SEPTEMBER 1973 FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN Vol. 26 - No. 9 Issue 282

FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

September 1973 60¢

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UFO MAKES MARK IN SOUTH AFRICA

ONE OF the rare instances when an earthling fired at—and apparently struck—an unidentified flying object occurred on a farm near Fort Beaufort, Cape Province, Union of South Africa.

Early on Monday morning, June 26, 1972, "Bennie" Smit, a 40-year-old plumbing contractor, sent worker Boer De Klerk to inspect a reservoir. About 8:00 A.M. De Klerk saw an object "like a flame" hovering three feet above the ground. He watched it for an hour in bright sunshine before going to tell Smit.

"Sure enough," reports Smit, who accompanied De Klerk back to where he had spotted the UFO, "there was a fiery ball hovering at treetop height. It was about two-and-one-half feet across with flames shooting out." De Klerk shouted and the UFO moved sideways about 300 yards, disappearing behind a tree.

"I was shocked," Smit admits, "and felt this thing could be dangerous. I hurried back to the house for my rifle . . ."

(Continued on page 62)

THINK OF COSOLARGY AS ENERGY. AS SPIRITUAL ENERGY. POWER TO KNOW.

Brain Waves

So-called brain waves have attracted the attention of many groups in recent years, who have attempted to control brain waves in treatment of psychosomatic ills and in ESP experiments. There can be no question physical functions can be affected by mastery over brain rhythms. This has been known to Yogins of India, and Buddhist Zen masters for centuries.

There are four basic rhythms, i.e., Delta 1-3 cycles per second: Theta 4-7 cps; Alpha 8-13 cps; and Beta 14-30 cps. A lot of publicity has been given to the Alpha rhythm and its regulation as a panacea for man's ills and self-improvement. Cosolargy* has discovered that higher rhythms are advantageous to great states of awareness and problem solving. Advanced students of Cosolargy and researchers enter into the Logos state upon applying special techniques; and function on the high-intensity Omega rhythm, which is extremely fast. Omega consists of 250 cps, 10 to 25 times that of an average person. The survival potential of the individual is increased tremendously.

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Archetypal Symbols

Communicating with the universe can be a frustrating experience to anyone unable to understand energy symbols. The Cosolargist is taught how to operate on an archetypal level of understanding symbols emitted from energy sources such as the stars.

This technique was discovered years ago during experiments with mandalas, used by monks of oriental systems. Symbols have wave fronts, and these fronts can be intensified by thought patterns emitted by the observer.

Experiments carried out with electronic stroboscopes and flicker-type spinning disks, also comparisons made with scientific experiments, show that symbols are real and manifest to everyone.

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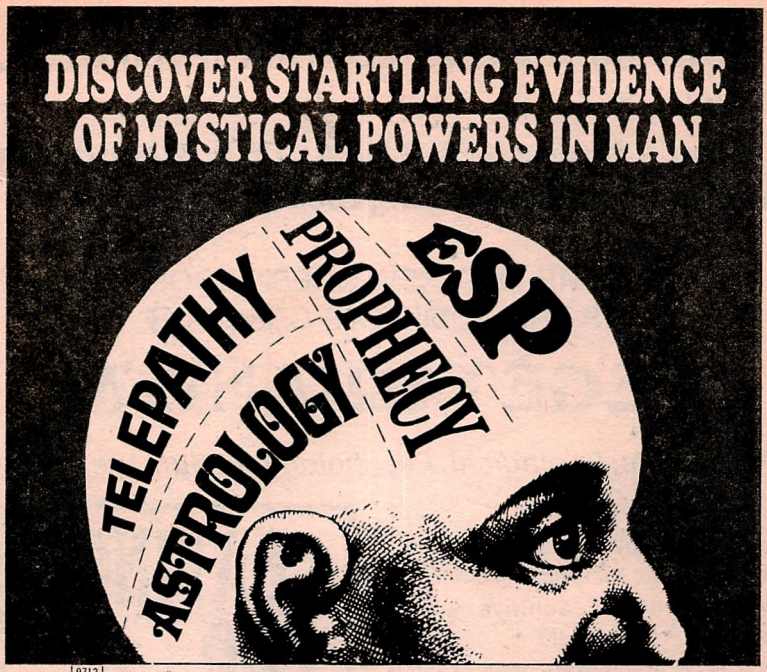
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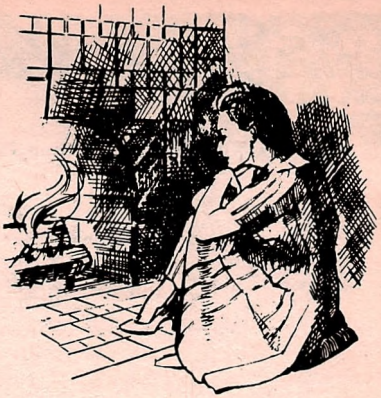
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"2. Conventional religious teachings and philosophy usually leave me a little disappointed. They don't seem to get to the *heart* of life, its meaning and its real values. So —

"3. There *must* be something else, some vital viewpoint which the Creator of all life really intended, something that I've been missing. Perhaps —

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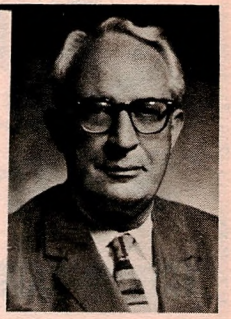
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

The aim of science is to seek the simplest explanation of complex facts. . . . Seek simplicity and distrust it.

—Alfred North Whitehead
in *The Concept of Nature*

WHAT MAY be the biggest comet since 1729 is rocketing toward our sun from the outer reaches of the solar system. It was discovered accidentally in early March by Dr. Lubos Kohoutek, a Czech-born astronomer, at the Hamburg Observatory in West Germany.

Kohoutek discovered the comet while searching for an asteroid. At that time it was already past the orbit of Jupiter and will approach within 13 million miles of the sun before it is flung back on its return journey.

The comet Kohoutek, if it develops the usual gassy envelope and tail, will be a spectacular sight and by late December and early January 1974 should be visible even in the daylight without a telescope, although it never will come closer to earth than 75 to 80 million miles. However, the comparative brilliance of comets cannot be predicted in advance with certainty.

As Kohoutek approaches the sun the water ice in its nucleus should begin to expand. This gassy envelope is called the "coma" and could reach a diameter of up to 10,000 miles. Then as the comet gets closer to the sun the tail should heat and become visible. If it carries a lot of dust it will be brighter than if it is made up only of gas. For the present, however, Kohoutek can't be seen without a medium-sized telescope.

∞

NOW IT CAN BE TOLD

IT HAS only recently been revealed that last August the earth was bombarded with unprecedented quantities of radiation from solar flares. The radiation was so intense it would have

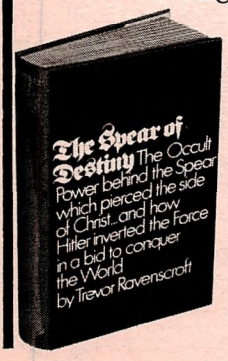
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endangered astronauts on a space mission and passengers on supersonic aircrafts would have been exposed to "double the maximum permissible dose of radiation," according to the National Oceanic and Atmospheric Administration. Some defense communications were disrupted.

