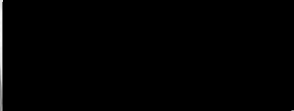


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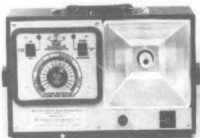
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FATE

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

False bad news about population growth, natural resources, and the environment is published widely in the face of contradictory evidence. For example, the world supply of arable land has actually been increasing, the scarcity of natural resources including food and energy has been decreasing, and basic measures of U.S. environmental quality show positive trends. The aggregate data show no long-run negative effect of population growth upon the standard of living. Models that embody forces omitted in the past, especially the influence of population size upon productivity increase, suggest a long-run positive effect of additional people.

— Summary of paper "Resources, Population, Environment: An Oversupply of False Bad News," by Julian L. Simon in the June 27, 1980, issue of *Science*.

JULIAN SIMON is professor of economics and business administration at the University of Illinois. His seven-page article in *Science* contradicts common wisdom and for that reason it ought to be carefully weighed.

In *FATE* magazine we always have been concerned with catastrophes and

it has seemed to us that the overpopulation of the earth and the despoliation of our natural resources would be man's ultimate catastrophes. Now Professor Simon raises some challenging points that we all ought to consider. We need to ask ourselves some important questions.

Is there something in the human psyche that prefers bad news to good news? Is this something being catered to by television, newspapers, radio, magazines and other media? Is it possible that environmentalists are bleeding hearts who don't know what they are talking about? Should we stop accepting the definitions of organizations like the Sierra Club? Are the government and government policies riddled with a negative growth philosophy?



WHAT, NO DISASTER?

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increase arithmetically. We were taught that as long as man had mechanical slaves fueled by unlimited cheap supplies of energy this disaster would be postponed. But when fossil fuels were consumed — look out! Professor Simon's study contradicts this widely held concept.

Let me establish my own position more clearly. I don't happen to believe this is the best of all possible worlds. But compared to what it was when I was born into it in 1912, life in the United States is generally more comfortable and more affluent. The question now is whether we are living at the peak of a mountain in time from which everything in the future will go downhill, as our government and the media believe, or is our economic picture likely to be better still in the future?

Professor Simon believes things are going to get better.

He begins with a *Newsweek* report in September 1977 which stated that during the Sahel desert drought "more than 100,000 West Africans perished from hunger." He points out that although the figure was quoted by Kurt Waldheim there is absolutely no documentation for it. He states unequivocally that Waldheim's statement is nonsense. Helen Ware, an Australian expert on African demography who may have been the source for Waldheim's report, has stated:

"The problem with deaths in the Sahel is precisely that there is so little evidence of them — rather like the photograph of the dead cow which kept turning up in illustration to every newspaper story."

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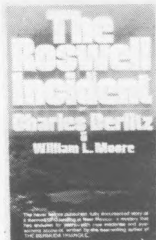
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BELIEVING THE WORST

APPARENTLY people wanted to believe the story of that disaster. It is representative of a common phenomenon, according to Simon. "Bad news about population growth, natural resources and the environment that is based on flimsy evidence or no evidence at all is published widely in the face of contradictory evidence."

Professor Simon also discusses the widely published claim that we are losing farmland. He quotes the headline on a front page story in the *New York Times* on August 28, 1977: "14 million Acres a Year Vanishing as Deserts Spread Around Globe." The source of this statement was traced to Erik Eckholm of Worldwatch Institute who wrote the book *Losing Ground*.

"Yet the truth is exactly the opposite," writes Simon. "Joginder Kumar made a country-by-country survey of the changes in land from 1950 to 1960 (his book *Population and Land in World Agriculture* was published by the University of California Press, Berkeley, in 1973). His finding: There was nine percent more total arable land in 1960 than in 1950 in the 87 countries for which he could find data (constituting 73 percent of the land area of the world) — a gain of almost one percent per year."

In the developing countries the area increased by 1.1 percent annually over the 10 years from 1960 to 1970 according to a later study.

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dia has large amounts of food in storage. Here are some other myths that Simon seeks to expose:

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- Higher population growth implies lower per capita economic growth.

This has been dogma for the various United States and world development agencies. Simon says studies show no strong relationship exists. There is no consistent evidence that higher population growth makes for higher or lower per capita income. During the period young children are growing there is less per capita income but when they become producers as well as consumers the situation reverses. In the more developed countries additional people lead to an increase in output per worker.

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- The nation's "overall environmental well-being" is declining.

"The objective statistical facts indicate that the environment is getting better." Living space is not declining. Recreational areas are increasing rapidly.



LOOK INWARD

THE FOREGOING comments are offered to dispute the contentions of those environmentalists who take a negative view of everything that has happened to change the face of America since Indian days. This same viewpoint has given rise to a world outlook which often seems dehumanized as well as a fairy-tale view of how things ought to be.

Many complaints made by the environmentalists are valid. We do need to clean up our rivers and our air — and we are making great progress. The toxic chemical dumps scattered about our land ought to be cleaned up

at the expense of the polluters.

But, at the same time, we need to ask ourselves what kind of world we want to live in. What are our philosophical values? What are our visions of an ideal world?

Of course these may differ for each one of us but I would like to turn to the ideas of Rene Dubos, professor emeritus at the Rockefeller University, who has received awards for his ecological studies and who is the author of several books that are must reading for persons interested in this subject. I recommend *A God Within* and his new book *The Wooing of Earth*.



RENE DUBOS SPEAKING

IN A 1976 lecture at the first International Tyler Ecology Symposium, Dubos described the Ile de France country north of Paris where he was born and raised.

"Before it was inhabited, the region was covered with forests and marshes and it would return to this state of wilderness if it were not for the human presence," Dubos said. "Now that it has been humanized, however, it consists of a complex network of prosperous farmlands, tamed forests and rivers, parks, gardens, villages, towns and cities. It has long been heavily populated and has continuously supported various forms of civilizations. While it has repeatedly experienced destructive wars and social disturbances, it has remained ecologically diversified and economically productive. From the human point of view, it is more satisfying visually and more rewarding emotionally — for me

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... you can stimulate the person's memory process, move his fingers, make him do what you want, repeat the words you want him to say, and do many other things. It *does* work. No one can resist this command power. See for yourself!

GETS SHY BOYFRIEND TO PROPOSE MARRIAGE—Marilyn K. was in love with Kevin. They had dated for two years and were very much in love, but Kevin was shy and couldn't muster up enough courage to propose. Marilyn then tried my method of contacting Kevin's subconscious mind and suggesting that he propose. Later—out of the blue—Kevin popped the question!

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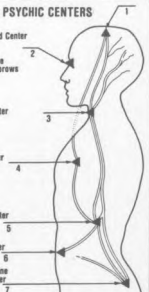
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7. Base of Spine Center



tained quickly and easily.

You may want a new car, a new home, a swimming pool, a mink coat, a diamond ring, an exclusive apartment, a fabulous vacation, some money to clear up your debts, or an income for life of say \$20,000, \$30,000 or even \$100,000.

Well now, with OMNI-COSMICS, you'll see how to materialize the miraculous things you desire. You can become as wealthy as you wish. You can live like a king and never want again! Just look:

• **POOR WOMAN WINS \$100,000**—Florence, a woman in her forties, was short of money for years. I mean she was really poor. Her shabby clothes came from friends or the Salvation Army. She hadn't bought anything new for herself in many years. But six weeks after using an OMNI-COSMICS technique I showed her, a miracle happened to Florence—she won a whopping \$100,000 after buying an Irish Sweepstakes ticket.

• **FACTORY WORKER WINS \$1,000 A WEEK FOR LIFE**—John K., a factory worker, was desperately in need of money for his rent, car payments and a pile of unpaid bills. He was discontented and unhappy and he could see no help in sight. But after doing an OMNI-COSMICS ritual I showed him, he bought a lottery ticket which paid \$1,000 a week for life—enough to pay all his bills, take a long trip with his family, and build a new house!

• **STUDENT PICKS NINE WINNERS IN A ROW**—David A. needed money to go to college in the fall. He had never been lucky at the races, but he decided to try OMNI-COSMICS to finance his college education anyway. After performing the right ritual, he went to the track and picked out all nine winners and came home with a grand total of \$1,600—which was enough for college that fall!

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ABOUT THE AUTHOR

ANN FISHER, an instructor of parapsychology at the State University of New York at Albany, and a nationally recognized psychic, medium, parapsychologist and ghost hunter, is a foremost authority and investigator of the higher powers of the mind. After many years of intensive investigation, she discovered the mighty powers of OMNI-COSMICS—the miraculous power source revealed for the first time in this book. Ann Fisher has displayed her psychic abilities on many radio and television programs.

John K., a fair swimmer, went out too far one day. When he was in the middle of the lake and there was no one in sight, he became very tired and started to sink. Somehow John, a regular user of OMNI-COSMICS, was saved. He didn't know how he got back to shore for he had felt an invisible force carrying him over the top of the water to land safely. OMNI-COSMICS saved him from drowning.

• **OMNI-COSMICS SAVES LIFE OF YOUNG LADY**—Pamela, a young student in one of my classes who habitually uses the protective powers of OMNI-COSMICS, was driving on a city street one day and heard a voice say "Stop or you will be killed." It was lucky she did, for another car went through the intersection at a high rate of speed. She would have been killed or seriously injured if she had not stopped.

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Do you want perfect health! OMNI-COSMICS healing power will respond immediately when you use the right power ritual. After a while, all illness and pain will disappear!

OVERCOMES SERIOUS KIDNEY AILMENT—Terry J., a dear friend of mine, had just found out that he had a very serious kidney ailment. His doctor told him that his condition would shorten his life and that he "needed rest." But two months after he used an OMNI-COSMICS health ritual I showed him, his doctors were amazed to discover that his kidneys were in perfect working condition and that no sign of illness existed.

HEALS ULCER AND IMPROVES BAD HEART CONDITION—Perry had a very bad heart condition and also a serious ulcer. His doctor wanted to remove his ulcer, but was afraid to operate because of the heart condition. But when Perry went back to his doctor after using an OMNI-COSMICS ritual I showed him, his ulcer had healed and his heart condition was greatly improved!

With my PERFECT HEALTH ritual, soon you will feel your body becoming stronger, healthier and more dynamic. I DID IT—SO YOU CAN! Just look . . .

I was told when I was very ill with asthma, that I would have to use a breathing machine for the rest of my life. My doctor told me that only one out of a hundred was ever cured of this disease.

But I refused to accept this. By tuning in my OMNI-COSMICS power, I was able to get better and eventually cure the asthma!

So why suffer from less-than-perfect health when you can discover how OMNI-COSMICS can be used to overcome nervous stomach, migraine headaches, skin blemishes, and insomnia . . . lower high blood pressure . . . and heart ulcers? In fact, with OMNI-COSMICS, you'll even see how to lose weight effortlessly and be more youthful with lots of energy!

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LOSES 95 POUNDS IN SIX MONTHS!—Samantha was 235

pounds at age 29. She had never had a date and was resigned to her dull life of work and watching television every night. But after using an OMNI-COSMICS ritual I showed her, Samantha lost 95 pounds and met a young man. She is now happier than she has ever been in her entire life!

LOSES 50 POUNDS AND GETS A MINK COAT—Joyce W. was 50 pounds overweight and suffered from high blood pressure, arthritis, and other ailments that kept her feeling sick most of the time. But after using OMNI-COSMICS power, she was able to lose those 50 pounds. Her health improved and she looked and felt like a new person. In fact, her husband was so proud of her new figure, he bought her a mink coat for her birthday!

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and most people — than it would be in a state of wilderness. It provides a typical example of symbiosis between humankind and earth."

Dubos believes that people can profoundly alter the surface of the earth without desecrating it. He refers to the English landscape which has been changed by man from primeval forest to a landscape now "so humanized that it might be regarded as a park or a vast ornamental farm." The present British landscape is highly artificial and at first it shocked farmers and nature lovers. But within a few generations, says Dubos, it evolved into "a pleasing and highly diversified ecosystem; its ditches and hedges harbor an immense variety of plants, insects, songbirds, rodents and larger mammals. It has come to be regarded as a 'natural' environment."

For most people the word "wilderness" always has conjured up pictures of deserts, high mountains and dense forests in which humans could not thrive. Thoreau's Walden Pond was hardly wilderness, being only two miles from Concord where he often dined. When he did meet real wilderness in Maine, says Dubos, he found it "savage and dreary."

We must not be victimized by environmentalists who have romantic illusions about a wilderness of which most of us (and most of them) know little. This concern to preserve the wilderness is quite new; for most of man's history it has been thought of as an implacable enemy. Most of our images of "natural" landscapes refer to landscapes created by man.

We should not be afraid to manage nature, but at the same time we must

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not rape the earth. Dubos pleads for a style of management that will leave for our descendants not wilderness but lands that have been prepared to nourish them physically and spiritually.

**ANTIBIOTICS IN NUBIA**

TETRACYCLINE is an effective antibiotic that came into general medical use in the 1950's. It has the peculiar characteristic of making the bones of people who once have taken it glow a distinct yellow-green under an ultraviolet fluorescent microscope.

Recently a research team at the University of Massachusetts was studying bones from a Sudanese Nubian cemetery dated A.D. 350 to 550 in the flood plains of the Nile River in Egypt. By chance they placed a bone sample under an ultraviolet fluorescent microscope and it gave off the characteristic yellow-green color signal of tetracycline!

This shows that these ancient people must have been getting large doses of tetracycline 15 centuries ago. Prof. George J. Armelagos, who headed the Massachusetts team, called the discovery "one of the most important of the decade in skeletal biology."

How did the Nubians come to take tetracycline and why are their bones being studied?

The research apparently is being done because of preliminary evidence that the population had an extremely low infectious disease rate. The researchers also concluded that the organisms that produce tetracycline probably grew in the mud bins where

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the villagers' grain was stored.

UPI reports that "there is no direct evidence the tetracycline was taken for therapeutic reasons, but the population may have made the connection between health and tetracycline."



COCA vs. COCAINE

WITH THE explosive growth of the use of cocaine in this country and in western Europe, the attention of pharmacologists has turned to the plant from which the drug is derived. Coca is one of the oldest cultivated plants in the Americas. Not only is its use widespread among Andean Indians, it is an integral part of their culture. Indians have chewed coca leaves for at least 5000 years as evidenced by ceramic and metal artifacts associated with the habit.

Recently the *Field Museum of Natural History Bulletin* published a detailed article on coca by Timothy Plowman, an assistant curator of botany at the museum. Coca has been used by priests and shamans for religious and healing purposes for thousands of years. It was used not only as a stimulant but to treat a broad range of illnesses. It is still used as a common household remedy in the Andes, continuing an ancient medical tradition, Plowman reports.

Plowman believes that thorough medical evaluations should be made of coca because of its apparent medical potential. At present there is a great deal of prejudice against it because it is the source of cocaine which can cause psychological dependence and other disorders. Cocaine, although it is widely used in this coun-

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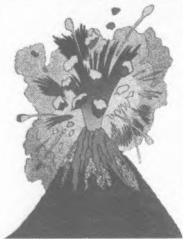
try, is illegal and dangerous.

On the other hand, cocaine is only one of the many potentially valuable alkaloids and other constituents of the coca leaf. Plowman points out that there is a great deal of difference between chewing coca and taking cocaine. Coca contains substantial amounts of some vitamins and minerals. "Ingestion of 100 grams of Bolivian coca leaves would more than satisfy the recommended daily allowance for calcium, iron, phosphorus, vitamin A, vitamin B₂ and vitamin E," says Plowman. "Since coca chewers may consume up to 60 grams of coca

per day, there can be no doubt that coca contributes to the impoverished diet of the Andean coca user."

Preliminary investigation suggests that coca may be valuable in treating chronic indigestion and spasms in the gastrointestinal tract, as an antidepressant where a mild nonaddicting stimulant is indicated, for altitude and motion sickness and as a safe stimulant.

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ONE UP...

THE DROUGHT that parched Texas and northern Mexico in early summer 1980 resurrected a 230-year-old town from its watery grave on the edge of Falcon Lake on the Texas-Mexico border. Once a primary trading center, Old Guerrero, Mexico, was submerged in 1954 when Falcon Dam was installed on the Rio Grande near present-day Zapata. Most of its estimated 70 families were resettled about 10 miles away in Nuevo Guerrero.

Early in July as the Rio Grande slowed to a trickle and the waters of Lake Falcon dropped 13 feet at the dam, Romanlike ruins and rubble of the once-bustling border town emerged, providing history buffs a glimpse of a bygone era and scavengers a field day among the artifacts. They usually take the best and most fragile of what remains.

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sockets above the doors and windows of the church facade. The keystones of the gracefully arched windows and passageways, hand-carved from native stone and hand-fitted to the arches, have been pulled from their niches, leaving snaggle-toothed reminders of the scavengers' visit.

Spaniards built Old Guerrero in 1750 and for a century it was the preeminent center of commerce in a border area extending from the Gulf of Mexico to El Paso. In its heyday the town boasted a population of perhaps 10,000 permanent residents. The town began to wane in the early 1880's when two rail lines converged at Laredo, now regarded as the busiest commercial port of entry along the 1950-mile border.

Old-timers say this is not the first time Guerrero has been left high and dry. It has happened at least four times since Falcon Lake swallowed the town. In time, the rain will come again to cover the ruins.



... AND ONE DOWN

AFTER seven years of research an amateur archaeologist from Baton Rouge claims he has located the remains of an underwater city near the Chandeleur Islands east of St. Bernard Parish in the Gulf of Mexico. George L. Gele, an architect and planner for Louisiana State University, says the underwater city could date back to the Stone Age.

State archaeologists are skeptical. J. Larry Crain, secretary of the Department of Culture, Recreation and Tourism, said, "I think most of the professional archaeologists are very

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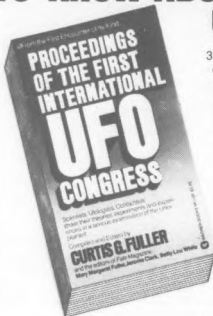
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skeptical because it would just be a total surprise if he came out with evidence that a culture lived here."

Gele insists he has found 40 or 50 partially buried stone structures on the Gulf bottom. At least one of them is believed to be a 30-foot-tall pyramidal structure. Gele used a side-scan sonar and sub-bottom profiling instruments in his exploration. However, at a hearing in February 1980, Crain

said, commission members thought some of the structures in Gele's sonar scanner readings could be wrecked ships.

The commission also is dissatisfied with the credentials of Gele's underwater archaeologist; his background is in Victorian literature. Gele was told he must hire a professional underwater archaeologist before he can get a permit to dig at the site.

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The particular site where Gele believes his underwater city is located is exactly 120 degrees around the earth from the Giza pyramids in Egypt and 180 degrees from the Potala at Lhasa, Tibet.

Gele said that if he were "independently wealthy" he would have located the underwater city by now. He is convinced that ancient structures exist in the Gulf just off the Mississippi-Louisiana coast and he wants to prove it.

"We are going to shake up the concept of our past," he said. "It is time for the structures to be found."



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neighbors who cannot boast of such accomplishments he buys his seeds at the village general store and uses only small amounts of organic fertilizer.

How does he do it? Well, that's where things become less certain. Garcia claims that some years ago he met a stranger who told him that he had been held captive by tall, fair-haired humanoid beings who lived in a tunnel beneath a nearby volcano. The beings, who spoke an unintelligible "gibberish," lived on enormous vegetables. The stranger said he had memorized their formula. He wrote it down on a scrap of paper, instructing Garcia to meditate on the symbols until their meaning became clear to him. Then he walked away, never to be seen again.

After a few restless nights Garcia figured out what the symbols meant and became a successful grower of delicious giant vegetables. Only local people knew about his talent until 1978 when Oscar Arredondo, a photographer who lived in the area, wrote an article for the newspaper *El Alacran*, published in nearby Irapuato,



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and later for the Mexico City magazine *Impacto*.

The resulting publicity prompted an Agriculture Ministry official to try to duplicate Garcia's feat. In December 1978 the ministry laid out two tracts of land near Campo de Tangasneque in Tampico state. One was farmed by Garcia, the other by a team of ministry experts and specially skilled farmers from an area cooperative.

The result: the ministry averaged 30 tons of produce per acre; Garcia averaged 106 tons.

Garcia, who had expected to be taken to Mexico City to reveal his secret to the government, was surprised and disappointed that the ministry officials did not even keep samples of his produce. After telling him he was free to sell the crops, they left.

"Why isn't the world interested?" Arredondo asked an American tourist whom he happened to meet some months later in an Irapuato cafe. The tourist was Bill Robinson, the information officer for the San Diego police department. Arredondo took him to Garcia's farm and the farmer gave Robinson a 10-pound onion which he took back to San Diego with him.

As soon as he got home Robinson wrote an article about Garcia's marvelous vegetables for *San Diego Home and Garden* magazine. That was the first time the story received any attention in the United States. United Press International picked it up in early February 1980 and soon the whole world knew about it.

In the next few months Robinson received over 1000 letters seeking fur-

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About the Author

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ther information. Two were from plant pathologists employed by the U.S. Department of Agriculture. In May Robinson returned to Valle de Santiago with a UPI reporter. Garcia wasn't too happy to see him.

"Last week on one day I had people here from New Zealand, Venezuela, France, the Dominican Republic, Canada, Germany and the United States," he said. "I tell them, 'Stay here six months and I'll teach you the method.' Finally they go away but others come. It's hard for me to get any work done."

There were no oversized vegetables in evidence. Garcia explained that this was his winter crop. "I'm experimenting now with getting higher yields instead of the giant vegetables," he said. "But I'm going to grow them bigger than ever for the September harvest."

Garcia said he had given his formula to the Rosicrucian Order of San Jose, Calif. A spokesman for that organization reports that the order is conducting experiments. "The experimentation centers on energizing the seeds," he says. "The energization is imparted by the human mind."

Robinson took soil samples from Garcia's field and from a neighboring one where normal-sized vegetables are grown. A laboratory study showed no significant differences.

We hope this isn't the last we hear about this fascinating matter. Whatever one may think of Garcia's claim that he learned his secret from an apparently extraterrestrial source, the vegetables are still unaccounted for. In a world afflicted with growing food shortages, it's hard to see what we have to lose from a proper scientific

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They are convinced that our generally accepted ideas of the origin of life and the spread of infectious diseases are wrong. They say there are billions of comets, with their heads amply supplied with water and the carbon compounds necessary for life. They propose that natural processes in the heads of comets keep them warm and provide an environment where such life can flourish.

The main evidence for this unusual idea is the rapidity which some diseases — like the influenza epidemic of 1918 — were spread around the world long before the era of jet airliners.



