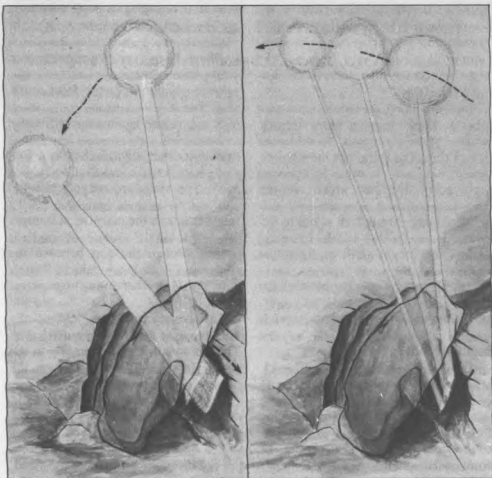
racy, and functional versatility Fajada ranks high among the astronomical structures and monuments of other cultures, including Stonehenge and those of Babylon.

That first day, Sofaer, who had recently studied the numerous ways ancient Indians of the Southwest kept track of the seasons, suspected she had found some kind of midday solstice marker. But to prove it she would have to return on the day of summer solstice and see whether the shaft of light de-

scended exactly down the petroglyph's center. Accordingly, a year later she went back to Fajada, this time with two colleagues: Volker Zinser, an architect, and Rolf M. Sinclair, a physicist with the National Science Foundation. The team brought along a battery of cameras and on the morning of June 21, 1978 — the day of summer solstice — focused them on the petroglyphs. To their jubilation, the dagger of light appeared and descended vertically precisely through the center of the larger spiral petroglyph. The hypothesis that Fajada worked as a mid-day solstitial calendar had been dramatically proved. Yet there must be more to the system than that, reasoned the researchers. What happens during the rest of the year?

Sofaer and her colleagues decided to find out. As a result, they climbed the butte to observe events at the solstices and equinoxes. In addition, they arranged for detailed photodocumentation. On the 21st of each month from June through December, a photographer made the difficult climb with his equipment (ropes are necessary to ascend through the rock chimney) and amassed an invaluable photographic record of the moving patterns of light at 30-second intervals on each one of those days.

These sequential photographs provide compelling visual evidence that this seemingly simple assemblage of slab and petroglyph marks the seasons. It is a calendar. Not only does it divide the year into the four quarters, with a unique pattern marking the beginning of each, it can also be used to give a rough idea of the number of days elapsed between these four times.



In astronomical system equal in precision to any ancient device yet found, slabs' precise geometry reflects seasonally lowering sun in rightward shift of daggers over spirals and sun's daily horizontal passage into vertically moving daggers.

"The singling out of the equinoxes and solstices by special markings is achieved by the entire system acting as a whole — slabs, petroglyphs, and sun," say Sofaer and her colleagues. "Intermediate dates could be found by recalling the exact patterns formed in previous years or by counting days after a better-marked quarter point."

The patterns and movements of light

on the spiral at these four key times of the year are striking. At summer solstice as the light dagger passes halfway through the spiral, the beam is centered exactly both left to right and top to bottom within it.

At midday on the equinoxes, September 21 and March 21, the light beam descends through the point between the fourth and fifth of the nine

turns of the spiral outward from the center toward the right edge. "Thus at these midpoints between summer and winter solstices," says Sofaer, "the light bisects the nine turns on the spiral's right side."

But something else also comes into play at these times, a more specific marker of the equinoxes. To the upper left of the large spiral sits the smaller, less distinct one. At equinox, a second light beam, this one wider, shorter, and wedge-shaped, is created by sunlight passing through an opening between the center slab and the left-hand slab. (The longer shaft of light that shines on the large spiral comes through a narrow opening between the center and right-hand slabs.) At equinox, this new wedge of light descends exactly through the center of the smaller spiral.

At winter solstice, December 22, still a third kind of phenomenon occurs, perhaps the most striking of all. Throughout the fall, the descending long light shaft appears slightly more to the right of the spiral each day. At winter solstice it has moved far enough to the right that it just touches the right edge of the spiral. Concurrently the second wedge of light that at equinox passes through the center of the second spiral moves to the right. At winter solstice, it is exactly tangent to the left edge of the large spiral.

At all other times of the year some light passes through the large spiral. But at winter solstice, the shortest day of the year, "two bands of light frame the spiral," says Sofaer, "holding it empty of light."

From December to June the light beams move leftward again, and, since

the sun is retracing its path, the effects are reversed.

Clearly the Fajada calendar could not have been easy to design or construct. The cliff face on which the spiral petroglyphs are carved faces south-east. The three sandstone slabs whose back edges lean against the cliff range in height from six to nine feet and in thickness from eight inches to a foot and a half. They weigh about two tons each. The slabs are roughly parallel and just far enough apart that for 18 minutes late in the morning at summer solstice a small amount of sunlight passes through the gap between the center and right-hand slabs to illuminate the cliff where the large petroglyph is carved.

The downward movement of the light beam at this time is remarkable. The sun is moving horizontally in the sky during those 18 minutes, yet the light beam progresses vertically.

The vertical movement of the light dagger is possible only because of the details of the double-curved surfaces of the slabs. As the sun moves across the sky different surfaces of the slabs' upper edges come into play to keep the light beam's motion vertical.

Sofaer and her colleagues built clay models and used a flashlight to duplicate the effect. After considerable work, they succeeded.

Theoretically, it could all be coincidence. But the total-coincidence hypothesis requires that the three slabs fell naturally into their present vertical position and that some Anasazi carved a spiral on the cliff face in the cavelike opening behind them in just such a position and of just the proper diameter that all these effects occur.

A few anthropologists, concerned that no evidence exists of a sun-marker site with these peculiar components anywhere else, clung for a while to the coincidence possibility. But it was shattered in April 1979 by a geological solution to the till-then puzzling question of where the three rock slabs came from. As long as there was a chance that the slabs had fallen from the cliff face just above them, the coincidence theory lived.

It was put to rest when a geologist, invited to the butte top, found the original location of the slabs on the rock wall — far to the left of where they now rest. That the slabs had originally been horizontal — the right-most slab on top — and that all three formed part of a single rock unit attached to the cliff face was already known. But by comparing the thicknesses of the slabs with fracture-plane patterns still visible on the cliff wall, the geologist found their original height on the cliff. They had been too low and too far to the left to have fallen naturally into the present position. They had to have been intentionally erected.

* * *

SOFAER, Zinser, and Sinclair presented the Fajada results to the 1979 conference on Archaeoastronomy in the Americas in Santa Fe, and the spirals and slabs have now entered the records as the first and only known midday solar marker and the only recorder of seasonal change known that makes use of this geometry.

In the past decade a whole new field of interdisciplinary archaeoastronomy research has developed to study the astronomical knowledge of early peoples. It makes use of the skills of as-

tronomers, archaeologists, anthropologists, linguists, historians, mathematicians, architects, and a variety of other specialists. They are learning that the North and South American ancients were far more sophisticated and knowledgeable than previously thought. Some of the earliest work in this area centered on Mesoamerica. The Maya, for instance, had what one astronomer calls "a fanatical" devotion to astronomically based calendar-keeping. They monitored Venus closely, knew its 584-day "synodic" period, and recognized the eight-to-five ratio of this interval and the 365-day year.

Fajada is in Chaco Canyon, a shallow, 20-mile-long depression in the center of the San Juan or Chaco basin of northwestern New Mexico. The elevation is more than 6000 feet, so it is a "basin" only in relation to the mountains around its perimeter. It's a timeless land of wide vistas unimpeded by trees, soft dry soil that supports a few hardy plants like greasewood and rabbit brush, and quick-crumbling yellow sandstone cliffs. The few carved washes are devoid of water except after the occasional rains that bring to the area eight to nine inches a year of precious precipitation. It is hot in the summer and cold in the winter.

Chaco lacks the grace, color and diversity of red-walled Canyon de Chelly, 75 miles to the west beyond the Chuska Mountains in Arizona. It does not have the western-movie grandeur of Monument Valley on the Arizona-Utah border. Dust and sand are everywhere. The main wildlife consists of an occasional rabbit, gopher, or rattlesnake. In short, it is not an environment that appears particu-

larly promising for the emergence of a socially complex, technologically adept civilization. Yet the Anasazi (the modern Navajo name) prospered in this setting from about A.D. 800 to 1250. Indeed, not only did they prosper, they produced an advanced civilization, focused to a large degree on Chaco Canyon. It is these Anasazi who are believed to have constructed the butte-top solar calendar.

Harsh it may seem, yet the basin has been occupied with some degree of success for several thousand years, first with hunter-gatherers, then with the first permanent Anasazi Indian dwellers beginning around A.D. 600 and continuing till gradual abandonment about 650 years later. A sparse population of Navajo Indians is now scattered through the area, although none live in Chaco Canyon itself.

Anasazi life and culture throughout the Four Corners region of Arizona, Utah, Colorado and New Mexico has been reasonably well delineated. The men were about five feet four inches tall, the women about five feet. They lived in houses or apartments (pueblos) with walls made of flat stones. The inside walls were often smoothly plastered. Heavy wood beams supported roofs and ceilings made of smaller wood strips and branches.

The people were expert farmers, adept at eking out crops on semiarid land. Using wooden digging sticks and a hoe-shovel combination, they planted and grew crops of corn, beans and squash. Their diets also included rabbit and occasional larger game. They used bows and arrows, pottery and baskets and carrying sacks and sleeping pads made of yucca fiber.

They wore breechcloths and sandals made of yucca.

Like modern-day Pueblo Indians whose ancestors they were, they were divided into clans by family structure. Their lineage was traced through the women. Their life and religion were attuned to nature and the seasons.

This description generally fits all the Anasazi. But in and around Chaco Canyon, an unusual flowering of their culture seems to have taken place.

"The people themselves were certainly like other Anasazi," says archaeologist John Schelberg of the National Park Service's Chaco Center in Albuquerque, which has made a systematic 10-year study of Chaco. "The difference is the degree of organization."

The size of the rooms in the pueblos increased. The architecture and masonry in the buildings became more refined. In scope, massiveness, complexity and refinement, the houses were now unlike any others in the southwest, before or since. One building, the 800-room, multistory Pueblo Bonito, is the largest built by Indians north of the Valley of Mexico.

The Chacoans built irrigation systems with canals and small dams to collect and channel the ephemeral runoff. And they constructed a remarkable system of hundreds of miles of roadways, the full extent of which is only now being documented through the use of such space-age techniques as remote sensing and analysis.

These roadways have clearly demonstrated the ability of the Chacoans to engineer sophisticated projects. They have also provided some of the strongest evidence that Chaco formed

an essential part of a highly interactive society of people in the San Juan basin who traveled, communicated and transported food and materials between widely separated communities.

Several features of the roads are unusual. Many of them are 30 feet wide. For people who traveled exclusively on foot, this seems an extraordinary width. They are well surveyed and engineered. Great quantities of topsoil were scraped from the surface and mounded along their edges, and in some places stone masonry curbs were erected. The roads are perfectly straight for miles at a time with a frequent and somewhat puzzling disregard of topographic obstacles. Causeways were built over low spots. When the roads had to ascend or descend a mesa wall, broad stairways were cut into the sandstone, many of them still clearly visible (and climbable) along the sides of Chaco Canyon.

Most of these roads are today invisible or barely discernible from the ground, except where the soil was cut especially deep or where the stone curbing was especially prominent. But there are many clues to their existence. These are best discovered through sophisticated analysis of aerial photographs, followed by documentation from the ground.

A flurry of such research in the past year or so has nearly doubled the known lengths and numbers of the roads. "As far as we know, no other such road system exists in the United States, or for that matter in the area north of Mexico," says Thomas R. Lyons, director of the National Park Service's remote-sensing division in Albuquerque.

The roadway networks connect 30 to 40 population centers throughout the San Juan basin. Roads also lead to resource areas around the perimeter of the basin where trees were plentiful, where the soil was better for agriculture or where there were deposits of chert for chipping stone tools, or trachyte for tempering pottery. It is now assumed that the tens of thousands of ponderosa pines used for beams in the multiroom pueblos of Chaco Canyon were carried along the roadways from mountain forests 20 to 30 miles distant.

In the past year new aerial photography has shown that the extent and size of Chaco-type communities on the periphery of the basin are far greater than previously believed. For example, one site on top of a mile-long mesa 50 miles west-northwest of Chaco near the town of Newcomb, N. Mex., turns out to cover nearly the entire mesa. The ruins fill 152,400 square yards, and it is estimated that the buildings contain between 440 and 1,250 rooms. "It's an enormous find," says Dwight Drager of the remote-sensing center. "Absolutely gigantic. We had no idea that the whole top of the mesa was covered with buildings." Other large Chacoan sites, with such names as Skunk Springs (594,000 square yards and about 1000 rooms), have been newly documented.

All these kinds of evidence bespeak a highly organized society, one much involved in engineering works and the trade and transportation of goods. It appears that a large proportion of the pottery found at Chaco was brought in from elsewhere, and trade connections to Mexico are evident in the form of

copper bells and macaw feathers found in the ruins. As Schelberg and others point out, it is this evidence of social organization that separates the Chacoans from Anasazi elsewhere.

W. James Judge, director of the Chaco Center, believes the canyon may have been a region-wide trade-redistribution center, with full-time administrative specialists running the operation. Here food and goods would have been stored and rerouted as necessary, a means of efficiently managing the exchange of the region's limited resources. This would have served to help stabilize the welfare of the entire basin. "The whole system," says Chaco Center staff archaeologist Thomas Windes, "staggeres the imagination."

When you consider the Chacoan cultural context, creation of a complex rock marker of the sun's progression becomes less difficult to understand. It might be harder to understand how the calendar survived 1,000 years of disuse and nonrecognition while continuing to function accurately.

What now is to become of it? Both the slab arrangement itself and the small area and ecosystem around it are fragile. Sofaer has a nightmare: Some unthinking person climbs onto the rock construct, perhaps to get a better look at the path of sunlight moving through the spiral, and dislodges one of the slabs. Even a slight movement of one of the rocks in response to a jolt would ruin its utility as a still-working recorder of the seasons. A priceless and very special reminder of the skills and knowledge of the ancient Anasazi would be destroyed in one careless moment.

The top of the butte has been visited by generations of archaeologists. But in the past year and a half the butte top has been subject to heavy use, perhaps its heaviest since the time of the Anasazi, first in the necessary research visits to document the calendar, and then by other curious scientists and touring visitors.

Sofaer tells of her most recent visit to the butte top, around solstice time in June. She shows a slide taken earlier. "See this rock," she says, pointing to a basketball-sized boulder wedged at the base of the leftmost slab and seemingly part of its support. "It's not there now. Somebody has taken it out!"

The preservation issue is thorny. The site has scientific, historical and cultural importance. Other researchers in archaeoastronomy are naturally interested in seeing it. And as news of it becomes more widely known to the public, many more people will be interested in trying to visit it.

Fortunately for the site, Chaco Canyon is not on the beaten path. (Still, 44,000 people visited Chaco Canyon National Monument in 1978.) The last 21 miles to the canyon require travel over a bone-jarring dirt road. No food, gas or supplies are available at the canyon. The climb up the butte is not particularly easy. In several places it is dangerous, and that does not consider the threat from rattlesnakes. So the conditions will discourage the casual visitor.

Yet there still is understandable concern. Monument Superintendent Walter P. Herriman is aware of the problems and realizes the need for some limitations. Backcountry hiking

permits are required for hiking anywhere in the canyon and that provides a partial means of regulation.

A time-lapse movie or videotape could be made of the moving light patterns at the solstices and equinoxes and shown at the Chaco Canyon visitor center as a substitute for on-site visits. The clear hope is that this unique assemblage of slabs and spiral petroglyphs can go on marking the seasons, undisturbed by modern man, for centuries to come, a symbol of the creativity of our Indian predecessors

and the way they so naturally integrated their lives and works with the sky.

Sofaer, Zinser, and Sinclair marvel at the natural appearance of this solar marker and its harmonious incorporation into the surrounding environment. "The nonmonumental quality of this solar construct reflects the profound beauty of ancient Pueblo architecture — characterized by the Indians' sensitive integration with nature, light and patterns of the solar cycle," they conclude. May it always be.



SCRATCH ONE MORE MYSTERY

By John T. Malone

THE "incredible disappearance" in 1885 of the big Mississippi River steamboat *Iron Mountain* is kaput. It was neither incredible nor a true disappearance.

The story usually goes something like this: In June 1885 the big stern-wheeler *Iron Mountain*, nearly 180 feet long with a 35-foot beam, pulled away from the Vicksburg dock bound upstream on the Mississippi. Passengers and crew totaled 55. Behind the steamboat trailed a long tail of barges with cargoes of cotton and molasses. Around a bend, out of sight of Vicksburg, the stern-wheeler vanished as completely as though vaporized, with no sound, no blast, no rippling shock wave in the water, no glare of fire or column of smoke. Nothing floated back downstream but her severed tail of barges which was captured and towed to shore by the steamer *Iroquois Chief*. The long cable between the barges and the *Iron Mountain* had not simply broken but had been chopped asunder with an ax, perhaps because of some unknown emergency.

All was gone forever, the story continues, except those barges. No witnesses survived. In the decades since, no debris, cargo or corpse has ever drifted inshore or been hauled up from the bottom of the great river.

But just as the *Iron Mountain's* tail of barges had been chopped off, so was the story itself. A 1977 publication of the Corps of Engineers, United States Army, titled "Historic Names and Places on the Lower Mississippi River," succinctly writes off the whole "mystery" in a few lines.

The emergency that required the chopping of the cable was a real one. The vessel hit a snag and began to sink. She was abandoned in good order, without the loss of either passenger or crewman. Next morning the wreck was not to be found; freed from the snag, she had drifted off downriver. Two months later the *Iron Mountain* was found high and dry in a cotton field at Omega Landing, La. She had floated through a break in a levee and was left aground by receding waters.

HEALING AN "INCURABLE"

The lovely 19-year-old girl, stricken with a vicious form of cancer, had no more than three or four weeks to live. . . .

By Thelma Moss

THE START of the 1980's seems a good time to look back a decade to the start of the 1970's when academic research into unorthodox healing was just about unknown. It was at that time that our Research Psychology Laboratory at the University of California-Los Angeles began several years of study of various "healers" who used techniques ranging from laying on of hands to distant healing through visualization, concentration and/or prayer. In the course of that research we worked also with acupuncture, magnetic passes, hypnosis and bioenergetics. And we worked with hundreds upon hundreds of patients sent to us by their medical doctors — usually as a last resort.

We learned a good deal, including much we had not expected to learn. For instance, we found that the specific healing technique was *not* relevant to the outcome. There were as many successes and failures with visualization as with laying on of hands or any other modality. We found little if any correlation between *belief* on the part of patient or therapist and the success of the treatment. And, perhaps of ma-

ior importance, we learned that a thoroughgoing cure was a rare event.

I should stress that we saw only patients who had not responded to any form of conventional therapy. We frequently saw improvements ranging from moderate to marked but among all the patients treated, we could claim a genuine healing or "cure" (or "spon-



Fig. 1: Before treatment (begun in May 1975) sick girl's finger pad is yellowish-brown blob on this Kirlian photograph.

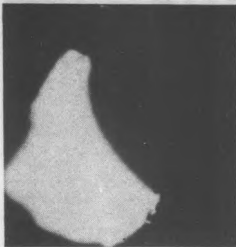


Fig. 2: After treatment, photo shows little change except that blob is smaller. Researchers wonder if yellow-brown color is symptomatic of aplastic anemia.

taneous remission" as medical doctors prefer to say) in only a handful of cases which had been deemed "incurable" (again in the terminology of the medical profession).

One of these cases came to us in the spring of 1975 from the UCLA Medical Hospital where the patient, a lovely 19-year-old girl named Kristen, lay critically ill. She had been stricken with aplastic anemia, a virulent and usually fatal form of cancer in which the body stops manufacturing blood. Kristen wanted to volunteer for our healing research and prevailed on her nurse Jenny to call our lab. Jenny freely admitted that she was probably calling too late, because it was the consensus of the medical staff that Kristen had no more than three to four weeks to live. She had already had two bone marrow transplants, one from her brother and the other from her sister, in the desperate hope that healthy

bone marrow would begin to form blood. Neither transplant succeeded and a third, final operation was being planned at the time Kristen wrangled her doctors' permission to participate in our unorthodox healing study. Permission had been granted and this in itself was a rare phenomenon.