The solar storms are unusual because they occurred during an 11-year period of quiet solar activity. They started as two small flares north of the sun's equator on August 1. The peak was reached on August 7 with 10 major flares so huge they covered an area 14 times the total surface of earth.

∞

THE EDGE OF THE UNIVERSE?

UNTIL RECENTLY the farther astronomers peered into space the more endless they believed it to be. But now Dr. Allan R. Sandage of the Hale Observatories in California suggest perhaps we can see the edge of nothingness.

The trip — some 12 billion light-years — would be an unimaginable distance in time, actually more than twice the life-span of our own solar system. But here's how it looks to Sandage, according to Walter Sullivan of the *New York Times*.

His idea was born because of the discovery of a quasar more

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distant than anything previously observed, according to Sullivan. And his belief that astronomers may be looking at the edge of the universe is strengthened, he says, "not because it is so distant but because it is not farther away.

"The situation can be likened to gazing through a forest of widely scattered trees and finding that none can be seen beyond a certain distance. The implication is that as Einstein and others believed, the universe is finite."

Sullivan interviewed Sandage by telephone after reports of the distant quasar appeared in the British journal *Nature* and Sandage had some surprising things to say.

Because of the existence of new and more powerful methods of observing with both radio and optical telescopes, objects beyond the 12-billion-year range ought to be visible. So for the past year or two, Sandage told Sullivan, scientists have suspected the existence of some sort of "wall" that prevents astronomers from seeing quasars in the region beyond 12 billion years. Sandage said, "It is beginning to look as though the 'wall' is real."

Much of this is speculation, of course, based on the assumption that the universe expands uniformly and that the speed at which objects fly away from the

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earth, which can be determined by analyzing their light, reliably indicates their distance. This assumption has been verified only for shorter distances.

One wonders what has become of that quasar (One also wonders: what is a quasar?) since it sent out its light signal 12 billion years ago. One wonders if it has spent the time trying to batter its way through that "wall."

None of this is sillier than trying to imagine 12 billion years!

∞

SEARCH FOR PLANET X

HALLEY'S comet makes it around the sun every 76 years. It last appeared in 1910 and will next appear in 1986. Strangely though, it never has been possible to predict the exact date of the comet's appearance because it always is three or four days late.

Some months ago Joseph Brady, an astronomer at the University of California, theorized that an unknown planet was tugging at Halley's comet and thus delaying it. This seemed a rational conclusion; Uranus, Neptune and Pluto all were discovered after mathematical analyses of perturbations of the orbits of the other known planets led astronomers to predict their existence.

So Mr. Brady fed his data into the bank of computers at Law-

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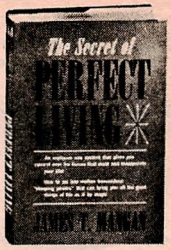
rence Livermore Laboratory and in a few hours had his answer. The computers stated that a giant planet, 300 times the size of earth, was orbiting the sun farther out even than Pluto.

So far no one has found this 10th planet of the solar system, nicknamed Planet X. It would be difficult to detect against the background of the Milky Way, that's sure. It took Clyde Tombaugh many years to find Pluto in 1930 after Lowell predicted it in 1914. But astronomers all over the world have been aiming their telescopes at the tiny patch in the night sky where Planet X should be. So far the results are zero.

Now, moreover, a deep suspicion has sprung up that Planet X doesn't exist. Henry Giclas, an astronomer at Lowell Observatory, doesn't see how it would be possible to miss a planet as large as X is claimed to be. He doubts even a small planet exists beyond Pluto. Two Caltech astronomers recently published a paper, "The Case Against Planet X," in which they say their calculations show that such a large planet would send all the other planets "into a tailspin," according to David Brand, staff reporter on the *Wall Street Journal*, "and in fact, would mess up the entire solar system."

Lord knows we'd better *not* find Planet X!

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— says JAMES T. MANGAN, Noted Parapsychologist

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Noted Parapsychologist James T. Mangan says: "It took me 45 years of research and thousands of experiments to find these 'lost' words. As the decades flew by, I investigated one new theory after another, delved deeply into thought transference, psychokinesis and other phases of psionic power . . . I worked, studied, counseled . . . probed the mystic depths of Eastern religions. And at last I found them—magic words that actually work! At first, I couldn't believe it. And yet I saw people use these magic words and I saw them work. I've used them myself and I know they work."

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Mr. Mangan states: "Early in 1951, after years of research, a stirring inside me seemed to presage a great discovery:

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In his remarkable book, THE SECRET OF PERFECT LIVING, Mr. Mangan reveals all marvels that followed, as he probed into this amazing discovery. He says:

"All my problems seemed to dissolve as I applied the power of this Word to them. Everything I touched seemed to turn to pure gold. I felt a mysterious aura of power and joy around me, shielding me, protecting me."

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What Mr. Mangan did not at the time realize, but what was later discovered to be true, was that he had stumbled on THE MASTER WORD OF POWER that controls all inner forces according to a Higher Law.

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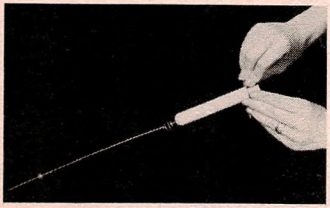
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THE SEARCH ON MARS

JULY 4, 1976, will commemorate the 200th anniversary of the Declaration of Independence and also will mark the date of the first landing of an unmanned United States spacecraft on Mars. A few weeks later the second United States spacecraft will touch down. Two Viking spacecraft will be launched from Cape Kennedy between August 11 and the end of September 1975. The first Viking will begin orbiting Mars on June 18, 1976. After it has orbited Mars for at least 10 days earth scientists will check its performance and conditions at the suggested landing sights. Then the 147-pound package will go down at one of four landing sites which seem to offer maximum possibilities of water and life.

The first of the proposed landing areas is in a region called Chryse near the northeast end of the gigantic rift canyon that crosses the Martian equator. Here scientists hope to find some liquid water left over from the melted polar ice cap. The four landing sites are all in low valleys where it is hoped the instruments will find the planet's wettest, warmest, most protected places.

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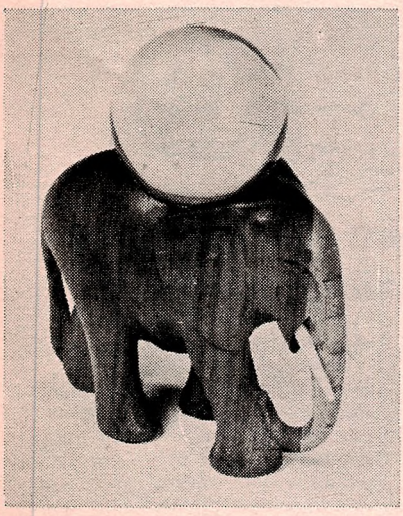
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with the oldest object ever found — the 12-billion-year-distant Quasar OH471 — we now must bring you the sad prediction that it isn't going to make all that much difference anyway. Everything is due to collapse eventually into a single great "black hole" in which all matter will be annihilated.