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FOR the first two years of their lives baby chimpanzees, orangutans, gorillas and human infants follow identical developmental patterns, according to Dr. Suzanne Chevalier-Skolnikoff of Stanford University. But there is one major difference. The apes stop vocalizing at an early age while human babies continue and eventually learn to speak a language which becomes the basis for their future learning and social development.



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SECRETS OF MUMMIFICATION

In clear affirmation of faith in life after death
ancient Egyptians strove to preserve the physical body
and supply the spirit with all its needs for the hereafter.

By William H. Peck

Photographs courtesy The Detroit Institute of Arts unless otherwise credited

THE MUMMIES of ancient Egypt have fascinated mankind for centuries. Morbid curiosity about an early culture's ways of dealing with the dead may account for part of this interest but on a deeper level, it is clear that all mankind shares the ancients' concern with the afterlife. The mummification process itself, the sarcophagi, the canopic containers and the funerary goods are the accoutrements of an important religious belief—that existence continues after death. The Egyptians' deep-seated concern with the preservation of the body after death reflects their certainty.

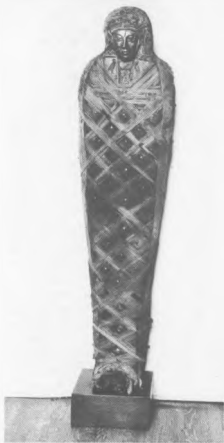
The physical remains had to be preserved, for the spirit of the deceased needed the mummified body as a resting place in the next life. Alone among the ancients, the Egyptians seemed to know the secret of rendering a corpse incorruptible. Through 3000 years of Egyptian history mummification techniques were pursued with a single-mindedness unparalleled in other civilizations. While Egyptian religion in-

cluded the concept that the dead moved into the "company of the gods" and inhabited another world in the hereafter, still the body had to be preserved and the mummy had to bear a resemblance to the once-living person.

Artifacts, art objects and architecture from many ancient civilizations have survived but only from the great Egyptian civilization do we have remains of the people themselves. We may actually see the remains of some of the great rulers, such as Ramses II in the Egyptian Museum in Cairo, and conjure up an idea of what they looked like in life. Even the smallest Egyptian collection includes at least one mummy, "an example of the ancient art of mummification," which helps to bring to life the associated relics.

* * *

THE EARLIEST burials known to us are from the Fourth Millennium B. C., the predynastic period. At that time the dead body, without preparation, was placed in a contracted position in a pit in the sand just a few feet



Gold-covered face mask and distinctive crisscross linen wrapping adorn mummy of Roman period. It has never been unwrapped but X rays reveal that it is the body of woman about 30 years old.



Coffin of a woman of the Ramesside Period (circa 1000-800 B.C.) is made of wood which is coated with plaster and richly painted with flower garlands, images of gods and sacred text.

below the desert surface. The pit might have been lined with bricks or boards but the burial was essentially simple. The body might have been wrapped in cloth or reed matting but no other container was provided. Even at this early period, a few objects such as pottery, tools, weapons and jewelry

accompanied the dead as equipment for the next life. The hot sun warming the sand desiccated the corpse and effectively preserved it from decay. The accidental discovery of such graves containing well-preserved bodies may have inspired the Egyptians of early dynasties to attempt a more complex

and deliberate preparation of the body.

The development of the process of mummification and funerary architecture went hand in hand. As the tomb developed, the need for preparing the body to resist decay became more important. What had begun as a simple burial pit was gradually transformed into a complex "house for the dead" consisting of a tomb chamber at the bottom of a well-like shaft surmounted by a superstructure housing chapels and chambers arranged as rooms and corridors. In such a tomb the corpse no longer benefited from the desiccating heat of the sun; new embalming processes to preserve the physical remains had to be invented.

Bodies which can be dated to the First Dynasty, shortly after 3000 B. C., were often thickly swathed in linen, but not until the Second Dynasty, about 2800 B. C., were obvious attempts made to preserve the outward appearance of the dead person. In this period the linen wrappings were modeled to suggest body contours; torso, arms, legs and even fingers were separately wrapped.

In the attempt to forestall decay, the ancient embalmers apparently discovered that the internal organs of the body were the first to putrefy and con-

Coffin in human form appeared during the Middle Kingdom, a direct outgrowth of the Old Kingdom practice of covering the face of the deceased with a life-like mask, then encasing the entire body in cartonnage. Painted wooden coffin of the Ptolemaic Period (332-30 B. C.) originally had face covering of gold leaf. Text in the lower area is a prayer for protection of the spirit.





Sometime in the past, dog-headed lid was substituted for human-headed which originally capped alabaster canopic jar of Wahibra-mar-neith, General of the Army, 26th Dynasty (663-525 B. C.). Inscription asks for the protection of Isis and Imsety, the usual combination of gods to whom such appeals were made.

sequently to contaminate the entire corpse. Thus, by the end of the Third Dynasty, about 2600 B. C., the removal of the viscera had become an essential part of the embalming process.

Advances in the art of mummification and funerary ritual first benefited

the king and his family and were only later passed on to the nobility and even later to the affluent citizens. In the tomb of a Fourth Dynasty queen — Hetepheres, wife of Snefru and mother of the pyramid builder Cheops — an alabaster chest was found which was the receptacle for her viscera. It still contained natron (a soda solution) in liquid form. The seal on the chest had not been broken and the liquid had not evaporated in more than 4000 years. That such a container existed in her time suggests that the practice of evisceration in preparation for further preservation was known to the embalmers of the royal household.

Other conclusive evidence of the advance of the embalmer's art during the Fourth Dynasty, 2570 - 2450 B.C., is hard to find but numerous mummies dated to the Fifth Dynasty, 2450 - 2290, are described in the archaeological literature. One such example was found by the English Egyptologist William M. F. Petrie at Meidum in 1891 and ascribed to that period on the basis that it had been preserved by an advanced embalming technique.

The corpse had been carefully wrapped in linen bandages, its features modeled in resin; even the eyebrows and mustache were detailed. The body lay in a fully extended position and the cavity had been packed with resin-soaked linen. The embalmers of this period attempted by whatever means necessary to preserve the physical material of the body and to render imperishable the outward appearance. In Smith and Dawson's work *Egyptian Mummies*, Petrie's find was described as "wonderful testimony to the em-



Egyptian Museum, Cairo

Detail of one of the four gold canopic containers of Tutankhamun, 18th Dynasty (circa 1347-1337 B.C.), shows their resemblance to his larger gold coffins. This artifact is only 15½ inches high.

balmer's skill." (Petrie gave the mummy to the Royal College of Surgeons in London where it was destroyed in an air raid in 1941.)

In the pyramid field of Giza in 1913, American Egyptologist George A. Reisner found the mummy of Senz-em-ib (Yenty) which, according to Smith and Dawson, equaled Petrie's find. Late in the Fifth Dynasty, Yenty was an important official, a vizier who had the title "overseer of all the king's works." Buried in a granite sarcophagus, his remains had been despoiled by

tomb robbers but the published photographs suggest that the condition of the body was the result of highly developed embalming. The facial features, although damaged, show a remarkable state of preservation.

By the Sixth Dynasty, 2340 B. C., the outer coating of resinous material was supplemented with a plaster coating on the face and head and sometimes over the whole body. The plaster faces could be beautifully modeled and a good resemblance attained.

More evidence of the embalmers' skill comes from the Middle Kingdom (2050 - 1990 B.C.). In this period the body was regularly relieved of its internal organs and the body cavity packed with resin-soaked cloth or other material. Also at this time a new type of facial covering came into use. It became common practice to cover the face and head with a mask modeled of cartonnage, a combination of papyrus or cloth and plaster or glue. This face covering was lighter, stronger and more permanent. Soon the embalmers began to encase the entire body in cartonnage and this practice no doubt gave rise to the human-shaped coffins which were popular in the New Kingdom.

After the Second Intermediate Period, the rise of the New Kingdom rulers at Thebes about 1550 B. C. brought renewed interest in mummification. During this period the techniques developed to their highest level. The internal organs as well as the brain of the corpse were extracted with great care, the viscera through an incision in the side, the brain usually through the nose. After the body was carefully dried, its cavities were filled with

With the coming of Christianity, the practice eventually was abandoned.

AS MUMMIFICATION developed, the requirements for an adequate burial changed. The most important item of equipment was the container to hold the body, both for safety and for religious reasons. The simple pit burial of predynastic times required no container other than the cloth or reed matting; in effect, the pit was the container.

In the early dynasties the coffin was conceived as a miniature house for the deceased. These early coffins were small paneled chests shaped like the houses of the living. They imitated outwardly the form of a small Lower Egyptian house with arched roof and recessed panel walls. Their small size indicates that the corpse's limbs were contracted.

As the ritual of entombment became more complicated, this small chest gave way to a rectangular box or sarcophagus of wood or limestone, granite or alabaster. The alabaster sarcophagus of Hetepheres is an example. It was made to accommodate an extended rather than a contracted body.

The rectangular coffin was used through the period of the Old Kingdom but its decoration was not standardized until the time of the Middle Kingdom. The exterior of the 12th Dynasty coffin usually was decorated with architectural motifs to depict a palace facade. In addition to hieroglyphic texts a pair of eyes was painted on the left (east) side to enable the deceased to see out. Elaborate decorations also were painted on the in-

Ross A. Fox



Author William H. Peck unwraps mummy as part of a complete scientific examination in a study of diseases in antiquity. Mr. Peck is Curator of Ancient Art for The Detroit Institute of Arts.

packing material. At various stages spices were applied and padding might be added, sometimes inserted under the skin, to restore a lifelike appearance. Finally the entire body was wrapped, individual fingers and toes, then torso. Details of the wrapping varied according to the period in which it was done but the aim always was to protect the mummified corpse completely.

In later times in Egyptian history, the practice of mummification came to be viewed as merely a religious ritual and the exacting techniques, so long in development, were not adhered to.

teriors of these coffins. The uppermost register, or band, usually contained a funerary inscription asking the gods to protect and provide for the spirit in the next life. Below this band were rows of painted representations of different kinds of provisions — clothing, weapons, tools, furniture, utensils and food. The beautiful paintings of these offerings provide examples of Middle Kingdom artistry as well as valuable information about the materials deemed necessary for a comfortable sojourn in the next life.

The coffin in human form which appears first during the Middle Kingdom seems to be a direct outgrowth of the Old Kingdom practice of covering the face of the deceased with a lifelike mask, then encasing the entire body in a wrapper of cartonnage. In the New Kingdom the deceased still was placed in a rectangular sarcophagus of stone but inside this stone container the body was enclosed in a human-form coffin or even in a series of nested human-form coffins.

Later in Egyptian history even the outer stone sarcophagus tended to assume human form. These anthropoid coffins bore faces modeled in relief and in some instances hands and breasts were in relief. The painting on the exterior of wooden sarcophagi combined religious texts and vignettes illustrating the preparation and the progress of the deceased. The inside might also be painted with representations of the gods who could aid or protect the spirit in the next life.

The same care which was lavished on the body was extended to the internal organs once they were removed. They were part of the deceased's phys-

ical being and had to be treated with equal respect. As previously mentioned, one of the earliest evidences of the removal of viscera as part of the mummification process was Queen Hetepheres' canopic box. Like the sarcophagus (which proved not to contain her body and we have no way of knowing if it ever did) the canopic box was of alabaster. Divided into four compartments and tightly sealed with a close-fitting lid, the canopic chest contained packets of viscera in a three percent solution of natron (natural soda). It later became standard to divide the viscera into four parts: liver, stomach, lungs and intestines, and at most times in the history of mummification, four containers (or substitutes for them) were provided. The discovery of Queen Hetepheres' canopic box proved that her body had been mummified in a quite sophisticated manner with a technique that resembled later examples.

The designation *canopic* has passed into Egyptological literature as the term for these containers because their form from the Middle Kingdom on was once thought to resemble the burial of Canopus, the pilot of Trojan warrior Menalaus, who was revered in the form of a bulging jar with a human head.

In the Old Kingdom the typical canopic container was a rough-hewn limestone jar, slightly bulging and capped with a convex lid. A set of these, found in the burial chamber in the tomb of Pery-neb of the late Fourth Dynasty, is in the Metropolitan Museum in New York. The four jars have the characteristic flaring shape and their intended purpose is clear but

they were never used; they were clean inside when found.

By the beginning of the Middle Kingdom it must have seemed important that the removed viscera be more closely associated with the deceased, for a new form of container was devised. The jar remained essentially the same but the lid became a miniature mummy mask resembling the cartonnage mask which was used as covering for the face of the mummy. Thus the viscera of the deceased were represented as miniature burials and jars with human-headed stoppers came into general use.

The lids of all four jars in a set were virtually identical. Not until the 18th Dynasty did they change. Then the four stoppers, or lids, were carved to represent the four protective "sons of Horus," and special organs were given into the care of each. These were Imsety, the human-headed; Dewau-mautef, the dog- or jackal-headed; Hapy, the ape-headed; and Kebehsnewet, the falcon-headed. These forms for the canopic jar lids originated in the formula inscribed on jars as early as the 12th Dynasty which asked the protection of four goddesses — Isis, Nephthys, Neith and Selkit — who in turn protected the four gods (or genii).

In the Late Period, when mummification began to be less carefully performed, the canopic jars often were solid, the jar and stopper carved in one piece. They were included ritualistically with the tomb furniture and not used as containers. By this time the embalmers were returning the internal organs to the body cavity after they had been treated; the use of the jars was more a ritual than a necessity.

More elaborate burials employed more complicated arrangements for the protection of the viscera. In the tomb of Tutankhamun the four packets were put into four miniature gold coffins, each bearing the face of the king. These coffins were placed in four compartments of an alabaster chest; each compartment was closed by an alabaster stopper in the form of the king's head. This chest was closed with an alabaster lid and it in turn was placed in a shrine made of wood and gold. Around the shrine stood four gilded statues of Isis, Nephthys, Neith and Selkit with their arms outstretched in a gesture of protection. Such an arrangement was considered typical for a royal burial in the period of the New Kingdom but not until the discovery of Tutankhamun's tomb was it observed completely untouched.

An important adjunct to the interment of the mummy was the wide variety of materials included in the tomb, for it was believed necessary to provide the deceased with all that he would need in the next life. Even servants were supplied symbolically. In the early Middle Kingdom the interment included small figures intended as representations of the deceased. At first these were crudely made from wax, mud, clay or wood but by the 12th Dynasty they were well-defined mummy-form figures representing the mummified god Osiris and suggesting the deceased's identification with him. At first conceived as an alternate body, sometimes wrapped in linen and placed in a miniature coffin, this type of figure — called *shawabti* — soon took on a new meaning. By the end of the 12th Dynasty the *shawabti* figure

had begun to assume a place in the funerary equipment as a substitute workman.

The name *shawabti* has been translated "answer" by some scholars: it was the role of the magical figures to "answer" when the spirit of the deceased might be called on to do any work. This translation is by no means universally accepted but from earliest times Egypt had a system of draft labor which logically would have extended into the afterlife. (The ancient Egyptian, not unlike modern men, hoped to enjoy eternity without having to work.) By the time of the New Kingdom, the form of these figures was set: a mummy-form figure with arms crossed on his chest, often engraved or painted with a chapter from *The Book of the Dead*. This read in part:

O shawabti, if the deceased (called by name) is called to do any work in the gods' domain, to cultivate the fields, to irrigate the banks, to transport sand of the east to the west, you can say, "I am here."

The *shawabti* figure made for a royal or affluent person might well be a work of art. Large wooden statues found in the tomb of Tutankhamun are sculptural in conception and carefully crafted. At the opposite extreme, some humble examples were pressed out of clay and not even fired. The *shawabti* could be represented as holding a pick, hoe or basket, tools necessary for the work he was expected to do. These tools might be modeled in relief or painted on the figure or supplied as actual miniature accessories.

In some burials the number of *shawabti* figures might number several hundred. In these cases, it has been

hypothesized that one was intended for each day of the year. Such numbers caused another type to be developed, the "overseer" *shawabti*; his dress differentiated him from the others. The inclusion of *shawabtis* and the boxes which contained them continued with little variation into the last period of Egyptian history.

Interest in Egyptian mummification has not abated through the centuries. In the 19th Century a few attempts were made to duplicate the ancient embalmers' craft (not too successfully) and there was a time when the unwrapping of a mummy was staged as a public performance. The real explanation for the abiding interest is the universal knowledge that death is inevitable and the grave corrupts — but the ancient Egyptian mummies that exist today provide reassurance that some evidence of man's physical presence can be preserved.

The ancient Egyptians' mummification practices — preserving the deceased body and supplying the spirit with all its needs — reflect their clear faith in life after death.

This is well illustrated in an ancient Egyptian story. Sinuhe, the hero, lived in the Middle Kingdom and was exiled to western Asia. His dearest wish, toward the end of the tale, was to return to his homeland where he could be properly buried. He had been promised that a tomb would be prepared for him, offerings would be made on his behalf and the proper ritual would be observed in his mummification and entombment. Without these, he would be buried in the desert like a nomad. Without these, his spirit would be lost throughout eternity.

Reaching Out to . . .

ALL THINGS WILD AND LONELY

Dangerous wild animals who hate human beings have trusted me
— all my life I have tried to understand their fears.

By Joyce L. Collier

I WASN'T anybody special. No more and no less intelligent than any child my age. I was basically a normal seven-year-old girl although perhaps more shy and lonely than most.

In 1935 I went to my grandmother Ethel Tucker's farm near Brighton, Iowa, to spend the summer vacation from school. There I would sit on the porch and watch a wild stallion named Ruby in the pasture at the neighboring farm owned by a Mr. Reese. Mr. Reese warned everyone in the area to stay away from that horse because the animal had already killed one man who tried to rope him and put another man in the hospital with a broken back.

Knowing how much I loved animals, everyone warned me repeatedly to stay away from Ruby. Although I had never been near him, Grandmother often expressed concern to others that I might try to pet the "wild one" and something terrible would happen.

Ruby was a beautiful blue-black

sleek-coated animal and I thought he acted afraid and lonely. People said he was wild because he came straight off the range from a wild herd.

I watched him rear up on his hind legs, whinny and paw at the ground. A daydreamer, I began pretending to be inside the horse's body to absorb his feelings.

I wanted to be his trusted friend and imagined myself petting him and loving him as my very own pal. As I let my mind wander inside his body, I sensed confusion. Ropes snared him and took him away from the range and his family. Human beings fenced him in, whipped him and denied him his freedom. Loneliness engulfed him there in his empty pasture with the high fence.

Two weeks later I noticed that whenever I went to the porch to watch him my thoughts inevitably followed the path toward the pasture where he was. I imagined myself reaching up and touching his cheek and petting him.

Then he suddenly stopped pawing the ground and looked directly toward me. I imagined myself talking with him as if I were standing beside him.

Every day at three o'clock in the afternoon was rest time at Grandmother's house. I always chose to sit on the porch so that I could watch Ruby and "talk" with him inside my head.

He started coming to the fence nearest the house when he saw me come out on the porch. He nickered softly as if acceding to my silent wish that he be my very own. Together we would never be lonely again. He seemed somehow to understand.

Before the summer was over, Ruby and I became close friends. One day my grandmother had to go somewhere and she told me to go over and play with Wilma, who lived on a neighboring farm. Grandma looked out the door to see where the wild horse was before she would allow me to walk past the pasture alone.

I told her good-bye and I started down the lane that ran past the pasture. I kept thinking, "Touch, love, touch," as I walked and the sensation of touching Ruby's face was strong in my mind.

I saw the horse look in my direction and he started slowly toward me. Then he broke into a gallop and stopped at the fence that separated us.

I held out my hand and Ruby stretched his neck as far as he could, reaching toward my hand. He nickered low. I could barely reach the tip of his nose. The barbed wire of the fence bit into his flesh as he reached toward me even farther.

"Ruby, I love you," I whispered. "I

wish you was mine. I wouldn't let you be lonely." My childish promise was heartfelt and Ruby lowered his head so that I could put my hand through the bottom portion of the fence and touch his cheek.

This was the first time I was near him and the first time I had spoken to him aloud. I was thrilled beyond words because he seemed to *know* me.

Thoughts flashed in my mind of what would happen if my grandmother caught me so near the "wild one." Apologizing to Ruby, I hurried toward Wilma's house.

As the summer ended and I was preparing to return home to start school in the fall, my grandmother wanted me to go to the store. She took the milk pail and started toward the barn to milk the cow as she told me to hurry past the pasture. I knew she couldn't see me from the barn, so I raced down the lane.

Ruby galloped toward me and stopped at the fence.

"I have to go home tomorrow, Ruby," I said, tears streaming down my face as I touched him. "I don't want to because I can't see you anymore. I have to go to the store. You wait here and I will talk to you on my way back."

I rushed to the store, made the purchases and ran most of the way back so that I could have a little time with Ruby before my grandmother expected me home.

Ruby was still standing by the fence as I approached him.

"Oh, Ruby, I don't want to go," I said. "Maybe I will never see you again." I cried. He was reaching for me and I put my face up close to the

fence. He nuzzled my neck as if trying to whisper in my ear. "Good-bye, Ruby. You be good and remember I'll always love you no matter where I am."

I walked slowly up the lane toward the house.

I returned home to Buffalo, Iowa, and tried to settle down to my school-work but my heart was with Ruby. Thanksgiving came and Grandmother arrived for a visit. She and Mother were conversing when I heard Grandmother mention the "wild horse." I stopped to listen.

"You know Mr. Reese, the farmer who owns that wild horse I was telling you about?" she asked.

Mother nodded.

"He told me just a few days ago that he didn't know what happened to that horse but he is gentle now. He didn't know if keeping him in that pasture alone all summer did the job or not, but something sure tamed him down. He is so darn proud of that horse now he never stops talking about him."

Although I kept still, my heart was bursting with happiness because now I knew Ruby would never have to be afraid or lonely again. I never told anyone I had anything to do with him. Who would have believed me?

* * *

THE FOLLOWING year Grandmother moved to a farm on the other side of Brighton. She had written Mother that she felt as if she had moved into the past. Wild range cattle foraged in the underbrush and trees toward the rear of her farm. But she added they would not come close to the house or outbuildings.

That summer I went to my grand-

mother's again for a visit.

At first opportunity I headed "for a walk" toward a grove of trees where I sat on a tree stump and watched for the wild cattle she had told us about.

When I saw them in the distance, I noticed it was a small herd. The animals seemed peaceful as they grazed. Something startled them and they ran in my direction. They stopped about half a mile from me, unaware of my presence, and began to graze again.

The love in my heart for these poor half-starved creatures no one wanted made me wish I could communicate my feelings to them. I wondered what frightened them, what they were thinking and what they were feeling. I thought about the lead cow. Once it raised its head and looked in my direction. I continued to think about how I would like to know its feelings and thoughts. Each day they seemed to be more curious about me. The lead cow ventured nearer and in a few days it came so close to me that I could almost reach out my hand and touch it.