Another rare phenomenon was the nurse Jenny who was deeply interested in healing. (This was long before Delores Krieger's work inspired nurses to attempt "the healing touch.")* It was Jenny who guided me through the intricacies of gaining entrance to Kristen's room, for the girl had been injected with the powerful drugs necessary for the transplants which made her extremely vulnerable to infection. Anyone entering her room had to put on germ-free coverings from over the

**The Therapeutic Touch* by Delores Krieger, Prentice-Hall, Inc., Englewood Cliffs, N. J., 1979.



Fig. 3: Pre- and post-treatment photos were always taken. As Kris improved, yellow-brown color gradually receded.

head to under the toes. My first look at Kristen was anything but encouraging. Because of one drug (cytoxan) she had turned bright yellow with jaundice and all of her hair, including eyebrows and eyelashes, had fallen out.

I felt it would be hopeless to take on Kristen's case — but Jack Gray did not agree with me. Jack, a professional hypnotherapist and one of our volunteer healers, used both hypnosis and magnetic passes as his special healing tools. He was struck by Kris' eagerness and sincerity. When I told him she had been given just three more weeks to live, that clinched it; Jack seemed always impelled to take on the "impossible."

Immediate arrangements were made for another visit to Kris' hospital room. Jack would be accompanied by John Hubacher, one of our lab assistants, to take pictures on our portable Kirlian device. (In our healing studies

we routinely took finger pad pictures of all patients and healers both before and after a treatment. Our large collection of pictures seemed to show an energy exchange between healer and patient.)

However, this was the first time we were to work with a patient in UCLA's hospital and since this was a most unusual case, John Hubacher decided to use color film. Our color film was always sent to a professional photo laboratory for developing and when Kris' pictures were returned, we were jolted by what we saw, for such Kirlian images were unique in our experience.

Before treatment (which began in May 1975) Kris' finger pad emerged as a yellow-brown blob (Figure 1), totally unlike the blue-white coronas we usually saw on color film. After treatment (Figure 2) there was little change except that the blob had lessened. We wondered mightily if the yellow-brown was a diagnostic sign of the illness or a product of the chemicals still strong in her body. We never were able to determine which (if either) explanation was correct.

Jack visited Kris almost daily the first week, bringing about little change in Kris' condition as reflected in the lab tests or in the Kirlian images. The only hopeful sign by the week's end was a slight increase in her white blood cell count from 200-250 up to 400 cms. This was hardly encouraging but Jack persevered. Over the next weeks Kris' white blood cell count continued to rise, slowly and steadily, as did her feeling of well-being.

Throughout, on a twice-weekly basis, Jack continued his treatments which included the odd ritual of mag-



Fig. 4: On Kris' discharge from UCLA hospital, yellow-brown color in finger-pad photos had just about disappeared.



Fig. 5: When a cured Kristen visited lab later, her finger pad was photographed. It showed a healthy blue-white corona.

netic passes. He would place his hands a few inches above the top of Kris' head and then sweep them down her body to her feet. Then he would shake his hands vigorously to "shake off" anything he might have picked up from her aura. He would repeat this several times each session. The art of magnetic passes, which the medical profession dismissed with Anton Mesmer more than 200 years ago, has seldom — if ever — been used in a hospital setting.

Pre- and post-treatment Kirlian photographs were always taken and as Kris improved her Kirlian images began to change. Before treatment, that murky yellow-brown could still be seen but it gradually receded (as shown in Figure 3). Generally it had all but disappeared after treatment (Figure 4).

Six weeks after Jack's treatments

had begun, Kris' doctors considered her well enough to be discharged from the hospital. She had begun to manufacture her own blood and no longer needed the third bone marrow transplant. Once out of the hospital Kris continued to flourish — so much so that she enrolled at the University of California-Santa Barbara as a psychology major. Occasionally she came to our lab to visit and John took advantage of the opportunity to photograph her finger pad (Figure 5). Now Kris was showing a healthy blue-white corona with just trace elements of the yellow.

I saw Kris for the last time in Santa Barbara about 18 months after her discharge from the hospital. She looked radiant and said she was working on her master's thesis. Unorthodox healing was her subject. She had had no recurrence of the aplastic anemia or any other illness.

Jack Gray, however, is no longer with us. In his unswerving desire to heal others, his own health failed and he left this life, not having learned the secret he so longed to know: what was it, in his magnetic passes, that caused remarkable improvements in all manner of illnesses?

Successes like Kristen's are rare but they come just often enough to show us that there is something more to the art of healing than the use of drugs and surgery. Perhaps one day dedicated persons like Jack and John and Jenny and Kristen will lead us to the source of those powerful mysterious forces which can cause "spontaneous remission" of "incurable" illnesses.

LIVING UFOs

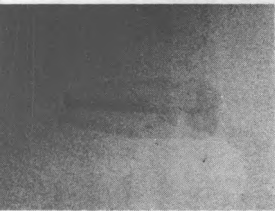
What if UFOs are not extraterrestrial machines but strange atmospheric life-forms? Startling photographic evidence adds a new element to the UFO mystery.

By Richard Toronto

IN JULY 1978, after 22 years of fruitless effort, Trevor James Constable informed me that he was giving up UFO research. "I've given them [the public] an overdose," he said, "so it'll take another 20 years to go down. And by that time I won't be here and somebody else will have carried it on. You have to be coldly factual about these things."

The "overdose" was the three books he has published on the subject: *They Live in the Sky*, *The Cosmic Pulse of Life* and *Sky Creatures*. Each argues that at least some UFOs are biological in nature. Some people call them "space animals"; Constable calls them "critters." As proof of their existence he offers photographs which depict these creatures "swimming" through the atmosphere.*

Talking with Constable, I was surprised to hear that few people have attempted to duplicate his experiments. In fact, hardly anybody has been willing to consider the idea of biological UFOs. Constable is careful to point out that he was not the first to do so. That honor, he says, goes to John Philip Bessor, whom Constable describes as the "granddaddy of the critter theory." (Bessor, on the other hand, emphatically insists, "I am *not* the granddaddy of the idea, simply the originator!")



"Flying hamburger" appeared on one frame of film taken over desert mountains in California on May 4, 1977.

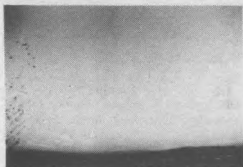
*See John White's "The Critters Who Live in Space," August 1976 FATE.

One day in the late 1940's Bessor noticed that many UFOs exhibit characteristics of so-called paranormal phenomena. "The 'skipping' motion is comparable to the poltergeist-propelled objects of a haunted house," he said. Such things "often waver or skip in transit. Then, too, ghosts are always '10 feet ahead' of a pursuer. . . . Their sudden disappearance 'in midair' is comparable to a ghost's dematerialization."

From this observation Bessor developed the concept of the "ideoplasm," a type of primitive, ectoplasmic creature "originating in the stratosphere-ionosphere, capable of materialization and dematerialization." These creatures, according to Bessor's theory, rank alongside oysters or fish in intelligence. His official entry into the bio-UFO field came in the form of a letter to the Air Materiel Command at Wright Air Force Base in July 1947. In it he outlined his space animal theory of UFOs* and spiced his conjecture with incidents of "gelatinous meteors" from years past.

These gelatinous meteors have troubled astronomers for a long time. As early as 1819 Rufus Graves, a lecturer in chemistry at Dartmouth College, described an odd material he found after a meteor shower: a "buff-colored, pulpy substance of the consistency of good, soft soap, of an offensive suffocating smell. A few minutes' exposure to the atmosphere changed the buff into a livid color resembling venous blood. It was observed to attract moisture readily from the air."

*Bessor has written two articles for FATE on this subject. "Are the Saucers Space Animals?" (December 1955) and "UFOs: Animal or Mineral?" (November 1967).



In this three-frame sequence shot in Vallejo, Calif., on November 16, 1977, camera was moved progressively to right with each successive shot. The "heads" and "tails" appear to be product of movement in the objects. Second frame reveals a part of the first, larger "school" of phenomena. Last frame shows a small group to right of main group. Kodak laboratory said these images were probably "finger marks."



These "ideoplasms" from November 16, 1977, film resemble tight formation of UFOs complete with "vapor trails."

Some readers may recall another outbreak of purplish blobs in 1973. They were found climbing telephone poles in suburban Dallas, Tex.

Whatever they are, such phenomena have been around for centuries. Bessor says that the earliest account he has been able to locate is from 1650, at which time they were called "nos-tocs."

* * *

IN MAY 1977 I was on my way to the Mojave Desert to interview the famous flying saucer contactee George Van Tassel. The year before, I had read Constable's *Cosmic Pulse* whose chapters on the critters fascinated me. So I armed myself with four rolls of high-speed infrared film and determined to photograph them. Constable had concluded that the rare, unpolluted atmosphere of the high desert region was best-suited for the taking of critter pictures. I was now in the Yuc-

ca Valley/Giant Rock area where Constable had worked in the late 1950's.

At twilight I stationed myself on a quiet road just outside Apple Valley, near Victorville, and shot a couple of rolls of film, arcing my camera in a 180-degree sweep across the horizon. Because the sun had already set behind the mountains, I had no fear of lens flare showing up. I labeled the film containers and put them away. Next night I repeated the experiment. I wouldn't be able to develop the film until my return home.

When the films were processed, I glanced over them in a cursory fashion. Nothing, I thought. They hung from the ceiling for a week until a friend came over and took an interest in them.

"What are these?" he asked. I told him. He took it upon himself to examine each frame carefully.

"Look at this!" he exclaimed after scrutinizing one frame with a telephone pole reference point. This time I saw a torpedo-shaped object resembling Constable's critters. I was, needless to say, amazed. Later, after thoroughly going over every frame with a magnifying glass, I found an even stranger image: a "flying hamburger" cruising over the desert mountains. Although they were the only solid frames out of 144, they suggested that Bessor and Constable had been right all along: these things *are* flitting around the atmosphere.

There is nothing mysterious about the workings of Kodak high-speed infrared film. Kodak outlines its handling on each box and Constable details his methods in all his books. I

have tried different methods: with and without filters, with and without changing bag. Aside from fogging which occurs at the beginning of the roll of film, the use or nonuse of a changing bag does not seem to have any effect on the appearance or nonappearance of critter images. For the sake of control, however, it is advisable to use the bag, despite its clumsiness in the field.

My first small success pushed me to further experimentation. Just for the record (and for the purpose of saving myself continual trips to the high desert) I decided to attempt this kind of photography in my own area. I walked barely six blocks from my house to a hill behind a local cemetery, a quiet spot. It afforded me an expansive view toward distant mountains, over a large marshy area cut down the middle by the Napa River.

Shooting in a circle, as I did before, still not seeing anything but clear sky, I got more results! Since the cemetery is only about 14 feet above sea level, Constable's idea that best results could be obtained only in high mountain areas was refuted. This was indeed interesting. Then something even more unusual began to happen.

I noticed that I was getting oddball shapes or forms that resembled neither UFOs nor critters. These anomalies within the anomaly resembled funnels. Since infrared film picks up any type of heat source, it appeared that I had found either a new type of critter or another type of phenomenon. Another odd characteristic of the objects was their inconsistent appearances on the film. One frame might contain one or several objects, while the frame before

or after had nothing. Sometimes on a good evening almost every frame contained some new revelation. It was time, I decided, to send some negatives to Kodak for scrutiny. Maybe this would give me the answers I needed.

I sent Kodak three strips of film but made no claims about their origins. I simply asked if something was wrong with the film. Over a month later I got an official answer: no. The film was in good condition at the time it was shot, Kodak said. The effects were caused, the company suggested, by nothing more than drying spots and finger marks on the film — or maybe I had hastily unloaded the film from the film canister.

This was a bit hard for me to swallow, since by this time I had been poring over these things for months and was well aware of what drying spots and finger marks look like. As one who had been handling film for over



"Vallejo Anomaly," photographed September 9, 1977, has been explained as "ingress point" and "halo pillar."

nine years, I considered the Kodak suggestions a blow to my photographer's ego. So I snapped another roll and sent it to a laboratory without opening it. More critters. Either everyone out there smudges his fingers all over the film or someone at Kodak didn't interrupt his coffee break long enough to check these things out thoroughly. The plot thickens.

Enter D. Scott Rogo, parapsychologist. Scott dropped by one day to look over the photographs I had been collecting. After a few questions he told me his own theory about them. "Thoughtography," he said. "They are psychic photos in which the photographer tunes images onto the film emulsion himself." Hmmm. This might explain the incongruous images that had been turning up, like the funnels. I was still unconvinced, however, that all these things could be psychic in origin. Many of them exhibited what appeared to be movement. And at Constable's home I had seen actual movie films that showed a fishlike critter, complete with mouth and head, in the sky.

Later I was to find out the Rogo isn't the only man with a theory about the photographs. Donald Cyr, editor of *Stonehenge Viewpoint*, believes the funnel represents a "halo pillar," formed of ice crystals and very rarely seen by modern man. Another researcher from Santa Monica, Calif., thinks it is a "magnetic ingress point" where gravity and light refuse to work right. And a man from Chicago speculated that I had photographed energy emanating from a fault or stress line in the earth. Now this was getting further and further from my original critter

work and I wondered where it would take me next.

The answer to that soon became painfully apparent. I got *no* results for months; in fact, 1978 was not a good year for ideoplasms. The critters — at least the more spectacular ones to which I had grown accustomed — seemed to vanish. Constable advised me to stick to my tried-and-true spot behind the cemetery but even that did not help. He also told me not to try so hard at capturing these anomalies, that I should "take it easy." Had I lost my touch? Or were the ideoplasms really linked somehow to a psychic sense that I now had lost?

My fears, as it turned out, were unfounded. I continued to get results but less frequently and less spectacularly than before. The dwindling of my elusive photographic subjects puzzled me.

One piece of paraphernalia Constable recommended but I was unable to acquire was an 18A filter. At first I thought this might help me but have since changed my mind. This coveted filter is hard to come by for some reason. It allows only infrared light waves to hit the film plane. Constable ceased using this device eventually and was filming critter anomalies on Kodak Ektrachrome super-8mm film with no gimmicks. I have on file a panchromatic shot of a small critter, taken unknowingly in Orlando, Fla., while I was vacationing there. And I have seen ideoplasm photographs, which others have taken purely by chance, on black-on-white panchromatic film. Obviously this phenomenon, while far from cooperative, is definitely there.

Just what determines the frequency with which these anomalies appear on film? And why have they been associated with meteor showers throughout history?

Bessor believes that the ideoplasms may be taking refuge from upper atmosphere disturbances when they are sighted here on earth. His studies of the works of Charles Fort gave him a clue. Writing in M. K. Jessup's *The UFO Annual*, Bessor remarks, "I noted that the 1870's, '80's and '90's saw record and near record-breaking weather and also a tremendous number of flying saucer reports. This leads me to suppose that there is a cyclic recurrence of periods of freak weather and aerial phenomena. I think we can be justified in assuming that the solar or cosmic disturbances in space which affect freak weather also cause the 'flying saucers' to 'migrate' to more

dense atmosphere, coming within our range of observation. Since 1946 there have appeared in our papers numerous accounts of migrations of fishes into waters previously foreign to them, and of the intrusion of wolves, bears and other wild animals into areas in which they had never before been observed."

The matter of critter photography, which appeared to be simple at first, turned out to be more complicated than I had imagined. As Constable has taught me, patience is mandatory in this business — patience and persistence. The interested researcher will find the field still wide open. The first positive results are enough to make further investment of time and money worthwhile. You needn't wait for the scientists to give this phenomenon their seal of approval. The gelatinous meteors are there for those with a knack and a roll of infrared film.



A GHOST IN THE FAMILY

ALAN and Kaye LaRue admitted in February 1979 that they have a ghost in their turn-of-the-century house in Frankfort, Mich. They call her Mary. Soon after the LaRues and their daughters Evanne, 16, and Amy, six, moved into the house in June 1978, they discovered they had uninited company.

Mrs. LaRue told United Press International that Mary turns on lights and television sets, moves furniture, rattles dishes, opens and closes doors and fiddles with the family typewriter.

"I thought something strange was happening two or three days after we

moved in," Mrs. LaRue said. "We hung a planter from the ceiling and later found it was moved over about four inches, hook and all. And there was no one around who could have done it.

"Then our dining room table moved four feet so we moved it back. The next day it moved four feet again and we moved it back. The next day it moved four feet again and we moved it back.

"Finally it quit," she said.

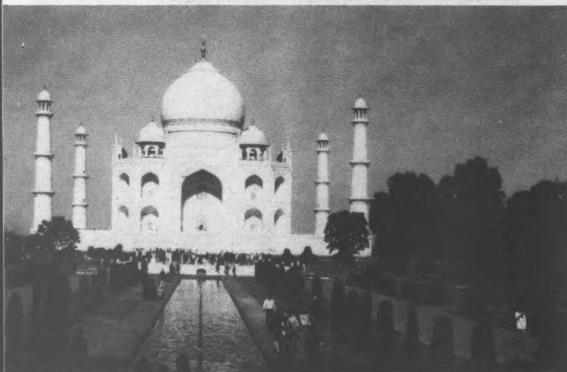
She added that everyone in the family has learned to live with the ghost.

Who Knows What Evil ...?

THE FAKIR KNOWS

To the snake-charmer my life was an open book —
but could he be right about the dishonest schemes
of my Chicago business partner?

By Leon Archer



The Taj Mahal, built over a 22-year period during the early 17th Century to commemorate Mumtaz Mahal, the wife of the Mogul emperor Shah Jahan, sits on the south bank of the Jumna River outside Agra, India. Considered one of the world's great architectural treasures, it attracts tens of thousands of tourists every year.

MY IMPORT and export business has taken me all over the world — throughout Africa, Europe and the Orient. One trip I shall never forget was my first visit to India — where I met a true clairvoyant.

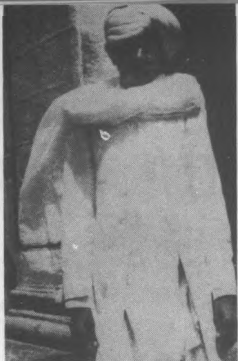
It happened in late 1946 when all the world still reflected the devastation of World War II. Soon after my arrival I made a trip by car from New Delhi to see the Taj Mahal. This fantastic marble filigree memorial, inlaid with semiprecious stones, was built by the Mogul emperor Shah Jahan for his beloved Queen Mumtaz Mahal. As I stood in the square in front of the arch that leads to this great monument, I was surrounded by beggars whining for a handout but my eyes were on a snake charmer sitting cross-legged in the middle of the square. He was playing his flute with gusto, calling all to see, and in the open basket in front of him the head and upper body of a cobra undulated to the sensuous tune. This was beautiful exotic India — as described by the travel folders.

I had heard that the snake was not really charmed by the music but followed the movement of the swaying flute which it feared. What would happen if I challenged the snake? I don't know what possessed me but I calmly put my foot up near its head. The cobra struck! But the strike was short and barely touched the sole of my shoe.

Putting down his flute and quickly covering the basket into which the snake had recoiled, the Indian looked up at me through soft brown eyes.

"Your grandfather has been dead a long time," he said.

He was right but why did he say



During 1946 visit to Taj Mahal author met fakir whose mysterious powers shook his skepticism of fortune-tellers.

that? Was he cursing me for ruining his act?

"I am a fakir," he went on. "I can see into the past and future. Your mother was married before and had two daughters. Your father had been married before and had two sons. And you have only one real brother."

I was dumbfounded! How could he know that? Only my family knew. It was 1927 when I was 16 before I myself learned that Alex and Jack were my half-brothers and Paula and Irena were my half-sisters. Now I perked up.

"Tell me more," I begged.

He told me where I was born (Simferopol, Russia, in the Crimea) and that my grandmother Tobey Schneiderov had died of old age in that same town. I felt cold sweat running down my back.