Dr. John A. Wheeler of Princeton University who predicts this dismal end seems less concerned about the end of man than about the implications for science. The prospect "confronts the physics of our day with the greatest crisis in all the history of science," he reports, because it casts doubt upon what had been considered to be basic laws of the indestructibility of large atomic particles.

One can understand Dr. Wheeler's personal unconcern about the timing of the black hole collapse since it probably won't begin for another 40 billion years. But we are less than sympathetic with his concern that physical laws are being violated. For if the claims of parapsychology are true the laws of physics need a thorough overhauling anyway — and it wouldn't take 40 billion years to find that out!

∞

JONATHAN LIVINGSTON SEAGULL

FOR THOSE of you who may not know, Richard Bach,

author of the best-selling book *Jonathan Livingston Seagull,* is a nephew of Marcus Bach, frequent contributor to FATE.

In addition, Richard Bach feels the book was dictated to him by a bird that appeared to him in a vision.

"People think I'm a nut or that I'm putting them on," Bach told Reporter Doug Laurie. "But I didn't write the book. Jonathan did."

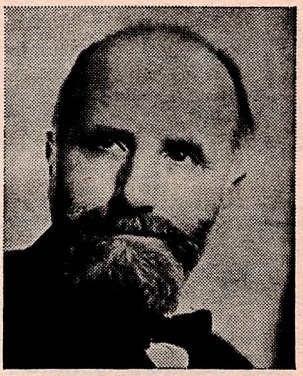
Bach says he was walking home one evening when he heard a calm voice repeating the name that later became the book's title. He looked about him, saw no one and ran home. He sat on his bed, frightened, and tried to piece some meaning out of the experience.

Then the vision of the seagull materialized again in his room and he typed out the words the bird dictated. However, the voice faded away before the story was finished and he did not hear it again for eight years when the bird returned to tell him the rest of the story — the story now published in the book.

∞

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why they aren't burned. If you plan to be in Greece any May 21 you should visit the villages of Langada, Ayia Kleni, Mavrolefki or Meliki to watch members of the ancient cult of Anastenaria skip barefooted among the glowing coals.

The Anastenarians have a legend that says they earned their immunity about a thousand years ago by rushing into a blazing church to carry out sacred relics. They were not burned then and now repeat the sacred fire-dancing rite on the anniversary of the miracle.

A thousand years ago the Anastenarians lived in what now is Bulgaria but were resettled in Macedonia in 1914.

The facts are, other Bulgarians also hold fire-walking ceremonies and the cult extends through the Near East, across Asia into India and beyond — as far as Tahiti and Fiji.

A team of psychologists from Athens University who observed the Anastenaria fire-dances suggest the following explanation, according to Nino Lo Bello in the *San Francisco Examiner & Chronicle:*

"The state of frenzy which the fire-walking entertainers induce brings on psychic waves from the body; these act as an insulating screen from any fire, however real."

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This is probably as good an interim explanation as any, if one is addicted to playing games with meaningless words.

∞

ANOTHER BURNING SHIP

LAST February 1 a Venezuelan ship off the coast of North Carolina radioed that it could see another vessel, apparently on fire, sinking off Cape Hatteras. The Coast Guard rushed two airplanes and three vessels to the vicinity but could find no trace of the vessel — no oil slick, no debris, nothing.

Was this another of the flaming ghost ships that have been reported periodically through the years?

∞

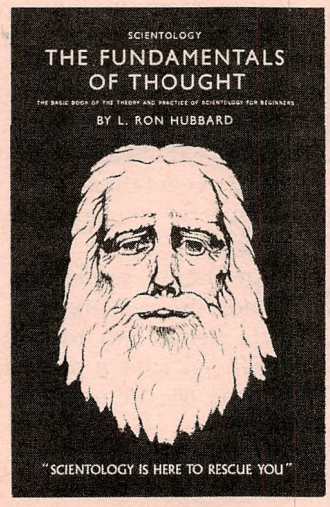
HOW TO LIVE A LONG LIFE

RECENTLY the longevity of several groups of persons has been studied, including the Abkhasians, the Hundas and the residents of the Vilcabamba Valley in the province of Loja, Ecuador.

Dr. David Davies, lecturer at University College, London, studied the Ecuadoreans and writes that their secret seems to be living in a valley where the mild climate rarely varies, where people live in peace with one another and where the main work is tending crops.

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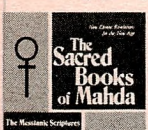
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Davies describes a community of 819 persons in which he found one man to be 142 years old and another to be 123. He says that 11½ percent of the population live to be over 80, compared with four percent in industrial countries.

Dr. Davies calls their diet simple and unvaried. The valley residents drink a soup made of grain, eat beans, potatoes and many vegetables but get only about one ounce of meat each week.

And here's something that confounds the researchers. The subjects drink two to four cups of unrefined rum a day and smoke 40 to 60 homemade cigarets daily.

∞

DRIFTING PYRAMIDS?

IT OCCURRED to Flinders Petrie to check the alignment of the Great Pyramids of Giza several decades ago but it is only recently two British physicists suggested that continental drift may explain their misalignment.

The general alignment of the pyramids is four minutes west of north. The investigators, who believe the Egyptians intended to align them exactly north-to-south, reason that continental drift must have caused the apparent discrepancy. One problem here is, as far as we can estimate

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today the continents are not drifting that fast in the vicinity of the pyramids.

An equal problem is how these ancient peoples could align their pyramids with an accuracy of less than four minutes. Did they know where true north is? Did they care? Why?

At any rate, G. S. Pawley and N. Abrahamsen believe that the Egyptians did know and that they did care. So how did the pyramids get out of alignment?

∞

INVESTIGATING THE HOLY SHROUD

THE "shroud of Turin," claimed by some to be the burial shroud of Jesus of Nazareth, may receive a thorough scientific examination, according to the Rev. Adam J. Otterbein, president of the Holy Shroud Guild. He says the guild's international organization headquartered in Turin, Italy, plans an international commission to conduct the investigation.

The shroud is a 14-foot length of linen that has on its surface both the front and back imprint of a crucified man. It is as if the cloth had been folded about him lengthwise. The impression shows a "crown of thorns" and apparent whip marks across back, chest and legs and a large wound in the side.

This strip of cloth first ap-

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peared in France in 1354 and it was assumed that it was produced by the brush of a medieval artist. But at the turn of the century, when the first photographs were taken of the shroud, it was found the impressions on the cloth were like photographic negatives. What had appeared to be artificial began to look real and authentic under the camera's eye when a photo-print was made.

By whatever means the image of a crucified man was impressed upon the cloth, art experts now have concluded it was *not* painted. As to its authenticity as the shroud of Christ, however, there is absolutely no record of it before 1354.

The shroud has not been shown publicly since 1933. Perhaps it will be displayed again as a preliminary to the international investigation.