I daydreamed again, just as I had with the stallion, and imagined myself inside its body. When I did, I felt tired and wanted to lie down. I kept thinking this over and over again and soon the lead cow lowered its head and its frail-looking body slumped to the ground.

I wasn't paying a lot of attention to the others at the moment. The one now lying on the ground in front of me watched me and chewed its cud while the frightened look in its eyes seemed to disappear.

Suddenly I heard heavy breathing behind me. I turned slowly and saw three more standing with their heads

down sniffing my hair.

I thought how tired they looked and they too lay down. It wasn't long until the rest of them all lay on the ground around me.

I had not spoken to them aloud but after they began coming to me the moment they saw me each day, I waited until they lay on the ground; then I spoke to them for the first time.

I told them I wanted to be their friend. I wanted them always to trust me because I would never harm them.

When the summer ended and I was planning to return home, I went out to talk to my little herd just one more time.

As they grouped around me, I told them I had to go away. I held out my hand to the lead cow and its big rough tongue licked my hand. I started to walk away with tears in my eyes because I didn't know if I would ever see them again.

I heard a rustling sound behind me and when I turned to look, I saw 10 head of wild cattle walking slowly behind me.

I had to walk a quarter mile through the trees to a clearing before I came to the edge of my grandmother's property. Periodically I turned and watched those poor animals following me. They were a pitiful sight.

When I came within shouting distance of the farm, I saw my uncle Kenneth Hollenbeck, who was 17 or 18 at the time, by the barn and I heard him call to Grandmother, "Look yonder!"

Startled, the cattle stopped dead in their tracks and looked around nervously as though trying to decide whether to stay or stampede. I talked to them calmly and told them no one

would harm them. I patted the lead cow on the face.

I waved to my uncle. He frantically motioned for me to get away from the wild herd.

I turned again to my friends. They stood very still as I walked among them. The lead cow seemed always to be beside me as I touched each of them on the face in farewell.

As they gathered around me, they towered above my small body so that I couldn't see over them. I wanted to know what my uncle was doing. I was afraid that if he came after me I would get the whipping of my life.

I didn't see him, so I continued to tell my friends I was going away and I couldn't see them again for a long time. I touched each of them with the pure, true love of a child.

I walked toward the barn and I turned once to get one more look at the precious little herd of cattle. They were standing where I had left them, watching me. The lead cow mooed softly.

My uncle ran to me, scolding me severely, telling me that I could have been killed because those were wild range cattle that no human hand had ever touched. If they stampeded, I would not have had a chance.

I didn't say anything. He would never believe these wild critters were my dear friends.

Perhaps it was this incident that caused Mother to decide not to allow me to return to Grandmother's house. I stayed home the next two summers. I never saw my special herd again.

When I was 10 years old, we moved into another house in Buffalo. This one was located on the banks of the

Mississippi River. I knew that snakes live along riverbanks and I was terrified of the reptiles. Mother warned me to beware of them.

That summer I saw my first movie. One of a series about Sabu, the Elephant Boy, it had a scene in which Sabu spoke to a huge snake. It made a great impression on me.

The next day was Sunday. After my chores were done, I went out into the yard and sat in the big willow lawn chair and propped my feet up in another chair.

I couldn't get the movie out of my mind. I thought about how it would be to communicate with animals of all kinds, just as Sabu had. I was envious. I thought about what it would be like *not* to be terrified of snakes.

I sat in the chair with my head leaned against the back for an hour or more. I closed my eyes and daydreamed about snakes. I wondered if they had a mind like other animals. I wondered what it was like to be a snake, what snakes thought of human beings, if they can understand the emotions of people who fear them.

Suddenly I thought I saw a movement out of the corner of my eye but I paid no attention to it. I was caught up in my daydream. Then I noticed the movement again. Still I paid no heed. The third time I felt a slight bump against the leg of my chair and when I looked I screamed.

Pressed against the leg of my chair was the largest water moccasin I had ever seen!

Mother appeared at the door and I shouted, "Snake!"

Running to the woodshed, she got the garden hoe. As she inched her way

toward me, she quietly instructed me to stand up in the chair just as she made her first strike at the snake; then I should jump off the other side away from the snake and flee to the house.

But I couldn't move. I froze.

I stared down at the monstrous snake so close to me. Then a strange feeling swept over me, a sensation that told me this snake meant no harm, that it did not intend to frighten or hurt me.

Mother killed the snake after a terrible battle. She stretched its body across our eight-foot driveway. Its head touched one side of the driveway and its tail overlapped the other side by about 10 inches, which meant the snake was almost nine feet long!

Old-timers who had lived near the Mississippi all their lives said they had never seen a water moccasin this big.

Many years later, as an adult familiar with the concept of ESP, I wondered if I had mentally called the snake. I have felt bad about this because if that is the case the snake lost its life for answering me.

But when I was young, I had no idea what I was doing — why a killer horse trusted me, why wild range cattle put their faith in me, or why such a huge snake should take that particular moment to make its presence known. Was it simply a coincidence that the movie snake, the one I was daydreaming about, was an unusually large one and the one that came to me in reality was similarly an oversized one?

I am over 50 years old now and I have come in contact with many wild animals in the years since then. Yet none have ever seemed afraid of me and I have never been attacked or bitten by any of them.



Allan Hendry, chief investigator for the Center for UFO Studies, and noted UFO debunker Philip Klass, right, faced off at September 6, 1980, Smithsonian debate.

Phil Klass vs.

He is a man with a mission — to debunk UFOs and discredit those who investigate them.

By Jerome Clark

"IF THE UFO promoters really were as anxious to find prosaic explanations they would not reject our data out of hand . . . they would not be guilty of withholding data — as has happened with Allan Hendry, for example . . ."

It was September 6, 1980, and Philip Julian Klass, a man who has made it his mission in life to demolish the UFO phenomenon, was speaking before a crowd of about 300 persons at the Smithsonian Institution in Washington, D.C. The occasion was a debate on the 33-year-old issue of UFOs — those troublesome "flying saucers" which resolutely refuse to go

away despite the most determined efforts of Klass and all the debunkers, civilian and military, who had come before him. It was especially galling that one of the biggest debunkers of all, J. Allen Hynek, the astronomer who immortalized swamp gas and who gave scientific legitimacy to Project Blue Book's anti-UFO campaign, had long since gone over to the other side, to become what Klass, who has a gift for provocative if meaningless phrases, calls "the spiritual leader of the UFO movement."

For years Klass, senior avionics editor of the Washington-based *Aviation Week & Space Technology*, the powerful organ of the military-industrial complex, and author of two UFO-debunking books, had wanted to confront Hynek face to face, but the Northwestern University astronomer always kept his distance, ignoring Klass as much as possible, noting his existence occasionally only to express disdain for his methods and conclusions. Over the years Klass had made quite an issue of this. *The Skeptical Inquirer*, published by the

debunking Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP), picked up the refrain:

"We often hear it said," the *Inquirer* remarked in its Winter 1978 issue, "that the 'serious' study of UFOs is a young science, struggling valiantly for the official recognition that it so truly deserves. If this is so, why does the leader of the UFO movement, astronomer J. Allen Hynek, always back down from speaking engagements and television appearances upon learning that Philip J. Klass, the leading UFO skeptic, will be present to challenge him?"

The answer is simple. Hynek freely admits he is not a good debater. "To be perfectly honest about it, I don't think very fast on my feet," he says. "I was trained as a scientist, not as a lawyer, and in any case I don't see how a difficult scientific question can be properly addressed within the limitations of the debate format, which reduces

everything to a simplistic either-or position and makes no allowances for the real complexities of an issue." Hynek prefers to deal with scientific problems in a more intellectually productive atmosphere.

Historically debates have been a poor way of settling scientific questions. As Martin Gardner observes in his classic book on pseudoscience, *Fads and Fallacies in the Name of Science*, it is not uncommon for a proponent of the round earth to "find himself powerless in a debate with a flat-earthier." A *Skeptical Inquirer* article on the religious extremists who oppose the theory of evolution notes, "It is even difficult for evolutionary biologists, who are most cognizant of the data that evolutionary biology attempts to explain, to debate [these people] effectively."

It is, however, in keeping with Klass' distinctive approach to the UFO controversy that he and his allies made Hynek's refusal to debate something of an ethical issue, as if

the "UFO Promoters"

Debate at Smithsonian Institution in Washington, D. C., brought Bruce Maccabee, J. Allen Hynek, James E. Oberg, moderator Fred Durant, Allan Hendry, Philip J. Klass and Robert Sheaffer together to discuss the merits of case for the reality of UFOs.



Hynek's avoidance of Klass were evidence that he lacked conviction. Klass is no scientist (as he showed in his 1968 book *UFOs — Identified*, which sought to explain many UFO reports in terms of plasma physics but which was received coldly, if at all, by plasma physicists); he acts more like a prosecuting attorney.* Consequently he sees the UFO issue less in scientific terms than in moral and political terms and to a considerable degree has tried to shift the emphasis of the controversy from UFOs to the personalities and motives of those interested in them.

Unsurprisingly, Klass was quick to associate himself with CSICOP, an organization which contends that belief in UFOs and other anomalies imperils civilization and is conducive to the rise of fascism. Not only does Klass enthusiastically support the group, he also serves as a member of the CSICOP Executive Council, the head of its UFO subcommittee and an editor of *Skeptical Inquirer*. Klass feels comfortable with the CSICOP position because it coincides with his own ostensible view that in a sense UFO claimants and UFO proponents are, wittingly or unwittingly, enemies of society, not just supporters of a foolish belief, and they should be dealt with accordingly.

But a full decade before CSICOP came into being in 1976, Klass apparently recognized that the standard methods of UFO-debunking had not worked. Earlier would-be debunkers had attempted merely to explain sightings in conventional terms and had done little more than argue the merits of cases with ufologist proponents. However, Klass, possessed of an unusually acute political sense, saw all kinds of possibilities for point-making which his predecessors either had not thought of or had chosen not to use. To destroy the UFO "problem" Klass concluded that ufologists should be the target as much as the UFOs themselves. If the ufologists could be publicly shamed or embarrassed on any grounds (not just professional but personal as well), who would take their pronouncements about UFOs seriously?

So anybody who associated himself sym-

pathetically with UFOs was fair game for The Treatment. The Treatment's operating assumption was that someone too vocally pro-UFO and/or critical of Klass was probably morally wanting in some way and Klass, in the name of "Boy Scout" ethics, took it upon himself to show the world just how and where.

The first recipient of The Treatment was the late James E. McDonald, a respected University of Arizona atmospheric physicist and UFO advocate who among other transgressions devastatingly criticized *UFOs — Identified* which he characterized (in common, incidentally, with at least one prominent UFO skeptic) as an exercise in pseudoscience. In response Klass issued a blizzard of "white papers" attacking McDonald's credibility, claiming he had caught the scientist shifting his position without acknowledging it. Without saying so directly, Klass was implying that these alleged position shifts suggested McDonald was dishonest — a tactic Klass would use against many other targets in the future.

Klass conducted a vigorous although ultimately unsuccessful campaign in government circles to prove that McDonald was misusing navy funds to investigate UFOs. He apparently reported as much to columnist Jack Anderson who repeated the allegation in a subsequent newspaper article. It was not enough for Klass to attempt to show that McDonald was wrong about UFOs — he accused him of abusing public funds and strongly implied that he was a liar as well.

In the years to come — the McDonald imbroglio occurred in the late 1960's — Klass would compile dossiers on leading UFO proponents, collecting their written and spoken statements and examining them carefully for contradictions or changes of position. Occasionally he conducted extensive background checks on ufologists, interviewing employers, associates, relatives and others in an effort to elicit embarrassing information which he subsequently distributed to anyone who might conceivably be interested. These documents were characterized by a relentless compulsion to presume the worst about the subjects and by the extensive italicization and capitalization of words, which had a way of transforming the most innocuous

* Actually, as we shall see, that's just the beginning of it. He also acts like the statute-writer, the judge, the jury and the executioner.

statements into what seemed to be confessions of sins. If nothing else, it could be said of Klass that he was the man who introduced italics to the UFO debate.

Fairly early on Klass evidently became convinced that his opinions about UFOs were so manifestly correct that no truly sincere, intelligent or mentally balanced person could disagree with him. People who claimed that UFOs might be spaceships or similarly extraordinary phenomena were "nobodies" who used the subject to become "famous celebrities" (as opposed, apparently, to *unfamous* celebrities). And if they weren't publicity-seeking nobodies, they had other kinds of unworthy motives, usually having to do with a desire for financial gain, and they didn't *really* believe in UFOs. If they did, they would take up Klass' \$10,000 bet challenging believers to provide conclusive proof (in the form of a National Academy of Sciences-certified extraterrestrial artifact or the appearance of an alien being before the United Nations General Assembly) of visitation from outer space.

Meanwhile Klass never missed an opportunity to portray himself as the martyr, the outcast whose sole interest was in finding and perpetuating Truth, spending most of his off-the-job hours (30 to 50 a week, he claimed) in UFO (and ufologist) investigation and risking personal bankruptcy, while "UFO promoters"* — he could no longer bring himself to call them UFO proponents — cynically exploited public credulity and ignored his reasonable explanations of cases. Matters that most people would consider irrelevant to the real issues dominated his writings, letters, lectures and conversations. He spoke and wrote obsessively of the refusal of various "UFO promoters" and UFO witnesses to respond to his letters, to invite him to speak at their gatherings and to take up his repeated challenges to them to undergo polygraph examination.

* * *

IF KASS brought italics to the UFO controversy, he also brought the polygraph. "Polygraph" became his most frequently spoken and written word after

"UFO promoters" and "UFO movement." There were, he believed, all kinds of lies out there to be detected, even if he himself was so honest that he — unlike those unwilling to take up his challenge to "settle" a dispute, however inconsequential, through polygraph examination — had nothing to fear from a "lie-detector test."

Whereas even the air force considered hoaxes to comprise only a tiny minority (0.9 percent, to be specific) of reports, Klass saw hoaxes everywhere, in fact in any report he could not otherwise explain. Even those reports he considered to be the results of misinterpretations of conventional phenomena became what might be termed semihoaxes. A semihoax was an incident which began with a witness' sincere puzzlement over a sighting of something he could not identify. His sincerity came into question only after he refused to accept Klass' explanation of the sighting. If the witness protested that Klass' "explanation" did not account for significant aspects of the event, Klass would hint darkly that the man was shading the truth or lying outright to protect his status as a "UFO celebrity."

Some ufologists, for example Allan Hendry, the Center for UFO Studies' chief investigator, have found Klass' view of a witness' veracity a fairly dependable measure of a report's significance as an item of UFO evidence. "Insulting *ad hominem* attacks on the witness' basic reliability" are, Hendry says, "one way to gauge the strength of a case." If a would-be debunker cannot break the case except by attacking the witness' integrity, chances are the sighting is a good one.

To Klass the whole UFO issue came down to a question of "truth" and "lies," and polygraph was an effective method of separating the two — but only if the UFO claimants *flunked* the tests. If they passed the tests (which in fact was what usually happened), then there was something wrong with the way the test was conducted. Either the questions were phrased incorrectly, the examiner wasn't qualified or hadn't worked at his trade for as many years as Klass decreed were necessary, or — a last resort — the polygraph wasn't reliable anyway.

In one celebrated UFO case, the reported abduction of Travis Walton, the nine

*Or "UFOP" for short. Klass seems to find this term enormously funny, although he was not amused when I once suggested the opposite of a "UFOP" is a "UFOBiac."

principals (six witnesses and three members of the Walton family) were given a total of 10 polygraph examinations (with Travis himself undergoing two separate examinations). Eight of the results were positive; one was inconclusive and one (Walton's first) was negative. Klass declared all but the last of these worthless or misleading; he characterized the examiner, John J. McCarthy, who had decided Walton was "guilty of gross deception," as highly qualified. Yet according to University of Utah psychologist David Raskin, a polygraph expert of national reputation, the techniques used in the examination were seriously deficient, "unacceptable" and "more than 30 years out of date."

On occasion Klass has come close to acknowledging openly a preference for negative polygraph results. On June 26, 1978, he challenged Hynek, Hendry and me to arrange an examination for the Rev. William Gill, who in 1959 experienced a close encounter of the third kind in Boianai, Papua New Guinea, in the company of 37 other witnesses.* (Curiously, in recent years Klass' public and private statements on the case have consistently failed to acknowledge the presence of the three dozen other observers. He acts as if the story's credibility rested on Gill's testimony alone.) At the conclusion of the open letter, Klass wrote, "While the results of a polygraph test, even by a skilled, professional examiner[,] can not [sic] provide 'positive proof,' the proposed test could provide additional evidence that would be useful in appraising this classic case."

What is this supposed to mean? If a polygraph test does not give us "positive proof," how can it "provide additional evidence . . . useful in appraising this classic case"? How, in fact, can it do anything but further confuse the issue? It is hard to resist Hendry's conclusion that Klass meant "if Gill passes the test, then it's invalid because after all polygraph tests don't prove anything — but if he flunks, then we'll know it's a hoax!" Certainly Klass' past record of pro-

nouncements on polygraph results supports Hendry's interpretation.

In reality polygraph testing is a highly questionable method of separating truth from falsehood, whether the results are positive or negative. The polygraph's critics, a swelling legion whose ranks include scientists, criminologists, civil libertarians and members of a subcommittee of the House Committee on Government Operations (which in 1974 released a report harshly attacking claims for polygraph reliability), point to numerous instances in which truthful persons have flunked "lie-detector" tests and untruthful persons have passed them. As an American Civil Liberties Union spokesman remarks, "A number of recent expert studies have concluded that the polygraph has little, if any, scientific validity."

The interpretation of polygraph results is so subjective and so dependent on the examiner's personal judgments that a second respected authority (Harry Reed, a Chicago-based polygraph examiner of 10 years' experience) who reviewed McCarthy's examination of Walton concluded, Dr. Raskin's negative assessment to the contrary, the results were valid!

Emotional partisans will side with whichever expert supports their point of view on the Walton incident. The rest of us will conclude that the polygraph has not settled the controversy either way and it is unlikely it ever will. As a way of resolving UFO-related questions, the polygraph leaves everything to be desired.*

K LASS' obsession with "lie-detection" devices and with truth and falsehood is symptomatic of a fundamental misperception of what is happening in the UFO world. Just as he is certain that many prominent ufologists ("UFO promoters") have questionable motives, so he has managed to persuade himself that even those much-vaunted "reliable witnesses" — scientists, policemen, pilots, clergymen and other seemingly responsible citizens — are complete or partial liars who either con-

*See my "Close Encounters: History's Best Case" (February 1978 FATE) and Allan Hendry's "Papua: Father Gill Revisited" (November and December 1977 *International UFO Reporter*) for a review of the errors and omissions in Klass' attempt to debunk the case in *UFOs Explained* (1974).

*Belief in the effectiveness of polygraph extends not just to UFO debunkers but to UFO witnesses as well. In my own investigation of close encounters of the third kind, for example, I have found that in most cases the claimants have volunteered to take "lie-detector" tests although I have not brought up the subject.

trive exotic UFO stories or else exaggerate their accounts so that they can make money, draw attention to themselves or impress others.

No would-be debunker before Klass ever has been willing to go this far. The late Harvard University astronomer Donald Menzel, an acid-tongued critic of the UFO phenomenon, assumed that the typical UFO claimant, even one who reported a "high-strangeness" sighting, at least was honestly mistaken. The anti-UFO zealots of the air force's Project Blue Book encountered relatively few deliberate hoaxes and most of these involved fraudulent photographs of purported flying saucers.

Hoaxes do occur, of course, and the conscientious investigator is always alert to the possibility when he deals with a reported encounter. But why does Klass find far more "hoaxes" than anybody else — whether pro, anti or neutral in the UFO controversy — has ever found?

To begin with, Klass conducts the bulk of his inquiries over the telephone or through the mail. His experience in dealing with UFO witnesses in the flesh and in the field is consequently limited. To Klass the typical witness exists as a few minutes of disembodied voice on the phone or as a signature on a few letters. Some witnesses, with whom he has had no communication at all (Father Gill is one notable example), exist solely as names in books, magazine articles and newspaper clippings.

He has, in short, no real sense of them as human beings — nothing beyond the most superficial impression of how they think, how they act, what they are and are not capable of, what makes them who they are. This does not stop him, however, from drawing conclusions (almost always negative) about these persons and rushing into print with them. It apparently does not occur to Klass that the person he has imagined somebody to be may not be the one who exists in real life.*

When Klass really gets going, the witness gets the Full Treatment. The focus of attention is no longer the sighting but the witness' personal history. Klass justifies this interest in the claimant's personal life by saying he is only trying to determine whether or not his testimony can be trusted. Of course any competent investigator is interested in a claimant's reliability. Traditionally the investigator goes to those who know him best — friends, business associates, area residents — and asks if they consider him trustworthy and, more specifically, if they believe his UFO story.

But Klass goes far beyond such standard investigative techniques. In the end the judgments of those who know the claimant are unimportant to Klass, especially if they speak well of him and say they accept his report. If he cannot obtain satisfaction from the target's acquaintances, then The Treatment calls for a careful search for episodes in the individual's past which Klass can use to put him in a bad light.

If Klass can establish that somewhere, at some time, the target has discussed UFOs, read an article or book on them or expressed a desire to see one, he is — at least in Klass' eyes — immediately under suspicion.* Not only that, but any expression of awareness of UFOs automatically makes the target a "UFO buff" and of course a "UFO buff" cannot be trusted.

Neither can a person who admits to having a sense of humor. A case in point is Father Gill, already mentioned.

In his original attempt to debunk Gill's sighting (see Chapter 22 of *UFOs Explained*) Klass theorized that Father Gill, an Anglican missionary, had concocted a story about seeing a UFO and its occupants to impress his "superior," the Rev. Norman Cruttwell, a UFO enthusiast. In fact Cruttwell was not Gill's "superior," just a colleague whom Gill had not seen in almost two years. After Hendry and I cited this and other major mistakes in his interpretation

*UFO investigators like Allan Hendry make extensive use of the phone in their work but to Hendry the telephone is simply a device for the collection of UFO data; to Klass it is frequently a device with which to gather information he can use to assign hypothetical personalities to claimants. Hendry's writings, unlike Klass', are devoid of unverifiable speculations about people he has not met. He once exposed a spectacular hoax solely through phone interviews (see "TUR Takes on Its First 'Men in Black' Case,

and Wins," *International UFO Reporter*, July 1978) without ever having to resort to Klass-style thought-reading.