Music does not "charm" snake, which cannot hear. Snake moves because it is positioning itself to strike at flute.

I have always been skeptical of fortune-tellers, clairvoyants and so-called telepathists but now my skepticism was cracking. Had he gleaned his information by some unusual sharpness of the normal senses? My clothes told him I was from a foreign land but what else did he see? Fakirs are respected in the Far East; it's an honorable profession. But how could he know my personal history? I knew no one in India.

He had said he could see into the future. I had just begun to set up my import-export firm and it was paying for this difficult and expensive trip. I decided to ask him how successful my business would be.

"Oh, you will make much money," he said, "but your partner will take it

from you. He is bleeding your company right now."

My heart skipped a beat. I had taken in Harry Black as a partner just before leaving for India. He had widely extended business interests besides the deal with me and he might be juggling the books, diverting funds or using some other means of eliminating or reducing my profits.

To ease my fears, I went home to Chicago. The fakir was right. Black had been stealing from me by inflating his other business costs and charging them to the specific business in which we were partners. I took him to court and when the case came before the master in chancery, I won quite a sum of money, thus proving the fakir's clairvoyance.



Leon Archer, pictured here with his wife Marian, now lives in Florida and is retired from the export-import business. Born in Russia, he has traveled all through Africa, Europe and the Orient on business-related ventures.

TRUE

MYSTIC EXPERIENCES

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

THANKS TO A MIRACLE

By Irma B. Myers

MY FAVORITE subjects have always been the sciences. This has made it doubly hard for me to accept anything for which there is no logical explanation. I found it hard to believe in spiritual healing even after I seemed to have the gift. It was not a gift I had asked for. I kept making excuses for healings — trying to find some logical reason why they took place.

However, my small daughter Selma was sure of my healing gift, saying that her imaginary playmate Mary Alice told her to have me put my hands on her hurt. I thought this was simply the power of suggestion — the "Mama kiss and make it well" idea. But when Selma was three weeks past her sixth birthday I had to change my mind. A miracle happened.

Selma and I spent the winter of 1947-1948 in Colorado. I hoped the change in climate from the West Coast would help her asthma, which it

did. I rented a small cottage on the Morrison Road west of Denver. The landlord's house was on the highway and the cottage we occupied was back at the end of a long driveway.

Selma loved animals and I wanted



Selma

her to see the Great Western Stock Show and Rodeo which is held in Denver each January. We drove in for the afternoon show.

When we left to return home it was starting to snow. By the time we were on the Morrison Road it was a blizzard. Visibility dropped until I feared I would not be able to find our driveway.

The temperature was dropping too and when we got into the house I turned up the fire in the gas heater. The cottage was poorly insulated but in a few minutes it was beginning to warm and the stove glowed red. Sitting down close to the stove I took Selma on my lap and removed her shoes and socks. She stretched to the warmth and planted both feet against the red-hot stove! She screamed.

I looked at her feet and felt panic race through me. They were not red but white — cooked like a piece of meat on the fire. I had no Unguentine, *no anything* to apply. And no telephone. If I left the house I would be sure to get lost in the blizzard which had us shut in completely. We could not even see our landlord's house! I began to cry.

"Don't cry, Mama," Selma said through her sobs. "Remember? Put your hands on them."

I cupped her little feet in my hands and prayed as one seldom prays in a lifetime. Her sobs subsided. I put her to bed and went to bed myself.

I am generally a light sleeper but I did not wake until morning. The sun was shining and Selma was just slipping out of bed.

"Oh, honey, how are your feet?" I asked fearfully.

"They're all right, Mama. Don't you remember? You healed them last night," she said with the casual and implicit faith of a child.

She was right. There was not a blister, not a blemish, not a sign of the terrible burn. This was a healing I could see, a healing I could not deny. Since then I've experienced others but that one will always stand out in my memory.

Selma, a mother herself now, still remembers too and we are both grateful to God. — *Jasper, Ark.*

THANKS, YOLANA

By Herbert J. Michelson

IT MUST HAVE been nearly 11:00 P.M. on the sultry evening of July 11, 1979, when the tremulous r-r-ring of my telephone hailed me out of a fitful drowse into which I'd fallen for the umpteenth time that day. I was nursing a heavy summer cold.

"Hi, Herb," came the voice of a young patient who had been given the special privilege of calling my home number when an urgent need arose. Since he'd been overdoing it and, because I was not eager to engage in an inane discussion, I dispatched my caller very quickly. We said good-bye and I again lapsed into the moistly suffocating arms of Morpheus, only to be roused again by the phone.

Prepared to do verbal violence to the caller this time, I heard the usually lusty voice of Yolana, a remarkable psychic whose abilities I had begun to investigate. The tone of her voice roused me completely. Yolana is a large, attractive, cherubic-faced woman in her middle 30's; she is Rubenesque in her appearance and prefer-

ence. She defends female pulchritude in its more ample dimensions as *la verite* of feminine attractiveness. When doing her psychic thing Yolana can be a commanding woman in anyone's terms.

Yolana was "found" about a year ago by Hans Holzer, the prolific writer and "ghost hunter." Holzer has been her friend and "earthside" guide since she began her professional career as a psychic.

Since my own interest in psychic matters has been a deep and compelling part of my private life for many years, I have met and worked with a number of psychics, mediums and healers. In an effort to understand the nature of extrasensory phenomena I have attempted to do a number of small informal studies of the work of selected healers and psychics. This has brought these remarkable people, who comprise a subculture of their own, into my personal and social life.

The event that I am reporting here is only an incident but by happenstance it is so well-documented I feel the details deserve reporting.

Although Yolana is usually a cheerful person and quite direct when discussing psychic matters, she seemed hesitant about what she wanted to say — a hesitancy that went beyond the natural reluctance one feels after having awakened a sniffing, snorting, sneezing shrink from his sleep!

Finally Yolana blurted out, "Herb, please don't let Kevin [my 18-year-old son who has rebuilt a nearly defunct 1968 Dodge into a teenager's delight and a parent's nightmare] drive his car for a while."

Knowing Yolana, I roused myself

further and asked for details. She explained that she had been doing several readings for a mutual friend and Kevin's picture had been among those she was given to psychometrize. During these readings, she explained, she could not escape the persistent thought that something was wrong with the brakes or the alignment of his car. I reassured her that the brakes had been rebuilt recently, the master cylinder had been replaced about six months ago, and the car had passed a New York state inspection about two months ago.

Annoyed and frustrated by my insistence that nothing could go wrong, she said, "Herb, don't let him drive that car on an express highway where he will have to stop suddenly — not until you check it out. The brakes won't work! There will be a bad crash. I see a crash!"

I felt a chill at this for although Yolana is firm and businesslike when she does a reading, now she seemed to be almost pleading.

"Herb, I love Kevin. I don't want anything to happen to him. Please check the brakes and alignment and don't let him drive until you're sure it's O.K.," she insisted.

I asked her to repeat this to Kevin who, upon hearing what Yolana had to say, reacted with anger and annoyance since he had planned to be in Suffern, N. Y., the following day to earn some money to pay for a paint job for his car. This paint job represented the "finishing touches." All the mechanical work was already done.

"Who believes all this stuff anyway? I'm no weirdo! I'm not going to let some psychic prediction rule my

life," he protested *ad infinitum*.

Nevertheless, Kevin is mature enough to accept some reasonable delay. He agreed to have the car checked very carefully the next morning and to report to me from the mechanic's shop before making any trip.

It should be noted that the trip to Suffern, N. Y. (about which Yolana knew nothing), would have taken Kevin over the New York thoroughway — an express highway if there ever was one!

He left the house with a note I'd written to the mechanic instructing him to test the brakes and steering — that *every* component of each system was to be inspected *visually*. This is a statement of how seriously I take psychic data when they come from a psychic with a track record like Yolana's.

I had been in my office for several hours when I received the call from Kevin. He spoke in a quiet, subdued voice, "Dad, you've got to spend some time with me tonight just talking about this psychic stuff. I'm freaked out."

When I asked what had happened Kevin explained that the mechanic, with some reluctance, had followed my instructions to the letter. I also had specified that he "spare no expense" in doing a really thorough inspection. And he had complied with my wishes completely. His inspection revealed that the car was badly in need of alignment — not an unusual finding in our pothole-ridden city — but that the steering was safe.

The visual inspection of the brake system revealed that *all four* wheel cylinders were leaking brake fluid. Further, he found that the two front

brake hoses were "very old and showed cracking and splitting." This means that any sudden, heavy pressure placed on the braking system, as would be the case in an emergency situation at high speed, could cause any of these weak points to rupture and the brakes to fail.

Kevin saw this for himself when the mechanic made his inspection and despite his "cool" was shaken by the implications of these defects in the car's system. In short, when the need to stop the car arose, the odds were heavily against the ability of the brake system to stand up. He probably could not have stopped the car!

We both thank Yolana. — *Forest Hills, N. Y.*

MOTHER SHARED MY PAIN

By Bets Barnard

IN EARLY 1953 I was a young navy wife expecting my first child. My husband Barney and I had been transferred in January to Jacksonville, Fla., where we rented a fully furnished house. Barney, a pilot, had been assigned to a squadron at the Naval Air Station. I knew no one on the base and our telephone was yet to be installed.

On Friday night, the sixth of February, I was alone. Barney had left the day before to ferry a plane to the Naval Air Station at Quonset Point, R. I. I had had an uneventful day and about 10 o'clock I started thinking about getting ready for bed. My stomach felt queasy but I didn't pay too much attention. Being alone, I had had only a salad and a bowl of soup for dinner and now I had just a tinge of stomach-ache.

After I crawled into bed sleep

wouldn't come. That stomachache kept getting worse. I got up to check the medicine cabinet. What could I take for an upset stomach? A little Alka-Seltzer? I thought, "Surely that will do the trick." But it didn't.

The stomach pains seemed to come and go. I would think I was all right and then in an hour the ache would come again. After three or four sleepless hours I became more than a little concerned. The house had a well-stocked library so I made my way to the den where I found a medical reference book. Under "Pregnancy" I read that labor pains are likely to occur at the end of the nine-month gestation. According to my calculations I had at least three more weeks to go. Surely I couldn't be having labor pains.

I went back to bed but the recurring stomachache frightened me. I wanted my mother and I cried out for her over and over again, "Mother, I need you!"

Meanwhile, back in Aurora, Ill., my mother Anne Wendling had gone to bed about 10 o'clock but she was unable to fall asleep. She was restless all night and seemed to have a stomachache that kept getting worse in the early morning hours. Finally, she woke my father and said, "I don't know what's wrong but I feel as though I'm having labor pains. I feel just like I'm having a baby!"

Back in Florida as the morning sunlight brightened, I managed to crawl next door where I asked a totally perplexed neighbor to call my physician, Dr. Richard McDowell. My neighbor also was a navy pilot who had recently moved into the house and was awaiting his family's arrival. Imagine his surprise when a very pregnant woman



Bets Barnard

rang his bell at six in the morning!

Dr. McDowell said, "Get her to the hospital, quick!"

In complete panic, my kindly neighbor and I got lost but we finally found Riverside Hospital. I'm sure he breathed a deep sigh of relief when he left me there.

At 1:18 that afternoon I finally delivered a healthy baby boy. When my mother heard the news she wasn't surprised. She had shared my labor pains.

— *San Diego, Calif.*

"PLEASE COME HOME"

By Bernice G. Hahn

DURING the Depression a man was fortunate indeed to earn enough to meet his family's daily needs.

At that time we were living in Whitewater, Kans. In the fall of 1935, at a time when my husband Lance had not worked for several weeks, a farmer named Sparks who lived 20 miles south and west of Whitewater offered Lance a couple of weeks' work provided he was willing to stay the week



Bernice G. Hahn

through. Mr. Sparks would come into town to get my husband, then bring him home for the weekends. In those desperate days we were thankful for any financial help, although we did not like the separation.

In the evening of the first day that my husband worked on the farm, our 18-month-old daughter Naomi became violently ill and seemed to be going into convulsions. We were new in the small town. I was alone, frightened and without a telephone or money!

In fear and desperation I walked

the floor, cradling our tiny baby and murmuring, "Honey, come home! I don't know what to do! Please come home!" Even as the words spilled out I knew he could not possibly come home that night.

About an hour later I heard a knock on the door. I rushed to unlock it and there stood my husband! I fell into his arms, sobbing.

He quieted me and together we looked after the baby. When she fell asleep, he told me that all evening as they did the farm chores he had felt a compelling force urging him to go home. He argued with himself that he just dare not ask the farmer to let him go home on his first day of work and to ask to borrow his car was unthinkable! Yet the strong conviction that I needed him gave him courage to ask Mr. Sparks for permission to use his car and to go home for the night.

My desperate need was communicated across the miles to the man I loved. It was a never-to-be-forgotten experience that we both have cherished throughout the years. —
Wichita, Kans.



A GLASS IN THE CRACK

IMRE KISS who lives in Budapest, Hungary, was one of the most successful safecrackers in the world until his doctor ordered him to get eyeglasses.

Kiss, 34, planned and executed 85 perfect jobs in his five-year career. He was so arrogantly sure of his work that he once even got the police to help him complete a job.

Breaking into an agriculture commune office Kiss found a rival already at work on the safe. He was furious

and slipped out and called police.

"Come quickly," he said. "There's someone breaking into the commune safe."

After police arrived and arrested the intruder, Kiss returned to the office and plundered the safe.

But now Kiss faces 10 years in jail for forgetting to put on his glasses. His downfall came on his 86th job when he took off the specs and left them inside the safe. Police easily traced the prescription to Kiss' optometrist.

LOST FACTS ABOUT LOST SHIPS



Are we losing modern ships and planes to the great sturgeon that ate Indian canoes hundreds of years ago?

By E. A. Metz

ONE WARM SUMMER night in the late 1940's, a small commercial fishing tug lay off the shoals northeast of Kelley's Island in Lake Erie about 10 miles from Sandusky, Ohio. The night was calm, the water moving in gentle swells under a light mist. The only sounds were those made by the two men working the nets. Suddenly the wheelsman's eye caught something, a dark shape far off to the northwest. He peered at it through the mist, straining to make out detail as he called the other men's attention to it.

It was hard to see but they finally sighted it. Although it carried no running lights, it seemed to be a large ship, low in the water and moving eastward. In the pilothouse a single dim yellow light bobbed and jerked as if the ship were fighting heavy seas.

The men watched until the phantom ship faded away to the east. Then they resumed their work. No one had to explain what they had just seen. They had just encountered the *Bannockburn*, one of the legendary ghost ships of the Great Lakes.

I heard that tale from Lake sailors long ago. They were honest men who sincerely believed they had seen a ship that had gone down in Lake Superior long before any of them were born.

The Bermuda Triangle has no corner on disappearing ships. The first ship known to have vanished in the Great Lakes was lost in 1679, but long before that, Iroquois, Erie and Chippewa Indians told stories of the Big Waters and the giant sturgeon that ate canoes. Today it may be a huge supercarrier or a jet fighter that dis-

appears but the legends — tales with a core of truth embellished through retelling — continue.

In recent years, however, the legends have left the innocent domain of folklore and entered the marketplace to become sources of profit for writers who start with a few basic facts and add whatever it takes to transform them into "mysteries." There *are* real Great Lakes mysteries but they are distinctly different from the manufactured ones that have found their way into print in the past few years.

The *Edmund Fitzgerald* is the most recent ghost ship of the Great Lakes. A huge modern ore carrier, she was the biggest ship ever lost in the Lakes. Measuring 700 feet long and carrying over 26,000 tons of cargo, she sank beneath the waters of Lake Superior on the evening of November 10, 1975. This much is true. The folklore follows:

The *Edmund Fitzgerald* was equipped with the latest in radar and automatic safety devices. Although she was a machine-age corporate ship plying a heavily-traveled inland sea monitored by a multitude of shore facilities, she went down literally within seconds and within sight of four other ships. One minute she was plowing along, fighting a moderate sea, in company with another carrier, the *Anderson*, the next, she had vanished before the eyes of *Anderson's* lookout and from the radarscopes of four other ships.

Fitzgerald was only a few miles from the safety of Whitefish Bay. Her radar return and radio communications with *Anderson* were lost at the same instant she was lost to view. Ships just

do not sink that fast, however severe the weather. No Mayday signal preceded *Fitzgerald's* sudden disappearance although she carried automatic Mayday devices. One radio system could be activated merely by pushing a single button. No body was ever recovered or positively located.

What could have gotten to her so swiftly that there was no time for someone to push a single button or to step clear of the pilothouse and pull on a life jacket? It is not logical for a ship to go down so quickly and cleanly as to preclude a fast Mayday, to leave no debris or bodies. Yet *Fitzgerald*, a sound, recently-inspected ship, and her entire crew literally blinked out of existence before witnesses.

The Indian legends say that Superior does not give up her dead and indeed in this case she has not. Some say that ghostly crew members still pilot the *Fitzgerald* as she fights the stormy waters of the upper Lakes, joining the ranks of ghost ships such as the *Bannockburn*, *Welles Burt* and others. A popular ballad, "The Wreck of the *Edmund Fitzgerald*," by Canadian folksinger Gordon Lightfoot, has helped keep the lore alive.

In reality there was nothing especially mysterious about the *Fitzgerald* sinking. The events that took her to that final plunge had been set in motion long before the tragedy occurred.

Fitzgerald had long been lax in her safety procedures and in the proper use of her lifeboats. She used no proper loading manual to determine trim and stress. She had sustained several injuries in her shipping career and had a history of damaged and improperly

secured hatch covers. She had passed a Coast Guard inspection just prior to her last sailing, but she passed it with the provision that the irregularities, particularly her hatch covers, be repaired during the winter lay-up or she would not be allowed to sail in the spring. And when she put out from Duluth, Minn., that last time with her cargo of taconite pellets, she was slightly heavy by the bow and had a slight list.

Her taconite load was a bulk cargo, rather like small marbles. The material is such that considerable space exists between individual pellets. These spaces eventually filled with water taken through the damaged hatch covers. This water could not be accurately measured or pumped out because the pellets tended to jam pump intakes. *Fitzgerald's* holds were not fitted with watertight bulkheads, so the water was free to roll with the pitching of the ship.

The weather was turbulent, with northwest winds up to 65 knots and waves between 12 and 20 feet high. Gale warnings had been issued and the Soo Locks ordered closed. Scattered snow squalls further reduced visibility.

Fitzgerald was traveling with the *Anderson* at the time. The ships were about 10 miles from each other but gradually getting closer. At 3:50 on the afternoon of the 10th, Captain McSorley of the *Fitzgerald* radioed *Anderson's* Captain Cooper to report he had sustained damage and was listing somewhat. McSorley, who did not say what had caused the damage, did not appear to be particularly alarmed about it. He said he had his auxiliary

ABOUT THE AUTHOR

E. A. METZ was born in Cleveland in 1938 and has lived in that part of Ohio most of his life except for his period of military service. He served in the army as a crew chief and observer in L-19 aircraft and has been associated at various times since with the air force as an observer and artist. He no longer flies professionally but maintains his pilot's license.

Mr. Metz's main interests since early youth have been art and aviation. He is currently a free-lance technical illustrator specializing in automotive and aircraft portraiture.

His childhood summers were spent on the Lake Erie islands and along the lake-front where he heard tales of ghosts and vanished ships from ore sailors and commercial fishermen and became deeply interested in the lore and history of the Great Lakes.

pumps going and requested radar and navigational assistance from *Anderson* since his own radar wasn't working. From this time on *Anderson* followed *Fitzgerald* closely, watching her both by radar and by eyesight and staying in radio communication. At the inquiry Cooper said he thought *Fitzgerald* passed closer to the eastern end of Caribou Island Shoals "than he wanted *Anderson* to be."

Investigation determined that *Anderson's* navigation was somewhat off to the east, which put *Fitzgerald* closer to these shoals than initially suspected. A resurvey revealed that the shoals actually extended over a mile farther eastward than the charts indicated. Depth over the shoals is less than 36 feet. By this time *Fitzgerald's* draft, increased by water from boarding seas, was about 27 feet. Seas were

running about 18 feet in the area at the time. These facts caused the Coast Guard to theorize that she had suffered a light grounding on the shoals at about 3:45 and suffered the bow damage McSorley had mentioned. This grounding and the resultant ruptured bow plates allowed further flooding and still further decreased freeboard which in turn allowed still easier access to boarding seas. At 5:30 McSorley admitted to taking heavy seas over the spar deck.