∞

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the improbable name of Ms. This name is accounted for by the fact that his owners, the Jerry Reid family of Plano, Tex., thought Ms. was a lady. During the Easter holiday the Reids went camping in David Mountains State Park in west Texas and Ms. wandered away. The Reids hunted for Ms. for a long time but eventually gave up their search and drove home to Plano, a distance of 500 miles.

Now, the Bandy family lives in Parker, one mile from Plano, but neither family had known the other before Ms. brought them together. The Bandys were camping in Balmorhea, Tex., 40 miles north of Davis Mountains State Park where Ms. had disappeared two days earlier.

Wayne Bandy noticed a gray-striped tomcat hanging around his camp and camper but thought little about it. The next night the Bandy family camped at Panther Junction in Big Bend National Park. To Wayne Bandy's surprise a striped tomcat jumped onto his shoulder and clung there. He chased it away.

That day the Bandys traveled several hundred miles east, to camp near McCamey, Tex. The same gray-striped tomcat came out of the shadows and watched them. "I swear it was the same one," Mrs. Bandy told Bob Dudney, a staff writer for the *Dallas*

Times-Herald. "We noticed he wore a collar and we checked it. He was registered at a Plano vet clinic. Imagine how surprised we were since Parker is one mile from Plano."

Needless to say, Ms. rode home with the Bandys to Plano where he rejoined the Reids. The Reids were doubly surprised — to see Ms. arrive in triumph and to learn that he was a tomcat and not Ms. at all.

Obviously Ms. stowed away somewhere in the Bandy's camper. But why did he do that? Did he know what he was doing? And if so, how did he know?

∞

MEET URI GELLER

URI GELLER is a 25-year-old Israeli who claims paranormal powers. Controversy buzzes about him like a swarm of flies. According to the March 12 issue of *Time* Geller conducted private and stage performances in Israel demonstrating his psychokinetic powers. A group of psychologists and computer experts from Hebrew University "duplicated all of his feats and called him a fraud. Eventually, Geller left the country in disgrace," *Time* reports.

More recently Geller has been a subject of research at the Stanford Research Institute which has issued highly favorable reports

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concerning him. On March 9 two researchers, Harold E. Puthoff and Russell Targ, showed a movie at a physics colloquium at Columbia University demonstrating their experiments with Geller.

Targ reported that on eight consecutive attempts Geller correctly told which face of a die was upright after it was placed inside a closed metal box. In another test Geller was able to point out 12 times in succession which of 10 identical aluminum film cans contained an object.

Time's report, on the other hand, quoted psychology professor Ray Hyman of the University of Oregon as stating he could spot loopholes in every feat he witnessed during demonstrations at Stanford Research Institute. He later wrote that the tests of Geller were conducted with "incredible sloppiness."

Geller volunteered to demonstrate his powers — projecting thoughts and images, reading minds and causing a fork to bend "supposedly by psychic energy" — to *Time*'s editors. Later, "professional magician" James Randi duplicated each of Geller's tricks and said Geller merely distracted the audience while he bent the fork (although Randi did not expose him at the time).

Maybe yes, maybe no. We have met Mr. Randi before when he

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claimed to be able to duplicate Ted Serios' psychic photography — but he never has under the same conditions that Ted took his psychic photographs! It has been said that professional psychics are under a compulsion to perform. So, apparently, are some "professional magicians" we know.

By press time for this column even Dr. J. B. Rhine of the Institute of Parapsychology had entered the act. After praising the courage of the physicists who "dared to examine" Geller's claims, Rhine decried the fact that they had conducted tests which were not "part of a physicist's expertise."

And he cautioned that Puthoff and Targ "may be less amateurish than they appear, and they are certainly brave. Let us wait for the full report."

—*Curtis Fuller.*



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VIKING SAGA IN TENNESSEE

A fresh look at a neglected artifact provides convincing proof that Norsemen preceded Columbus by 200 years.

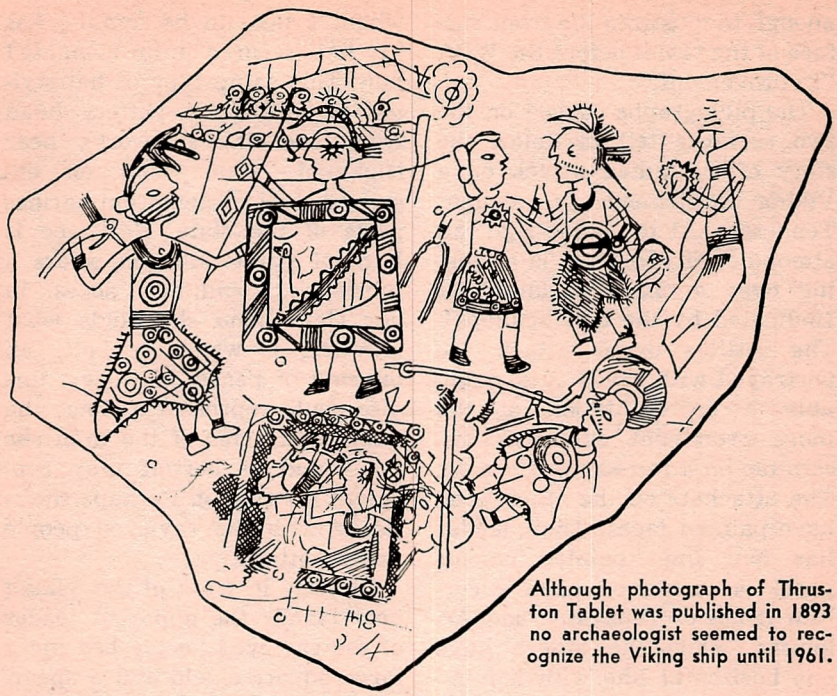
By Clyde Keeler

A CARVED stone found nearly a century ago in Tennessee seems to provide unmistakable proof that Viking ships sailed the Mississippi drainage basin some 200 years before Columbus discovered America. From this and other evidence I speculate that the mysterious Mound Builder culture well may have arisen as a result of Viking migration and settlement in ancient North America.

The so-called Thruston Tablet is an unevenly-surfaced, irregularly-shaped piece of limestone about 19 inches long and 15 inches wide, and it appears to be very old. From the first this tablet has been considered a genuine ancient relic but a truly critical study of it apparently never was made until the late L. Ruth Verrill and I published our interpretation in the *Bulletin of the Georgia Academy of Science* in 1961 and 1962. This artifact was discovered in 1880 near Castalian Springs, Tenn., and initially became the property of the Tennessee Historical Society in Nashville. Pioneer Tennessee archaeologist Gates P. Thruston described it in his book *Antiquities of Tennessee* in 1890.

The stone shows signs of water erosion, substantiating Thruston's statement that he found it in the bed of a creek beside a Mound Builder site excavation. Thruston calls the creek Rocky Creek; however, only a minor mound that never has been excavated lies along there. Accordingly I feel certain the stone actually came from a nearby creek on the banks of which stood the famous Bledsoe Lick Creek Mound Builder site.