*Establishing such an interest in or awareness of UFOs in any randomly-chosen group of Americans is not difficult to do. Gallup polls reveal that 95 percent of the American people have heard of UFOs; 57 percent believe they are "real" and nine percent — 13 million people — think they have seen them.

of the event, Klass — without ever acknowledging any errors in his account (Klass practically never admits he is wrong, as anyone who has ever argued with him knows; he simply changes the subject) — responded with a whole new conclusion: that the incident was a "practical joke." And how did Klass discover this? From Gill's remarks that he has a sense of humor and this sense of humor is reflected in the letters he writes! (Never mind, of course, the additional witnesses, six of whom Allen Hynek interviewed 14 years after the event and after Gill's departure from the area.)

Much less amusing is Klass' habit of digging up dirt in the form of unfortunate episodes in a target's past and using these to "prove" that nothing he says can be believed. Almost everybody has at one time or another done something he regrets or is ashamed of. If the mistakes — serious mistakes — most of us have made in the past were forever held against us, used to prove that we are inherently dishonest, virtually none of us could be considered reliable and nobody could believe anybody.

UFO abductee Travis Walton, the target of one of Klass' most sustained debunking efforts, had a youthful scrape with the law — a not uncommon occurrence among teenagers who have grown up in broken homes, as Walton did — five years before his alleged encounter. The incident, which took place during a particularly troubled period in the young man's life, was hardly representative of a continuing pattern of criminal activity because soon afterwards, like most young offenders who are not hardcore criminal types, he straightened himself out and went on to lead a normal law-abiding adult life. Nonetheless, in any public discussion of Walton's claims, Klass never misses an opportunity to point to Walton's "criminal record" as if it were compelling evidence against the validity of the UFO episode. He reacts with indignation to any suggestion that this smacks of McCarthyism and character assassination.

He is also quick to accuse "UFO promoters" of "covering up" data that in Klass' opinion cast doubts on their favorite cases. In one instance he was dead right. Jim Lorenzen and James Harder of the Aerial Phenomena Research Organization participated in the indefensible suppression of the

negative results of McCarthy's polygraph examination of Travis Walton. After Klass learned of the failed test and exposed the cover-up, Lorenzen justified his conduct by saying the results were meaningless anyway, which may well have been true but which was hardly the point.

But Klass has participated in some "cover-ups" of his own. Just as extreme UFO believers ignore negative evidence, so Klass the extreme debunker ignores positive evidence. In *UFOs Explained* he devotes 19 pages to the famous Pascagoula, Miss., abduction claim (which unsurprisingly he decides is a hoax) but never mentions a key item of evidence which has always impressed more open-minded observers: the fact that when the two claimants were left alone in a room at the local sheriff's office (where they had gone two or three hours after the alleged encounter) with a tape-recorder running without their knowledge, they exhibited the same terror and bewilderment they had shown the officers who had just interrogated them.*

Those who have argued with Klass about the merits of specific UFO cases invariably discover that the exchanges are fruitless. It is impossible, says Hendry, who has been through the experience, "to confine him within a meaningful framework of debate." Correspondents find themselves subjected to an astounding and confusing variety of arguments and allegations for which nothing in their previous experience has prepared them.

Frequently the arguments rest on assumptions which, because they are neither provable nor unprovable, cannot be responded to in any rational manner. A favorite Klass argument, almost invariably made about UFO witnesses whom he has never met (and frequently with whom he has never spoken or corresponded), holds that the UFO claimant couldn't possibly be telling the truth because if he were he would not have behaved as he did during or after the reported sighting. And how *should* the witness have behaved? As Klass would have under the circumstances, of course, or as

*A transcript of the exchange appears on pages 35-36 of Ralph Blum's *Beyond Earth: Man's Contact with UFOs* (1974), a book with which we know Klass is familiar because he has mentioned it in print on several occasions.

Klass has decided the witness should have.*

This is all part of the Klass method of, as Hendry puts it, "using a truncated version of the information available to him and shaping it to his own ends." There is no way of winning an argument with him because, even when presented with documented evidence of the incorrectness of his position, Klass seldom concedes he is wrong. Instead he holds fiercely to a position even when it is demonstrably at variance with the facts.

In 1977, for example, he confidently predicted that a UFO wave would erupt after the release, in December of that year, of Columbia Pictures' *Close Encounters of the Third Kind* — thus substantiating his belief that UFO waves are generated by media publicity. No such wave resulted, at least to anybody else's knowledge, but Klass nonetheless declared one had and he produced misleading, out-of-context statistics to "prove" it. Even Klass' fellow UFO debunkers seemed reluctant to endorse this extraordinary claim.

ALLAN HENDRY'S *The UFO Handbook*, Klass wrote in a review published in the Winter 1979-80 issue of *The Skeptical Inquirer*, "is one of the most significant and useful books on the subject ever published."

It was one of the few statements of Klass' with which the ufological community heartily concurred. Hendry's book (pub-

lished by Doubleday in August 1979) was reviewed widely and favorably in the UFO journals which hailed it as a major contribution to the literature. Yet eight months after *Handbook* appeared, Klass was asserting that the UFO media had mostly ignored it — and in his *Skeptical Inquirer* review he expressed the view that "UFO-movement leaders" would react unfavorably to the book.

Why? Because once again Klass confused an issue as he defined it with the issue as it existed in real life.

He was convinced that because *Handbook* harshly criticized ufology's shortcomings and because it documented the surprising degree to which misperception of conventional stimuli (such as advertising planes) contributes to UFO reporting, the "UFO movement" — composed, as Klass professed to see it, of cynical exploiters and headline-hunting nobodies — would hate it. And if the "UFO movement" were so obsessed as Klass is with the making of points as opposed to the addressing of issues, it would have despised *Handbook*. Instead ufologists received it warmly.

They did so because for once someone had criticized the discipline for its *real* shortcomings, not the phony ones portrayed in the statements of the extremist debunkers. And ufology did, and does, have plenty of shortcomings which the more serious persons in its ranks seek to correct. Although some first-rate work has been done, UFO research in general has suffered over the years because the subject, still in scientific disrepute (although this is gradually changing), is dependent mostly on the efforts of amateurs of varying degrees of competence and also because no one yet has been able to figure out the methodology appropriate to the investigation of such a unique phenomenon.

Thoughtful ufologists welcomed *Handbook* as the kind of incisive guide to the pitfalls of UFO inquiry the field needed and could profit from. Ufology is slowly maturing, attracting growing numbers of critical-minded people who, although they may suspect that UFOs are spacecraft or something just as extraordinary, do not consider this a conclusion to be defended at all costs. They are well aware that at least nine out of every 10 reports have conventional expla-

* A "Klassic" example of this type of debunking tactic is to be found in Klass' treatment of the Gill case. As "evidence" that the report is a hoax, Klass observes that Gill resumed his normal duties while the UFO with its occupants was still hovering overhead. "I simply could not believe my eyes when I read this," Klass writes. In fact, as Klass does not observe, Gill and the other witnesses had watched the object hover motionlessly overhead for a combined total (over a two-night period) of nearly five hours. The novelty had worn off, especially after it became obvious the UFO was not going to land or come any closer, and Gill (whom, if Klass had ever met him, he would know to be a matter-of-fact, unexcitable fellow) figured, not unreasonably, that it was time to get on with his business. (On the other hand, if Gill had stood outside for hours frantically trying to get the UFO to land even when it clearly had no intention of doing so, Klass probably would have concluded that the man was a fanatical flying saucer nut whose testimony must be viewed with suspicion.)

Not long ago I talked with an educated, intelligent man who had witnessed a UFO display — far more spectacular than the one Gill reported — over the Andes Mountains. "I know this sounds strange," he said, "but after an hour and a half of watching this, we got bored and left."

nations. The best UFO debunking has been done by ufologists, not by their critics, and *The UFO Handbook* was precisely the sort of self-critical book a field moving from hobby to protoscience could be expected to produce.

But even as he endorsed it for its criticisms of ufology, Klass expressed puzzlement. Why, he asked, did *Handbook's* bibliography not list his two debunking books or Menzel's three? And why would Hendry not answer his letters or exchange documents with him?

In the months ahead Klass would be effusive in his praise of Hendry, ignoring as much as possible Hendry's public criticisms of him and his repeated refusal to have anything to do with him. He was certain that this would pass, that if Hendry was not already a closet debunker he would be (as Klass remarked to me in conversation) "when he gets out from under Hynek," his employer, and when he was able to complete his "ufological education," presumably under Klass' tutelage.

In fact Hendry found Klass' methods appalling, reckless and irrelevant to the real issues of UFO research. They were symptomatic, he believed, of one of the worst features of the UFO controversy: the tendency of extreme believers and extreme disbelievers to stake out opposing positions and to hold to them regardless. Such polarization turned UFOs into a political rather than a scientific question and the exercise quickly degenerated into point-making rather than fact-finding. To Hendry, who defines himself as neither a scoffer nor a proponent, UFOs are not the cause uncritical believers hold them to be or the threat debunkers make them out to be; they are simply a question to which rational, unprejudiced investigation may eventually yield an answer. Hendry's position is so eminently sane that emotional partisans like Klass and some UFO proponents seem incapable of understanding what he is up to.

Although Hendry considers it distinctly possible that UFOs may turn out to be extraordinary phenomena, he is less interested in the eventual outcome of the controversy than he is in seeing to it that the investigations are thorough and that the conclusions derived from them are sound. It serves ufology's purpose not at all to extrap-

olate from "facts" that might not really be facts. And the polarization between opposing camps over the three decades of the UFO debate has produced plenty of nonfactual "facts" — from "solid" cases that are not truly solid to "debunked" ones that are not truly debunked. UFO researchers had better try a different approach. "Unless we develop drastically new ideas and methodologies for the study of baffling UFO cases and the human context in which they occur," Hendry writes, "we will watch the next 30 years of UFO report-gathering simply mirror the futility and frustration of the last 30 years."

* * *

ALTHOUGH SOME MEMBERS OF CSCOP long had wanted the organization to sponsor a Klass-Hynek debate, it was the Smithsonian Institution that finally arranged for the two men to appear on the same stage. They were not alone, however. With Klass were his fellow-debunkers Robert Sheaffer and James Oberg. One the other side with Hynek were Bruce Maccabee and Allan Hendry.

But even though the affair was billed as a "debate," Hynek would not debate. Ignoring Klass, he delivered two scholarly, reasoned presentations on the UFO question in general. It was quickly apparent that if Klass were to score points he would have to score them against somebody else.

According to prearranged format, the debaters were supposed to deal with specific questions about the UFO phenomenon: what is known about it, how strong the extraterrestrial hypothesis is, what the government should be doing about it, and so on. Such questions are central to the UFO issue and five of the six speakers provided thoughtful responses reflecting their varying perspectives. The sixth speaker, Klass, took a different tack.

He opened by citing the so-called criminal records of Travis Walton and Pascagoula abductee Charles Hickson. "Instead of saying, 'Thanks, Phil, for turning up these facts; we want to consider them,'" Klass said in a tone of righteous indignation, "I was accused [by the UFO movement] of character assassination." Paying only the most token heed to the questions he was supposed to address, he ripped into his opponents Maccabee and Hendry and

accused them of "withholding data."

"I very much admire Allan Hendry's *UFO Handbook*," he said. "I very much admire, in general, his investigative techniques." But Hendry had not told the full story about a celebrated UFO incident he had investigated a year earlier: an alleged encounter in which Deputy Sheriff Val Johnson of Marshall County, Minnesota, saw a UFO shooting toward his patrol car; after passing out at the wheel, Johnson awoke to discover his vehicle had been damaged and his eyes injured.*

"I would agree there are only two possible explanations to this case," Klass went on. "It could not have been Venus. It could not have been a weather balloon. It could not have been an hallucination." Either it was a spaceship "or Deputy Val Johnson did it himself because he likes to play practical jokes, especially in the late evening when he gets a little bit bored, as I learned — Hendry did not — by talking to some of the people who have worked with him and know him very well.

"I also discovered that he once talked about setting up a UFO patrol to go out looking for UFOs. Yet, according to Hendry, this was a deputy sheriff who . . . prior to his sighting 'was rather indifferent to the UFO subject. . . ."

"I would wish that Allan Hendry . . . had taken the final step and said, 'Val Johnson, will you take a polygraph — a lie-detector test — given by a very experienced examiner? Let's see what the results are.'"

It was a Klassical performance. He had changed the focus from the ufological to the personal. By "withholding data" Hendry had made a close encounter of the second kind out of a hoax engineered by a practical joker-UFO buff who presumably would be unmasked by a "lie-detector test." Those members of the audience unfamiliar with Klass' methods were no doubt impressed.

Hendry, who knew better, was not. His response came at the end of a sober review of the UFO evidence: "We've already heard from Philip Klass today a perfectly excellent illustration of why it would be difficult to ever convince the skeptics based on the facts.

"There may be a way to show that the Pascagoula abductees' story should be deemed false but anyone who [finds unconvincing] Phil Klass' explanation that the [incident] should be deemed false because of an irrelevant episode in the man's past and who perceives this as character assassination will begin to understand why I do withhold information from Mr. Klass* and why he will never let open-mindedness get in the way of his studies."

Citing the conflicting conclusions of Ras-kin and Reed about McCarthy's polygraph examination of Walton, Hendry remarked, "Thus you begin to understand why I do not feel that the final step in an examination of Deputy Val Johnson necessarily rests on a polygraph examination.

"Actually I'm inclined to agree with Klass," Hendry continued, this time sarcastically. "I think that the sheriff and the six associates of Val Johnson were lying when they assured me of the integrity of their coworker. I think that Val Johnson is such a practical joker that he deliberately injured his eyes —

*Hendry is referring specifically to a tape recording of interviews he conducted with navy radar operator Timothy Collins who figured in a 1978 UFO sighting near Ocala, Fla. Klass, taking issue with Hendry's conclusion that the event represented a genuine UFO encounter, proposed an alternative mundane explanation which Hendry subsequently savaged in a *Second Look* article. Klass responded by suggesting, among other things, that Hendry send him a tape of his four interviews with Collins in return for a tape of Klass' single interview with the radar man.

Commenting on the offer (*Second Look*, October 1979), Hendry wrote, "First, the importance of the case does not 'binge' on whether Klass' transcript of his single phone call to Collins was accurate or not. All that matters here is how one chooses to deal with the raw elements of the story. 'Klass watchers' will recognize his call for the exchange of 'factual information' and the employment of 'open, scientific methodology' for the rhetoric it really is: for the uninitiated, there is a long history of individuals whose information 'exchanges' with Klass have resulted only in the frustration of his correspondents to confine him within a meaningful framework of debate. . . ."

"As I have shown earlier, Klass has . . . used a truncated version of the information available to him and shaped it to his own ends. It should be obvious that Klass isn't this anxious to exchange tapes with me because his tape is going to prove that Collins had made wildly different claims to him, since Klass would have been quick to quote them *verbatim* in his reply. He didn't. I suspect that his real desire was to get hold of my tape to increase his 'data pool' in search of contradictions. I sent a copy of the tape to *Second Look* editor Randy Fitzgerald to show that there weren't any."

Nonetheless, to Hendry's considerable annoyance, Klass continued to harp on the issue and even devoted four paragraphs of his review of *Handbook* to the subject.

*See Hendry's "UFO Bangs up Police Car," May 1980 FATE.

as judged by two doctors — and he deliberately entered a phony state of shock for the benefit of the ambulance driver who removed him from the scene of the accident."

Hendry was angry and his words were heated. Klass' personal attack had surprised him but the suggestion that he had deliberately "withheld" negative information infuriated him. He was not used to hearing his integrity questioned.

But afterwards, when the speakers, their wives and invited guests gathered at Washington's exclusive Cosmos Club for a postdebate drink, Hendry was startled to find Klass the picture of cordiality. He acted, Hendry thought, as if the nasty remarks were simply for public consumption and Hendry should not take them seriously. In fact Klass had been hoping for months that their meeting at the Smithsonian would initiate a friendship and resolve their differences.

Hendry asked Klass about the "UFO patrol." The story as Klass told it in private was significantly different in its implications from the one he had just told in public. Klass said the "UFO patrol" idea had come up during a spate of cattle mutilations in Minnesota. Johnson's suggestion had simply reflected a widely-held, much-discussed popular belief that mutilations and flying saucers are related. It did *not* make him a UFO buff, as would have been clear if Klass had discussed the "UFO patrol" idea *in context*.

Klass went on to reveal something else he had not bothered to share with the public: that everyone he interviewed (by phone) in the course of his inquiry into the case spoke highly of Val Johnson.*

Hendry reflected that all this was coming from the man who just a short time earlier had accused him of "withholding data."

The next day I met with Klass in his Washington apartment. He was pleased about his meeting with Hendry and confident that the groundwork for friendship had

been laid. In five years, he said, if Hendry was still involved in UFO study, he would be an openly-declared debunker and a close associate of Philip Julian Klass.

ALLAN HENDRY and his wife Elaine, a working astronomer with a Ph.D. in her field, were watching a particularly gripping scene from the science fiction thriller *The Empire Strikes Back*.

In it Luke Skywalker, the hero, is engaged in a fierce struggle with the villain Darth Vader who all the while is attempting to entice Luke to come over to his side. Luke does not realize his real importance, he says; he must understand that only Vader can complete his training and the two of them together can end all conflict and restore order to the universe.

Luke declares heatedly that he will never join forces with Vader. But Vader continues to speak. Luke does not understand, he says, that *he*, Darth Vader, is Luke's father. "Impossible!" the boy protests. If only he will search his feelings, Vader responds, he will know it is true. "Join me and together we can rule the galaxy as father and son," he says.

Allan turned to Elaine and said, "Me and Phil Klass."

They laughed.



Author's note: Since this is an article, not a book, I have dealt only in passing with Klass' interpretations of specific UFO reports. Readers who want to know more should consult *UFOs — Identified* (Random House, 1968) and *UFOs Explained* (Random House, 1974), making sure that a salt shaker is always at hand. The second book more accurately reflects Klass' current views and methods. He is now at work on a third.

Much of the material relating to Klass' claims exists only in privately-circulated white papers and in letters. As a result few persons outside the UFO community are aware that well-documented refutations of Klass' theories exist; some have yet to see print and some (for example the lengthy exchange between Klass and former Condon Committee investigator Gordon David Thayer on the Lakenheath, England, radar/visual case) probably never will.

*On October 10, 1980, I spoke with Marshall County Sheriff Dennis Brekke who was Johnson's superior at the time of the episode. (Johnson is now chief of police at Oslo, Minn.) Brekke dismissed Klass' "practical joke" theory as absurd, saying Johnson was "too sincere" a man to create a hoax of this magnitude. He had spent time alone with Johnson not long after the incident and seen a man so distraught, confused and frightened that any suspicion of "acting" was out of the question. Nothing he uncovered during his department's investigation gave him the slightest reason to doubt Johnson's word. Klass, of course, has never met Johnson.

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thorough enough. In fact, air force statistics reveal that the better documented a report and the more highly trained the observers, the more likely the sighting is to be of an "unknown" — the late Dr. Edward Condon's claim that "all nonexplained sightings are from poor observers" to the contrary.

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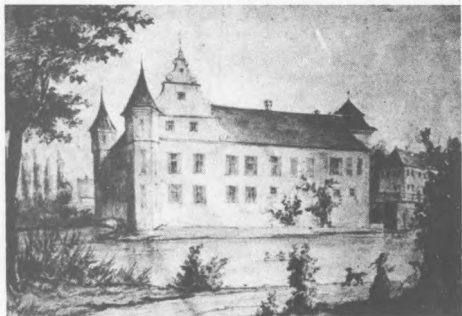
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The Curse on the Castle

PART I



Etching now in State Archives in Harburg, Bavaria, shows Schloss Kleinerdingen as it looked when it was built in 1273 complete with traditional moat, drawbridge.

For more than 500 years
the knight-monks lived in peace
but when Napoleon took their
land, one man swore vengeance.

By Katherine Hummel Loomis

CASTLES and curses, cloisters and clairvoyance — all superstitious nonsense, I thought. But New Year's Day 1954 changed all that. Overnight my skepticism turned to a wholesome respect for the unknown, a fearsome awe that haunts me to this day.

It all came about in a pleasant enough way. A few days before Christmas 1953 my daughter Joan, a bride of



Josef Hummel was a wealthy landowner and businessman when he acquired the Schloss for his bride in mid-1800's.

six months, received a cablegram from her husband Eugene Vahlkamp, a navy lieutenant whose ship was cruising somewhere in the Mediterranean. He asked her to join him in Rome for the spring holidays. When his ship was on maneuvers she could tour Italy and nearby countries. It all sounded delightful. Joan was in ecstasy.

I shared her delight — until my mother Ma-Ma (for whom I am named) read the cablegram. Ma-Ma, of the old school, asked if I were prepared to accompany my daughter to Europe. No well-bred young lady trav-

eled alone. I was aghast and put up a few heated arguments. Such an old-fashioned concept seemed ridiculous in this modern age. But Ma-Ma, the dominant matriarch, ruled us with an iron hand. When I continued to argue weakly, she delivered her ultimatum: "If you persist with this folly, I shall cut you off without a penny." (No one ever knew if Ma-Ma had a penny but whenever she uttered these direful words, we were quickly brought to toe.)

A few days later, as we were becoming resigned to the idea, Ma-Ma gusted into my room, greatly excited. She announced that through her clerical friends and Monsignor Frances Brennen (who soon became Cardinal Brennen) arrangements had been made for us to have a private audience with Pope Pius XII at the Vatican. In Ma-Ma's family it was a tradition that no



Joan and Eugene Vahlkamp were married in June 1953. Joan's plan to join him in Europe led to adventures in castle.

upright Catholic would think of visiting the Eternal City without seeking an audience with the Holy Father.

It was a great honor but one that we were not prepared for — in fact, did not want; I cried — but before I had dried my tears, dressmakers arrived. Ma-Ma did not know the protocol exactly and left nothing to chance. Joan and I were fitted with long black dresses, short black dresses, long gloves, short gloves and veils of all lengths.

At last New Year's Day arrived and we were set to embark on our overseas flight. We flew the short hop from Philadelphia to New York through a blizzard and boarded TWA Flight 966 in midafternoon. I am not a good sailor at any time and our first hours in the air were unbelievably rough. Our first stop was Gander in Newfoundland and the blizzard and wild winds had reached such a peak that men in parkas came out to assist each passenger into the hangar.

At the snack bar the milling passengers drank endless cups of hot coffee in an effort to keep warm. Although all were dressed in woolen suits, fur coats and fur-lined boots, we were cold. We waited six hours for the welcome news that finally came over the public address system. Our captain said, "Don't worry! The winds will work for us and carry us across the Atlantic."

These were the days of prop planes — inadequate heat and certainly no food. As anxious as we were to continue our journey we felt an undercurrent of contagious fear. At the last minute I took a handful of seasickness pills, thinking that if the plane went down at

least I wouldn't know about it. The cabin crew wrapped us in heavy blankets against the penetrating cold. I remember the sounds of some of the passengers' singing and praying before I fell into a deep sleep.