When *Fitzgerald* made her final radio contact with *Anderson* at 7:10, the two ships had already lost sight of each other because of darkness and heavy intermittent snow squalls. At about 7:15, during a lull in the snow, *Anderson's* mate sighted a series of lights off the port bow in *Fitzgerald's* general direction. Thinking these lights might be from the *Fitzgerald*, he called them to the attention of others on the bridge but no one else was able to make them out. The Coast Guard later suggested these most likely were shore lights.

Radar contact with *Fitzgerald* was lost at 7:20. *Anderson* at this time was about nine miles aft of *Fitzgerald*. Three other ships, all foreign freighters, were 15 to 20 miles away.

Fitzgerald did not vanish at once and without reason. She had begun to sink four or five hours before her final plunge. Clearly McSorley was aware that he had a problem but he underestimated its severity because he thought he could make it to the safety of Whitefish Bay. Finally, however, *Fitzgerald's* bow dipped into the trough of a wave and the water already inside the ship migrated forward. Un-

supported amidships, she broke and sank.

All it would have taken for a crew member to survive was a few seconds to push a button or step out a door. But in this case those few seconds just weren't there.

* * *

THE ALPENA was a side-wheel steamer of the Goodrich Line operated as a shuttle night boat between her home port of Muskegon, Mich., and Chicago, with service to various ports en route. She was a luxury ship of 685 tons, commanded by Capt. Nelson W. Napier. She departed Grand River, Mich., for Chicago on the warm, clear night of October 15, 1880. There are conflicting tales of what befell her in the hours after that.

Some of the folklore says that she was last seen by the freighter *Challenger* about 1:00 A.M. sailing 35 miles out of Chicago and doing fine. Others put her northwest of Racine, Wis., about 11 hours later. Between these times 15 other ships sighted her. At no time did she appear to be in any unusual difficulty. Nonetheless she vanished. No trace was ever found and no body recovered — or so we are told. *Alpena* had been a sound ship, recently overhauled. Many ships were lost to the sudden storm that blew up overnight, but almost all of these were sailing ships; *Alpena* had been a steam-powered ship, therefore less susceptible to the vagaries of the weather.

There are two different versions of what the weather was like. The older versions, supported by weather bureau reports, state that it changed abruptly from a warm, calm, almost balmy day

to a raging blizzard of unparalleled ferocity. Over a hundred ships were lost. The more recent version mentions only the early calm, not the subsequent storm.

After the search efforts had failed to find any remains — so the folklore claims — two bottle messages washed ashore. Only one mentioned the *Alpena* by name and it proved to be a hoax. The mystery was further enhanced when crews of several ships in Lake Michigan supposedly sighted the *Alpena* months after her disappearance. She too had become a ghost ship.

The truth about *Alpena* is considerably less exotic than the folklore. *Alpena* was a storm victim, nothing more. Her loss was accepted as storm-related when it happened. Wreckage positively identified as coming from the *Alpena*, along with the bodies of several crewmen and passengers, came ashore north of Holland, Mich., on the morning of the 19th. The ship's flag, with *Alpena's* name emblazoned on it, was found amid the wreckage. The storm that sank her is still known locally as the "*Alpena* storm."

Anna C. Minch, a cargo carrier of the Interstate Steamship Line, vanished 40 years ago but only in the past few years has anyone claimed there was anything paranormal about her loss. She disappeared in eastern Lake Michigan on November 11, 1940. With her went the *William B. Davock*, another freighter. According to the folklore, the two ships vanished without a trace about noon on the 11th, in the northeastern corner of Lake Michigan. The weather was calm and clear and the ships within

sight of land and of each other. Both carried radios but neither ship sent a Mayday signal.

In reality one of the worst gales to hit the upper Lakes was in progress at the time. Bodies, lifeboats and wreckage from *Davock* came ashore between Pentwater and Ludington, Mich., the next morning. *Minch's* bow section was later located in shallow water in the area, but 120 feet of her aft hull was never found. It is true that both ships were officially listed as "vanished" but that is standard practice in the Great Lakes when most of a ship's hull is lost, even when identifiable debris, bodies or even survivors are known to exist. While the rest of *Minch's* hull has never been found, *Davock* was discovered in May 1972 lying inverted in 204 feet of water off Little Sable Point north of Ludington.

If you believe the folklore, the loss of the tug *Admiral* and its barge *Cleveco* off Cleveland on December 2, 1942, was a bizarre event with strong paranormal overtones. First, *Admiral* vanished abruptly, leaving the unpowered and unsteerable *Cleveco* at the mercy of the strong northwest winds. The *Cleveco* crew, although in no immediate danger, radioed for assistance. Coast Guard, Civil Air Patrol and civilian forces immediately mobilized to take *Cleveco's* crew to safety, but each time a rescue craft sighted her and tried to close, a strange cloud moved in to obscure her from view.

A CAP pilot spotted her just off Cleveland that afternoon but once again the mysterious cloud moved in to cover the barge. The cloud then literally attacked the plane, forcing

the pilot to break off and limp back at treetop level to his lakefront base. Search efforts were forced to cease at nightfall and *Cleveco*, last seen being enveloped in the sinister cloud, vanished forever.

Once again the truth is far more prosaic. Weather conditions at the time were severe. High northwest winds produced waves up to 20 feet high by nightfall of December 2, and heavy snow squalls had moved into the area several hours before that. A cold mass of Canadian air, moving in over the much warmer lake air, produced a condition known as arctic mist, which along with the snow squalls caused rescue crews to keep losing sight of *Cleveco*. Any pilot flying a light aircraft such as the CAP used then would have had his hands full just staying alive in those conditions; so it's hardly surprising that the pilot — if he existed at all — could not keep *Cleveco* in sight. In any case, folklore to the contrary, in 1942 Cleveland had no land plane airports on the lakefront for the alleged aircraft to limp back to.

Cleveco radioed early on the afternoon of the second that the violent storm was destroying her. Although rescue craft were unable to sight *Cleveco* visually after 2:00 P.M., radio contact was maintained until late afternoon when *Cleveco* lost her power to transmit.

Cleveco, with her cargo and crew, was found in the summer of 1943. She lies today in 65 feet of water of Euclid Beach east of Cleveland.

* * *

IN RECENT YEARS planes have vanished over the Great Lakes.

Planes do not lend themselves to legendry as easily as ships do, but still some legends have arisen. It is hard to say when the first major aircraft disappearance occurred over the Lakes; it may have been as late as 1950. But from this date forward many planes, particularly light planes, have been added to the legions of Great Lakes lost.

One of the more recent victims was Piper Comanche 53Y, a light twin-engine craft operated by Alpena Flying Service of Alpena, Mich. She took off from Alpena on a round trip freight run to Windsor Locks, Conn., at 4:38 P.M. on March 17, 1966. As the legend goes, the weather was fine and clear throughout the flight. 53Y's pilot, Ernest Nabors, a newly-hired professional pilot with much commercial time, was familiar with instrument work and with the airplane he flew. The flight to Windsor Locks went without incident and so did most of the return flight. Nabors checked in with Wiarton, Ont., at 2:30 on the morning of the 18th. He reported that all was well and that he would be in Alpena at 3:20.

But some time in the course of that last hour, he disappeared. There was no Mayday call, no apparent reason to expect any trouble. But Nabors and 53Y suddenly vanished and searchers found no trace of man or aircraft.

Investigation disclosed several significant facts omitted or altered by the legend. Nabors was *not* familiar with the Comanche and had never before flown in one alone. Witnesses later testified that he had been seen reading the aircraft's operating manual at Windsor Locks; local mechanics

thought his run-up procedures were strange. He got lost taking off from Windsor Locks and headed east instead of west. He flew around aimlessly for an hour before landing at Westerly, R.I. Personnel there said he seemed nervous and unsure of the course to Albany, N.Y., his first checkpoint.

Evidence gathered by the Federal Aviation Administration at the inquiry indicated that Nabors held a higher than normal cruise setting, thus burning excessive fuel. The additional distance to be reflighted from Westerly further reduced Nabor's fuel reserves.

The weather was bad. It was cloudy and deteriorating at takeoff and got steadily worse. Witnesses later reported hearing a low-flying twin-engine plane in the vicinity of the airport between 3:20 and 3:40. Both engines were cutting out, they later testified. The area north and west of the airport is dense wilderness where searchers said chances of finding a downed plane from the air were almost nil.

So it is perhaps not surprising that no trace of 53Y was ever found. Those who prefer to believe some mysterious force got the plane are welcome to do so but it is much easier to believe that an incompetent pilot and an empty fuel tank were responsible.

On the afternoon of January 14, 1967, a CAP search aircraft vanished mysteriously while searching for another downed light plane near Muskegon, Mich. The search aircraft, a Cessna 170 coded N9201A, was flown by a highly qualified pilot and carried two observers. There was no radio transmission to indicate trouble

and the weather was good. The pilot was experienced in search operations. Or so the story goes.

According to the FAA report, the weather was not very good. It was only tolerable when 01A took off from Benton Harbor, Mich., at 11:45 A.M. By 1:30, however, the ceiling at Benton Harbor was down to 300 feet and the dew point was only two degrees below the ambient temperature. Visibility was three-quarters of a mile with fog, rain and snow showers and with icing conditions below 6000 feet. These conditions extended north into Canada and prevailed throughout the rest of the day and night. 01A's pilot was not instrument-rated.

The CAP coordinator at Benton Harbor phoned Muskegon and requested that the CAP commander there order 01A to return because of the deteriorating weather. The CAP commander did not do so, however.

Search efforts were hampered by 17 inches of snow on the ground and continuing blizzards. A wheel assembly of the type used on Cessna 170 aircraft was found near her route but not positively proven to have come from 01A.

Much later, on August 9, 1967, the body of one of 01A's observers, Evangeline Howse, was recovered from Lake Michigan by the tub *Ruth*, 10 miles north and two miles west of South Haven, Mich., near 01A's route. An autopsy determined that Mrs. Howse had died of a fractured skull sustained in the crash.

One of the most inane attempts to create a mystery out of a mundane incident is the case of Cessna 172 47U

flown by Anthony Farrinacci. According to the tales, Farrinacci was making a short flight in good weather over familiar territory. On the evening of December 19, 1966, he, along with three friends, had taken off from his home field at Painesville, Ohio, for a round-trip pleasure flight to Erie, Pa. The flight to Erie was routine but on the return flight Farrinacci became disoriented for some unknown reason.

He contacted Erie tower for assistance and with radar help from Cleveland Center was directed back to Erie. Then a mysterious force took a hand. Farrinacci became suddenly and totally disoriented. He lost all control of the airplane. He yelled into the mike that he was in a spin, then that he was not in a spin but that he was losing altitude and couldn't hold his horizon.

As controllers at Erie and Cleveland Center plus aircraft in the area tried in vain to assist him, 47U suddenly disappeared from the radar screen even though the aircraft was flying at 6000 feet. Radio contact was lost. Cleveland Center transmitted the exact location immediately to the Coast Guard units which dispatched a ship. No trace of the aircraft was ever found, however, and the four persons aboard her were never seen again.

The truth is that the weather that day had been marginal at best. It is true, as the legend says, that an area ceiling was given at 4500 feet with visibility at seven miles. But these were absolute figures. There were scattered snow showers and masses of cloud below 4500. Erie visibility at 11:55 was a mere 2½ miles. At the time of his troubles, Farrinacci was at

6000 and totally dependent on instrument guidance. At the same time an Allegheny airliner approaching Erie from Cleveland at 3000 reported that she was flying by instruments most of the way. Farrinacci did not check weather at either Painesville or Erie.

Investigation showed that Farrinacci was not a licensed pilot at all. He was a student with a total of 34½ hours' flying time, which included zero instrument time and zero night-flying time. 47U was his own airplane. A student pilot is prohibited by law from carrying passengers under any conditions. He is further prohibited from night operations until properly rated, and any noninstrument pilot is prohibited from intentionally operating under instrument conditions. Any pilot, student or otherwise, should realize the danger involved in deliberately flying into instrument weather with no training whatever.

The "mysterious force" that claimed 47U was a maneuver known to aviators as a graveyard spiral. 47U's radar return did not suddenly blink out at 6000 feet. Farrinacci began his spiral at that altitude and admitted he was losing altitude throughout. For the next few minutes several persons tried to help him by radio to pull out of that spiral. He went off the radar when 47U descended below the area of radar coverage on its way to its final contact with the icy waters of Lake Erie just off Willoughby, Ohio.

The FAA report, issued in the winter of 1967, did say no trace was found of the plane or its occupants. Coast Guard units arrived at the scene within minutes but conditions on the lake were impossible. One Coast Guards-

man told reporters that the crewman of his 40-foot cutter often could not see from one end of the craft to the other. Usually in cases of sinkings or crashes in the Lakes in winter, debris or bodies are not recovered until spring — or later.

Most losses in the Great Lakes occur late in the year near the end of the shipping season — a fact that in itself suggests the majority of losses are related to the violent fall storms.

* * *

THE GREAT LAKES share some notorious features with the Bermuda Triangle. Ships and aircraft do disappear in the Lakes for strange reasons. Evidence indicates that some such losses may have paranormal causes and a few can be indisputably linked to UFO activity. But of the 60 or so ships that have vanished in the Lakes, most are known to have been storm victims. They are listed as "vanished" simply because their hulls were never recovered.

As is the case with the Bermuda Triangle, some modern writers like to take cases in which ships or aircraft have vanished due to weather, pilot error or similar mundane reasons and, by omitting or distorting facts, make it appear that something far more mysterious occurred. There are genuine mysteries in the Lakes and these mysteries deserve serious study and scientific investigation. But this does not mean that every rowboat that fails to turn up after a storm has been snatched by the inhabitants of a lost city under the sea or that every light plane that is lost due to weather and pilot inexperience has been at the receiving end of a UFO attack.

It serves no useful purpose to attempt to swell the ranks of strange disappearances through distortion of data, mystification and poor research. Such efforts serve only to confuse the public, discourage serious investigators and make the solution of the *real* mysteries all the more difficult.



HOW DO HOMING PIGEONS HOME?

PROF. Charles Walcott, a biologist at the State University of New York at Stony Brook, believes he may have solved the mystery of how homing pigeons find their way. The scientist suggests that a tiny piece of magnetic iron-rich tissue found in the heads of pigeons is the answer.

Professor Walcott found the magnetic organ while working with pigeons during the summer of 1979. He admitted his research had produced no direct proof but because the phenomenon of the homing pigeon has baffled scientists for centuries, even

the remotest new clue must be regarded as a potential breakthrough.

He said experiments indicate that pigeons may use the earth's magnetic field for navigation when they cannot see the sun. The tissue he found was highly magnetic and less than a square millimeter in size. It lay outside the brain, near the back of the bird's eyes.

Prof. Walcott said the tissue was believed to contain magnetite, a highly magnetic mineral. Another clue, he added, is that magnetite is found in bees — also noted for their navigational ability.

"IN TODAY ALREADY

Someone or something had stenciled an enigmatic message into my skin. What did it mean?

By Margaret Newby

IN HIS monumental work *Man and Time*, J. B. Priestley evaluates the mass of precognitive dreams sent to him in response to a BBC appeal. After sorting the thousands of letters into six categories Mr. Priestley was left with a small number of "possible examples, outside dreaming, of the influence of the future on the present."

ONE MORNING in mid-January 1956 I woke with a swelling under my right arm and a slight soreness in my shoulder. Craning my neck I could see a few spots. A hand mirror reflected an arrangement of tiny open sores forming an unmistakable figure "7" and a capital "A". This meant that the mirror image of "7A" had somehow been pricked into my skin as I slept.

The spots were more than superficial punctures; it was as though a sharp instrument had penetrated the flesh deeply enough to affect a lymphatic gland and cause it to swell — all this without disturbing me — unless the phenomenon was a spontaneous occurrence, the imprint of a psychic rubber stamp!

I showed the rash to a doctor friend. It seemed to scare her as well as mystify her; she diagnosed shingles. It was

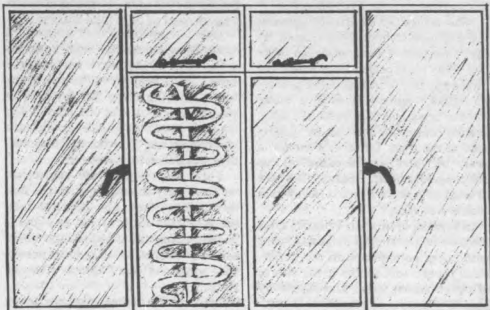
not shingles. The swelling subsided in the course of the day and although the spots took nearly a week to heal they caused me no discomfort. Before they faded away I made a reproduction, enlarged by about one-third, of the imprint as seen in the mirror and put it aside to await developments, if any.

Two months later economic necessity prompted me to apply for a government office post. It had not occurred to me before that this might solve my recurring financial problem and I attended the interview with little hope and less enthusiasm. I suspect I was offered the post because my off-hand attitude gave a false impression of self-confidence.

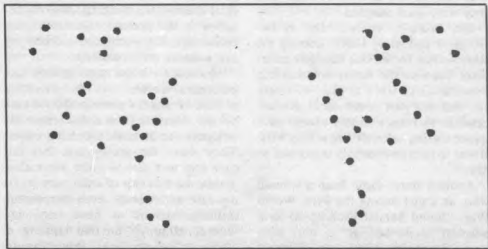
In mid-April I began work in Section 7 of the department which handles claims for sickness benefit; I had myself claimed benefit in the past but this was my first introduction to the process through which claimants receive their money.

Not until six weeks later did it dawn on me that I was spending my working life dealing with the claims of people whose National Insurance numbers ended in "7" and that a quarter of these ended in "7A." My personal future had caught up with itself and become the present. (At that time all

WALKS TOMORROW"



Over a two-week period author repeatedly saw caduceus, ancient symbol of healing, on steamy kitchen windowpane. The symbol appeared to be perfectly formed.



Puncture marks under author's arm read "7A" when image was reversed in mirror. Not until several months later did she understand significance of number and letter.

National Insurance numbers in Northern Ireland ended in A, B, C or D. My own number ended in D but for all I had known it could have been Z.)

Now comes the difference between my experience and those quoted by Mr. Priestley: Commenting in *Man and Time* on experiences in which the future appears to influence the present he writes, "Somebody is in a queer state of mind, perhaps behaves oddly, and no reason for this can be discovered at the time. Later — a month, a year, 10 years — the cause of this effect reveals itself. Because of where or what or how I am now, I behaved in such a way then."

In support of this Mr. Priestley cites the case of Dr. A who looked forward with eager anticipation to the impersonal reports sent to him in the course of office management and signed by Mrs. B whom he had not met. His excitement on these occasions was observed by his secretary. A year later he met Mrs. B, fell in love with her and they were soon married.

Mr. Priestley writes, "Dr. A believes — and so do I after hearing his story — that he felt this strange excitement because the future relationship communicated itself to him; we might say that one part of his mind, not accessible to consciousness except as a queer feeling, already knew that Mrs. B was to be tremendously important to him."

Another letter came from a woman who, as a girl during the First World War, "found herself looking up at a hospital, quite strange to her, with tears streaming down her cheeks." Years later a close friend of hers died in that hospital.

In another case a mother was seized with uncontrollable fits of weeping and a deep foreboding three weeks before her 19-year-old son contracted what proved to be a fatal disease.

One correspondent feels he owes his restoration to mental health to his wife, "one of the brave and inspired ones." For a year before he met her or knew anything about her he used to pass on the local bus the gate of her country cottage. "He never did this without feeling that he and that cottage were somehow related."

These experiences are subjective; we have only the subjects' words that they felt as they say they did long before they were involved in a joyful or distressing situation, except when, as in the case of Dr. A, a third person was aware of his "queer state of mind."

On the other hand, my experience was objective. That is to say, there was material, tangible evidence, visible to the eye, of a phenomenon to which later events gave meaning. Also my reaction in the present was mental, not emotional; I experienced neither joy nor sadness, only curiosity.