An excellent photograph of the tablet was published in the *10th Annual Report* of the Smithsonian Institution's Bureau of American Ethnology in 1893. And Thruston mentioned it again in the second edition of his *Antiqui-*



Although photograph of Thruston Tablet was published in 1893 no archaeologist seemed to recognize the Viking ship until 1961.

ties of *Tennessee* in 1897. Then the stone seemingly was ignored until Malcolm Parker published a brief report on it in *Tennessee Archaeologist* in 1949. The tablet was so obscure that in 1961 Ruth Verrill and I had difficulty locating it. Finally reporter Ed Huddleston of the *Nashville Banner* spotted it on display in the Tennessee State Museum in Nashville and I traveled there to study it. I was particularly interested in the pictograph etched into the reverse side of the stone mentioned by Thruston and Parker but never illustrated.

The limestone has been badly damaged, apparently by WPA workers who were detailed to "clean it" in 1937. Varnish was applied, then removed by abrasion. Some of the carved lines visible in the 1893 photograph were obliterated in the process. Someone even attempted to bring out the etched lines on the reverse side by unskillfully accenting them with a blunt tool or chisel, thus forever obscuring some of the fine details. The 1893 photograph happily is sharp

enough to illustrate the front surface of the tablet before the WPA "improvement."

The pictographs carved on the two surfaces tell in detail the story of an Indian attack on a Viking settlement in ancient Tennessee. At the lower right an almond-eyed aborigine is attacking over a chain of low hills (indicated by the four scallops). The settlers under attack are portrayed with rayed eyes, probably a representation of the more prominent eyelashes discernible on a fair-skinned people. The attackers on the other hand have painted faces. Their leader has four lines painted on his cheek, a custom common to certain tribes of Tennessee and Arkansas, while the others have one horizontal line with a number of short vertical dashes extending above it. Each native wears a gorget (ornamental collar) and sun disk and a skirt of animal hide. Two of the skirts are decorated with circular patterns.

In his right hand the Indian leader carries an axe with a head shaped like a rabbit's head, very similar to a copper axe found in the Spiro burial mound in Spiro, Okla., in the late 1920's. The aborigines appear to be barefoot but wear wrist and ankle bands and elaborate headdresses. One of the Indian figures, whom I take to be female, has her hair secured in an elongated bun. This same type of hairstyling is seen on a pottery head from ancient earthworks near Hickman, Tenn., and on engraved shell gorgets from various parts of the state. Her face is bare of paint and she wears a fabric skirt and neat shoes. In her right hand she holds what may be a wampum belt, an offering of peace. However, this also could represent a sling; the duplicated arms of the man she faces and of herself may represent a struggle. Perhaps she is siding with the ray-eyed people under attack.

Directly in front of the Viking boat stands the apparent leader of the ray-eyed people bearing a large square shield and a spear. He is wearing shoes and a Roman-type helmet. His shield differs in both shape and decoration from any known American shields. Possibly the design represents a log stockade around a square cleared area with a diagonal earthwork running from one corner to another. The ray-eyed people appear to be getting the worst of the battle. On the right side is the severed head of a ray-eyed male, his eye closed in death. Above this head can be seen a bleeding heart while on the extreme right are the legs, soles upward and bound at the

knees and ankles. The apparent mutilation of the dead victim indicates the nature of the aboriginal cult. Another severed head may be indicated immediately to the right of the square structure on the bottom. Lying on the ground is another spear, its metal head bent at a 45-degree angle. Spearheads of this general type were used by Vikings.

At the lower end of the engraved scene is what Ruth Verrill and I believe is a small, windowless, matting-lined medicine lodge with one doorway. The frame is of small logs or poles lashed and secured by vines or rope-like roots. The little room is of a size for squatting or kneeling as the kneeling figure indicates. Many Amerindian tribes did have such small medicine lodges or shrines.

The kneeling figure is a ray-eyed person with soft features anad long hair, probably a woman. She wears neither headdress nor ornaments with the exception of a necklace. She is wrapped in fabric from waist to knees and is smoking a long pipe of a type archaeologically common in Tennessee.

Carved at the upper part of the engraving, in surprising and accurate detail, is a Viking-type boat of a style in use from around 800 to 1200 A.D. It is amazing that this boat seems to have escaped everyone's notice until Ruth Verrill and I described it in 1961. The proportions and details of the ship are distinctly north European, not Amerindian. The stem of the boat matches in shape and proportions the boat from Nydam, Germany, which came from the Fourth Century A.D. The well-drawn figurehead resembles that of the famous royal Viking burial ship* of Oseberg, Norway. Behind the figurehead is a deep notch to accommodate a steering oar and then a hawser-hole in a position comparable to that on the Oseberg ship.

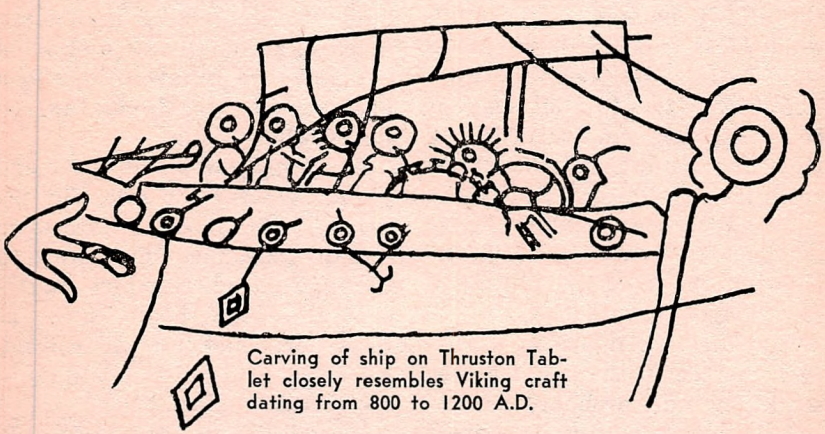
A Viking-type single mast and yardarm carry the sail. The positions of the mast and yardarm and the ropes that run forward to the figurehead resemble northern European boats such as those portrayed on ancient Swedish coins. The sail is made up of six vertical strips of handloomed material. Each strip probably was from two to three feet wide, making a sail 18 feet wide.

The boat's commander stands at the prow wearing a pair of the familiar Viking horns on his head. A boat like the one shown on this engraving would have carried about 20 oarsmen. Five

*It was Viking custom to bury their dead in ships under huge barrows. The ships contained special chambers for the remains and were loaded with personal belongings.

are depicted here, seated at the rowing level. The oar holes are at floor level as in the Oseberg boat. The paddle ends of their oars are oval as shown in the carving of a Viking ship at Brandskog, Sweden. Midway in the boat is a metal grappling or landing hook. To the left of this is a diamond-shaped fender of sennit-work (plaited rope) suspended from the boat's rail and mirrored in the calm water of vik, Norway, not far from the more famous Oseberg burial. The Kaupang boat dates from about 800 to 950 A.D.