Somewhere over Ireland I awakened with a start. While I looked down on the beautiful land of ebony-black earth and emerald green sod, I became aware of a strange trembling in my solar plexus. First I attributed it to the pills I had taken the night before, then to the motion of the ship. My head had never been clearer and I felt in excellent health and hungry. To convince myself that I was imagining the trembling, I left my seat and walked down the aisle. Now the trembling became stronger and I felt as if a giant magnet were trying to pull me out of the plane. At the same time came the distinct and audible command: "Go to the cloister!"

I could not understand these strange words; I could think of no cloister. But as the frightening magnetic pull continued I knew one thing: We could not continue on Flight 966 but must get off at London, the first stop. When I told Joan she was startled. "Why? Where is this cloister? Do you know anyone in a cloister?"

At first I said, "No!" But as I mulled over every cloister I had ever heard of, I suddenly remembered the year 1944 when a chaplain just returned from the Battle of the Bulge mentioned a Carmelite cloister north of London where five old nuns had suffered great privation during the Blitz and were near starvation.

"CARE packages would be a god-send," he had said. He felt particularly

sad about one very old nun, Sister Mary. He had heard that she had once been a great lady and governess to children of Spain's royal family. He could not explain it but he sensed that she had extraordinary second sight because, although she had been cloistered for 50 years, everything seemed known to her. I sent the CARE packages and received grateful letters but at the end of the war our correspondence dropped off. I had not thought of her for nine years.

It was snowing lightly when we arrived in London. The cabbie said he must drive us quickly to our hotel before the black fog rolled in. As soon as we reached the Hotel Atheneum in Piccadilly, I realized what he meant. Within minutes the black fog enveloped the great city and we could scarcely find our way from the curb to the hotel door.

* * *

BY MORNING the fog had passed on but the morning light was a dingy gray as we made our way to Paddington Station and boarded a train bound for Reading in Berkshire.

There we met deep snow and obstinacy. It took considerable bribing to convince a beshawled old cabbie to take us to the cloister and we had to promise him double the fare if he would return for us at four o'clock. Grudgingly he drove us to within sight of the cloister walls, then dumped us off in waist deep snow.

"There ye be. Hope yer satisfied," he said spitefully. Would he return?

I shall never forget Joan's great patience and understanding as she trudged ahead of me breaking a trail to the cloister gate. The clang of the bell

at the gate seemed to echo throughout the silent land.

We were taken at once to Sister Mary. Without preliminaries she said with authority, "My dears, I was waiting for you. I expected you to arrive today. It is necessary that I speak to you."

We talked for two and a half hours — mostly of life in America and our coming audience with Pope Pius. But her wide-ranging knowledge on any subject was amazing.

We were bundled in our fur coats and boots but the convent was so miserably cold that my teeth chattered. I wondered how these poor old women endured it. The roof leaked in various places and I was trapped under one of them. The melting snow ran in rivulets down my neck.

Ma-Ma had given me a donation, less than \$1000, to give to the Pope. This is a gift called Peter's pence to be distributed to poor missionaries throughout the world. Under that leaking roof I felt myself growing angry. I decided that no missionaries needed succor more than these poor old nuns. So I left Ma-Ma's donation with Sister Mary. I would worry about Ma-Ma's anger and my lack of Peter's pence when I reached Rome.

About four o'clock we heard the taxi horn in the distance; our cabbie had come for us. As we prepared to leave, Sister Mary said, "My dear, do not be disappointed. You will never see the pope but you will see treasures in the Vatican which very few have been privileged to see.

"Also, when you visit a castle I beg you to guard Joan. She will be in danger, most horrible danger.

"Above all, I ask you to be careful and aware at all times of steps, a long, long flight of stone steps, because an unknown hand will try to push you to your death.

"We will never meet again but the sisters and I will pray ardently until we hear of your safe return to the States."

Joan and I didn't talk on our return trip to London. We were chilled to the bone and deeply depressed by the dire warnings. Over and over I asked myself why I had been fool enough to visit the cloister. Surely the old nun was deranged. At the same time I knew this was false thinking. Sister Mary's mind was sharp and alert. Yet what did she mean? I refused to believe her prophetic warnings. Nothing could possibly happen to us.

* * *

TWO DAYS later we arrived in Rome. At 6:00 P. M. that evening Monsignor Brennen arrived at our hotel in a great flurry and announced that he had bad news.

"Please do not be disappointed," he said, "but the Holy Father is gravely ill and all audiences have been canceled. But you will see treasures in the Vatican which very few have been privileged to see."

It was unbelievable: I was hearing Sister Mary's exact words.

True to his promise, Monsignor Brennen arranged for us to see the pope's private chapel and suite, the papal gardens and the Hall of Relics which holds jeweled caskets of the saints, rare chalices, armor and cloth of gold from the early centuries of Christianity.

In the meantime we could not locate

Joan's husband. Our daily trips to the American Embassy met with little success until Carlos Warner (head of the Embassy under Clair Boothe Luce) took us under his wing. He confided that Lieutenant Vahlkamp was on a secret mission and we must wait patiently until the Embassy notified us of his next port of call. Weeks went by while we exhausted the sights of Rome and I champed at the bit, wondering when I could return home.

In desperation I finally thought of visiting Germany. I had not mentioned this possibility to Ma-Ma. She would not approve, I knew. From early childhood I had heard exciting stories about my paternal grandfather's castle which Ma-Ma chose to ignore.

The castle, called Schloss Kleinerdingen, lies in the fertile valley of the Ries encircled by the Bavarian Alps. It was built in 1273 and had come down to my grandfather Honor Julius Leopold Hummel through his mother, the Baroness Josefa (Ergin) von Blattmacher Hummel. When she wanted to make a second marriage — too soon after her husband's death — there had been a great to-do and her son, my grandfather, had gone off to America in a big huff, never to return.

My childhood fascination with the "castle" had grown stronger through the years. I wanted to see it, to know it truly existed.

Schloss Kleinerdingen had been the home of the powerful Knights of St. John and Malta, called Johanniters. They had built it in semi-Byzantine style after the Crusades. They were haughty nobles who dressed in full armor with a red surcoat to designate their high rank and lived in regal style.

By papal bull they were permitted to decorate their horses and dogs in similar red to impress their enemies. To enter the Johanniters a nobleman brought a dowry of vast wealth (lands, villages and all the tithes thereof), two war-horses and a mounted army of servants. Their Edenic life lasted for many centuries but came to a halt in 1803 when Napoleon confiscated the castle and gave it as a prize of war to his favorite, Baron von Weldon.

There was one interruption, however. For a brief interlude in the 1600's King Gustav Adolphus of Sweden took up residence in Schloss Kleinerdingen and watched its fourth wing as it was blown off during the Battle of Nordlingen in the Thirty Years' War.

King Gustav was a man of rare humor. Nordlingers like to tell the tale about King Gustav's taking the castle away from the knight monks and giving it to the Mayor of Nordlingen as a deed-of-gift. Seven years later when Gustav returned from his campaign, he sent the mayor into shock by showing him that the deed-of-gift parchment was worthless because the Swedish king had not signed it. So the castle again returned to the monks.

For the next 200 years the monks dwelt in peace and serenity until Napoleon confiscated the property and drove them out. It is said that all the knight monks left the Schloss peaceably except one — who stood in the middle of the courtyard and cursed the castle. Raising his fist toward heaven he said, "No future owner will live long or prosper here and all will die violent deaths."

We had once sponsored a Nordlingen student who wanted to enter the

United States and when we arrived there, his parents Herr and Frau Rudi Schenda welcomed the opportunity to entertain us. They had made great preparations for us to tour the Valley of the Ries and to take us to dinner at Schloss Kleinerdingen the next day.

We sat up late the first night around a roaring fire, sipping Herr Schenda's specialty — hot wine topped with meringue. The conversation always seemed to return to the "curse." The Schendas were highly intelligent people; yet they were emphatic when they said that the curse still held good to the present time. I argued strongly that this was a silly superstition but they cited case after case as evidence.

Napoleon's favorite, the Baron von Weldon, did not live long enough to enjoy the Schloss. He was soon buried in the castle garden.

Next followed my great-grandfather Josef Hummel who bought Schloss Kleinerdingen for his bride, Baroness Ergin von Blattmacher. He was a man of giant physique and vigorous health but he died mysteriously in February 1867 within the portals of the Princely Castle of Wallerstein only a few miles from the Schloss. Doctors and insurance companies never determined the cause of his death.

There is no record that my forebears ever sold the Schloss; yet five more owners were willing to buy it without a clear title. The first, a banker, blew his brains out within six months. The next four also ended their sojourns in the castle by suicide. And now, 80 years later, I, the only child of the oldest son of an oldest son, was about to cross the threshold of Schloss Kleinerdingen.

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

by Harold Helfer

STRANGE TO SAY

The tornado that destroyed the home of Fred Sampson in Oliver, Mich., blew away his income tax refund — in fact, blew it 100 miles away into the yard of Ralph Koplen in Davison, Mich. Mr. Koplen mailed it back.

Although he is a former Georgia peanut farmer, attends a Baptist church and has a daughter Amy in public school, Jimmy Carter does not live in Washington. This Carter is an electrician who lives in Kenner, La.

Finding his long-lost brother Dennis after 30 years proved to be a mixed blessing for Tom Davey of St. Edmunds, England. Tom's wife Janet subsequently ran off with Dennis.

Jill Allen of Westcliff-on-Sea, England, lost the sight in one eye after a bout with measles when she was a child. Six months before she was to be married she dreamed that she would go blind on her wedding day — and it happened.

Jean Carling of Sydney, Australia, was going deaf and doctors told her there was nothing they could do for her. When she took a train for the town

of Dubbo, the whole 11-hour trip was a series of jumps, jolts, and jerks. After one pronounced jerk, something popped in her ear — and she could hear again.

On the way to attend some professional jai alai games, Bill Franco of Bridgeport, Conn., saw the numbers 1-6-8 on a license plate. On a hunch he boxed these numbers on his betting form. He won \$7,068.90.

Paul Vernon Watson of Oceanside, Calif., drove into Hannibal, Mo., on a Sunday morning and decided to go to church. He selected one at random and there he met a deacon named Paul Vernon Watson.

The Chrysler family of Lorain, Ohio, bought a Plymouth at a Ford dealership.

Michael and Susan Wrintomores had to borrow \$11,900 to buy their dream cottage in Birdbrook, England. Digging up the stone floor of the thatched cottage they came upon a rusty metal box. Inside it were 99 gold sovereigns from 1825 to 1845. Experts say the cache should bring the Wrintomores about \$17,900.

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.

GOLDEN BIRDS

By / A.M. Obermeyer

GARDENING is my mother Lydia Obermeyer's favorite pastime. Almost every day, weather permitting, she spends hours weeding, feeding and trimming her beloved plants. To her, every seed is a little miracle waiting to come to life in the warmth of the sun.

One sunny day in July 1977 Mom went out onto her porch to admire her colorful flowers and got the shock of her life. She couldn't believe what she saw. Her Robin Hood rose hedge, tea roses and shrubs were flowerless and some of their leaves were gone too. Some plants looked almost skeletal.

When she went over to examine the damage, she was startled to find thousands of Japanese beetles feasting. Always before, the beetles had let our garden alone because Mom would fill a sprinkling can and rub soap into the water until it got very cloudy-looking; then she would sprinkle her plants. Beetles hated the soapy taste and avoided our plants but this time her

trick had not stopped them.

Mom walked back to her porch almost in tears. She didn't know what to do. We don't use poisons because they kill birds, rabbits and bees along with the noxious insects.

In desperation my mother looked to our rock garden where a statue of Mother Mary stands. Silently she prayed, "Please, Mother Mary, do something to save my plants."

Suddenly a large flock of beautiful golden birds appeared against the clear blue sky.



A.M. Obermeyer

Here in New Jersey our state bird is the yellow and black goldfinch, otherwise known as wild canary. But these birds Mom was seeing were bigger and solid gold in color. They formed a column, and looking like a brilliant ray of sunshine they dived down right into the shrubs, rose hedge and tea roses. There was not a sound but the shrubs shook violently as the birds went about their work. For about 15 minutes Mom watched spellbound.

All at once the plants stopped shaking. Mom waited to see the birds take off and fly away but not one did. She walked over for a closer look. There wasn't a single beetle left and the birds had completely disappeared.

In less than a month all plants had new leaves and flower buds. The soapy water is working fine again and keeping all but a handful of beetles away.

My parents and I believe the birds were heaven-sent. We thank Mother Mary for her golden birds. — *High Bridge, N.J.*

A TOUCH THAT HEALED

By Elaine Brady Balais

THIS INCIDENT happened during 1956 when my husband Alex and I were living in an apartment which was part of my mother Sadie Brady's estate in Miami, Fla. I had moved from New Jersey to Florida in 1954, literally to die. Twenty years earlier I was the unfortunate victim of a streptococcal infection of the nasopharynx — before the discovery of antibiotics. In consequence my left eardrum was eaten away and I suffered recurring abscesses.

When a new abscess formed in 1956 I visited Dr. Thomas White, a Miami

ear specialist. After examining me he told me that I should be able to tolerate some surgery. I knew that it would be experimental and dangerous, for many specialists in New Jersey and New York had told me that my problem was inoperable.

That night I was so upset over the prospect of surgery that I became hysterical. My husband had to rise early the next morning to go to work and I had set his nerves on edge. He yelled at me to stop crying about the situation and either commit myself to the surgery or give up and die but for heaven's sake, to shut up!

Trying to lie quietly I stared into the darkness and suddenly a tiny whirling ball of light appeared above our makeshift closet. About the size of a candle flame at first, it gained in size, spinning continuously, and began to take on the dimensions of a human figure. The light became so bright and hypnotic that Alex saw it. He gathered up the sheets and pulled them over his head, screaming for me to make it go away, get rid of whatever it was. Instead of being afraid, I sat up in bed to watch it.

This brilliant spirit came to my bedside, reached forward and, with what I am sure to this day was a hand of healing, touched me on the left side of my head. The touch was very warm but not uncomfortable. That night my abscess broke.

The next morning Alex left for work but not before going to the main house to tell my mother that I had better stop bringing ghosts into his living quarters or he would leave me. Thank God that so-called ghost visited, for he brought me a healing. Although I still have ab-

scesses I have never needed surgery.
— *Miami, Fla.*

WHEN PRAYER IS ANSWERED

By Rita R. Martin

MY DIVORCE in 1954 was a messy affair with anger and bad words on both sides. My husband told me that if I wouldn't live with him he would no longer support our three children and me. We had been married when I was just out of high school in the early years of World War II. I had never worked outside the home and household skills weren't going to be enough to bring in money for food and rent and the other requirements of three growing children. I tried everything — employment offices, various guidance counselors, even welfare — and had no luck finding a way to support my family.

One morning I rose early, knowing there was no food in the house. We had eaten the last of it the night before. As I sat at my kitchen table, thinking and wondering what to do, I said a prayer of sorts.

"God, what do I do now? I have done everything I can. What shall I feed my children?"

As these words formed in my mind, there was a knock at the back door. When I answered, a young man stood there. He said, "Lady, we are starting a milk route through this area and would you take milk from our company?"

Of course I said, "No, not right now."

The young man would not be put off. He insisted that I become a customer and take his products. I told him I had no job, no way to pay for the



Rita R. Martin

food, but he kept on — and suddenly, in a flash, I thought, "Hadn't I just been praying to God to help me find a way to feed my children? Here was His answer and I almost missed it."

The milkman left everything I needed — milk, eggs, bread, ice cream, cottage cheese and many other items. In those days milk trucks were like little grocery stores.

Our situation improved after I recognized that God had answered my prayer. I obtained a job at Firestone Tire and Rubber Company in South Gate, Calif., working from midnight to 6:00 A. M., so I could get back to our home in Lynwood in time to get the children off to school. And of course I was able to pay for the bonanza the milkman brought us that desperate morning. — *Anaheim, Calif.*

FRENZY!

By J. A. Pollard

I SHOULD have known but I didn't. In February I had dreamed the answer to a crossword puzzle problem my father James Pollard was trying to solve up in Maine. I was in Boston, a

student at Boston University. The word he wanted was for judge advocate and I sent it to him.

In June 1956 I was graduated from the university and he and my mother Bertha came down for the celebration. It turned out to be no celebration actually — just a lot of milling around in Boston Garden (which smelled of elephants) and Eisenhower's brother saying things we didn't really want to hear. I'd worked hard and long learning to paint and somehow the world, that June, seemed hostile and uncaring.

I stayed on in Boston, partly because of the letdown, lost sensation one gets after four years of college and partly to join my boyfriend Joe in the Harvard celebration.

I remember going to a football game with him and baby-sitting the child of a friend of mine and wondering how one put on diapers. That was Friday. By Saturday I knew something was wrong at home. I was covered with goose pimples of fright and so nervous I could hardly sit still. I felt wild and slightly nauseated.

Finally Joe said to me, "What's the matter anyway?"

I told him, "I've got to go home! Right now!"

"Don't be ridiculous!" was his rejoinder.

I remember checking bus schedules and calling the airport. I already had train reservations (my father was a railroad man) and I asked for rescheduling. But nothing moved. For some reason long forgotten I remained trapped in Boston. My mind, though, moved over Maine and sought out first my mother, then my father — like a

moth's antennae gently touching, probing.

I couldn't decide where disaster had struck. There were no phone calls. I had to wait it out.

On Sunday I took my scheduled four-hour train ride home. When I got out in Waterville, Maine, I knew. Painfully. My mother stood alone on the platform.

While I was nearly going berserk in Boston, Dad had had a nearly fatal heart attack in Maine. — *Waterville, Maine.*

GATHERIN' EGGS

By Frieda R. Currie

ON A HOT afternoon in July 1950 I climbed the ladder in our old barn in southern Illinois to get hens' eggs from the hayloft. When my head was almost level with the opening I threw the bucket over and leaned against the ladder, my arms wrapped around a rung.

Sweaty and dusty, tears rolling down, I prayed, "Oh Lord, show me proof for the judge that my husband's been lyin' and cheatin' with women for two years. The kids and me are clear wore out from workin' and we got no money to live on with his drinkin' and all. Misery's mashin' us flat down. With proof, the judge said, I could keep the home and Al'd have to pay me money for food. Four kids got just me to turn to, Lord. Put the load where I can pull it, please, Lord. Show me."

"Proof, divorce, proof, divorce." The words crackled like unstruck lightning in the floating haze. I crawled into the hay and carefully put nine eggs into my rusty bucket. I started backing down the splintered

rungs and happened to notice an old horse collar hanging from a peg on the wall below. It was ripped and something pink showed. That old thing was hanging there 10 years ago when we rented this farm, I thought. I edged a pitchfork out of the loft and jabbed at the horse collar. It fell and shattered. Pink notes powdered the dry horse manure. The pink-stationery notes from women, hidden by my vain husband, gave the judge the proof he needed to set us free from a sick, vicious man.

As I tell it, I tremble, I am humble. God spoke direct in that instant. — *Salem, Ill.*

GOING HOME

By Miriam Berkelhammer

DREAMS can sometimes foretell the future. I know — for I had a dream in September 1965 which has haunted me ever since.

I dreamed I was packing a suitcase which lay open on my bed. I was crying because we were moving. This brought tears streaming down my face.

A strange woman was standing in the room. She asked, "Why are you crying?"

"I'm moving and I don't want to," I said.

"But you're going home to South California," she told me.

"No," I answered, "I'm not going home."

When I awakened my pillow was wet with tears. Such a silly dream, I thought. We had moved from Los Angeles to Bay City, Tex., just a little more than a year ago. We had built a new home and my husband Frank was content in his job as a chemist in a

local plant. I was working happily as women's editor for the local daily newspaper.

The dream haunted me the next morning and I told Frank about it. He pooh-poohed the whole thing.

"Fat chance we'll be moving from here any time soon," he said.

Several days later he called me at my office.

"Guess what, hon?" he said excitedly. "Someone's coming in to interview me about a transfer. The chief chemist's slot is open in the Greenville plant. Boy, what a promotion that would be."

"Where's Greenville?" I asked.

"In South Carolina."

I felt a sudden chill. "Frank, remember my dream? The woman said I was moving to South California. Nobody ever says 'South California' — but South Carolina!"

"Don't get your hopes up, honey. They're interviewing a lot of guys for this job."

"Frank, you're going to get that job and we're moving to South Carolina," I told him confidently.

He was interviewed and offered the position several days later. And we moved to South Carolina. — *Tampa, Fla.*

DEATH KNOCK

By Lucille Longo

ONE DAY in September 1927 I played a naughty trick on my grandmother Louisa Benson. I pretended I had been stung on the hand by a big black hornet near our house in West Elmira, N. Y. My concerned grandmother put a wet baking soda dressing on my hand and wrapped

gauze bandaging around it.

That night I couldn't fall asleep. I tossed about in my bed, tormented by guilt feelings too strong for a nine-year-old to cope with. Finally I decided that the next day I would confess to Grandmother Benson that I had lied to her about the hornet. Then I relaxed at last and started to fall asleep.



Lucille L. Longo

But I became suddenly alert when three loud raps sounded near my head. The sharp raps seemed to come from above and behind and a little to the right of my head. I was puzzled because the sound was not like the sounds made by wood settling in our new house. Neither did it resemble the noises mice sometimes made when they came in from the nearby fields.

Rather, the strange rapping sounded as though someone had knocked on my high carved headboard. But there was no one there.

Thinking to duplicate the sound of the raps I reached up and knocked

three times on my wooden headboard. The sound produced was similar to the raps I had heard but not exactly.

I even got out of bed and went around my room knocking on likely surfaces. But I could not duplicate the sound of the mysterious rappings I had heard so clearly.

The next morning I told Mama about the rapping. She said, "Run next door and tell Grandmother Benson about it, Lucille."

But I didn't go tell my grandmother about the rappings. Instead I spent the entire day wrestling with the problem of how to tell her the truth about the make-believe hornet sting. After supper I gathered enough courage to go next door and confess my wrongdoing.

When I went in I saw that my father Ernest Benson had set his radio next to Grandfather Benson's radio on the dining room table. I think the date was September 23, 1926, and Dad and Grandpa planned to listen to the great Gene Tunney-Jack Sharkey fight.

I asked for Grandma and was told she was upstairs sick in bed with a headache. I went outside and sat on my grandparents' front steps, unaccountably depressed.

Soon Mama came hurrying out of our house and ran past me up Grandma's steps. She was carrying a big foot pan in one hand and a box of mustard plaster in the other. Grandma died that night.

In those days some people believed a warning death knock was heard when a loved one was to die. Most people call such a belief superstition. I have spent a lifetime wondering. I did love Grandmother Benson very, very much. — *Johnson City, N. Y.*

Glob of Glass From the Sky

None of us had ever seen anything like it before and we soon learned that someone didn't want us to see it.