Moreover, in the precognitive experiences quoted by Mr. Priestley neither he nor his correspondents suspected intention from a discarnate intelligence to forecast a coming event. They share the assumption that the time slip was due to some aberration within the makeup of each person. In my case an external, even purposeful influence seems to have been involved, although anyone seeking a "rational" explanation might argue that in a sleepwalking state I had left my bed, found a needle and with my

left hand (I am right-handed) pricked out the mirror image of "7A" on an almost inaccessible part of my body. But even that does not account for the time slip.

I remembered my father's brand of humor. This odd means of communicating could be characteristic of a husband who removed his bride's first cake-making effort from the tin and placed it on the rock garden among the other rocks, who rose before dawn to thump out the national anthem on the piano as a hint to next-door revelers that it was time to go home.

Yet I have doubts. The outline of the imprint bears no resemblance to any "7" or "A" in my father's personal address book and I cannot but suppose that if this was his means of communicating with me he could as easily have pricked out his initials.

As an indication that my fortunes would shortly undergo a change for the better the message was valueless. At the time I had no reason to connect "7A" with a clerical post which, however unattractive in prospect, proved a congenial and permanent solution to my financial difficulties.

Another experience 15 years later made me think about the problem again. One lunch hour I looked up from the kitchen stove to see on the steam-covered windowpane a "draw-

ing" of a serpent curled round a slender pole which was forked at the top. The "drawing" filled the frame and was perfectly proportioned, without blemish or irregularity. The 11 curves of the serpent's body were identical. The head was rounded at the top, the tail tapered at the bottom. On close inspection I thought it looked like a stencil, not a free drawing. As the window cleared of the steam it faded but reappeared each time the glass clouded over.

I preserved it for two weeks. Unfortunately it did not occur to me to take a photograph. I laboriously constructed a stencil, much reduced in size; but for all my careful measuring the copy is far removed from the perfection of the original.

I now attribute the "7A" and the serpent on the pole to "the Friend behind phenomena" — a telling, all-embracing phrase coined by the late Prof. Gilbert Murray. According to one's personal beliefs the Friend is a personal God, a spirit of great wisdom or the intrinsic, indestructible core of man's own being, the Self. For me the "7A" and the caduceus, that ancient symbol of healing, served to stimulate interest in two timeless mysteries — in healing in all its aspects and in a time dimension where the future can influence the present.



CASUALTIES OF THE BIG SNOW

DURING THE heavy snows of the winter of 1979 rescuers were busy. A Grand Rapids, Mich., ambulance crew sped to the aid of a man who collapsed while shoveling snow but could not save him. Six hours after his death the same crew did save the life of his wife who had a heart attack while trying to complete the shoveling job her husband had started.

Update . . .

By Jerome Clark

PHANTOM HIKER HITCHES AGAIN.

South Africa's "motorcycle ghost" (see "Girl-Ghost Hitches Ride," July 1979 FATE) is back. Reputed to be the spirit of Maria Roux, a young woman killed in a 1968 motorcycle mishap in the Karoo Desert, she most recently appeared to Andre Coetzee, 20, as he passed the accident site on April 4, 1980. "Someone or something put its arms around my waist from behind," Coetzee claims. "Terrified, he drove his cycle up to 80 mph; the ghost hit him three times to get him to slow down. At 100 mph it disappeared. Persons who saw him soon afterwards said the young man "could hardly speak."

INVESTIGATOR SAYS NO TO MUTILATIONS.

To no one's surprise, retired FBI agent Ken Rommel, hired last year to conduct a 12-month investigation of cattle mutilations for the state of New Mexico, has concluded such incidents can all be explained by "normal predation, scavenger activity and decomposition of a dead animal." Rommel, skeptical from the beginning, blamed the media, politicians and "crackpots" for sensationalizing the matter and urged that "not one more penny of taxpayers' money be spent in this regard." New Mexico Sen. Harrison Schmitt and State Police Officer Gabe Valdez sharply disagreed with Rommel's remarks.

SOVIET-AMERICAN TEAM PROBES BERMUDA TRIANGLE.

The Soviet Union's Tass news agency reports that two Russian oceanographic ships are patrolling the Bermuda Triangle in a joint project (called "Polymode") with scientists from the United States. The Russians believe "gigantic underwater vortexes" are responsible for alleged ship and airplane disappearances in the area. Lloyd's of London maintains, however, that "our intelligence service can find no evidence to support the claim that the 'Bermuda Triangle' has more losses than elsewhere" (October 1975 FATE).

HERE THEY COME — AGAIN

Collectors of mass-UFO-landing prophecies ("Update," June 1980) will want to know, just in case this year's mass landing (predicted by Sybil Leek) fails to materialize (as did similar prophecies by other psychics for 1976, 1977 and 1978), that two contactees are "certain" such landings will occur in 1981. But even better than that, according to Jane Allyson, there will be no winter this year. "When flowers bloom in the winter," she says, "we will know that the day [of mass landings] is near."

DID DEAD BOY CLEAR KILLER?

FATE readers are familiar with a 1977 Chicago case in which the voice of a murdered woman supposedly named her killer (July 1978 FATE). Now, in a February 1980 episode from Brazil, a dead boy's handwriting exonerated Jose Nunes who was on trial for the murder of his friend Mauricio Henrique. Nunes claimed the killing was an accident. To "prove" it his mother contacted medium Francisco Candido Xavier. In handwriting very similar to Henrique's, the medium produced this message: "Jose was not to blame. . . . I was killed as the result of a foolish game." Judge Orimar de Bastos, although not a Spiritualist, said that "Mr. Xavier is highly regarded for his honesty" and declared Jose Nunes not guilty.

TAKE THAT, NESSIE!

Marc Alexander's The Man Who Exorcised the Bermuda Triangle (A. S. Barnes, 1980) is the story of the Rev. Dr. Donald Omand, an Anglican minister who keeps himself busy driving out demons. In 1972 Dr. Omand started fretting about lake monsters because those who had seen or searched for them suffered, he thought, "much domestic unhappiness and in some cases shocking moral degeneration." The solution seemed obvious; so on June 2, 1973, the good reverend exorcised Loch Ness of its "prehistoric demons." Omand collapsed soon afterwards — proof that the ritual had worked. Then how come people still see Nessie? "I did not intend to exorcise the monster," Omand explains, "but the evil that surrounded it." So rest easy, Nessie watchers.

Is The Earth Hollow?

PART II

Two men found a race of giants living inside the earth — or so the story goes. Do such stories prove that an advanced civilization dwells beneath our feet?

By Zbigniew Mamak

IN PART I the author measured some claimed evidence for a hollow earth against scientists' interpretations of the same phenomena:

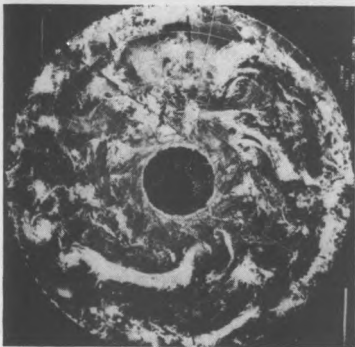
(1) Strange lights seen in the polar regions of Mars. Hollow earth proponents, who believe all planets are hollow, theorize that such lights are reflections of Mars' interior sun. Scientists believe they are reflections on the snow created when the earth, Mars and the (astronomical) sun are favorably situated.

(2) Ice-free waters in the Arctic regions. Hollow-earthers claim that such waters are in fact inside the earth's interior which the observer has entered without realizing it. Scientists say warm winds and currents cause as much as 15 percent of the Arctic Ocean to remain open in the summer months — and as much as eight percent during the winter months.

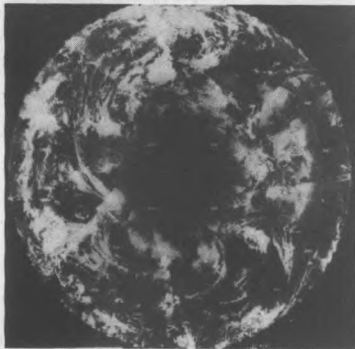
(3) Icebergs. Because icebergs are composed of fresh water and there is

little annual rainfall in the Arctic, hollow-earthers argue, they must be composed of waters from inner-earth rivers which froze as they flowed through the polar opening to the cold exterior. According to scientists, most Arctic icebergs originate on the west coast of Greenland and break off from glaciers that flow into the sea. They also believe that precipitation (over thousands of years) does create glaciers and icebergs. Dust found in icebergs comes not from the hollow earth but from volcanic eruptions and may blow many miles from its source. Large rocks get embedded in icebergs while the ice is still landlocked; they do not, in the opinion of scientists, emanate from inside the earth.

(4) Abundant animal and plant life in the Arctic north. Explorers who have seen animals and birds in the polar region have unknowingly entered the hollow earth, advocates argue — such life could not possibly exist on the



These spectacular satellite photographs, taken on January 6, 1967, and November 23, 1968, seem to show an enormous 1600-mile-in-diameter hole at the North Pole. In reality, however, these are composite photographs showing only the sunlit portions of the earth. Since clouds cover the polar regions during the winter months, the area above the Arctic Circle does not show up in the pictures. Nonetheless hollow-earth advocates use them as "proof" that their theories about holes at the poles are correct.



frozen surface. Scientists reply that during the summer months the Arctic supports 3000 species of flowers and hundreds of insect species. Other wildlife migrates south during the winter and returns in the relatively mild summer. "Food is more plentiful than we might imagine," one environmentalist says.

POLAR EXPLORATION

The history books tell us that the first person ever to reach the North Pole was Robert Edwin Peary who accomplished this feat on April 6, 1909. But was he the first? Fredrick Cook insisted he reached the pole a year before Peary's purported achievement. For a time the subject provoked considerable controversy but it was finally resolved in Peary's favor. Questions still remain, however.

To Marshall Gardner, one of the original 20th-Century hollow earth theorists, the issue was clear-cut: neither man ever reached the pole and both claims were totally false. Curiously enough, he may have been right. Cook never really proved his claim; he failed to produce any written records made during the trip; he had no witnesses to confirm his account; his two Eskimo companions did not corroborate his story. Eventually the Swedish Academy of Science and the University of Copenhagen, after an extensive investigation, decided he had not reached the North Pole.

Peary's story, although more widely credited, appears to be as dubious as Cook's. W. Henry Lewin, in his *The Great North Pole Fraud*, notes that Peary supposedly covered an average distance of 33½ statute miles a day for

45 days, mostly on foot, the rest by dogsled — quite an amazing feat for a 53-year-old man who had averaged only about eight miles a day on his five previous polar expeditions.

Has anyone reached the Pole? Surely, judging from the steady stream of individuals, explorers and scientists, who have ventured into the Arctic, one would think *somebody* must have done so. And in fact a great many have.

Documented records have shown that Richard E. Byrd and his pilot Floyd Bennett made the first flight over the North Pole in May 1926 (in 15½ hours). On May 29, 1951, Capt. Charles Blair achieved the first solo transpolar flight, covering a distance of 3337 miles from Bardufoss, Norway, to Fairbanks, Alaska. The Scandinavian Airline System on November 15, 1954, opened flights for the world's first commercial transarctic air route. And in 1958 the submarines *Nautilus* and *Skate* became the first two ever to voyage beneath the North Pole. The list goes on.

No one on any of these flights or voyages has ever reported a polar opening. Does this then repudiate the hollow earth idea?

Not at all, advocates reply. It simply is not true, they say, that airliners fly over the North Pole. Airline flights come no closer than 1500 miles to the geographic pole and they miss the magnetic pole by at least 150 miles. Gyroscopic compasses, magnetic compasses and inertial guidance systems used in polar navigation are all ineffective near the pole, hollow earth believers assert. Are they correct?

They are not, according to P.A. Cobbett, executive secretary of the

Canadian Aeronautics and Space Institute. Commercial flights between Europe and Japan cross directly over or fly very near the geographic pole every day. The magnetic pole is traversed almost daily by aircraft flying between base camps and expedition sites.

Prof. Enoch J. Durbin of Princeton University repudiates the second half of the hollow earthers' argument: "Inertial navigators do not depend on the earth's magnetic field and can very accurately guide an aircraft or missile to any spot on the earth. Accuracy of one part in 5000 is quite common. Gyrocompasses which use magnetic headings are confused at the pole. Gyrocompasses without magnetic headings are not."

There is an interesting footnote to the pole-flight controversy. In the early 1970's Richard Montague wrote in his *Oceans, Poles and Airmen* that Floyd Bennett told Bernt Balchen (Byrd's pilot on his flight across the South Pole in 1929) that early in their flight to the North Pole an oil leak developed and Byrd ordered that they return to within sight of Spitsbergen. There, although the leak had stopped, they supposedly flew back and forth for 14 hours before returning to base to make their claim. The allegation has yet to be proven.

In any case, there seems no question that the North Pole has been reached — many times.

SATELLITE PHOTOGRAPHS

On January 6, 1967, and November 23, 1968, the American satellites ESSA-3 (Environmental Science Service Administration) and ESSA-7 took

two unique pictures. Out of more than a million and a half photos taken of a normally cloud-covered North Pole, these are the only two that show the presence of a large dark circular area, completely free from cloud cover at the geographical pole.

Is this circular area an opening at the pole — the long-sought final proof of the hollow earth? The "hole" in the ESSA-7 seems to be about 1600 miles in diameter, which brings it close to Gardner's estimate of a 1400-mile polar opening.

The pictures, however, are not what they appear to be. Eugene R. Hoppe, chief of the Satellite Data Services Division of the National Oceanic and Atmospheric Administration, says, "The November 23, 1968, [picture] ... is not a photo but a mosaic of 13 tracks [images] that are taken each day. It is on the visible spectrum and since it is completely dark over the north polar region in November, no imagery is shown above the Arctic circle. This has given rise to the absurd notion that there is a 'black hole' over the Pole."

The ESSA-3 photograph was obtained by the on-board vidicon camera system which like most other camera systems can take pictures only over the sunlit portions of the earth. Because the photograph was taken during the polar winter, the region surrounding the pole was not sufficiently illuminated for the ESSA-3 cameras to obtain a picture. Consequently it appears dark in the satellite photographs.

Hoppe says the current series of polar-orbiting satellites such as the improved TIROS operational satellites (of which NOAA-5 was the most recent) use a two-channel scanning radi-

ometer instead of the vidicon camera system. The scanning radiometer is sensitive to energy in both the visible and infrared spectrum. Therefore, photographs can now be obtained during darkness as well as daylight. So far they have shown that ice and clouds exist over the dark area of the Poles; there is, in other words, no "hole."

MINE TEST

In 1901 an extraordinary event took place. Measurements were taken of two plumb lines with metal bobs in one of the mine shafts at the Tamarack mines near Calumet, Mich. The result: the distance between the two lines proved to be greater at the bottom than at the top — yet the force of gravity should have produced just the opposite results!

One conclusion speculative theorists have offered for this anomaly is that an inner globe probably exists — perhaps a hollow world. But is this what the observations actually reveal? The real story is as follows:

In September 1901 two very long plumb lines, 4250 feet in length, consisting of No. 24 piano wire and cast-iron bobs weighing 50 pounds each (encased in pails of cylinder oil for dampening vibrations), were hung in No. 5 mine shaft. The individuals conducting the test took great care to ensure that the lines would be free and protected at the bottom from dripping water which existed in small quantities in the shaft.

After the wires had settled into a state of near-inactivity, they measured the distance between the two wires at the surface as well as the distance between them at their lower extremities.

They were amazed to discover that the lower ends revealed a divergence of .11 feet. For three hours the experimenters conducted a careful exploration of the shaft but found no explanation. They tried a different approach and came up with a deviation of .07 feet.

Prof. F. W. McNair, then president of Michigan College of Mines and one of the main participants in the experiment, thought that perhaps air pipes which ran down the western end of the shaft might be causing this discrepancy through magnetic action on the bob nearest them. So the experimenters used lead bobs to plumb; this time they came up with a disparity of .10 feet.

The observed deviation attracted wide attention and many people tried to explain it. The two most credible theories held that the cause was either gravity or magnetism.

Seeking an answer to this mystery, Professor McNair directed a further test in No. 4 shaft on January 3, 1902. This time two No. 20 B&S gauge bronze wires 4440 feet in length were hung approximately 15 feet apart. Each carried 60-pound lead bobs. During the next six days McNair alternated the type of materials that he used in the wires from bronze to steel and switched the bobs from lead to iron. But he was amazed to find that the discrepancy was greater than before, amounting now to .141 feet.

Although he had proven from these experiments that neither gravity nor magnetism could account for the disparities, he still had not determined what did. He tried one more test at No. 5, covering the shaft to prevent air cir-

culation. He soon discovered, however, that that was impossible. So he concluded that this "convection current" must be responsible for the divergence of the plumb lines.

Still, this interpretation has never been totally verified. R. B. Southard, chief of the Topographic Division of the U. S. Department of the Interior, remarks, "Without considerably more evidence than is given . . . we cannot provide a more valid explanation than that provided by Professor McNair."

VOYAGE INTO THE EARTH

One of the most fascinating stories ever told about the hollow earth was related by a young man named Olaf Jansen. He claimed to have sailed with his father into the far north where eventually the two came upon an unknown inner world.

Olaf, born on October 27, 1811, in the town of Uleaborg (now known as Oulu), Finland, was raised in Stockholm, Sweden, where at the age of nine he attended a private school. At age 14 he began to accompany his father on all of his fishing voyages.

On April 3, 1829, they embarked on what would prove to be their most memorable journey. After leaving Stockholm they arrived in due course at Hammerfest, Norway, where they remained for a week as they stocked up on provisions. Olaf and his father then proceeded northward to Spitsbergen and Franz Josef Island. After a week of cruising along the rocky coast, they decided to go into the distant north where no man had gone before. For weeks they sailed ever deeper into the unknown Arctic region.

After a while strange things began

to happen. The needle of their compass swayed erratically. A mysterious black vaporish fog or mist appeared in the distance.

One day a fierce snowstorm erupted without warning. For more than three hours the Jansens' boat was driven even farther into the unknown. Then suddenly the storm ceased and they found themselves in fresh (not salt) water. No icebergs were visible. They were even more astonished when they encountered a mammoth ship with hundreds of persons aboard — persons who were friendly, fair-faced with ruddy complexions — and 12 feet tall.

For the next two years Olaf and his father remained in this enchanted inner world. They learned everything they possibly could about it: the giant forests which stretched for miles were hundreds of feet high; the enormous elephants were 80 feet tall or more; there was abundant animal and vegetable life of all sizes; and the fascinating natives lived 800 years or more. Eventually the Jansens decided it was time to leave and tell their story to the outside world.

But tragedy struck them on their return journey. Their boat was destroyed and a toppling iceberg killed Olaf's father. Only Olaf remained, stranded on a mass of ice until finally a Scottish whaler rescued him.

When at last he returned home, things had changed considerably in his absence. His mother had died and the family property was left in the possession of his mother's relatives.

One day he made the mistake of relating his story to his uncle Gustaf Osterlind who decided to have Olaf committed to a madhouse. Olaf was con-

fined there for the next 28 years. On October 17, 1862, following his uncle's death, he finally was released. Olaf worked as a fisherman until 1889, when he migrated to the United States.

For 12 years he resided near Batavia, Ill., before moving to Los Angeles in March 1901, where he lived for over six years. Olaf, now in his 90's, had carried his tale in silence for years. But just before his death he told it for the last time to one Willis George Emerson who wrote the account in his book *The Smoky God*.

Quite a startling tale — but is it true?

After several months of frustrating research I was able to obtain some very interesting pieces of information relating to Jansen/Emerson's claims.

For example, archivist Samuli Onnela of the city of Oulu told me, "We have not found any Olaf Jansen born in Oulu (Uleaborg) October 1811 in the parish records of Oulu."

Kerstin Ranhagen, city archivist for Stockholm, could find no records of an Olaf Jansen or a Gustaf Osterlind living in the city during the period indicated in *The Smoky God*.

From 1889 to about 1901 Olaf allegedly resided near Batavia in Kane County, Illinois. But John Daly, director of Illinois State archives, informed me that the 1900 federal census of Kane County showed that, while there was an Olaf Johnson listed, he had been born in July 1860. The Olaf Jansen I was looking for had been born in October 1811.