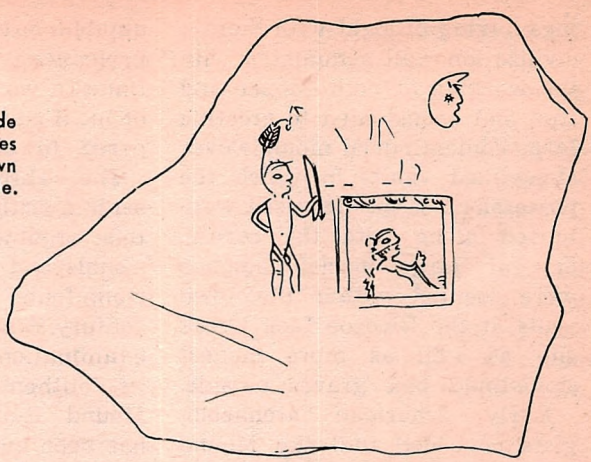
Both Rocky Creek and Bledsoe Lick Creek in Tennessee flow into the Cumberland River, a tributary of the Ohio River. Accordingly, it would be possible for a Viking ship to have reached the site of the Thruston Tablet by sailing up the Mississippi and the Ohio into the Cumberland.



Carving of ship on Thruston Tablet closely resembles Viking craft dating from 800 to 1200 A.D.

the creek. Toward the stern a mooring line hangs into the water. The stern itself is squared. This shape replaced the earlier pointed stern about 1180 A.D., although much earlier examples certainly are likely. At the stern is an anchor which closely resembles one made of granite and oak that was excavated with the Kaupang boat burial near Lar-

The reverse side of the tablet bears an engraving that completes the tale started on the front side. The medicine lodge recurs but this time its inhabitant is an Indian woman, presumably the same one who was struggling with an attacker on the front of the tablet. She is seated facing right, her wrists bound together with a cord. Pre-



Pictograph on reverse side of Thruston Tablet completes tale of Indian attack shown in engraving on front side.

sumably she is being forced to watch while an Indian brave shoots arrows at the head of a ray-eyed man. The two sides of the tablet together tell the story in pictographs of an Indian attack on a Viking settlement. The victorious aborgines then mutilate the slain villagers and punish an Indian maiden who sided with the settlers.

I naturally wondered if this could represent an historic attack on a settlement near Castalian Springs where the tablet was found. Ed Huddleston and I journeyed to the area and talked with George Wynne who had owned the Bledsoe Lick Creek area where the Mound Builder excavation was made. Mr. Wynne told us that in his childhood the earthwork walls of the Mound Builder town were plainly visible and he pointed out their location. We were particularly interested in determining whether the engraving on the front of the Thruston Tablet represented an attack on this particular town and hence whether its arrangement corresponded to a map of the terrain. The features of the stream, town and humped ridge do indeed lie in this fashion and I am inclined to believe that the tablet records an actual attack rather than a mere legend.

The Thruston Tablet suggests even more far-reaching conclusions. The fact that the defenders of the village included ray-eyed people may mean that the Mound Builders were basically Vikings who had intermarried with Indian aborigines, the Vik-

ings having brought with them a civilization well acquainted with the working of both copper and iron and accustomed to erecting large conical burial mounds over stone-lined vaults in which the possessions of the deceased were buried along with the corpse. Several large burial mounds were located within the town walls at the Bledsoe Lick Creek site as well as more modest stone-lined box graves outside.

Early American archaeologists conceded that the Mound Builders worked some iron but always assumed this was meteoric iron. However, Arlington Mallery's recent discovery of primitive bog iron furnaces lends plausibility to my belief that the Vikings taught iron smelting to the Amerindian population (see "New Light on Ohio's Ancient Iron Age," FATE, April 1972). Mallery and I are not alone in pointing out evidence for pre-Columbian European influences in North America. To date, however, this evidence has been taken seriously only by amateur archaeologists while the professional archaeologists continue to worship the sacred cow of local cultural evolution as opposed to cultural diffusion.

The Thruston Tablet represents a critical bit of evidence in this argument between professionals and amateurs. Here is a stone found in 1880. For nearly a century it has been available for examination and comment and its authenticity as a superb Mound Builder artwork never has been questioned although its Smithsonian photograph has been examined by hundreds of archaeologists. But now that an unmistakable Viking boat is shown to be visible on the artifact some professionals have been quick to brand it false rather than admit what it proves in opposition to their sacred cows.

Clearly the entire Mound Builder civilization needs to be reexamined by unbiased archaeologists with a view toward determining to what extent this ancient civilization was influenced by the Vikings.

TRUCK FINDS GAS LEAK FIRST

TOM ETHERINGTON, 63, a repairman for the gas company in Sunderland, England, was sent to investigate a reported leak in a gas main. When he pulled up to park on the street where the 15-inch main was located, his truck suddenly burst into flames. Etherington had parked directly over the leak and fumes from the exhaust of his truck ignited the escaping gas. He jumped clear and was not injured.

Our Old Railroad House . . .

DEPOT for GHOSTS

All of us heard the snoring hunter and the Confederate drummer boy — but the tape recorder provided the biggest surprise.

By Patricia Valley

THE OLD railroad house still stands in Jordan's Valley in southern Pennsylvania as it has for more than 200 years. It's empty now for the first time since 1929 — or rather it seems to be empty — but I believe the voices and events of the past still live there as they did while I was growing up.

In the 1930's times were hard but my father Dan North had a job. He worked on the Reading Railroad and in 1929 he and Mother had leased the old house the railroad owned. It had nine rooms and a large attic and cellar for the three of us to rattle around in and we were happy and contented.

The house was a landmark, the oldest in the area, and weird stories had grown up around it — although only a few of the old-timers talked about them.

One concerned a hunter who was accidentally shot in the mountains behind the house in the autumn of 1917. He had been brought into the living room where he died — and his spirit was said to be responsible for the strangled snoring sounds that came from one corner of that room. Having heard the sounds throughout my childhood I had no fear of them. I wasn't aware that everyone didn't hear the snores until my mother told me that her mother Myrtle Lightfoot mentioned the sounds when she visited us in 1932. But Mother said she never heard the hunter's snores.

Another tale concerned a young Confederate soldier who was brought into the house to die — a drummer boy only 15 years old. He was said to have been buried somewhere on the grounds in July 1863. Sometimes the muted sound of drums came from nowhere and continued for hours — never loud, just a soft muffled beat. This too was a sound no one but me admitted hearing until many years later.

I GREW up and married Ted Valley and we continued to live with my parents in the old railroad house. The family grew to six in 1954 when our twin boys David and Douglas were born. When they were toddlers it was obvious that David's favorite people were his twin and my mother whom he always called by her first name, "Anna." On June 28, 1955, when he was 17 months old, "Anna" was his last weakly-spoken word as we left to rush him to the hospital in Carlisle. He died in my arms on the way. The doctors said he had a virus type of pneumonia.

A few years later, in 1958, my mother had an auto accident. She was driving alone when a truck ran a red light and hit the driver's side of her car. She was taken to a hospital but released the same day although her arms, legs and abdomen were badly bruised. From that day on she never would drive again but the more tragic consequences of the accident did not appear until years later. Our family physician, Dr. Dan Savage, believed her injuries triggered the arthritis which slowly incapacitated her.

Douglas was a healthy eight-year-old when one night in 1962 he came running upstairs to say, "Mom, I hear drums in the living room."