By Vernon E. Koenig, Jr.

IN 1961 I was assigned to the meteorological department at the U. S. Naval Air Station in Corpus Christi, Tex. My ambition was to become an air traffic controller but because all the navy training schools were filled to capacity, I was forced to take my second choice for a military vocation.

Operating any weather office is a 24-hour-a-day job. Our department was no exception. We had two shifts, called "watches." Day watch was from 7:00 A.M. to 4:00 P.M., night watch from 4:00 P.M. to 7:00 the following morning. I worked two day watches, was off duty for two days, then took two night watches and got off for a day and a half. This rotating schedule afforded us much free time.

I put this time to good use by taking flying lessons at our base aero club and after 10 hours of dual instruction I

made my first solo flight. The plane, a Beechcraft T-34 Mentor trainer numbered N9131R, was a dream to fly. She was white with orange and silver trim and black numerals. Her home was the sky and when I turned her onto a runway for takeoff, she acted as if she couldn't wait to get back into the blue.

At 80 miles an hour I would gently pull back on the control stick to aim her nose skyward. The runway slipped away beneath us and the world we left behind became an immense tapestry of varying shades of green formed by the farms below.

Two doors down from our weather office was the base aviation safety department. The chief petty officer who worked there was soon to retire from active military service. I met him one day after delivering a weather re-

port that was to be part of an investigation into a minor aircraft accident which had occurred at the base.

In his office there was a large collection of military aircraft recognition models. Each was a scale model once used by naval pilots to identify the friendly or hostile aircraft by their shape. One of those models was of a T-34. As soon as I laid eyes on it, I knew I wanted it as a memento of the airplane I had learned to fly in. I asked the chief if he would sell me the model for a few dollars. He declined, saying that it was part of his collection which he acquired during his military career.

Whenever I passed by his office, I would always kid him about the T-34 model. I'd say, "Sure hope that model doesn't get stolen," or, "I've been seeing a lot of people looking at that model lately." He'd reply, "If it disappears, I'll know where to find it."

One day as I was walking through the hangar on my way to work, the chief called me over to his office. "Do you want to see something strange?" he said.

He removed an object from a filing cabinet and placed it in my hand. It appeared to be a lump of ordinary glass that might have fallen while in a molten state onto a waffle-shaped surface. The glass was oval in shape, approximately six inches in length by four inches in width. At the center its thickness measured about one inch. The top was a smooth convex curve crowning near the middle of the object. The bottom seemed to be in total disagreement with the top. It was relatively flat and displayed a waffle or diamond pattern consisting of

three-quarter-inch squares framed by one-eighth-inch ridges. The glass was clear and there was the usual diffraction of light when held near a bright source.

The chief then told me this odd story. He said a sorghum farmer had been plowing his fields when the object fell from the sky, colliding with and breaking the hitch on his tractor before burying itself several feet into the ground. When he reached into the hole to retrieve the object, it was hot and burned his hand. Not knowing what the object was, he called the base, reported the incident and waited for a naval investigation team to arrive. After several hours it had cooled sufficiently and was taken to the base for identification.

At first the team theorized that it might be part of a satellite. Since none of ours had fallen, that left only the Russians, who only a few years earlier had launched their Sputniks. Of course the Russians would never admit that one of their satellites ever fell from orbit, especially if it fell over the United States.

"Watch this," the chief told me. He took the object from my hand and dropped it onto the hangar floor. After picking it up, he handed it back to me.

The once-clear glass had developed what appeared to be lines of stress radiating from the point of impact throughout its shape in very soft rainbow colors. The chief told me he discovered the effect when he accidentally dropped the glass from his desk. He also said the lines would disappear after four or five minutes and the glass would be clear again.

I asked the chief if he weren't afraid

of breaking the object before the investigation was completed. In response he took the glass and threw it onto the floor. It bounced into the air and struck the side of a T-2V jet in the hangar. The cement floor was scarred white where the glass had made violent contact.

I rushed over and scooped up the glass, hoping no one saw it hit the side of the airplane. The object now displayed new stress lines which radiated from the point of impact in darker hues. Whatever material the object was composed of, it could not be broken or chipped.

Several weeks later I received my copy of the base newspaper. Each issue contained a photo of an object taken at very close range. The photos were usually of such things as tire treads, radiator cores and so on. There were no prizes; yet everyone tried to guess what the pictures showed. In this issue, however, was a half-size picture of the unbreakable glass object.

I saw the chief later that day and laughingly told him his glass object had made it into print. He was upset.

Word about the glass and its arrival in Texas had gotten to our newspaper staff. Since the investigation was not yet completed and there was little of substance to say about it, the newsmen decided to photograph it for the "WHAT-IZ-IT?" feature.

After the object had been photographed and the presses began to roll, the object was shipped to the Bureau of Weapons for analysis.

The chief was distraught because the day our weekly newspaper was distributed to all the base personnel, he received a phone call from his division officer informing him that all information pertaining to the glass object was to be classified.

The division officer said the glass defied analysis. The scientists were unable to break or melt it. It also stood up to thermal-shock testing (rapid changes in temperature). Nothing affected it.

Because of these findings the navy wanted to put a lid on the entire matter. The chief, due to retire soon, now realized he had authorized the photo session and disclosure of a now classified object.

For the next few days the chief wasn't very talkative. One day I passed by the aviation safety office and all his model airplanes were gone. I never saw the chief again, nor did I find out where he went.

Whenever I read about UFO cover-ups I always think about that piece of glass and the events that took place 20 years ago. No one ever mentioned a possible UFO connection then.

Any first-year chemistry student knows that all compounds can be broken down into basic known elements with little difficulty. Yet one day an object fell from the sky and refused to yield the secrets of its chemistry to anyone.

I often wonder what became of that object. Even more often I wonder where it came from.



Update . . .

By Jerome Clark

UFOs VEX THE RUSSIANS.

"It is ignorance that breeds the aliens [who] . . . mystify gullible people," Pravda declares in a March 1980 article dismissing UFOs as "optical effects." Nonetheless the Institute of Space Research of the Soviet Academy of Sciences has released a detailed statistical study of 256 Soviet sightings, most of them multiply witnessed and many reported by scientists, pilots and military personnel. Twenty-five percent of the UFOs were crescent-shaped; only 15 percent were disk-shaped, curiously enough. The report, translated into English by NASA, draws no firm conclusions but urges further scientific study.

PSYCHICS "READ" MUTILATION EVIDENCE.

Recently Fortean investigator Peter Jordan asked four East Coast psychics to conduct independent "readings" of 22 slide photographs of items relating to cattle mutilations. The results were surprising. All four agreed that a military or paramilitary group with corporate ties was responsible and that this group was engaged in oil or mineral exploration, monitoring the presence of such materials in the bodies of cattle. Jordan, who is following up clues the psychics have offered, claims to have found some preliminary confirmation but emphasizes this does not constitute "proof." Official explanations of the mutilations range from natural predators (as a New Mexico study concluded) to cultists (a Canadian study). Popular speculation ties the incidents to UFOs.

GHOST IS POOR PROPHET.

Late last summer and early fall persistent rumor had it that a mysterious woman was hitchhiking in the Mt. St. Helens area and warning motorists that an eruption between October 12 and 14 would devastate the territory within a 100-mile radius of the mountain. Then, having delivered the message, she

would vanish. Some people thought she was the Hawaiian volcano goddess Pele. Maybe so, but for a goddess she wasn't much good at foreseeing the future. There were minor eruptions that week but the area due to be destroyed was unaffected.

IT CAN'T BE; THEREFORE IT ISN'T.

That pretty much sums up famed underwater explorer Jacques Cousteau's view of the Loch Ness monster. Cousteau contends there would have to be at least 100 of the creatures for the species to survive and the lake doesn't have enough vegetable matter to support such a population. Cousteau is right — and wrong. Biologist Roy Mackal, author of The Monsters of Loch Ness (which evidently Cousteau hasn't read), points out that the creatures, if they exist, are almost certainly carnivorous, not herbivorous, and Loch Ness contains enough salmon alone (not to mention other kinds of fish) to feed "easily" 150-200 "monsters."

MOVE OVER, NESSIE.

Loch Ness may harbor the world's most famous monster but Nessie isn't the world's only monster. Last summer lake-monster reports came in from America, Canada, China, New Zealand and Africa.

REVIEWER TELLS TALL TALE ABOUT TALL TALE.

Those persons who wonder why ufologists do not take debunker-critics seriously are urged to read the review of UFO . . . Contact from the Pleiades in Fall 1980 Skeptical Inquirer. Contact deals with the unsubstantiated claims of Swiss farmer Billy Meier who says he has communicated with extraterrestrials and photographed their ships. Meier's yarns have met with an overwhelmingly skeptical response from ufologists, several of whom have written devastating refutations. But you'd never know that from the Inquirer review, which makes it appear that UFO proponents accept Meier's story. In the same issue noted skeptic Ray Hyman complains that much of the criticism of parapsychology "misrepresents what is taking place." The same holds true for ufology, unfortunately.

Healing at the Shrine of . . .

THE CHRIST OF MEDINACELI

More like a living presence than a statue, the powerful icon
has performed miracles for over three centuries.

By Wilma Carroll

GYPSY WOMEN ran up and down the street hawking flowers and cigarettes; the air sparkled with a carnival gaiety. Yet the throngs of people standing in the line that encircled more than half a block were solemn. Although icy winds swirled through the streets of Madrid that day — it was February 22, 1974 — nothing would stand in the way of the tradition that had existed for years. The people would wait in line, in the cold and wind — for hours, if necessary — to kiss the foot of a 500-year-old wooden statue of Christ.

On a gloomy cobblestoned street in Spain's capital, only a few blocks away from the tourist-swollen American Express Office, stands an obscure old church. A relatively unknown miracle shrine, it houses a statue of Christ, known as El Cristo de Medinaceli or The Christ of Medinaceli. For years the church has

opened its doors every Friday for 24 hours to allow hundreds of devotees to worship the powerful icon. So strong is its attraction that even Doña Carmen, widow of the late Generalissimo Franco, has made a few discreet appearances.

That day I was sporting a plaster cast on my left leg but I was not looking for miracles. I was just a tourist visiting an historical landmark. I filed into line and passed the time reading the guidebook. The history behind the Christ statue intrigued me.

The story goes back to the middle 1600's, when the Moors suddenly attacked the Capuchin monks who were living peacefully on the southern coast of Spain. The monks, villagers and dozens of religious relics (including El Cristo de Medinaceli) were captured and held for ransom. The Moors demanded payment in pure gold.

Unable to meet the demands of the Moorish captors, Spanish officials negotiated with Moorish delegates for over one year and reached a limited agreement. The monks and villagers were released but the religious images remained in the captors' hands. The negotiating resumed until eventually the Moors agreed to return the items for the price of their weight in gold. They set a day for the weighting of the icons.

Large scales were placed in the central square of the Moroccan capital. The Moors gathered at the site fully expecting to collect a fortune. The first piece to be placed on the scale was the Christ of Medinaceli, a six-foot wooden sculpture of solid ebony. But when weighed, it was as light as a feather!

The Moors were terrified. They quickly canceled the deal and decided to burn all the images the following morning. That night a rare and mysterious plague infected and killed hundreds of persons throughout the city. Immediately all the icons were returned to Spain.

At the conclusion of the long ordeal the Spaniards joyfully paraded their beloved images through the streets of Madrid. El Cristo headed the procession. According to contemporary accounts, the welcome was so touching that tears fell from the icon's eyes and many people who had turned out to greet it were cured of illnesses and infirmities.

“*PERDÓN, Señorita.*” I heard someone say. He was tapping me on the shoulder. “You may enter now.”



Every Friday hundreds of miracle-seekers line up in front of the Madrid church that houses 500-year-old wooden statue.

Inside, the priest was holding mass undisturbed by the shuffling visitors. The statue stood royally on a high marble platform about 500 feet away. People were climbing a flight of stairs on the right, kissing the foot of El Cristo, then descending the left-hand stairs. Many had fallen to their knees

and were crawling toward the icon. Others held rosary beads and muttered prayers, while many remained quiet and calm as they neared the miraculous healing site.

The atmosphere reeked of religious fanaticism. How could a wooden statue generate such spiritual fervor? Praying for comfort and expecting miracles, hundreds made weekly pilgrimages to kiss the foot of El Cristo. To them this ritual was a natural way of life.

Carefully I inspected the distant luminous figure. Dressed regally in a purple velvet robe embroidered with gold, it was impressive. When I returned my attention to the guidebook, somehow I was unable to concentrate on the printed words. I was drawn to the Christ image. His piercing glare haunted me. He beckoned for my complete attention. Even from a distance his energy was overwhelming. His aura was intensely radiant and beamed forceful magnetic vibrations. Light seemed to pour from his body which was engulfed in a whitish-golden halo. I felt I could even see him breathing.

Now I understood his appeal. El Cristo de Medinaceli was more than a block of wood.

In a daze I limped up the stairs. A Capuchin monk stood to the side of the image wiping the foot with a white handkerchief after each kiss. I approached slowly, bewildered by the intense power emanating from the image. And when it was my turn to press my lips to the ebony foot, I fell to my knees in divine reverence. Hurriedly I struggled to my feet and brushed my lips against the foot. I rushed from the church and noticed only in passing

that in the presence of El Cristo my stiffly-plastered leg had been mobile.

That night I could not sleep. The cast rubbed and scratched and irritated my skin. Ten days before that, I had torn the ligaments in my left ankle while ice-skating at a rink in the northern part of Madrid. The ankle had swollen to the size of a grapefruit. The doctor had ordered one month in a plaster cast, followed by one month in a tight bandage.

When I awoke the morning after my pilgrimage to El Cristo, I rushed to the hospital and begged for a more comfortably padded cast.

The doctor sawed open the cracked plaster and when the dust cleared, my leg was instantly surrounded by so many doctors and nurses that I couldn't see it, but I could hear all kinds of loud exclamations of astonishment. Finally I was permitted to look at my own leg. My wounded ankle was perfectly normal!

The doctor pressed here and there checking for pain. There was none. Flexibility was perfect. My case was closed. I was discharged. My ankle had healed in minimal time. Strangely? Miraculously?

What had happened? My remarkable recovery defied medical science. I decided to search for a logical answer.

That afternoon I returned to the church. Only a few devotees were mingling in the pews, so I had ample opportunity to scrutinize everything in a calm environment. I climbed up to the platform to check if the lighting was responsible for the glowing aura. I viewed the statue from a variety of angles for more than an hour. The light-

ing was not deceptive. A huge halo of light was emanating from El Cristo. And he still appeared to be breathing. There was no tangible explanation for the phenomenon.

After a thorough study of the icon I talked with a few of the worshipers. Some insisted they had seen the statue work wonders but they would give no details even when pressed. Later I found out why. The Church of Medinaceli refuses to record or discuss any unusual events despite the thousands of believers who flock weekly to pay homage to the sacred site.

Indirectly, however, the Church does acknowledge the powers of the icon. One priest reluctantly spoke with me. "It really depends on the person," he said. "The person must have faith and really believe in miracles. Perhaps it has happened, but no written records are kept and no private cases can be discussed." He showed no interest whatever in my case.

Dr. Olga Worrall, one of the world's most highly respected spiritual healers, recently studied the curative powers of the famous Lourdes water. When I asked her to comment on El Cristo de Medinaceli, she said she was not familiar with it. But she volunteered this on healing shrines: "There are many healing shrines all over the world. There are many in Russia and in South America and in Mexico. The Roman Catholic Church is not at all interested in encouraging people to go to shrines and even at Lourdes more cases are accepted by the Medical Bureau than by the Roman Catholic Church."

A miracle, says Webster's *New*

World Dictionary, is "an event or action that apparently contradicts known scientific laws and hence thought to be due to supernatural causes, especially to an act of God."

Accordingly yogis claim that miracles are not beyond scientific law. All miracles are possible if one understands well the subtle laws operating in "the inner cosmos of consciousness." These so-called unexplainable events are phenomena of a four-dimensional world. Miracles are functions of the astral plane. Energies are manipulated on the astral plane and the end result is manifested on the physical plane.

Many doctors will dismiss unexplainable healing incidents as examples of religious hysteria. This is unfortunate because millions of lives and dollars and much needless suffering could be saved if nature's laws governing natural healing were to be investigated by the scientific community.

The true source of healing power comes from within. Those few individuals who are personally connected to the infinite intelligence and the infinite being know what it means to "heal thyself."

But theory and interpretation aside, I do know that my injured limb was diagnosed as perfectly healed within 24 hours after visiting the holy shrine. The medical records can be found at the Hospital de La Cruz Roja, Avenida Reina Victoria #24, Madrid, Spain. This is the first and only documented case of the 20th Century for El Cristo de Medinaceli. And it was a genuine miracle.



A TOAST TO OUR GHOST

The house was big — big enough for all of us. But
was it big enough for a ghost too?

By Emma Mihalik

THIS IS THE story of a man who tried to hold on to what he loved after his death. He was Donald Bell, the builder and owner of a gracious old house on the edge of Mansfield, Ohio, which my husband Nicholas and I admired for many years. Something about the place drew our attention every time we drove past. Surrounded by shrubs and trees, it sat aloof from the street and its many windows were like huge eyes looking out in all directions.

The house was constructed on the first of three lots which extended back

to the next street. Bell, a building contractor, actually put up the house himself and he also built a four-stall garage on the middle lot. A long grape arbor in the yard bore three kinds of grapes and a big rosebush with deep-pink blooms rambled over one side of the garage and part of its roof. On the back lot there were fruit trees — apples, peaches, pears and cherries.

In 1954 we found that the house was vacant and up for sale. We bought it on September 11, 1954, and moved in three weeks later. Everything in the

house reflected the proud family who had lived there. There were several beautifully-designed staircases and fireplaces. Lovely glinting chandeliers hung from the ceilings. The floors were made of the finest hardwood, placed in narrow strips by the hand of a master. Bell had spared no expense in building and furnishing his home. Furniture, rugs and paintings which had been left in the house retained much of the grandeur they had when they were new.

On the front porch there was a large sofa swing and on the back porch an old rocking chair which rocked gently in the breeze. I later discovered it also rocked when not even the gentlest breeze disturbed the calm of the night. This was one of the first hints that all was not as it should be — but from the first day in our new home we felt that we were not completely alone. We had the uneasy feeling of being constantly watched. However, neither of us spoke



of this for several days — until one evening when my husband turned quickly and almost fell over me because I had been following him so closely. I could no longer conceal my apprehension and he said that he shared my feelings. He felt uneasy about going to the basement and I didn't like entering the vast dim attic.

Four bedrooms and a bathroom upstairs were arranged around a long hallway and stairs leading down to the kitchen. From the bathroom a stairway led up to the large attic and this attic was my personal hang-up. The first time I opened the door to the staircase and looked upward I saw something tall and white and at the same time a hard object struck my face. I slammed the door shut and wondered if I would ever find the courage to open that door again.

In the silence of night we could hear soft stealthy footsteps. The furtive steps would hesitate at each bedroom door, as if someone were looking around to see all that was going on.

Many other incidents seemed to indicate that we were not the only inhabitants of the house. In the evenings we could hear the big sofa swing on the front porch moving, making a small repetitive squeak, while the old rocker on the back porch rocked to and fro. At first we thought the wind brought about these sounds, but it happened when the air was completely calm.

Learning from her neighbors that the builder of the house dreaded death because strangers would take over his beautiful home, author Emma Mihalik came to understand the strange occurrences and she refused to be driven out.

While we were watching television one evening, the creakings from the porches providing an uneasy background, a brick clattered noisily down the fireplace chimney and catapulted into the middle of the room, stopping just inches from our feet. Seconds later, as if Hades itself had revolted, a soul-shattering racket came from the basement stairway. Nicholas and I jumped to our feet and ran to the kitchen where we found the basement door standing open. Everything that had been stored on a shelf along the stairs was now lying in a clutter at the bottom. The shelf was bare, as if a giant hand had swept it clean.

After we calmed down I decided to go upstairs. As I passed one of the bedroom doors, I felt a sharp tap on my shoulder. So startled I almost fainted, I turned to scold my husband for teasing me — but saw only the unnerving emptiness. Somehow I managed to stumble down the stairs to the living room where Nicholas was again peacefully watching television. Despite the incident on the basement stairs, he tried to calm me by telling me I had imagined the tap on my shoulder.

His turn came several nights later. I was awakened by a strange eerie noise — a sound as if someone were trying to catch his breath and cry out at the same time. The sound seemed to be coming from my husband's room. I leaped from my bed and went to him. In the dim glow from the streetlight I could see that he was lying half out of bed. Frantically turning on the light, I knew something frightening must have happened to him. His face was the color of ashes.

As soon as he could talk he told me he had awakened because he had felt a great weight, like a large animal, pressing down on his chest, making it almost impossible for him to breathe. After what seemed an eternity, he managed to free himself from its stifling heaviness and when he looked around he could see nothing but the dimness of his empty room.

After this experience it was impossible for either of us to go back to sleep. While we talked away the remainder of that restless night, we decided that although we neither believed nor disbelieved there were spirits in the house, we would put it up for sale.

* * *

WE HAD gotten to know our neighbors — Carrie Helton on one side and Ruth Schwartz nearby — and talking to them the next day we inquired about the Bell Family. We were careful not to mention the strange occurrences in our home.

We learned that the Bells had taken great pride in their home and the family was well-liked in the neighborhood. Mr. Bell had outlasted his family and had gone on living in the lonely old house, growing more despondent with each passing day. When friends or neighbors tried to cheer him up he would say that he didn't mind the aloneness so much but he didn't want to die and leave his beloved home to strangers who might destroy everything that was precious to him. He seemed to hang onto life for just that reason. But of course the day came — in January 1954 — when poor Mr. Bell had to leave his home for the last time.

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MYSTERY OF THE SUN-JEWEL

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

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

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



AN AVALANCHE OF FORTUNE

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

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

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

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Later that evening, Nicholas and I sat in our living room feeling more unwanted than ever. The neighbors had talked about the good times they had had with the Bell family and we felt like intruders. However, we loved the house and decided that we would not let the unexplained occurrences drive us out. I commented that Mr. Bell need not have worried about us. We liked all of his things and enjoyed everything in the house just as it was. Before we went to bed that night we agreed that there was room enough for everyone in the grand old house, even if that included the spirits of Mr. Bell and his family. We would all live there together.

After this rather unusual conversation, strange to say, peace and quiet settled on the household. There were no longer any frightening disturbances. The sofa swing on the front porch still moved, but more quietly. The old rocker on the back porch rocked gently from time to time and the pat-pat of footsteps in the night continued too — but now they had a happy contented sound.