The registrar recorder for the County

of Los Angeles checked death certificates from 1900 to 1911 without finding any record of the passing of Olaf Jansen.

Unless dramatic new evidence comes to light, I think we can assume that the story of Olaf Jansen's hollow earth adventures is just that: a story.

UFOs

Inevitably perhaps, some writers have suggested that UFOs originate within the earth. The objects depart from and enter the hollow earth through the polar openings. But a survey of UFO organizations such as the Aerial Phenomena Research Organization, UFO Information Retrieval Center and the Center for UFO Studies finds no support for this idea. The Center for UFO Studies says there have been few recorded UFO sightings near the Arctic and none near the Antarctic.

It is impossible to review here all the other aspects, evidence, information and arguments relating to the hollow earth theory. In the end the whole issue comes to this:

Either one believes its validity or one accepts the explanations and theories scientists favor. Whichever one prefers, he ought not to lose sight of the fact that (1) many of the hypotheses science accepted a century ago have long since been discarded and (2) we still don't really know what lies deep inside the earth.

Perhaps in time, when the deepest regions of the earth's interior have been penetrated, we shall have the answer.



This Poltergeist Uses The Phone

The voice was mysterious, threatening, all-knowing — and there was nothing anybody could do to stop the malevolent force that had come to terrorize the family.

By Joan Krieger

A SERIES OF bizarre events has been occurring in a single-family, one-story house in Leesburg, Fla. Four people live in the house — a grandmother, a mother and her two daughters, aged 10 and six. The children are half-sisters born from two different marriages. Their mother is now divorced.

In the beginning the phenomena consisted of unexplained voices over the telephone. The first time this occurred was in January 1978. Later the voices, while continuing over the phone, also came through the walls. Then in August that same year the voices manifested directly through the 10-year-old child. Also the unexplained physical movement of objects started in the middle of August and continued throughout my visit with the family on September 22-25, 1978.

In the course of normal phone calls made to persons outside the house, a

strange voice would interrupt and identify the person on the phone in the house and name the purpose of the call before it could be normally communicated to the other party. Sometimes the clothing of the person placing the call and his or her plans also were described.

The Psychical Research Foundation (Durham, N.C.) heard of the case from a relative of the family, Mr. D., who lives in Orlando, an hour's drive away from the afflicted home. In August 1978 when he called the family the 10-year-old daughter S. answered the phone. While S. was getting her mother with whom Mr. D. wished to speak, a strange voice suddenly intruded, identified Mr. D. and described what he was wearing. When the mother picked up the phone, she claimed that nobody in the house had been on the phone while S. was calling her.

At other times a voice on the phone (which seemed to be that of a woman

or child) would identify the person telephoning from the house and would use foul language or make threats with sexual overtones or against lives. One threat was to take one of the young girls away from the house.

On August 16 Leesburg police chief Ralph Perry went to the house and talked with the anonymous voice on the phone. Over a period of several weeks he spoke with the voice 10 or 12 times. The voice would say, "Ralph Perry, you're going to call your office," or, "You're smart but not smart enough to catch me." The voice said that it had cables underground and could see everything. The police department and phone company investigated the area around the home with metal-detector devices and other electronic equipment but found no evidence of subterranean cables.

Perhaps the most puzzling aspect of these phone calls, which were almost daily occurrences, is the voice's strange ability always to be able to identify the caller.

The voice phenomenon sometimes occurred when someone in the house had just picked up the phone to make an outgoing call. (In other words, the phone had not rung.) The family said that each visitor to the house who lifted the receiver heard the voice and each was identified by name. The children were usually in the front room under the supervision of their mother or grandmother and the phone calls were taken in the hallway.

The home has only one telephone but there are outlets for two extensions. There are two extra phones which are not in use but which can be plugged into the wall in a matter of

seconds. It was therefore possible that some of the voice incidents were caused by one or both of the girls. But in many cases the family or visitors said they could see the girls at the time of receiving the calls.

In April the phone company put a tracer on the phone. Several attempts were made to record the strange voice but the company was unable to discover the source of the calls. The lines, the phone, the number and the switching equipment were changed without effect and tracing equipment turned up nothing, according to Joe Salyer of the Florida Telephone Corporation. No one has found any physical explanation for the phenomenon.

Prior to August 13 the only strange movements observed were curtains moving as though touched by a passing breeze. Strange noises consisting of knockings or rappings on windows appeared to come from outside the house.

But on August 13, Mr. D. told me, the center leaf of the kitchen table dropped out, the tablecloth moved up and a nearby chair slid across the floor. The kitchen, where the family spent a great deal of its time, seemed to be the center of the activity. Also on August 13 a living room book stand fell forward and a rubber plant moved several times.

The phenomena continued and became progressively worse. In the beginning the voice spoke only on the phone. Now voices began to come through the walls and eventually, around August 20, they seemed to come directly from the 10-year-old girl. They were multiple voices now, described by the family as a child's

voice, a black woman's voice and a white woman's voice. The voices identified themselves as belonging to persons known and considered hostile by the family.

On August 16 a kitchen chair turned over; other kitchen chairs moved to and from the table and the commode cover tumbled to the floor while S. was in the bathroom.

A police detective who spent the night in the house told a newspaper reporter, "Objects in the house would fly from one place to another. A bottle of cologne would leave its stand and float into another room and return to the stand." Police Chief Ralph Perry told me that these newspaper accounts accurately reported his observations and those of other members of his department.

The police chief reported in the same paper, "Yesterday afternoon I spent the evening with them. I had been told that things happened mostly around breakfast or supper. I told them to just do things like they always do. After I sat at the table the little girl's chair started moving around. I saw it clearly and when I went over to try to stop it I couldn't hold it with physical force. It tilted back and shuffled. I couldn't stop it. Then the dining room table, a heavy oak and mahogany table, just separated like you were going to put a leaf in it. There was no possible way anyone in the house could have been doing it. These things went on for 15 to 20 minutes."

The family told me that ashtrays tumbled off tables and floated back up; food was snatched from people's mouths; household items hovered in the air around them.

Reporter Sanchez wrote that he saw a vase fall off a table and then jump back onto the table. A large artificial plant fell over twice in the living room when no one was near it. In fact, newspaperman Sanchez was closest to it. "Nothing was under it to tip it over," he said. "I saw a small ceramic dog fall off a wall-divider shelf — no one near at the time, nothing behind it to dislodge the figure or shake it so it would fall." He also says that he twice saw a roll of toilet paper come floating, as though it had been lobbed, out of a small bathroom adjoining a back bedroom. It landed on the bed about 10 feet away. He looked in the bathroom but no one was there. "There was no way that I could see whereby anyone could have tossed it from the outside so that it would come floating through the air and land on the bed," he said.

A Baptist minister and relative of the family told me he saw a potted artificial plant fall over twice when nobody was near it.

S. told me that when she went into the bathroom towels would fly off the rack and return to it.

On Sunday, August 20, when Mr. D. was present, 10-year-old S. started shouting hysterically. They took her to the emergency room of Leesburg Hospital and later to Orlando Hospital. Her eyes were rolling; she had muscle spasms in her feet; voices started speaking through her and she began to scream and shout. She was kept under observation for a week in the psychiatric ward of the Orlando Hospital but the family said the doctors found nothing wrong with her. However, the symptoms recurred sporadically.

When the voices speak through S. they are sometimes incoherent but afterwards the girl, speaking in her normal voice, can clarify their statements. She told me, however, that someone is controlling her. More particularly, she identified two living persons who she said were using voodoo and witchcraft to speak through her.

In the fall, on September 22, I went to Leesburg to visit the family. I spent two nights and three days there and conducted EEG tests and sentence completion tests of a psychological nature. During that time I witnessed three possibly paranormal events. The first occurred when I was sitting in the living room and S. was reading in the back room while her grandmother was napping in a chair opposite her. The grandmother was suddenly waked when a book hit her in the stomach. The book had been near S. and she could have thrown it, but she denied doing so. The grandmother's only comment was, "The demons are after us again."

The second incident I saw involved a small round dental floss container. S. and Y., her younger sister, were sitting on a couch. I was in a big chair with my back toward them. The mother and grandmother were sitting at a table in the kitchen about 14 feet away from where I sat. The dental floss flew from behind me (from the direction of S. and Y.) over my head and dropped near their grandmother's foot. I turned and looked at Y. and S. The latter apparently was not aware of what was going on and seemed to be in a semi-dissociated state. When we got up to investigate, a ceramic dog and a bowl fell from the bookcase. Y. was near

these objects at the time. Very soon she went over and picked up the dental floss and threw it. She thought no one was watching her but we all saw her throw it. It seems Y. tried to imitate some of the movements in an attempt to gain for herself some of the attention paid to S.

The third incident happened the following day, Sunday, September 24. While S. was doing her math homework at the kitchen table, the chair she was sitting on started moving backwards. I told her not to be afraid, to sit there quietly and the phenomenon would go away. She tried to do some work but couldn't concentrate as the chair moved a total of four times. Then the chair on the opposite side of the table from me (I was sitting at S.'s left) started moving and shaking. I moved to sit in this chair and then the chair I had vacated started to move. Then the table also began moving along with S.'s chair. I could not see whether she was physically causing any of the movement. At that point her grandmother felt that we had seen enough and took S. to the bathroom for some ritual to wash the devil from her.

The family reported that the grandfather had died two years before, in April 1976, without leaving a will. The estate was finally settled in January 1978, about two weeks before the phone calls started. The only living daughter by the grandfather's previous marriage wanted some of the money from the estate but his wife of the last 20 years (the grandmother in the house) eventually was awarded the money. At first the family suspected that the strange phone calls were a

plot by, this daughter's family to frighten the family into giving them some of the money from the settlement. When the physical movements started they thought that voodoo and witchcraft were involved.

It is important to note that an unusual relationship exists between the mother, the grandmother and the two children. S. calls her grandmother "Mother" and calls her mother by her first name. The mother obviously is in conflict with her own mother, the grandmother and her children. She believes her mother is pampering the children. Much of the conflict seems to stem from the fact that the mother wants her own social life away from the family and this causes her some inner conflict, with her desires for freedom in juxtaposition to the obligation she feels toward the children. The mother wants to raise the children in her own way, while the grandmother seems to feel that the children belong to her.

S. is a bright, religious girl who believes in God, in Christ, and in what is good. The family held many prayer meetings at the house in an attempt to stop the phenomena but to no avail.

S. and Y. are not allowed to play with other children. The mother appears to feel that playmates violate the family unit — are an unwanted interference. The day before the first phone call the grandmother had caught S. and Y. playing the organ with an eight-year-old friend, the daughter of a Mrs. W. The grandmother told the girl to leave the house. When the phone calls started coming in, the voice identified itself as Mrs. W. and her daughter. But

Mrs. W. has denied making such calls. Since then the families have not spoken to each other.

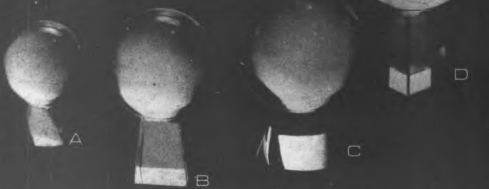
The children go to school and S. seems to do well. Since Y. has just started school, we do not know how well she will do. The girls do not or perhaps are not permitted to engage in extracurricular activities.

S., the apparent focal point of the phenomena, is always in the house, although not necessarily in the same room, when movements occur or the voices are heard. The family is aware of this and feels that S. is possessed — that the devil is after her.

The case is typical in many ways of poltergeist episodes. There were focusing effects: certain things in the house, such as the kitchen table, the artificial plant and things in the bookcase, were the focus of much of the activity. There was a great deal of tension in the house and, as in other poltergeist cases, a death had occurred not too long before the onset of the events. At 10 S. is somewhat below the median age of 14 for poltergeist agents but her physical appearance is that of an older girl, although she has not begun to menstruate. The convulsive disorders from which S. was suffering fit in well with the picture of an RSPK (recurrent spontaneous psychokinesis) agent. The voice phenomena provide an unusual but not unknown dimension to this case. In this connection it is interesting that William Roll's survey of poltergeist cases showed voice phenomena (and visual apparitions) to be concentrated in the RSPK agents who seemed to suffer from CNS (central nervous system) disturbances.

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WHEN DAD PASSED OVER

By Phillip G. Wells

THE CHEST PAINS I felt that morning were so sharp that I knew I had to do something about them immediately. I went to the campus clinic — at that time, February 1970, I was a student at the University of Tennessee at Knoxville — and had a checkup, including a chest X-ray. The tests and checkup showed nothing wrong.

As I was soon to learn, my own "attack" occurred the same day my father Melvin Wells had his last heart attack 400 miles away in Memphis. Maybe that was just coincidence, but the strange experience that followed it was something else.

That evening I went out on a date. I returned to the dormitory around midnight to find a note on my door saying Daddy had called for me just a few minutes earlier. I went to bed wondering why he had called so late, especially when, according to the note, he had said I shouldn't worry or bother to call back right away.

About 4:00 A.M. something weird happened to me. I later learned that the phenomenon I experienced is called astral projection. But at that moment all I knew was that I seemed to be separating from my body. My "spirit" floated out the window and over the countryside. I could even feel the cold wind blowing in my face.

I soon realized that another spirit was traveling with me. It is hard to describe

what our spirits looked like, but intuitively I knew the other spirit was Daddy's. I felt a wonderful sense of Freedom.

My spirit and Daddy's spirit traveled over the forestland of Knoxville until we came to a two-story house which we entered. Daddy's spirit seemed to be searching the house for someone dear to him but there was no one there.

When we came out of the house, we met a large menacing dog which barked and barked at us and wouldn't stop. Then Daddy's spirit and mine sailed out over the forest. All the dogs were baying at us and it seemed that all nature was singing with us.



Phillip G. Wells

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There were many singing voices and lots of music in the air. It was an exhilarating experience.

Suddenly my spirit was pulled all the way back to the dorm at college. I went back into my physical body and awoke with a start to hear the telephone outside my room ringing. My sister Mitzi was calling to tell me Daddy had died around four o'clock that morning.

The next day my brother Donald arrived from California to attend Daddy's funeral service which was to take place a day later. My brother needed a place to stay for the night but I couldn't help him since I lived in the dorm. We looked up an old fraternity brother of Donald's, Jerry Wilkins, who lived out in the country. Jerry said both of us could stay at his place for the night until the family assembled for the funeral. Daddy's body was being flown back to east Tennessee on the morning plane.

My brother and I drove out to the house in a rural subdivision of Knoxville. When we got there, I was stunned. It was the same two-story house I had visited in my dream! And as Donald and I entered the house, a large dog met us at the doorsteps and barked at us! — *Gibson, Tenn.*

HE WALKED WITH ME

By Alma Powell

ONE DAY in the fall of 1925, when I was eight years old and living in Trumann, Ark., I left school and started across town to my Aunt Della Melcher's house where I lived. But then as I got to the center of town I became confused. I didn't know which way to go. As I stood first on one side of the railroad tracks which divided the town and then walked to the other side, fear possessed me.

A man approached and asked in a kindly tone what was wrong. I explained to him that for some reason I couldn't remember which way to get home. Home was about a mile from town and we had no buses back then. When I told him my aunt's name he said he knew where she lived and he would walk home with me.

He did not take my hand, just walked beside me. I don't remember if we talked while walking or not. But when we got within a block or so of the house, I knew where I was and stopped. I told my bene-

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Absolutely no area will be safe! There will be no place to hide! We are powerless to avoid this worldwide catastrophe! Water will cover a good portion of the earth. Wild life will die by the score. Our rich farm lands will turn to lakes. Mighty rivers will sweep away our towns. Freak weather storms will unleash havoc with what is left of civilization. Man will turn to battling his brother in order to survive.

A WAY OUT

But a select few of us will continue on the race of homo sapiens. These individuals will be those who place their trust in a higher power. Those who survive will do so only because they heed these dire warnings and listen to an intelligence from afar.

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The occupants of these technically advanced vehicles have made contact with many influential people in our own space program, claims a former astronaut. They are not here to play games. They are here to help us in this difficult crisis. Because they have developed their psychic abilities and because they are able to travel into the future, they know DOOMSDAY is just around the next bend.

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factor he didn't have to go any farther with me because I was near home. "Are you sure?" he asked. "Yes," I said.

I didn't want him to go any farther because I was afraid some of the family might see us together and not believe my story about forgetting my way home. The man said good-bye and I turned toward home. A few steps later I looked back to see if he was watching me but he was gone. I thought that was odd. I didn't know how the man could have passed so rapidly from sight because we lived in an open area, with the occasional house or small store too far in the distance for the man to have reached them in the few seconds I had my back to him.

Now more than ever I was determined not to tell what had happened. The incident remained my secret. The image of that tall man wearing a white shirt open at the collar, dark pants and a wide-brimmed gray felt hat remained with me through the years.

Then one day years later, in the summer of 1977, my half-sister Norma Barnes of Warren, Mich., and I were looking at some family pictures in my mother Ivies Pierce's collection. She had died 10 years earlier. If names had not been penciled on the backs of the pictures, we wouldn't have recognized many of the people in them.

Suddenly Norma handed me a photograph and said, "Here, Alma, this is a picture of your father." I had seen one or two pictures of him before but none had the effect this one had. When I saw the tall man wearing a white shirt open at the collar and dark trousers with a wide-brimmed gray felt hat pushed back on his head, I knew the answer to the question that had troubled me for years.

I stared at the picture until my sister asked, "What's wrong?" I replied, "This is the man." I had not recognized him that day in 1925 because my father Joseph Pierce had been killed when I was only two years old.

On August 26, 1978, I was attending a family reunion in Sears, Mich. Several of us drove to nearby Evart, where my mother and stepfather Willie Pierce are buried. Afterwards, on the way back to the house, we got to talking about my own father's untimely death. He was a farmer and during



Alma Powell

the slack season he cut logs and hauled them to the sawmill. He drove a wagon led by a half-wild mustang and a gentle mare. On January 15, 1920, he was nearing home when the whistle of a passing train startled the mustang. The horse reared, jerking the wagon sideways and throwing my father off onto a stump. His lungs were crushed and he lived only 30 minutes.

I had heard the story of his death repeated many times as I grew older. I often wondered how people knew he had died that soon. Had someone seen the accident? How had they known where to look for him?

But I had never voiced these questions until that day we were returning from the cemetery. My Aunt Susie Burgen seemed

surprised that I had asked about these things.

"Why, you told them!" she said. "Didn't you know that?"

She went on to say, "On that day you were standing by the open door when the horses [which had broken away from the wagon] returned to the house. You saw them come up to the gate and you said to your mother and others who were in the room, 'Those horses have killed my daddy!' Somehow you knew."

Later I asked an older cousin, Elberta Elston, and my father's only living sister, Myrtle Bruff, if they knew about the incident. They both said, "Yes. Didn't anyone ever tell you?"

I believe that in some mysterious way my father was able to communicate with me on two occasions: once as he lay dying when he must have called out to me mentally if not verbally and again that day years after his death when he helped me find my way home. — Toone, Tenn.

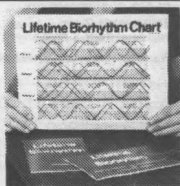
PAPA ISIE'S GIFT

By Rebekah Berger

MY GRANDFATHER Isidore Giniger, whom we called Papa Isie, was a thrifty man who began as a poor immigrant and through sheer hard work went on to become a prosperous businessman on New

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Rebekah Berger

York's East Side. A matter-of-fact, non-sense type, he had no time for spiritual speculation and had no deep religious beliefs. Yet at the same time the idea of death terrified him.

In the spring of 1970 my grandfather became quite ill. Tests revealed he had throat cancer. When he learned he was about to die, he plunged into bitter despair. He could not understand my own belief in life after death; thus to the end he remained withdrawn and fearful. He died on December 17, 1970.

In the years that followed, I moved frequently around the country. Finally on October 7, 1976, I settled in California, giving up a successful career elsewhere. In California I worked hard at a job that paid poorly. My spirits sank with each small paycheck. On the night of October 30 I found myself thinking, "If only I knew what to do, if only I knew whether or not to stay here."