Everyone had gone to bed except Doug who had stayed downstairs to finish his homework.

"They were playing, Mom, I heard them," he insisted, thinking I didn't believe him.

"I know, Doug, but don't worry. They've been playing for a long, long time."

I went on to tell him the stories about the house.

"You think it's that drummer boy still playing?" Doug asked.

"Yes, I think so."

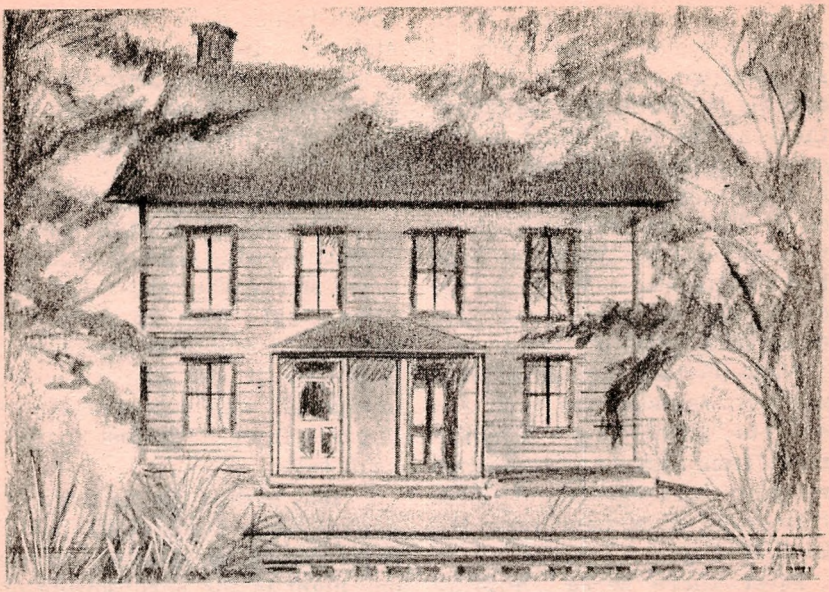
He wasn't satisfied. "Why would he want to keep on drumming after all these years?"

I often had asked myself the same question and could give the boy only one answer. "I believe he wants to be taken back to his home in the south."

"Do you think that's why the hunter makes all those noises?" Doug asked. "Does he want to go home, too?"

This one I couldn't answer, for no one seemed to know what had been done with the hunter. Had he been claimed by his own people or was he too buried near the house?

Shortly after Doug heard the drums we moved into a house of our own about five miles from my parents' home. But hardly a day passed that we didn't go back — partly because the house still seemed like home and partly because Mother was not well.



As the years passed her body stiffened and she couldn't walk without help. By 1966, crutches and canes had been discarded and Mother spent the rest of her life either in a wheelchair or in bed.

When our daughter Jenny was born January 27, 1969, Doug had reached his teens and had begun to take an interest in tape recorders. He recorded anything and everything. One evening, after I had gotten supper for Mom and Dad, Doug decided he'd try to get his baby sister's silly little giggle on the tape recorder. We were all in the living room trying to get little Jenny to giggle. She obliged several times and Doug was delighted.

He immediately played back the tape — and we listened in stunned silence, for instead of the giggle we'd expected we heard a baby's voice calling "Anna!"

Mother looked at me and I asked, "Do you know whose voice that is, Mom?" She nodded. "Yes, it's little David."

My little boy was still calling his grandmother after 14 years. We had picked up his voice in the room where he had spent his last hours with us.

THIS EXPERIENCE led Doug and me to try the recorder in different rooms of the house to see what we might pick up. One evening in March 1969 we placed the recorder on a stand in the small upstairs bedroom which had been my room when I was a child. Then we went downstairs to wait until the 30-minute tape had run its course. We kept very quiet, for we didn't want any downstairs noises on that tape.

When the time was up we went upstairs, rewound the tape and set it to "play." To our astonishment, from a cheap portable tape recorder came sounds and voices from what must have been the Civil War era.

First there were shuffling noises, then a shot, followed by a voice speaking slowly but clearly, "Here, here they come." A volley of shots sounded, along with the pounding of horses' hooves and the rumble of wagon wheels. Then suddenly silence — nothing more on the tape. We played it over and over, not quite believing our ears, yet knowing full well no one had been in that upstairs room with the recorder.

Thinking of the drummer boy I investigated and found that Confederate troops did indeed come through our area. They came north from Gettysburg to Carlisle on the road which is now Route 34 and which passes our house.

In August 1970 we moved into a house trailer directly across the highway from my parents' home. Mother was getting worse and Dad, now in his 70's, had his hands full. Living nearby I could help him.

During the last years of Mother's life many strange things happened in the old house. Many times she would talk about the "light that came up from the floor in the middle of the room." Dad, too, saw the light but could not explain what it was or where it came from. "It's just there," he'd say.

I often wished the light would appear while I was there but it never did. Then about 11 o'clock one night in the early spring of 1971 Doug walked across the road to make sure my parents were O.K. The only light inside the house came from the TV. Doug always tapped on the oil barrel to let them know he was coming and as he did this a bright light suddenly appeared in the house. Thinking someone on the other side of the house was shining a flashlight through the window, he quietly slipped around to the other side. He found no one there but when he looked in the window the bright light was still visible.

"It just seemed to originate right in the middle of the floor," he told me later.

He walked in the front door and found Mom and Dad both sound asleep and the light no longer there.

Sometime during April of 1971 Mother began to hear voices. The first time she mentioned this I thought she'd probably heard some kids or railroad workers walking by. But the muffled voices came too often to be just someone walking past the house.

"It sounds like they're coming around the corner of the house to the back door," Mom would tell me. "I can hear them talking but I can't make out what they're saying."

Those muffled voices continued right through that summer and once in a while Dad would hear them too.

On a hot July evening Mother and I were sitting at the kitchen table talking about little Jenny.

"I'll never live to see her start school," Mom said sadly.

Although I tried to cheer her up her premonition sent a cold chill down my spine — and shortly after that I dreamed of her in a coffin. Only weeks later she became very ill. By the fourth of August she could neither eat nor drink and she was badly dehydrated. Although she hated hospitals she knew hospitalization now was her only hope and she agreed to go.

On the 11th of August 1971 I was told that only surgery would save her life. She was slowly starving to death. On Friday the 13th an operation was performed and the surgeon told me they had found an "immense" gallstone which had blocked the passage of food into her intestines.

"This thing has been growing at least 20 years, perhaps as long as 50 years," our family doctor Dan Savage told me when he described the stone.

All that fateful Friday the doctors assured me she was doing fine but a sick feeling, an odd sort of tension, followed me throughout the day.

Mom was moved into intensive care early that evening and I didn't get to see her until nine o'clock. I stood near her bed and despite the doctors' assurances I knew she was dying.

"There's something wrong," she said.

And indeed there was. Something or someone unseen was pushing me out of that hospital room, away from the mother I loved so much. For some reason I was not to be allowed to stay. It was an unearthly feeling — wanting to stay with my dying mother and literally being shoved away from her.