In the new mood prevailing in the house, I soon lost all fear of the attic and spent many delightful hours there

sorting through books and other treasures. I found that the "white form" that had so frightened me was an old army uniform shrouded in a dusty white sheet hanging from the ceiling. One of my first tasks was to clear the attic of many dead birds. It must have been a poor little frightened bird that struck my face the day I first opened the attic door.

My husband now took a new interest in the large basement. He found old cherry wood furniture stored there which he cleaned and sanded and polished and proudly showed to his friends. One evening he had some friends in the basement and I heard them laughing. They had found several cases of wine that Mr. Bell apparently had made from his own grapes. The wine was clear and sparkling and tasted fine. Nicholas and his friends toasted Mr. Bell, saying, "A man who could make wine this good could do anything!" I'm sure that kind of praise made Mr. Bell's spirit happier.

We sold the house in September 1959 and left it reluctantly. All I can say is that Nicholas and I were happy to have shared Mr. Bell's house even for a few years.



UNDERWATER FENDER-BENDER

HAROLD Jacobson of Warwick, R. I., was riding along minding his own business when he was involved in a collision with a car. It wouldn't seem so unusual except that Jacobson was 20 feet under water at the time. He was taking a spin in his 12-foot-long yellow minisub when he bumped into a car resting on the bottom of Warwick Cove in Oakland

Beach. The car, a 1975 Fiat convertible, was recovered by police and proved to have been stolen from a shopping center in November 1978. Police had received a tip that a car had been dumped there and had been checking the cove periodically but they found nothing until Jacobson's fender-bender in the early part of 1979.

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W.D., Dallas, TX

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about myself"* E.S., Chicago, IL

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MY MOTHER'S VOICE

By Dorothy W. Powers

MY MOTHER Inez Rhoda Lastinger Worsley was an unforgettable character. She was small of stature and frail of body; yet I have never known anyone more self-disciplined with greater determination or a more indomitable spirit.

Mother was a widow for the last 15 years of her life. After Dad's death she was forced to sell her home in Coral Gables, Fla., and she moved to Tampa to be near me. I have one brother who is an officer in the air force and always on the move, so the entire responsibility for Mother's welfare became mine.

She would not consider moving into our home, maintaining that the house had never been built that could comfortably accommodate two women, so she settled in a little house located about five miles from us. It would have been easier and less complicated if she had consented to make her home with us because my life became a series of emergencies and crises.

Immediately after her move Mother suffered a heart attack from which she never fully recovered and which ultimately caused her death. A broken arm, a broken ankle and a broken hip followed in rapid succession. A ball was implanted in her hip socket but she was partially paralyzed from her hips down and never again walked without a walker.

Mother was fiercely independent and despite her many handicaps she refused to have a live-in companion or housekeeper. She wanted help from no one but me. She would accept no other.

I cannot deny I felt frustrated at times. I had my own home, my family and many responsibilities demanding my attention but I can truthfully say that I never let anything usurp her place of importance.

Not only did I love her, I admired her. She carried her afflictions with such grace and lack of complaint that her minister often remarked he found her a great inspiration.

I was born when Mother was very young and we always had enjoyed a close relationship but now with her dependence on me



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the bond grew tighter and something that can only be called ESP developed between us. I became so attuned to her needs that I fulfilled them before they were voiced. Many times I waked in the middle of the night feeling impelled to go to her and on arriving, found her prostrate on the floor. If she lost her balance and fell, which she often did, it was impossible for her to regain her feet without assistance. Sometimes it would be some other situation with which she could not cope. But I always knew when she needed me.

My husband came to have complete confidence in my instinct. These instances occurred far too frequently to be laid to "chance."

Even after her death I often felt she was very close to me. I dreamed of her almost nightly but attributed this to the years she had been a major factor in my life. The dreams were never frightening; they seemed as natural and comfortable as our visits had always been.

On the night of November 23, 1979, after taking a prescribed capsule, I fell into a deep sleep. I do not recall dreaming but I became aware of my mother's voice calling my name. Softly at first, then more insistently — "Dorothy! Dorothy!"

I remember turning over and burying my face in the pillow but the voice was not to be denied. "Dorothy! Dorothy!"

By this time I was wide-awake.

I am not one to lie in bed and fret about not sleeping so I rose, slipped into a robe and went into the TV room, thinking I would finish a book I was reading. I glanced at the clock; it read precisely 4:00 A.M.

Suddenly the room was so brilliantly aglow I had to close my eyes momentarily. The entire side of the room where the TV stood was ablaze! Although the picture was not turned on there is enough electricity flowing through the set at all times to start a fire.

Instinctively I did the right things. I began jerking plugs from all the outlets while shouting to my husband and son for help. By the time they were awake and joined me the smoke was so dense we could hardly see each other and the stench was so foul we couldn't breathe in the room.

Our home has a ranch-style floor plan

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Just as I was at my wits end, it happened. Suddenly, with no warning at all, I stumbled upon NEGAJINX. I'll remember that day as long as I live. Like magic, everything started to turn around. **FAST!**

How I discovered it is a secret I promised never to reveal. Not even to my wife. So kindly never ask me.

What I can reveal to you now, is how NEGAJINX started destroying **ALL** MY JINXES, minute by minute, once-and-for-all. Until every single one of them was gone forever!

• *Surprise!* My boss came through with a whopping raise and an unexpected \$2,000 bonus!

• *Surprise!* My operation was a smashing success. I felt like a million dollars. No, make that two million!

• *Surprise!* I got out of my depression. Off we went for a grand vacation for the best time ever!

• *Surprise!* My luck changed! I started winning at everything I touched. And really big!

As I see it, I am rich, successful, healthy, and lucky. Everything looks great now. I owe everything to my NEGAJINX discovery.

INCREDIBLE! NEGAJINX IS REALLY INCREDIBLE!

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For instance: 1) After the doctor said "NO", my wife and I became the parents of a beautiful baby boy. 2) I bought a brand-new extra-deluxe luxury car, loaded with everything. 3) I even found a way to buy my wife a magnificent fur coat as a gift.

To tell you the truth, I can't believe it myself. Everyday brings another surprise! Is NEGAJINX really working? You tell me.

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and the bedrooms are separated from the TV room by two big rooms and a long hallway. How much damage would the fire have done if it had gone undetected for even a short time? Would this account have been written if I had not been alerted as I was?

These are questions we can only ponder.

I have dreamed of Mother many times since that hectic fire but never again has she called me urgently, insistently. — Tampa, Fla.

OUR CONFEDERATE GHOST

By Christine S. Camp

ON THE FIRST date I had with my future husband we went to his parents' home in Warner Robins, Ga. The house has a long hallway from the sitting room where Ashley and I were together. Night had begun to fall so the hall was dim. I was on my way to the kitchen when, at the end of the hall, I saw a large-boned man in a gray uniform, slant hat and a belt with a large brass buckle on it. My first thought was that we were not alone in the home and of course I was right! But the third person there was a spirit.

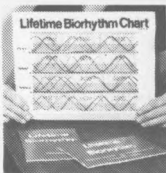
I asked Ashley if he had any kin in the Civil War and he answered not that he knew of. But I felt sure someone in his family had been in the Civil War fighting for the Confederate cause because thereafter every time I went to his parents' home the gray-uniformed man appeared; it was as if he were trying to tell me something.



Christine S. Camp

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Shortly after that day, seven years ago, Ashley and I were married. I found out that Ashley has a very strong love for the Confederate cause. He owns over 300 books on the Civil War and has collected many relics. We decided to look into his family tree and to review pictures in family albums to see if I could pick out his great-grandfather John Augustus Cox who we were told had fought in the Civil War.

After learning about his great-grandfather I could call my spirit by name. "Johnny" followed us whenever we moved, as if he were haunting us for some reason.

Ashley came originally from Americus, Ga. The Coxes' old family home is in Plains, Ga. We had come to a dead end after long hours searching the Georgia archives and decided to call at Hugh Carter's antique shop in Plains to speak to his father Alton Carter because when the Carter family first came to Plains, Mr. Carter had roomed with Johnny Cox and his wife Sarah Missouri. Mr. Carter told us of the days he spent with Johnny (he called him Gus) and Sarah Missouri and told us that Miss Sarah "was the best cook in five counties." Then he told us how Gus would talk about the War . . . the Civil War! Mr. Carter told us Johnny was in the cavalry but he had no other information. We were very thankful for even that much.

One time Johnny appeared to two friends



Johnny's headstone

of ours who were visiting us after we moved here to Saint Simons Island. Both Janice S. and Laura T. said he had a very sad and puzzled look on his face. It seemed we had to try to give him peace at last. He stood at the top of the stairs and looked down at our guests on a number of occasions.

We went back to the archives and narrowed our search down to three John A. Coxes but we didn't know which one was Ashley's great-grandfather. That night I dreamed of a gravestone with the name John A. Cox on it and his battalion number. But the number wasn't clear enough to read. The stone was leaning against a ga-

rage in the country. I had never seen the place before. When I awoke I told Ashley my dream and described the house and garage and he told me it sounded like his Uncle Jack's home in Americus.

Uncle Jack was Johnny's grandson and knew all the family history but he had removed himself from all family ties; he was a loner. We tried to call him and ask for information but he wouldn't talk to us. He had had the gravestone for many years but wouldn't put it on Johnny's grave! Maybe that was what troubled our ghost.

We finally drove to Uncle Jack's home when we knew he wasn't there and just as I

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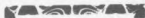
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had seen it in my dream, there was the gravestone, with all the information we had needed for so long. We couldn't have been happier.

We went home and ordered Johnny a gravestone just like the traditional one that goes on every Confederate soldier's grave. We awaited the truck that delivered the gravestone to us. And so did Johnny! He seemed to appear more in those few weeks than he had at any other time during the five long years. It finally arrived and we took pictures of Ashley in a Confederate uniform with the gravestone and as we were snapping the pictures I could see Johnny looking out the upstairs library window. He now had a smile on his face.

We put the gravestone in the car and drove to Johnny's resting place in the Plains of Lebanon Cemetery in Plains, Ga., and dragged it to the grave site. In the blazing heat of May we dug a large hole in the red Georgia clay and placed the gravestone where it should have been for over 80 years. We also planted a Confederate flag at the foot of the grave.

Johnny finally is at peace; we have never seen him again. Sometimes I think I still feel his presence but I know that he has finally joined all the other proud Confederates and most of all his true love Sarah Missouri.

I am certain fate brought Ashley and me together and fate gave Ashley the Confederate family ties he so longed for. Ashley is now a member of the Sons of Confederate Veterans; he is a Brigade commander for the Army of Georgia; and best of all he is a Civil War writer, nationally published. He and Great-grandfather Johnny have finally found their places but it took a Yankee woman to content Confederates. — *Saint Simons Island, Ga.*

A TOUCH IN PASSING

By Sherrie Matson

WHEN MY grandmother Edna Hart became ill with cancer I knew she did not have long to live. We had always been close and long before she fell ill we had agreed that whoever passed away first would try to communicate from the other side if it was at all possible.

On her last day — August 26, 1969 — I was with her in the hospital but I couldn't

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Sherrie Matson

stand her pain and suffering so we said good-bye.

In my home that night I was lying in bed talking with my husband Ray when someone squeezed my foot. Ray said my grandmother must have passed away and touched me in passing. Just then the phone rang. My grandmother had just died.

She left me her home in Ogden, Utah, and several weeks later we moved into it. On our first night in her home strange things started to happen. Ray worked nights and I was alone, sleeping in a downstairs bedroom. When loud noises from the second floor waked me I walked up the stairs to investigate. I found all the furniture in disarray, some pieces overturned. I put everything back in place and went downstairs. But the noises started again and I found the furniture thrown around once more. After this happened several times I became frightened and called Ray to come home. As I was explaining what had happened, it happened again.

Ray said immediately, "Maybe this is your grandmother trying to communicate with you."

Perhaps she hadn't realized she had passed over and was wondering what we were doing in her home. As Ray and I talked of her communication, I believe Grandmother came to accept her death and went on to the spiritual plane in peace.

That ended the strange happenings. —
Ogden, Utah.

BOOKS

NEWS & REVIEWS

by Jerome Clark



NEW MEXICO UFO CRASH

ON THE evening of July 2, 1947, Mr. and Mrs. Dan Wilmot of Roswell, N. Mex., saw a "big glowing object . . . like two inverted saucers faced mouth to mouth" shoot across the sky from the southeast to the northwest. Six days later Lt. Walter Haut, public information officer at the Roswell Army Air Base, informed the press that base intelligence officer Maj. Jesse A. Marcel had picked up the remains of a flying disk which crashed at an area ranch the week before. The news received international publicity.

What happened? Anyone familiar with the early history of the UFO phenomenon is well aware of the incident. It grew out of a ludicrous misunderstanding, the story goes; the object rancher W. W. Brazel discovered near Corona, N. Mex., on the morning of July 3 and reported three days later was simply a weather device. The material was flown to Carswell Army Air Base in Fort Worth, Tex., where Brig. Gen. Roger M. Ramey, Commander of the Eighth Air Force, told reporters of the "disk's" true identity.

So the case has been closed for 33 years, remembered only as one of the many mistakes and misidentifications recorded in UFO history. But a new book, *The Roswell Incident* by Charles Berlitz and William L. Moore (Grosset & Dunlap, New York, N.Y., 1980, 168 pages, \$10.00), reopens the case and establishes that the object was not a weather device, that everyone who saw it knew it was not and that it was something very strange indeed. Berlitz and Moore are convinced that the device was part of an extraterrestrial spacecraft, the

rest of which went down west of Socorro, N. Mex., on the Plains of San Agustin. When it crashed at San Agustin, it left bodies — humanoid bodies — strewn amid the wreckage.

Moore and ufologist Stanton Friedman, who together conducted the investigation that led to these conclusions, located and interviewed every person who might know something about the Corona recovery. All agreed the "weather device" explanation was a cover story. "The material I saw came from no weather balloon," Marcel states flatly. The late General Ramey's adjutant, Col. Thomas J. DuBose, says the explanation was a fabrication to "put out the fire" and discourage reporters from further prying. The widow of Gen. (then Col.) William Blanchard, at the time of the incident commanding officer of the Roswell base, says her husband knew the object "was nothing made by us . . . [and] it wasn't Russian either."

Brazel's son Bill, who saw the material and kept some of it until 1949 (when he claims air force officers learned he had it and demanded he surrender it to them), disputes the weather balloon explanation. He declares that his late father was well aware of the phoniness of the official story but kept quiet because the military told him it was his patriotic duty to do so. Other members of the Brazel family confirm this account of what happened.

When Major Marcel came upon the site of the apparent crash, there was, he told Moore, "all kinds of stuff — small beams about three-eighths or a half-inch square with some sort of hieroglyphics on them that nobody could decipher. These looked

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something like balsa wood and were of about the same weight, except that they were not wood at all. They were very hard, although flexible, and would not burn. There was a great deal of an unusual parchmentlike substance which was brown in color and extremely strong, and a great number of small pieces of a metal like tinfoil, except that it wasn't tinfoil."

The material was flown to Carswell, where Ramey substituted torn-up pieces of an actual weather device for the real material which was hastily flown to Wright Field in Dayton, Ohio, to be examined secretly. Reporters and photographers, obviously a more credulous lot than their post-Watergate descendants, swallowed whole the official explanation.

This is fascinating stuff, especially to those of us possessed of the will to believe in crashed saucers but unable to make the leap of faith on the strength of the "evidence" — I use the word loosely — usually offered. If it is true that extraordinary claims require extraordinary proof, the sad fact of the matter is that crashed-saucer (CS) advocates from Frank Scully to Len Stringfield have yet to give us anything even vaguely approximating ordinary proof. But *The Roswell Incident* provides us with some real evidence, enough certainly to give even the ordinarily skeptical (such as me) pause. At the very least Moore and Friedman (I'll get to Berlitz shortly) have shown that the CS question deserves more than short shrift, all the perfectly sound reasons for rejecting such claims out of hand notwithstanding (among them the perennial but never adequately answered question of how a secret of this magnitude could be kept).

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Unfortunately *The Roswell Incident* is a pretty lousy book, in fact about as bad a book as could possibly be written on a subject of such potential importance. Readers of delicate sensibility may not get past the first chapter, which recounts with dogged humorlessness every bogus astronaut UFO report ever to be born in the imaginations of hack writers and immortalized in the pages of the supermarket tabloids. (Late in October 1980 Apollo astronaut Edwin "Buzz" Aldrin filed suit against Berlitz, Moore and Grosset & Dunlap complaining that *Roswell's* coverage of a fictitious UFO encounter he had on the moon [page 10] damaged his reputation in the scientific community.)

Reportedly written by Berlitz and included at his insistence over the vehement protests of Moore and Friedman, the chapter credits these space age tall tales to "inside sources" whom Berlitz's friend ancient-astronaut theorist Maurice Chatelain supposedly knew "while working for NASA in the 1960's." Since much of the rest of the book cites "inside sources" as its authority, the reader can be excused for waxing skeptical when informed, for example, of a "report from 'an inside source' of what may be the [crashed] 'saucer's' latest stop, at CIA headquarters. . . 'IBM is working on it and they can't figure out how it operates'" (page 107). Uh-huh.

Nor will the informed reader be comforted to read, on page 48, that in 1953 Capt. Edward Ruppelt, recently-retired head of Project Blue Book, confided to Mr. and Mrs. Scully that Scully's *Behind the Flying Saucers* (a thoroughly discredited book which contended the government had secretly recovered CSs and Venusian corpses) "was the [book] that gave us the most headaches because it was the closest to the truth." Hogwash.

Ruppelt's private papers (as well as the three chapters appended to the revised 1960 edition of his *Report on Unidentified Flying Objects*) reveal that the late air force investigator didn't believe in any kind of UFOs, much less crashed ones. Furthermore, even if there were CSs, Ruppelt, as head of the lowly Blue Book (nothing more than a public relations exercise which did not receive the really sensitive UFO cases), would never have heard about them. And if

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he had, it's hardly likely that he would blab that fact to the Scullys, of all people.

By the way, Mrs. Scully reveals that her husband's principal informant was not a convicted swindler (*True* magazine's famous expose to the contrary) but an unnamed "government scientist." Maybe the same one who told Berlitz's friend about the UFOs the astronauts saw on the moon.

Most of *Roswell* never rises above this level of silliness, which I suppose is to be expected since we are dealing, after all, with the man who wrote *The Bermuda Triangle* and whose collected works constitute an irrefutable argument for the contention that you can fool many of the people much of the time. (And Berlitz, once he figures he's onto something, never lets go. One of the officers involved in the Roswell episode, we learn, "was later lost when his plane mysteriously vanished over the Bermuda Triangle.") From page 92 to the end the book does little more than recite arcane (and completely unverified) saucer anecdotes, linking them with such connecting phrases as "if this rumor is true," "reported from 'an inside source'" and so on.

One of my all-time favorite saucer folktales is the subject of Chapter Seven, in which we learn (or are reminded; this one went the rounds back in the 1950's) of the day Ike got to see the crashed saucer. The rest of the world naively thought he was getting a tooth capped in Palm Springs, Calif. — an obviously ridiculous story, we are told, because 25 years later a member of the dentist's family "cannot recall" the details of the dental work. The chief informant is one Gerald Light, about whom nothing is known except that once he wrote California occultist Meade Layne to report that President Eisenhower "was spirited over the Muroc [Air Force Base] during his visit to Palm Springs recently." After the reprinted letter ends, the text resumes with "Assuming that this letter is not a hoax. . . ." One doesn't know whether to laugh or weep.

Torn between Moore's skilled investigative journalism and Berlitz's hackwork, *Roswell* lapses into deep schizophrenia, nearly taking the reader along.

I don't know what kind of object the air force recovered at Corona. My instinct tells me it could not have been a UFO, but I

don't know what else it could have been. Berlitz and Moore attempt to connect the incident, as I've already mentioned, with an alleged crash west of Socorro, where one day in June or July 1947 engineer Barney Barnett supposedly found wreckage and humanoid bodies. Barnett died in 1969 and Moore got his story from friends and business associates to whom he had related it years earlier and who say Barnett was a truthful man not given to yarn-spinning.

Barnett claimed members of a University of Pennsylvania archaeological team (which Moore has established was working in the area at the time) also saw the remains. Military personnel soon arrived at the site and sent them away with instructions never to tell anyone what they had seen.

Unless these additional witnesses come forward (and the fact that none has in all these years is hardly grounds for confidence), the Socorro story must remain just another unverified CS report. But the Corona incident is something else — a fascinating and perplexing episode. It deserves a far better book than *The Roswell Incident*.

RUMORS OF GODS

SOME OF the best writing on UFO and Fortean subjects is to be found in privately-printed booklets whose existence is usually known only to hard-core specialists. Dedicated ufologists are aware of Loren Gross' three excellent booklets on the early history of the UFO phenomenon (a fourth, dealing with the period between 1948 and 1951, is currently in preparation). Now an English couple, Kevin and Sue McClure, have produced a valuable summary of a bizarre Fortean episode. *Stars and Rumors of Stars* (8 Scotland Rd., Little Bowden, Market Harborough, Leics., England, 1980, 38 pages, \$4.00, paperback) examines the paranormal manifestations (such as mysterious lights, visions and men in black) that accompanied a religious revival in Wales in 1904-05.

Many of the witnesses were converts who a skeptic could argue might have been carried away by the spirit of the occasion and imagined things. It was a period of popular hysteria, at least in the eyes of those out of sympathy with the revival's aims and methods, but many of the witnesses to the

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phenomena were hard-nosed outsiders, including English newspaper reporters, and their accounts of the phenomena corresponded with those of the believers.

Stars and Rumors of Stars, an informative and intelligent work, deserves a place in any serious library of the paranormal.

Signs of the Gods (G. P. Putnam's Sons, New York, N.Y., 1980, 252 pages, \$10.95) is Erich von Daniken up to his usual tricks. The book opens with a moderately interesting first chapter about the Ark of the Covenant, which von Daniken speculates was a machine used in the production of protein-rich food ("manna"). Although there is nothing terribly persuasive about this "theory," it is not quite so unrelentingly goofy as the usual outpourings we've come to expect from this indefatigable chief charioteer of the god-seekers (this is his seventh book). The reason may be that von Daniken has borrowed heavily from somebody else's ideas, namely Rodney Dale and George Sassoon's, authors of *The Manna Machine*.

By Chapter Two von Daniken is back to his old self. He attacks conventional theories of human evolution with arguments of such scientific subliteracy that among numerous other howlers he confuses monkeys and apes, apparently under the impression that the words are interchangeable and the animals are identical.

Soon von Daniken is asking this startling question: "Was the black race a failure and did the extraterrestrials change the genetic code by gene surgery and then program a white or a yellow race?" Lest readers get the wrong impression, he assures us, "I am not a racist." Three paragraphs earlier, however, he had tipped his hand: "Nearly all negroes [sic] are musical; they have rhythm in their blood." That, friends, is a racist remark.