Restless and depressed, I fell into a fitful sleep and was soon startled to see my grandfather's face appear before me in a dream. He looked remarkably young, fit and pleased with himself. "Don't be afraid," Papa Isie said, smiling tenderly. "I'm always here to help you." With those words he lifted two sacks bulging with gold coins and handed them to me. Then he was gone.

Was it coincidence that the following morning my boss abruptly gave me a raise? I appreciated the raise but it was not uppermost in my thoughts. I was thinking instead how after years of silence my grandfather

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A Helping Hand

I was so depressed, I found it difficult to get up. It seemed like the story of my life. Everytime I thought I was going somewhere, I fell face down. Then, as if out of nowhere, I felt a strong hand clench my shoulder and help me up. I reeled around expecting to see a giant of a man, but instead found myself staring into the deep blue eyes of an elderly, shabbily dressed man, much shorter than myself.

A Strange Gift

His eyes were so deep and held so much compassion, I couldn't break the stare. Suddenly, he spoke. Very softly... but even more startling, though I swear I never met this man, he called me by name. "Jeffrey," he said, "your troubles are over. Here is a gift for you." He took a small brown paper bag from his coat pocket and handed it to me. I took it, not knowing what else to do, and started to turn to talk to him. As mysteriously as he appeared he had disappeared on the crowded New York sidewalk.

Then a Miracle

When I got home I opened the paper bag and I found a small candle with a note. The note advised me to burn the candle and repeat a two sentence prayer. At first I was going to throw it away. Somehow I was overcome with a strong desire to follow the instructions. I burnt the candle, repeated the prayer and promptly fell asleep. When I awoke I felt great... In fact better than I ever felt in my life.

Strange Occurrences

The next day I all but forgot about the incident. However, when I arrived at work, my boss called me into the office and offered me an unexpected raise, a total surprise. For the first time in as long as I could remember I was feeling better, happier, and in tune with the universe.

My Friend Reappears

About a month later I was sitting in a movie theatre enjoying my new found joy. Suddenly I

The Strange True Story of Jeffrey Prescott, Continued...



An invitation to Joy,
Health and untold
Wealth.

turned on my right and he was there again. This time clutching a slightly larger bag. He told me a story so amazing I'm frightened to repeat it. As he softly smiled he talked in almost a whisper, "Jeffrey, I want to share the secret of the Morgana Candle... and I want you to share it with the world." On a piece of yellowing paper was the place to buy candles. He said to say nothing when I went to buy candles and sell it to anyone who sincerely wishes to improve his life. He told me "Never charge more than A Dollar for a candle and be sure to give each buyer the secret prayer." Then he smiled gently and added "Burn a Candle when you feel the need. For some a candle will last a lifetime for others one a month is perfect... they will know."

My Sales Begin

We both sat quietly for the rest of the movie. I got up and left. The next day I went to the address on the slip of paper and got a supply of candles. Most of my friends scoffed but a few had seen my new life begin.

Those Who Wrote

"I was sad but now I'm really happy... I will always use my Morgana candle for peace and happiness in my life. God bless you."

—O.M., Mineral, Virginia

"...I'll tell you that two days after I received your candle, I won \$667 in a lottery."

—S.J.W., Fairfield, Connecticut

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—R.M.B., Dayton, Ohio

Many Write

Scores have written me, telling about their good fortunes. One woman, shortly after receiving her candles, won three lotteries in a row! Another, a man who had tried for months

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had reached across time to remind me that life and love are eternal. — *Los Angeles, Calif.*

LOVERS IN AFTERLIFE

By Mildred E. Hoffman

WHEN I WAS a child, my mother Laura Hoffman often was resting in bed when I came home from school and my grandmother Helena Vrooman would meet me at the door to warn me to be quiet. I was too young to realize the seriousness of Mother's illness, heart disease; she could have died at any time.

One morning when I was 11 years old the sound of someone hurrying through the house awakened me. Alarmed, I jumped out of bed and saw Grandma rushing into my parents' room. Following her, I saw my father John Hoffman standing beside the bed with tears in his eyes. "She just..." he said helplessly.

Some time later, days or weeks (I do not remember), something awakened me in the middle of the night. At the foot of my bed stood my mother, all in white. She said, so clearly that I can hear her still, "Don't worry. I will take care of you." Frightened, I pulled the bed covers tight over my head. When I found the courage to look out again, Mother was gone.

The incident was so strange that I never mentioned it to anyone. But after I was grown up. I sometimes wondered why Mother felt it necessary to look after me from the next world. Perhaps it was because I'd been a "preemie" baby and she had to give me extra-special care to keep me alive. Anyway, I have felt protected during all these years, although I have no idea what I may have been saved from.

Then, not long after my father passed from this life in January 1965, both my parents dropped by. One sunny morning when I awoke they were seated on the edge of my bed, two good-looking persons in the prime of life, holding hands. In a moment they were gone.

It is wonderful to know that after their earthly life is over, lovers do find each other in the world to which we will all move someday. — *Seattle, Wash.*



BOOKS

NEWS & REVIEWS

by J. Gordon Melton



GHOSTS AND ARCHETYPES

IN THE WINTER of 1954-55 *Schweizerischer Beobachter*, a popular Swiss magazine, carried a series of articles on psychic phenomena — prophetic dreams, ghosts, coincidental events and the like. Wishing to test the response to the series, the editor invited readers to report any similar experiences they might have had. Much to his surprise over 1200 readers contributed detailed personal experiences. Many letters contained multiple accounts.

Fortunately, the editor, after using the material to extend his series, chose to place the letters in the hands of psychologist C. G. Jung who in turn gave them to his student Aniela Jaffe. We are the ultimate beneficiaries because a new English edition of her study of these letters has appeared under the title *Apparitions* (Spring Publications, Box 1, University of Dallas, Irving, Tex. 75061, 1978, 214 pages, \$7.00, paperback). An earlier edition, published in 1963, has long been out of print and virtually unobtainable.

Jaffe discusses the apparitions from the perspective of Jungian "archetypes." She asserts that the phenomena reported in the letters are truly archetypal, that is, they recur always and everywhere and are part of the general experience of humanity. They illuminate part of the basic structure of the psyche.

Besides quoting and discussing many of the letters which describe a variety of ghostly characters, Jaffe addresses a number of the questions that consistently arise wherever psychic phenomena are discussed. For example, how do we explain ghostly phenomena? Jaffe argues that both

the spiritist theory (that ghosts are objectively real) and the animist theory (that apparitions are internal projections of the psyche) fall short of explaining the total phenomenon. Just as light sometimes acts like particles and sometimes like waves, so apparitions sometimes act like external phenomena and frequently like subjective phenomena.

As a working hypothesis Jaffe proposes we reject the either-or approach to the two theories and adopt both in the paradoxical fashion we now deal with the phenomenon of light.

Jaffe shows how apparitions and visions assist us in submitting to a higher power. For some, of course, a vivid encounter with a "spirit" being or a lucid vision can be seen as a direct communication from God. But more frequently, the vision helps us to define the basic structures of reality with which we must live. Jaffe raises an important psychological point about the function of psychic phenomena, beyond the mere question of their actually occurring.

Jaffe ends her discussion with the popular Jungian theme of synchronicity. She has discovered in the letters from the readers a close connection between psychic occurrences and emotional moments. Rarely, she notes, do these phenomena happen at insignificant times. They may come at moments of death, personal trial, testing or upset. Some visions will occur at times of emotional stress and then be worked out at later times when the self is perfectly calm. The vision or apparition becomes important because it is *acausally* tied to another occurrence. Synchronicity, Jung's term for acausal connection of two events, finds two or

more occurrences connected by a *meaning* factor. It is *meaningful* that the apparition of a dying person should be seen miles away by someone unaware through his normal senses that the person was dying.

I have just briefly touched a few highlights of Jaffe's magnificent study. If you have any serious interest in ghostly phenomena, you must read it.

GNOSTICS AND VISIONS

THE APPEARANCE of Elaine Pagels' *The Gnostic Gospels* (Random House, New York, N.Y., 1979, 182 pages, \$10.00) several months ago was accompanied by a wave of publicity suggesting that a reexamination of the origins of Christianity might be in order.

Gnosticism was a pre-Christian mystical-psychical movement in the Mediterranean world. After Christianity came into being, specifically Christian forms of gnosticism evolved and soon a debate on the legitimacy of gnostic Christianity erupted.

The gnostics' view of Christianity was strikingly different from that of the "orthodox" leaders. For example, the gnostics relied upon secret teachings, frequently those revealed in visions of the risen Jesus. They paid more heed to this information than they did to orthodox biblical accounts of Jesus' earthly ministry. The visions could come to anyone, even women — a fact that scandalized many of the early churchmen.

The Gnostic Gospels portrays the diffuse nature of early Christianity before it was consolidated by the Roman Empire during and after Constantine. But let me warn you: while it reads well — Pagels is a good writer — *Gospels* is not light reading. If you are up to it, however, you will be rewarded with quite an education in the origins of Christianity.

If you should read this book, consider its subject matter from a modern perspective. Many of us draw our inspiration and concept of ultimate truth from the spiritual realm and from personal experience. Insofar as we follow that path, we too are gnostics. We just don't call ourselves by that name.

The book has much to say about gnosticism's failure to win a large following. Gnosticism relied too heavily on subjective

revelation. When groups form and all members are open to revelation, invariably different revelations, even contradictory ones, quickly emerge. It is hardly surprising that all the successful psychic organizations limit revelation to a single channel. When Alice Bailey began to receive revelations, she was eased out of the Theosophical movement. No one contradicts Edgar Cayce in the Association for Research and Enlightenment. Spiritual Frontiers Fellowship refuses (at least officially) to accept any revelations as authoritative. Ultimately the path of gnosticism fails to lead anywhere, because the revelations point in so many different directions.

WITCHES AND SPACEMEN

JAY'S JOURNAL, "edited" by Beatrice Sparks (Dell, New York, N.Y., 1979, 160 pages, \$1.95, paperback), is so engrossing an account that you may be halfway through it before you realize it is fiction. The eventual intrusion of improbable and finally outrageous elements should tip you off.

The novel relates how Jay, a young teenager and a good student, gets involved in drugs and sex. When he is caught stealing drugs from his pharmacist father, he goes to reform school where he encounters a fellow inmate with strong psychokinetic abilities. So Jay gets hooked on the occult and discovers that his new girl friend, whom he meets when he gets out, is fascinated with it too. As a matter of fact, she is a witch. The lonely boy then gets taken for the ultimate magical mystery tour.

He experiences all kinds of supernatural phenomena. He travels to Colorado and mutilates some cows whose blood and organs he takes home to use in an initiation ceremony.

I won't spoil the ending for you but will merely add that *Jay's Journal* should entertain anyone who enjoys occult fiction. But any resemblance between what is portrayed in this book and what modern-day witches actually practice is purely coincidental. The cult Beatrice Sparks has invented resembles nothing in the real world although I suppose it's possible that a small group of weirdos might copy the rituals the book describes.

Some FATE readers will be interested to

know that Harold Sherman's *The Green Man and His Return* (Amherst Press, Amherst, Wis. 54406, 1979, 214 pages, \$7.95, paperback) has been reprinted. Most of you know Harold Sherman from his articles in *FATE* on psychic phenomena and his many nonfiction books on various topics. Less well known is the fact that years ago he wrote a considerable amount of fiction.

The Green Man and its sequel *The Green Man Returns* were written in 1946 and 1947 and first published in *Amazing Stories*. The stories concern an extraterrestrial who lands on earth and startles the world with his words and extraordinary abilities. The tales anticipate the flying saucer contactee claims that came a few years later. The green man is bigger than life, human-like but superhuman and benevolent.

The story is dated. It contains characters who were well known in the 1940's but who are mostly forgotten now. Still, *Green Man* is reasonably entertaining and it's good to see it back in print.

OTHER REVIEWS

INTO THIN AIR by Paul Begg, David & Charles, North Pomfret, Vt., 1979, 184 pages, \$16.95.

Books on mysterious disappearances exist in abundance but the good ones are practically impossible to find. If you're seeking one of the latter, look no further. Paul Begg's *Into Thin Air* (along with Larry Kusche's more specialized *The Bermuda Triangle Mystery — Solved*) is the best book ever written on the subject. It's too bad that it will attract only a fraction of the readership claimed by the pseudofactual scribbles of a Charles Berlitz or a John Wallace Spencer.

Begg, unlike most writers on the unexplained, is not content simply to read strange stories and wonder at them. He goes to the original sources and conducts exhaustive research until he finds the answers. And if he doesn't find them, he is honest enough to admit it. "If there is still a mystery at the end of my investigation," he says, "then we have a tantalizing glimpse of the unknown; if not, there is a myth explained, a piece of 20th-Century folklore analyzed and its growth detailed."

Mostly (and unsurprisingly) he finds

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myths and folklore at the end of his investigation. He succinctly demolishes the "mysteries" of the Bermuda Triangle, Flight 19, the famous "missing battalion" of World War I and other such Fortean chestnuts. He provides plausible hypothetical explanations for other famous aircraft and ship disappearances. When he is through, not much remains, but that little is still awfully intriguing.

We still don't know, for example, why the British airliner *Star Dust* signed off with the enigmatic word "STENDEC" just before it vanished in August 1947. That small mystery has always been one of my favorites and I confess to a certain childish satisfaction in knowing that we may never have the answer to that one. (As for the disappearance itself, Begg believes *Star Dust* encountered strong head winds which blew it off course and led to a crash in the Andes Mountains of Chile. He admits, however, that that is just a guess.) The disappearance of another British airliner, *Star Ariel*, "seems unfathomable and the explanation shall probably elude us forever," Begg writes.

Reading *Into Thin Air*, we are reminded once again of the degree to which the literature of purportedly unexplained phenomena is riddled with misinformation. Begg's book is practically a catalog of errors — not the author's but other people's. Through thorough, conscientious research Begg has shown how many "true stories" about disappearances can safely be tossed into the ash can. In the process he has given the rest of us hope that Fortean research and writing are finally starting to mature. I look forward to the day when, with the help of Begg and others of his caliber, we can begin to focus our attention on the real mysteries. — Jerome Clark.

DIRECT ENCOUNTERS by Judith M. Gansberg and Alan L. Gansberg, Walker & Company, New York, N.Y., 1980, 179 pages, \$11.95.

Subtitled "Personal Histories of UFO Abductees," *Direct Encounters* is an unusual book. It is not really about the UFO abduction syndrome as such. It is more about the people who have undergone these ordeals. The book reveals who these peo-

ple are, how their experiences affected their lives and their relationships with relatives and neighbors, and what they are doing today. Such a book has long needed to be written, but Judith and Alan Gansberg have not done their subject justice.

To be sure, the authors do provide their readers with some fascinating case studies. They review the famous abductions of Betty and Barney Hill, Carl Higdon and Travis Walton and describe others less well known. They report that most of these witnesses have continued to undergo UFO and psychic experiences long after their abductions. Some have had further UFO sightings while several developed psychic ability, became healers, were subjected to poltergeist manifestations or started having out-of-body experiences.

It is also interesting to read what these abductees have to say about their own experiences. Many of them reject the idea that they were abducted by aliens from outer space but have interpreted their experiences within a religious context and believe that their abductors were supernatural beings akin to angels.

Despite this wealth of new information on many well known cases, *Direct Encounters* suffers from some serious problems. Chief among these is the high level of inaccuracy. Many of the case write-ups abound with significant factual errors. Second, the book is not restricted solely to abduction cases. One of the Gansbergs' witnesses had a close encounter of the third kind but was never abducted. Yet another of their cases is an old-fashioned contactee case which reads like something right out of the 1950's.

But perhaps most annoying is the authors' own naivete. To all appearances the Gansbergs did not do their homework. They discuss in detail one close encounter claim which they obviously do not know was exposed as a hoax and they allude to at least one other questionable case. They also write as if only the extraterrestrial hypothesis could explain the abduction syndrome — even though many of their own informants deny it in no uncertain terms! They also accept what their informants have told them at face value and never try to assess critically this material;

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they don't question even the ludicrous claims of the contactee to whom they devote inordinate time and space.

Direct Encounters can best be described as a good idea poorly executed. It is a naive effort which nonetheless offers much useful raw material. One hopes more insightful writers on the UFO problem may be able to benefit from the material as they attempt to solve the UFO abduction mystery in the future. — D. Scott Rogo.

BY LUST POSSESSED edited by Eric Lombard, New American Library, New York, N.Y., 1980, 218 pages, \$1.95, paperback.

Despite its lurid title *By Lust Possessed* is a basically worthwhile book on the relationship of sex, sexual pathology and the paranormal. It consists of 14 chapters by various contributors, most of whom have written especially for this anthology edited by Eric Lombard. These chapters range from informative to negligible.

The book covers a wide range of topics. Some pieces, such as Wilmon Menard's "Sex Demons of the South Seas," fall into the realm of anthropology and discuss the role of sexuality in the structure of folklore. Other pieces, despite what the editor's remarks would have us believe, have far more to do with sexual pathology than with the supernatural. A case of a woman college professor seduced by the incubus of Lord Byron is one example, although the story makes for good reading!

More intriguing are several excellent pieces on sex and the poltergeist. Modern writers on the subject tend to ignore the fact that in the 1920's and 1930's the poltergeists were believed to be the demon children of repressed sexuality and not repressed hostility, as parapsychologists now generally believe. This older view has never been challenged; it merely went out of style.

Two sexually-loaded case reports highlight these chapters. One is an eyewitness report contributed by a "senior researcher in the field of parapsychology" (according to Lombard) writing under a pseudonym. It seems odd, however, that Lombard has not included a write-up of the famous 1938 Thornton Heath poltergeist which Dr. Nandor Fodor investigated and described at

length in his celebrated *On the Trail of the Poltergeist*. The case involved the greatest sexually-oriented poltergeist of all times. But Lombard does reprint Fodor's report on an incubus type of psychic attack.

Reports on the sexual and occult aspects of the "Son of Sam" slayings, several articles on demonic possession and even a chapter on sex in the afterlife round out the bill. Martin Ebon opens the volume with some interesting comments.

On the whole *By Lust Possessed* is informative and it treats its topics, despite their controversial nature, with restraint and taste. — D. Scott Rogo.

UFO SIGHTINGS, LANDINGS AND ABDUCTIONS by Yurko Bondarchuk, Methuen, Toronto, Ont., Canada, 1979, 208 pages, \$7.95, paperback.

FLYING SAUCERS: FOUR SCIENTIFIC PAPERS by Stanton T. Friedman, UFORI, P.O. Box 502, Union City, Calif. 94587, 1980, 29 pages, \$3.00, paperback.

THE HOUSE OF LORDS UFO DEBATE prefaced by Lord Clancarty and annotated by John Michell, Open Head Press, London, England, 1979, 118 pages, £2.95, paperback.

UFO Sightings, Landings and Abductions is a concise, attractively produced summary of Canada's most interesting and evidential UFO cases. Most of these are not well known outside that country, although they certainly deserve to be.

Yurko Bondarchuk assumes that UFOs are the product of an advanced extraterrestrial technology. In making his case he breaks the reports into a number of familiar categories: photographs, physical traces, physiological reactions, close encounters, military sightings, radar trackings, electromagnetic effects and so on. Bondarchuk writes in a matter-of-fact style which, while it makes for easy reading, unfortunately provides no real insight into the UFO phenomenon, which he seems to assume Donald Keyhoe explained adequately in 1950. Still, *UFO Sightings* reminds us forcefully of the physical dimensions of the UFO experience, all but ignored in the rage for psychological/paranormal theories a few years ago. (As a former student in that school, I was

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no less guilty than the rest. See the inept dismissal of physical evidence for UFOs in my *The Unidentified*, published in 1975 in the midst of ufology's revisionist hysteria.)