Those perversely curious enough to want to know what happens after pages 68-69 (where these comments were made) will have to read the book for themselves because I stopped reading at that point.

OTHER REVIEWS

THE DON JUAN PAPERS edited by Richard de Mille, Ross-Erickson Publishers, 629 State St., Santa Barbara, Calif. 93101, 1980, 518 pages, \$8.95, paperback.

How do you feel when someone you know and trust betrays you? How would you feel about someone who produced evidence showing you had been taken in and deceived on matters of great importance?

More to the point, how would you feel if you discovered that the spiritual leader most important in your life was akin to a pathological liar? What would it be like to be given incontrovertible proof that your guru had never had the experiences he claimed but had merely read about them in some library books?

Such feelings of betrayal are spreading among those individuals for whom the words of Carlos Castaneda had become a milestone of personal affirmation of a reality beyond the mundane. The man who brought the bad news is Richard de Mille who has discovered that Castaneda's books are a gigantic hoax. In common with others who have warned us that cherished beliefs and hopes have no foundation, he has received as much abuse as acclaim.

De Mille first informed us of Castaneda's hoax, his make-believe guru Don Juan, his nonexistent field trips and the significant

internal contradictions in his 1976 book *Castaneda's Journey* (reviewed in June 1977 FATE). For many, that book was sufficiently persuasive to relegate Castaneda to the junk heap of occult fakes. However, the true believers were predictably outraged. One of the more memorable responses came from a FATE reader who termed de Mille's first book "an asinine book which I will not read."

Nonetheless, any hope for Castaneda's credibility that survived de Mille's initial assault is eliminated in his massive *Don Juan Papers*. Drawing on his own insightful reflections and critical studies by a number of specialists, de Mille demonstrates beyond reasonable doubt that Castaneda could not have been where he claimed to be with Don Juan and that in fact he plagiarized the crucial portions of his books from the works of W. W. Atkinson (better known under his pseudonym Yogi Ramacharaka), Ludwig Wittgenstein, Gordon Wasson, Alexandra David-Neel and other anthropological, philosophical and occult writers. In an appendix de Mille lays out in considerable detail the exact sources

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(all in the local libraries) from which Castaneda conceived this phony guru.

Having spent years moving around the psychic community, I have learned great patience. I can listen, for example, to accounts of visions, which on a personal level seem hallucinatory and self-deceptive, without getting upset, since such experiences help to integrate an individual life. But I have never been able to accept a bald-faced lie just so that my hopes for an expanded reality will have an authority figure to confirm them.

I guess I am a moralistic stick-in-the-mud. I have not yet been able to justify thievery. I remain incapable of comprehending the glory to be gained by running roughshod over individuals in the name of "the people's" revolution. And I have not learned to justify lying by calling it allegory.

Castaneda is just another false prophet, another failed messiah. Who needs him? Go, Carlos, and trouble us no more. — J. Gordon Melton.

ALSO NOTABLE

THE MONSTERS OF LOCH NESS by Roy P. Mackal, The Swallow Press, Inc., Chicago, Ill., 1980, 401 pages, \$8.95, paperback.

Highly technical, this may not be the liveliest book ever written on the subject but it is far and away the best, a scientist's view (based on considerable firsthand investigation; Mackal is not an armchair theorist) of one of nature's most elusive mysteries. The hardcover edition appeared in 1976.

1980 MUFON UFO SYMPOSIUM PROCEEDINGS edited by Walter H. Andrus, Jr., and Dennis W. Stacy, Mutual UFO Network, 103 Oldtowne Rd., Seguin, Tex. 78155, 1980, 178 pages, \$10.00, paperback.

MUFON's annual symposium proceedings are always a welcome contribution to the literature and this one is no exception, although it is far from the best in the series. The organization's directors have yet to realize that someone can have a Ph.D. after his name and still spout nonsense, as at least one paper here embarrassingly demonstrates.



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.

IS IT TRUE WHAT THEY SAY . . . ?

In J. Gordon Melton's review of my book *Is It True What They Say About Edgar Cayce*? he clearly reveals his personal bias against the Virginia Beach psychic. His prejudice shows when he cannot bring himself to say anything objective or favorable about Cayce, who never claimed to be infallible.

Dr. Melton also would do well to consult his dictionary. The phrase "lack of internal contradictions" means *dearth of, shortage of, not total absence of* — since I quote a few.

Melton suggests that Cayce was no better than other psychics who dot the landscape. How many have given 15,000 readings over a period of 40 years? Who has had so many successes? How many have as much documentation of their claims? Who has been observed and investigated so often by scholars?

Melton's distortions as a book reviewer should make him a great success as a science-fiction writer. — *Lytle Webb Robinson, Tucson, Ariz.*

J. GORDON MELTON REPLIES:

I have no war with Edgar Cayce. He is obviously one of the great psychics of the century and his place in occult history is secure. My concern is with those who have tried to market him as a superpsychic and turn his readings into something akin to scripture.

I have no prejudice against Cayce. I have

objective opinions reached after a decade of reading books about him, studying the readings firsthand and discussing the material with many people. Many of these objective opinions happen to contradict the orthodox doctrines of the Virginia Beach establishment. I will revise my opinions if new data come to light.

To say Cayce's readings lack internal contradictions is an incorrect assessment. At the heart there are major contradictions, not just a few here and there. Of course, lack of internal contradictions is no guarantee of truth.

I do not believe Cayce stands head and shoulders above a lot of other psychics. Others have given as many readings. He had successes and some monumental failures; so have others. But his claims were recorded and here lies his fame, if not his greatness. He was observed and investigated by few scholars; almost all of the research on him was done on the transcripts after his death. He never faced the investigation that Eileen Garrett and Leonore Piper did.

Cayce did some good psychic work. He also filled his readings with meaningless astrological speculations and he has made some phenomenal prophetic mistakes. His followers see him through the eye of faith that is blind to the many evidences of fallibility in the small number of his readings which are actually testable by objective yardsticks. — *J. Gordon Melton, Evanston, Ill.*



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A LESSON TO US ALL

My article "Anatomy of a UFO Hoax" was well-presented in the November 1980 issue of FATE. Unfortunately, however, a bit of "creative copy editing" changed the sense of what I wanted to say on a rather important point.

I originally wrote, "Quite by chance, Tom [Monteleone] had stumbled into the midst of the 'Men in Black,' reports of which were not generally known at that time outside limited ufological circles." FATE's creative copy editor substituted, "From his reading Tom had become aware of the 'Men in Black' phenomenon, at that time not generally known outside limited ufological circles."

Monteleone knew absolutely nothing about the Men in Black business before John Keel told him about it. Tom made up his Men in Black out of whole cloth and on the spur of the moment. His use of these figures and their immaculate old Buick was indeed quite by chance and only later did he do any reading on the subject.

I think it is important to understand that the element of Monteleone's story that convinced Keel was *not* calculated to convince but rather to make the story more outlandish. It was merely the product of a fertile, impish imagination and a remarkable stroke of — dare I say it? — fate. That it served to make an outlandish tale credible to an experienced investigator like Keel should be a lesson to us all. — Karl T. Pflock, Colorado Springs, Colo.

Shame on you, Karl Pflock! In "Anatomy of a UFO Hoax" you mercilessly heap scorn on the people who accepted Tom Monteleone's story as true while at the

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same time letting that miserable liar come off as a talented, congenial human being.

What is meant to be an exposé of the silliness and gullibility of UFO researchers actually reveals, in a rather ugly light, a cruel man behind Plock's impressive sounding credentials and the callousness and complete lack of scruples of a "21-year-old psychology major. . . ." — *George Kuchar, San Francisco, Calif.*

DEBUNKING THE DEBUNKERS

Gross inaccuracies in David M. Jacobs' UFO Congress paper "The Debunkers" (published in *Proceedings of the First International UFO Congress*) raise serious questions about whether or not this well-known UFO historian is competent in his field. He cannot be allowed to pass off as truth his own private opinions and fantasies.

Jacobs tackles the job of analyzing UFO "debunkers" without feeling it necessary to contact any of them personally for clarifications or for corrections of previous, often outdated work. He poses as an expert on a group of persons he has studiously avoided talking to! As a result, his paper contains factual errors which easily could have been avoided.

I am accused of seeking "to dissuade interested people from examining the UFO phenomenon." Far from it. I find the phenomenon fascinating and well worth the study of far more scientists than are currently considering it.

Jacobs dismisses the "astronaut UFO sightings" with a parenthetical "most of which are not considered to be legitimate by UFO researchers." This generalization follows a sentence describing the complexities and conflicts within the UFO research community. If these cases were not considered legitimate, why were they allowed to fill the books, magazine articles and public statements of leading ufologists such as Hynek, Harder, Andrus, Edwards, Sanderson, Keyhoe, Vallee and numerous others? And how, despite Jacobs' insinuation that it never happened, did NICAP select the bogus McDivitt UFO "tadpole" as one of the "four best UFO photos ever"? These cases do *not* constitute a "straw man," as Jacobs insists. They are a widely accepted part of UFO lore and they are bogus.

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Jacobs says that I "view Hynek as the personification of all that is evil in UFO research." This is an outrageous falsification of any criticisms I have made regarding Dr. Hynek's positions on the UFO issue, and I challenge Dr. Jacobs to document the basis for such a judgment.

The scholarly Dr. Jacobs' use of emotional terms ("hated phenomena," "evil people," "Christlike would-be saviors," "possessors of truth confronted with the forces of conspiracy and evil," "anti-communist crusades of the 1940's and . . . tactics Senator Joe McCarthy used in the early 1950's to root out communists by whatever means necessary") is a departure from academic objectivity and an insult to skeptics, readers of his paper and the academic community of which he is a member.

Jacobs is clearly a UFO advocate and a partisan. This is his right but he should not be allowed to pose as a dispassionate and unbiased historian. — *James E. Oberg, Dickinson, Tex.*

THE AWFUL MYSTERY

My book *Mystery of the Skymen* was reviewed in the June 1980 issue of FATE. I understand the exigencies of magazine space and deadlines and realize that my book is a quite massive one to be summarized in a short review. But no reference was made to several important aspects of my work, especially the very important fact that I have presented evidence to indicate that UFO sightings and strange multiple "accidents" and disasters have undergone a slow eastward shift around the world — at least in the 1940's, in 1896 and 1897 and probably during other UFO "flaps."

I analyzed the reports of 799 sightings ably catalogued by Ted Bloecher in his *Report on the UFO Wave of 1947* for the period from June 24, 1947, the date of Kenneth Arnold's famous sighting, until this multiplicity of sightings was over on July 11. I noticed that in each successive group, the sightings shifted eastward. And at the end of the wave of sightings across the United States and eastern Canada another wave began in the far west, as if the objects seen were circling the earth in an orbit.

In my study I carefully considered Charles Fort's hypothesis concerning the repeated falls of stones over Chico, Calif.:

"The circumstances point to one origin of these stones, stationary in the sky, above the town of Chico. . . . I have asked what such phenomena in one local sky do indicate, if they do not indicate fixed origins in the sky . . . new lands in the sky — or what?"

It is at least possible that he was right about stationary satellites above Chico — stationary with respect to the earth. We know it is possible to station a satellite between the earth and moon so that it will remain fixed. I reasoned that sky-men also might set up "islands" of earth-encircling groups or bands of satellites. But this left the question of why the eastward shift occurred in sightings and in freak "accidents" and other mysterious occurrences which accompanied the UFO flap. If Fort's hypothesis about alien satellites being relatively stationary relative to the earth were correct, the eastward shift I had discovered would be due to the movement of the sky islands toward or away from the earth caused by changes in the combined gravities of the earth, moon, sun and planets.

I came to the conclusion that probably the eastward shift is due to a slow orbit of longitudinally separated groups of alien sky islands and satellites eastward around the earth. Whether or not this hypothesis is correct, it is a fact that UFO sightings of the late 1940's shifted eastward. I realize that the average reader may find my conclusions hard to accept — both regarding the eastward shift and the accompanying mysterious murders and animal mutilations — but such hypotheses must be presented for testing, or how will we ever solve this awful mystery that man has faced for thousands of years? — *Alvin Edward Moore, Bay St. Louis, Miss.*

ATTACKING THE ATTACKERS

Dr. John Wheeler's attack on parapsychology ("I See by the Papers," May 1980 FATE) is an example of the misinformation spewed by shortsighted scientists who dogmatically speak out on subjects about which they are largely uneducated. Men of Wheeler's ilk unfairly accuse parapsychologists of "selecting" positive results and "discarding" null results, ignoring the fact that physicists, in looking for new particles, routinely discard a hundred thousand

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photos of particle tracks while selecting one which confirms a particle's existence. The observation of a new ghostlike particle is acceptable to physicists; observation of an extrasensory or psychokinetic effect is not.

Another of Wheeler's basic objections to parapsychology was echoed by the late psychologist Edwin Boring: "All you have for extrasensory perception is an observed difference between two frequencies, between hits and misses, and a great deal of ignorance about what causes the difference. Ignorance does not overthrow old concepts." Substitute the term "quantum phenomena" for "extrasensory perception" and this statement reads as an equally correct description of quantum mechanics, except that ignorance of the "causes" of quantum phenomena did *not* prevent the overthrow of old concepts (classical atomic physics).

Wheeler admits that he is ignorant of the causes of mind, the universe and the quantum. But this has not prevented him from using his own theories in an attempt to overthrow older, mechanistic and materialistic theories of mind, universe and the quantum. But when he confronts parapsychologists he rages, "I guess there are always people who feel that the world is a strange and mysterious place with strange and mysterious things going on behind the scenes that we should know about."

The good doctor is part of an incomprehensible cult of "rationalist" scientists who on one hand write about a haunted universe of quantum energies, tachyon particles traveling from the future to the present, Alice-in-Wonderland universes coexisting with ours, and black holes as "warps" to a long time ago and galaxies far away, while on the other hand they ridicule any hint that paranormal phenomena can exist. — Anthony H. Klotz, *Babylon, N.Y.*

The reason that professional debunkers like The Amazing Randi, Carl Sagan and Humanist writers can continue to humiliate and make fools of psi researchers is that, unlike any other activity you can mention, there is no place for authentic psychics to demonstrate their talents. Nor, apparently, is there anyone of prominence in the field with enough clout to see that a psychic gets a chance to display his prowess.

REPORT FROM THE READERS

125

There will never be a suitable defense against the Sagans and Randis until there is a clearinghouse set up for the likes of young Lane Starkey who can produce psychic phenomena on demand. Yet, after three years of pleading for an audition with Osis, Puthoff and Targ, Elmer Green and Curtis Fuller himself, no one has done anything to further the cause of psi by investigating and documenting what this amazing young man can do.

FATE Magazine is a vehicle that could do something worthwhile for the psychic cause but instead, you publish all those subjective accounts of psychic experiences that can never be proved! You should look into any report of a psychic manifestation that can be proved. — *Jake Rotstain, Kansas City, Mo.*

* * *

Haven't magicians like Randi and instant professors like Dr. John Taylor thought of the possibility that their ability to perform "magic" feats is derived from psychic force? Are they egotistical enough to think their accomplishments are due entirely to their own talents? Could they ever be persuaded that they are at the very least assisted by a spirit backup? — *R. S. Cunningham, Bellevue, Wash.*

NEW RESEARCH INSTITUTE

In the *Chicago Sun-Times* for July 6, 1980, an excellent article on parapsychology appeared and in it Nancy Solomon was extensively quoted. She is fast becoming the leading parapsychologist in the midwest. Her midwest PSI Research Institute, founded with John Bisaha of Skokie, Ill., is promising to become a top addition to the country's parapsychological research facilities. FATE readers who wish to learn more about it may write her institute at 6440 N. Greenview Ave., Chicago, Ill. 60626. — *Randy Kryn, Oak Park, Ill.*

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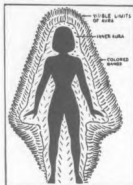


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is allowed to indulge in spiritualistic investigations such as seances, practices dealing with extrasensory perception, etc. For Catholics such an indulgence is a matter of the gravest nature and always a mortal sin. The Bible is clear on these matters and its authority binds us in a way that no human concept can break. — *Adrian J. Alpendre, Fairview, N. J.*

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Recently I called Mr. Kramer requesting a healing for myself. I was undergoing severe mental and emotional stress. Since the healing he gave me I have been relieved of the nervousness and depression. I am once again my carefree self. — *Betty Leurer, St. Paul, Minn.*

MISSION OVER BURMA

Around September 1944 I was flying in the right seat of a B-25 bomber, the lead plane in a flight of three in vee formation, starting out on a bombing mission over northern Burma. We were based in Assam and had to cross small mountains known as the Naga Hills, then descend into the Burma valleys where our targets lay. The weather was clear except for some small scattered cumulus that began to appear at our flight altitude.

When a formation encounters clouds the planes spread apart both vertically and laterally so as to minimize chances of collision. We often flew in vees of three and were accustomed to the procedures in clouds where the right wingman rises about 100 feet and the left man descends that distance, all returning to close formation when the clouds have passed. From my right seat I had little to do except watch our right

(Continued on page 136)

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REPORT FROM THE READERS

(Continued from page 126)

wingman Reynard (whose name I remember because of this incident) rise and descend as we popped in and out of the tiny clouds. Suddenly he went into one of the small clouds, hardly big enough to conceal a B-25, and didn't come out!

I immediately signaled the pilot and we began a turn to the right, searching for the missing plane. Conditions were clear all around and below us and we expected to catch sight of Reynard's plane in seconds. But after searching for about 15 minutes we realized that we had a mystery on our hands. That was the last we saw of Reynard.

We decided to continue our mission but we broke radio silence and discussed Reynard's disappearance. Finally we assumed that he had suddenly made a 180-degree turn and returned to base. We went on to our targets; then on the way back we retraced our course and searched along the way — with no results. Back at the base we learned that Reynard had not returned and he had not been heard from. Units of smaller aircraft and even helicopters searched for the missing plane for several days thereafter — in vain.

The airmen discussed this event among ourselves but could come to no plausible explanation. For example, had he exploded in midair there would have been debris, smoke, etc. Had he crashed into the jungle below he would have had to go down awfully fast to escape our scrutinizing search but in this case there would have been telltale smoke. A controlled crash landing makes no smoke but we would have seen a slow and deliberate descent. Also, we surely would have heard a radio distress

call if Reynard had been able to send one.

This is one of those mysteries that one has to file in the mind's "miscellaneous" compartment and so that is what I did. Only after reading about mysterious disappearances did I consider that we might have witnessed one. Actually, I was the one who most nearly did so, as I was watching the plane through the whole sequence. But as I last saw it entering a small cloud, I can't say I "watched" it disappear.

Perhaps all things in this material existence are projected by a multitude of 3-D projectors, something like holograms. Once in a while a projector may go on the blink and zap! Something disappears. — *Stuart Burdick, Mountain View, Calif.*

FICTION IN FATE?

I object to William Isbell's article "Solving the Mystery of Nazca" (October 1980 FATE) because it solves nothing at all about these strange lines. The main purpose of the article seems to be to attack Erich von Daniken's theories of ancient astronauts. Von Daniken has been under attack for many years and college professors and scientists have used lies and slander to discredit his theories.

Isbell attacks von Daniken's belief that the Nazca markings indicate an ancient airport or spaceport but he does not inform the readers that von Daniken has stated many times that the ancient UFOs were similar to modern air cushion vehicles. This type of machine does not need a level surface for landing and there is no need to worry about "collision with rocks, impact with surface irregularities and bogging down in sand."

Indeed, this article borders on fiction when Isbell tries to prove that the Nazca figures are really a pure form of art. How could the ancient Indians appreciate this artwork if it can be seen only from a high altitude?

The academic establishment is out to discredit von Daniken and his ancient astronaut theories. However, von Daniken will not go away. His theories will continue to haunt us. — *Michael Cohen, Bronx, N. Y.*

FATE seems to be catering to the solstice freaks who are blaming calendar-happy ancients for any kind of inherited enigma. Now we have the lines on the Nazca plain.

Whatever did the ancients do on rainy solstice days?

Picture if you will the egghead in A. D. 2900 viewing the ruins of Chicago's Sears Tower and conjecturing that the sun at summer solstice hit the 30th floor. Aha! No wonder they built such a tall structure, defying gravity and the elements. Chicagoans had to know when to start weeding.

Then to claim that the lines were "busy-work" so that young men would eat up the surplus crops has to be the funniest conjecture I've come across in a world of Rube Goldberg theorizing.

If those Nazca lines, which can only be appreciated from above, are not for communication with extraterrestrials even in a religious sense, then they're for the birds. — E. Besette, Springfield, Mass.

BY OUR OWN HAND . . .

There is a basic flaw in James Oberg's article "We Are Alone" (June 1980 FATE) or rather in the comment quoted from Dr. Ronald Bracewell. "Why did only one intelligent species arise on earth?" he asks, implying that the occurrence of intelligent life is most unlikely.

We are *not* the only intelligent species to arise on earth. At least one other, the now-extinct Neanderthals, a completely different species of manlike creatures, was exterminated by early *Homo sapiens*. If we consider the number of extinct manlike creatures which are now believed not to be direct ancestors of modern man, it seems possible that several lines of intelligent humanoids evolved but only one survived into modern times. Knowing how many animal species man has destroyed, we can easily guess why we are the only intelligent species to survive on this planet. We have even exterminated other human racial groups — the Tasmanians, for example. — Andrew Fitzherbert, Toronto, Ont., Canada.

THE PETRIFIED FOOT

About 14 years ago I found a petrified foot on some property I own on the West Coast. Perhaps among FATE readers there are geologists, paleontologists and others in related fields who can determine what type of creature the foot belongs to.

The foot has four large toes and one small toe .8 inches from the fourth toe on the right. The four large toes measured from center to center are 1.6 inches apart. The foot itself is about 7.2 inches in width at its widest part. A depression in the rear center indicates a socket which measures one inch in width and about an inch and a half in length.

There is a difference in the mineralization of the top crust or hide, the toes, the angular patches between the toes and the bottom of the foot. Does modern science have any equipment, some form of X ray perhaps, to check internal patterns of mineralization to find a skeletal or other cellular design?

The geological features of the area in which the foot was found may be important. There is a quartz ridge on one side of the draw, shale and basalt rock on the lower sections, and a serpentine deposit at the top. It is peculiar that when the power company put in a light pole at the top of the draw, the odor of the earth below the upper layer of



serpentine smelled like rotten eggs or dead chickens, a stench bad enough to make you vomit.

After I found the foot I searched the surrounding acreage and found nothing similar. This land had been logged off approximately 40 years earlier and many logging roads had been cut through it. The foot may have been moved from its original location by bulldozing or the ensuing washes that have occurred since. — John R. Raleigh, McGregor, Minn.

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