Yet for all its virtues (sufficient certainly to make Bondarchuk's one of those rare UFO books worth reading) *UFO Sightings* fails to satisfy. It may even annoy the ufologically literate reader who unlike Bondarchuk (1) does not believe in the Bermuda Triangle, ancient astronauts, crashed saucers and "massive cover-ups"; (2) knows Jimmy Carter did not see a UFO in 1973 but the planet Venus in 1969; and (3) senses the folly of literal-minded anthropomorphic interpretations of UFO data. Bondarchuk's naivete, expressed in periodic editorial asides, leads him finally to conclude that "direct contact between the earth's inhabitants and UFO beings is not only inevitable but also imminent — probably before the year 2000." Not only that, but if we're lucky, maybe we can enter into "bilateral trade agreements" with them! Oh, boy.

Fortunately *UFO Sightings'* value as a ufological text does not stand or fall on the strength of its author's myopic vision of the Greater Meaning of It All. As a straightforward (although abbreviated) account of some highly interesting UFO cases, it deserves a place in your UFO library.

Stanton Friedman is the kind of tough, gutsy ufologist who eats skeptics for breakfast, then boldly marches into the world to fight the good fight to get UFOs recognized as phenomena deserving serious scientific scrutiny. In *Flying Saucers: Four Scientific Papers* Friedman is at his best at the breakfast table, when he's making hash of the ill-considered anti-UFO pronouncements of Isaac Asimov, Arthur Clarke and others whose arrogance is as considerable as their ignorance.

When challenged, these "skeptics," clearly unable to respond to the specifics of Friedman's refutations of their claims, do exactly what anyone caught in the telling of tall tales would do: they resort to *ad hominem* attacks on their critic's personality and motivation, then refuse to discuss the subject any further. Such behavior is not unique in the history of the UFO controversy — quite the contrary — but it

deserves continuing documentation, if only for the sakes of those future historians of science who one day will have to determine why it took scientists so long to figure out that UFOs deserved their attention.

Friedman is at his worst in an apparently hastily-prepared, rather insubstantial paper entitled "Fiction, Facts, and Flying Saucers," his unsuccessful entry into the Cutty Sark UFO paper competition. Reading it, one is hardly surprised that it didn't win, the anti-UFO biases of the Cutty Sark judges notwithstanding. UFO foe James Oberg's winning entry, however debatable its arguments, nonetheless appears to have been more carefully prepared than the competing one by Friedman, who may have written his *after* breakfast, on the way to the bus.

Friedman's two other papers are standard fare, expressing their author's well-known view that at least some UFOs are extraterrestrial machines. I am inclined to agree, although I find Friedman's speculations about the ufonauts' motives mostly unconvincing. But his treatment of other

matters (such as government secrecy and UFO technology) is often interesting and Friedman, the most articulate defender of the classic version of the extraterrestrial hypothesis, deserves to be heard.

On the evening of January 18, 1979, the Earl of Clancarty initiated a discussion of UFOs in Britain's House of Lords. Over the next four hours 14 peers expressed their views which, judging from the transcript (published as *The House of Lords UFO Debate*), were less than memorable. The event, moreover, was not even politically significant. The House of Lords, which wields no power (probably fortunately, considering the number of eccentrics it holds), is not, after all, the United States Senate, the Politburo or the House of Commons, for that matter. It's not even the United Nations, where two months earlier the clownish Sir Eric Gairy, late of Grenada, sponsored his own UFO circus.

Lord Clancarty is better known as Brinsley Le Poer Trench, author of books championing ancient astronauts (a subject he practically invented), Space-Brothers-

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among-us, the hollow earth and other such curious notions. His address, which began the debate and opens the book, mercifully does not touch on any of these but does go on to perpetuate other less exotic items of flying saucer folklore, such as Thutmose III's fictitious sighting and the idea that "many astronauts have seen UFOs." The anti-UFO speakers come off just as poorly, spouting the usual Menzelian drivel from which even the air force distanced itself long ago.

John Michell's annotations transform Carter's 1969 distant encounter with Venus into a 1973 close encounter with a UFO. Unlike Bondarchuk, Michell at least seems *aware* of the Venus explanation but "refutes" it with the remark that "Carter is a trained scientist," which is neither true nor relevant. He seeks also to rehabilitate George Adamski's fraudulent UFO pictures by suggesting they are psychic photographs—an idea that will appeal only to those determined to be mystified at any cost.

The House of Lords UFO Debate is strictly for the hardcore bibliophile. For the rest of us, all we need to know about the House of Lords exercise appears in Robert Temple's amusing but compassionate article on the subject in *Second Look* for April 1979. — *Jerome Clark*.

ALSO NOTABLE

IN SEARCH OF ANCIENT ASTRONOMIES
edited by E. C. Krupp, McGraw-Hill Book Company, New York, N.Y., 1979, 300 pages, \$4.95, paperback.

That's "Astronomies," not "Astronauts," although the similarity to the title of a famous television show treating Erich Von Daniken's claims is no doubt intentional. Dr. Krupp and his contributors explore the murky world of archaeoastronomy but take the conventional establishment position on Alfred Watkins' ley lines (theoretical straight lines between ancient sites), ancient astronauts and Velikovsky. A fine effort overall, well written and nicely illustrated.

BRITAIN'S MYSTERIOUS PAST by Jennifer Laing, David & Charles, North Pomfret, Vt., 1979, 160 pages, \$12.50.

Laing has written a pleasant but unexceptional review of Britain's archaeological and historical riddles.



REPORT FROM THE READERS

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

MISREPRESENTATION?

In the review of *ESP and Parapsychology: A Critical Re-evaluation* (June 1980 FATE) D. Scott Rogo states:

"I might also note in passing that the publishers, known for taking a hard line on the borderline sciences, have acted rather unethically in their presentation of this book. Nowhere is it stated — either on the jacket or in the accompanying publicity material — that *ESP and Parapsychology* is simply an updated reprint of [*ESP: A Scientific Evaluation*]. Let the buyer beware."

Yet the following paragraph appears on the dust jacket of *ESP and Parapsychology*: "Critics and readers will remember Professor Hansel's earlier book *ESP: A Scientific Evaluation* This is a *completely revised edition* that includes new sections bringing Professor Hansel's analysis up to date." (Italics ours.)

Similarly, the first two paragraphs in the preface to the new edition state:

"In 1966, *ESP: A Scientific Evaluation* was published with the aim of evaluating research on ESP and other reputedly psychic phenomena. Since then new experiments have been reported and the feats of men such as Uri Geller have received wide publicity. The aim here is to examine all the experiments and to make a further evaluation in the light of any new features that have emerged.

"In the earlier book the material was taken in its historical perspective. It was stressed that this is necessary in order to

give understanding of the nature of the research and of the claims that have been made. For this reason much of the original material has been retained, since no reason could be found to change what has already been written. New developments have, however, arisen in the case of some of the earlier experiments and these have been updated where necessary."

As clearly stated on the dust jacket and in the preface, the book retains much of the original material although it is substantially revised (containing at least 200 typescript pages of new material).

We perhaps didn't expect that FATE would give the book a favorable review, but isn't Mr. Rogo's misrepresentation of the facts unethical? — Paul Kurtz, Editor, Prometheus Books, Buffalo, N. Y.

D. SCOTT ROGO REPLIES:

The facts as Dr. Kurtz presents them are technically correct but it is not true that *ESP and Parapsychology* is *completely revised*. Carefully comparing both texts, the astute reader will note that, except for the new material added to the book, the basic text is almost word for word that of *ESP: A Scientific Evaluation*. A few minor additions and deletions have been made but to say that this material is *completely revised* is a gross overstatement.

My main argument though is that Prometheus Books has reissued Dr. Hansel's book under a new title. This is considered unethical by most traditional trade

publishers. Revised or not, it is not considered ethical to present under a different title a revised version of a book which is still in print or generally available. — D. Scott Rogo, Northridge, Calif.

OVERSIGHTS

FATE neglected to include the copyright notice with my article "Velikovsky: The Last Interview" (May 1980 FATE). The following copyright line should have appeared: © 1980 by Robert Schadewald. — Robert Schadewald, Rogers, Minn.

In the article "Cattle Mutilations — The Deepening Mystery" (February-March 1980 FATE) Jerome Clark describes a June 1979 mutilation and comments, "This was, after all, the first known case of a cow that had been mutilated and lived."

Apparently Clark overlooked another such incident in Montana where a calf was mutilated and lived. This is described in the book *Mystery Stalks the Prairie* by Donovan and Wolverton: "In searching the area, the officers came across a newborn calf that had been mutilated but was still alive. Its tongue and one lip had been removed."

If FATE readers know of any unusual incidents of mutilated livestock, I would like to hear from them. Any information submitted to me will remain confidential unless correspondents indicate otherwise. — Tommy Blann, 1002 Edmonds Lane, No. 152, Lewisville, Tex. 75067.

STAGGERING GAPS

The two-day meeting at the University of Maryland in November 1979 to which Curtis Fuller refers in "I See by the Papers" (April 1980 FATE) was apparently

"by invitation only." The question of whether humankind is alone in the cosmos is of wide public interest, but although I am associated with the University of Maryland I heard nothing of the meeting from within. My first knowledge came from an editorial in a local newspaper which had been inspired by a report on the meeting in the *New York Times*. Evidently the organizers wished to limit participation to persons invited. I mention this because the consensus Fuller quoted did not represent the considered view of an open university gathering.

Dr. Sebastian von Hoerner's statements are breathtaking and deserve scrutiny. He is quoted as saying that all habitable planets, including Earth, should have been colonized long ago by others, *which certainly is not the case*. The italics are mine but the emphasis is his. This is a remarkable assertion, given the paucity of our understanding of the history of life on our planet prior to a few thousand years ago. I have serious doubt that Dr. von Hoerner or anyone else could substantiate it.

I am an aerospace engineer and I happen to be interested in the ancient astronaut hypothesis. I joined the American Anthropological Association some years ago in order to familiarize myself with the researches and discoveries of anthropologists and to obtain data from experts and not second- or thirdhand from popular books on ancient astronauts. One of the ways I have benefited is that I now have a clearer concept of the real state of our present knowledge of the human past — that is, it is shot through with holes.

I guess all this is to emphasize that after you've gone back more than a few thousand



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years the field is practically wide open. And that's where the ancient astronaut buffs have moved in with a vengeance. Anyone is free to develop his own scenario in a bid to fill in the staggering gaps in our knowledge.

There is something refreshing about the ancient astronaut movement. It is venturesome and largely free from the acrimonious infighting that sometimes accompanies specialist interests of this kind. Although apparently unappreciated by many critics, a substantial proportion of the movement consists of people who treat their enthusiasm as a hypothesis to be worked over to see if it deserves to develop into a theory — a modest objective that I commend to the evolutionists.

We know that some objects on earth are extraterrestrial — meteorites and the moon rocks brought by our astronauts. But what about all the rest? Who volunteers to be first in line to prove that humankind is uniquely terrestrial? — *Stuart W. Greenwood, College Park, Md.*

WORK OF THE DEVIL

It was a public service to publish "How Gods Became Demons" (November 1979 FATE) so that your readers might share author Sanna Lowrance's research.

We of the Christian religions have been brainwashed for years by our priests and clergymen to the extent of being so fearful that we actually pay homage to the devil by attributing power to him. Let us stop fear by ignoring the devil. — *M. Kluvanek, Chicago, Ill.*

"KNOW YE . . ."

To amplify your filler "The Evil of Adolf Hitler" (December 1979 FATE) concerning the BBC's problems with the taping of the play *The Ritual of the Stifling Air*, it seems more likely that faulty maintenance practices and not "evil forces" resulted in the production crew's problems.

Anton Szandor LaVey, High Priest of the Church of Satan, has included the ritual of the stifling air (*l'air epais*) in his work *The Satanic Rituals*. Perhaps the BBC neglected to follow his recommendations for successful completion — the reading of the 12th and 13th Enochian Keys.

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be used to contact the spirit of Adolf Hitler? Dr. LaVey says, "It [the ritual] celebrates the reawakening of the flesh and a rejection of past self-denials, and symbolic rebirth is attained through a contrived entombment."

If, for some insane reason, one were to contact the spirit of Adolf Hitler, the logical ritual would seem to be *Die Elektrischen Vorspiel*, also found in *The Satanic Rituals*. To begin with, it's a German ritual which is used to traverse the angles of the trapezohedron, allowing the celebrant access to the successive dimensions of the world.

However, after one has followed the High Priest's directions to attain success and has eliminated the "evil forces" of shoddy maintenance, it would be wise to heed the words of *Die Elektrischen Vorspiel*:

"Know ye, all who dwell in the light of professed righteousness, that others who know the keys and the angles have opened the gate, and for turning back there is not time. Thou hast been given the key, but thy minds are small and grasp not the word. Therefore, list to the sounds, O ye out there, the great bell sounds and the baying of the hounds. They are gaunt and unquenched and through the great blazing Trapezoid they come, their eyes aglow with the fires of hell!" — J. D. Hall, New York, N.Y.

PROBLEMS FOR THE LUFTWAFFE

After reading Raymond Padgett's article, "Old Soldiers Don't Fade Away" (April 1980 FATE), my husband, a World War II buff, said, "No wonder Mary Memfi had trouble with the Condor Legion pilots. She was driving a Triumph Spitfire and Spitfire was the name of the fighter planes that gave the Luftwaffe its biggest problems." — Patricia Yatsyla, Freeport, N.Y.

INSULT TO ROYALTY

In "Velikovsky Redates King Tut" (March 1980 FATE) G. Arthur Rahman states that tests of cedar wood from Tut's coffin "dated the wood at 1030 B. C. plus or minus 50 years. The wood for a king's coffin might easily be 200 years old, for wood was rare in ancient Egypt and a fine piece would be used and reused. . . ."

Really now, who would dare to insult

the royal family by building something as important as the king's coffin from used wood? — *Bonnie Peterson, Carbondale, Ill.*

THE ARTFUL DODGER

I am amused by Curtis L. Gibson's letter headed "The Ark of Genesis" in the April 1980 issue of FATE.

I'll not dispute the fact that there was a great flood, nor that Noah built an ark, nor that the one at 14,000 feet on Mount Ararat could be the same one. But I do doubt that the flood was caused by rain, as we were told in Sunday School. For Noah's Ark to be lifted to an altitude of 14,000 feet, the rainfall would have had to measure about 350 feet per day!

I don't question that Noah had advance notice of the coming flood — *but where did all that water go?* — *W. B. Cunningham, San Diego, Calif.*

DIFFERING OPINIONS

I am sometimes unhappy about the book reviews in FATE. In the July 1977 issue George Earley reviewed George H. Leonard's *Somebody Else Is on the Moon* in what I consider a very snide way.

I don't know what is on the moon but the fact remains that some most unusual things have shown up for at least 200 years and have been viewed by terrestrial telescopes. Many of these phenomena have been seen by eminent astronomers such as Sir John Herschel in the last century and Percy Wilkins in modern times.

So maybe it isn't too wise to make fun of books like George Leonard's. Remember when the church insisted that the earth was the center of the universe? — *Elizabeth Selkirk, Wawa, Ont., Canada.*

* * *

I have eschewed many temptations to become a book reviewer or art and music critic, for I feel that every work of art is entitled to a fresh unbiased audience. I am not averse, however, to reviewing reviewers.

J. Gordon Melton writes in a "cute" style much of the time. In the April 1980 issue of FATE he is in a finger-wagging mood telling readers "Consider yourself a psychic illiterate if you have not [read some of Morton Kelsey's books]." And "Shame on you [if you consider yourself a

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UFO buff but do not subscribe to *International UFO Reporter*]. In the same column he gives runner-up position to Matthew J. Bowyer's *Encyclopedia of Mystical Terminology* for the Bowwow Award as dog of the year. I call that "cute."

Raymond Bayless, whose knowledge of matters psychic is no doubt encyclopaedic, is dissatisfied with Milbourne Christopher's *Search for the Soul* principally, it seems, because the book is not what Bayless would have written. He calls the author's treatment "superficial and slanted." It is possible that your reviewer is likewise s & s?

George W. Earley, unfortunately, is infected with the virus that attacks all too many reviewers and brings about feverish demonstrations of their own superiority over the author in the knowledge of his own field. It is true that there has been a plethora of books and articles on Atlantis and certainly no end is in sight. It would seem impossible to find a new angle but apparently Jack Countryman in *Atlantis and the Seven Stars* has come up with one. But Earley attacks as if the Russians were coming. While Countryman should have cited his sources for the "giants who came down from the skies" I know from my own reading that Richard Leakey has found "actual remains of giants" in Africa.

Earley's other review in the April 1980 issue (*The Flight of Dragons* by Peter Dickinson) is much more temperate, even complimentary. Apparently dragons do not fire him up. — R. R. Fowler, Fresno, Calif.

One of my favorite books is *Sweet Spirits* by Kenny Kingston (yes, that Kenny Kingston who bills himself as "psychic to the stars"). In a short, sour review (September 1979 FATE) your reviewer calls *Sweet Spirits* "maybe the dumbest book of the year." The review, however, was the dumbest review of all time. — Evelyn McKeever, San Francisco, Calif.

FUTURE PEOPLE VISIT

Having carefully read many accounts of UFO sightings and encounters with "space aliens," I am firmly convinced that these UFOs are not from another planet. The great distance they travel is not in space but in time. They are the time machines of the

future. Their occupants are either androids or hardy mutants of the human race who have survived the ever-increasing pollution of our environment.

Consider the facts. Explorers from another system would try to meet with our scientists and government representatives for many reasons — anything from founding colonies to exchanging scientific data. They would wish to take all manner of specimens back to their home planet.

But time travelers? They would seek rural areas where their impact on the environment would be minimal, staying only as long as their energy supply permitted. Taking specimens that had not been conditioned to time travel would be futile, for they would simply vanish.

These people of the future are probably conducting experiments in time travel. Their visits will become more frequent and meaningful as they invent more sophisticated vehicles. — *Carl W. Maiwald, Thompson Ridge, N.Y.*

COMPILERS AND SEARCHERS

I am currently compiling a book on that well-known ghostly traveler, the phantom hitchhiker. Stories of motorists who give lifts to apparently normal hikers who vanish are widespread over the United States and Great Britain. I would like to hear from any FATE readers who have actually had the experience themselves. Secondhand accounts won't do, I'm afraid.

I will reimburse your postage costs. — *Michael Goss, 57 Belmont Road, Grays, Essex RM17 5YJ, England.*

I am compiling information on all psychic-related organizations, services and shops in the state of Pennsylvania with a view to publishing a directory. Anyone who wishes to contribute to this directory may write me, enclosing a self-addressed stamped envelope. — *Claudia Hinkel, 637 Walnut St., Reading, Pa. 19601.*

A result of my studying Vernon Howard's book *The Mystic Path to Cosmic Power* is the desire to join a Mystic Path Study Group in the San Francisco area. Perhaps a FATE reader knows of one. — *John Ford, 120 Birch Lane, Pacifica, Calif. 94044.*

(Continued on page 129)

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REPORT FROM THE READERS

(Continued from page 119)

I am working on a study of the Raudive spirit voice phenomena and would like to communicate with anyone experimenting in this field. — Jesse Glass, Jr., 254 N. Gorsuch Rd., Westminster, Md. 21157.

The Orthodox Society of Mystic Arts (OSMA) Foundation is researching personal psychic experiences. We would like to hear from FATE readers who have had brushes with the psychic world. All information will be kept confidential.

The OSMA Foundation is registered with the state of Colorado and legally entitled to engage in parapsychological research. — Robert Rondell, The OSMA Foundation, Inc., P.O. Box 308, Simla, Colo. 80835.

A BETTER DOUBLE-BLIND DESIGN

I enjoyed D. Scott Rogo's article "Carl Sagan vs. the Paranormal" (April 1980 FATE) but I question Rogo's statement that Sagan's design for an astral projection experiment represents a good and valid scientific experiment. Sagan suggests, "In your absence, have a friend place a book on a high and inaccessible shelf. . . . Then, if you ever have an astral projection experience, float to the book and read the title. . . ."

If the experimenter knows the book title and the subject reads the experimenter's mind, a "hit" would mean telepathy rather than astral projection, wouldn't it?

I believe a better double-blind design would be to have the experimenter shake a pair of dice in a closed box, place the box on an overhead shelf and then open the box without looking into it. If the subject correctly reads the dice by "floating" above the shelf, telepathy would be ruled out. — Charles R. Ewy, Pikesville, Md.

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