I went home and waited helplessly for the call I knew was coming. At 2:30 Saturday morning, the 14th of August, the call

came. She was gone forever.

* * *

IT WAS A long time before I could go back into the old railroad house. Finally in October I did go over and although the house was lonely it had an atmosphere of quiet peace. After Mother died Dad had moved in with us but to him the old house was still home. He had picked bouquets of autumn flowers and placed them on Mother's wheelchair. As I looked at the countless dried blooms on the seat of that lonely chair I had the strange sensation that Mother was in the house with me.

A few days later a cousin came to visit. Roy Roberts and his wife Betty knew of the tape recordings we had made in the house.

"Let's take the recorder over again," Roy suggested. So he, my dad and Doug went over and set it up on a stand near Mom's empty wheelchair. Then they locked the doors and came back to our trailer to wait until the recording was finished.

Allowing a few minutes over half an hour they went to get the tape recorder. That day we played back the most unbelievable tape any of us ever had heard.

As the tape began, organ music sounded — as if in a great cathedral. Then came drums, their rhythm quite distinct. Next we heard muffled voices. About two-thirds of the way through the tape came a sound I never expected to hear again in this world — my mother's voice. Although the words were spoken weakly they were clear.

"Dan, did you tell him?"

I don't know what the words meant — unless my mother was asking our doctor if he'd told Dad she was dying.

Since then there have been other mysterious tapes. Some have recorded music, muffled voices, shuffling feet, doors opening and closing — and drums. Always drums, playing in that empty house.

Are the spirits of those long dead still living within the walls of my old home? Where does the organ music come from? Who plays the drums? Did my mother speak to us from beyond the grave? These questions stay with me and perhaps they always will. For I don't know where to find the answers.

CAT-ASTROPHE

IN NOVEMBER 1971 Brisbane, Australia, suffered a 35-minute blackout when a cat brushed against a 33,000-volt power line. The resultant power failure plunged hundreds of houses, hotels and hospitals into darkness and dozens of persons were trapped in elevators.

Have You Tried DOWSING?

All you need is a pendulum or Y-shaped rod to test your skill at dowsing in these simple experiments.

By William Edward Cox

MORE THAN 30,000 persons in this country practice dowsing as a hobby or as a semi-profession. These numbers suggest that dowsing is more than mere superstition. Dowsing, whether for water, metals or whatever, succeeds in a surprising number of cases.

Opinions as to how it works, however, are varied. I daresay over a dozen different hypotheses are held by dowsing practitioners, although only a few of these merit consideration as viable theories. Geophysical forces, electrical impulses, rays and other "force fields" have been suggested to explain the dowser's response. It seems to me that the idea of such radiation from the sought-for material or object to the dowser or his rod is not as logical a concept as is the possibility that the dowser perceives the object clairvoyantly and that this results in an unconscious but meaningful movement of the rod. As early as the turn of the century, in their classic study *The Divining Rod,* Sir William Barrett and Theodore Besterman reached the conclusion that dowsing can be explained only in terms of clairvoyance.

The following entertaining experiments are presented for both the dowser and the interested reader who has not yet attempted that art. Proof of it being the result of clairvoyance is not their objective nor do I wish to imply that a practitioner adhering to another explanation could not just as easily succeed as one who favors the "ESP hypothesis." The only prerequisite for the experiments is a pendulum or divining rod.

Pendulums have been used in the search for water and metals since the days of Fourth-Century Rome. You can construct your own by suspending a weight from a six-inch string. The upper

end of the string may be tied to a pencil which you then hold in one hand, or it may be suspended directly from your hand. If you prefer, a Y-shaped or forked rod may be made from wood. Different dowsers have their own preferences — peach, cherry, willow, ash or witch hazel — but any flexible wood will serve. Even a wire coat hanger bent into a Y-shape will work. In any case the dowser holds the arms of the "Y" in his hands and the stem, projecting forward, moves either up or down to indicate the desired object.

I will describe the exercises as they are done with the pendulum but the layout of the target objects can be varied for those who prefer to use a divining rod.

A DOWSING GAME

COLLECT 12 identical opaque boxes (such as pillboxes, available at drugstores). Arrange these boxes about two inches apart in a semicircle on a table. Then you leave the room while someone puts an object into one of the boxes. When you return hold your pendulum suspended over the center of the semicircle. Wait for it to swing. See whether its swing can indicate the box containing the object.

This is an *automatic* process. Without your conscious intention or awareness you will move the pendulum. Since ESP operates at an unconscious level, it may surface by way of your unconscious muscle movements.

If you repeat the experiment 144 times, you should expect to make 12 hits purely by chance. Eighteen hits would represent 30-to-1 odds against chance; 20 hits would reflect significant 100-to-1 odds against chance.

You may wish to practice several times before starting to count. And further stimulus may be provided by having your helper compete with you for hits. Care should be taken to avoid disturbing the target boxes' positions or all 12 should be disturbed deliberately.

A MAPPING GAME

MANY DOWSERS claim to find water or minerals by dowsing a map of the locality rather than by actually traversing the ground. A reverse procedure is used in this game. Lay out a dozen stakes in a circle on the ground. On a diagram drawn of this circle of stakes, out of your sight, have your helper lay a coin or other object to indicate the target stake. Then holding your pendulum or rod over the actual stakes on the ground, try to pick out the correct stake indicated on the diagram. The odds for this game are the same as for the dowsing game.

SITUATION GAMES

ANOTHER type of game involves discriminating between two kinds of targets. Many different approaches are possible. One involves 16 drinking glasses or tumblers. Have an assistant fill half the tumblers with water and then cover them all with hats. (Cones made of newspapers also may be used as covers.) Then dowse each hat to decide whether its tumbler is filled or empty.

You can vary this by using coins. Under half the 16 hats or cones have your assistant place a coin. Then dowse to find which hats conceal a coin and which are empty. Or use half dimes and half pennies and dowse for the coin's denomination or metallic content.

A third variation of this game uses photographs. Taking 16 identical opaque envelopes, have your helper insert photographs of females into eight of the envelopes and photographs of males into the other eight. Trinidad psychic Lalsingh Harribance has achieved outstanding success in distinguishing the sex of persons in concealed photographs. See if you can do it.

In each of these situation games, mean chance expectation is half or eight correct guesses. In four games or tours around the complete circle you should make 32 hits by chance. Mathematical odds are 25 to one against making at least 39 hits and nearly 100 to one against making at least 41.

EXPERIMENTS WITH FLOWING WATER

MANY DOWSERS will feel more at home with actually flowing water. Station yourself above a water pipe in which the water can be cut off and on conveniently. As your assistant turns the water off and on you are to determine when it is on and flowing and when it is off. Needless to say, in this experiment you must not be able to hear sounds that will indicate when the water goes on and off. The probability of a correct guess is one half, just as in the last group of exercises. If you do a series of 16 trials the statistics will be the same as in the situation games.

A further refinement you can add to the situation games and to the flowing water experiments is to construct random orders of targets using odd and even numbers taken from the last digits of numbers in a telephone book. For example, after copying 16 numbers from the telephone book decide that the even numbers will represent full glasses and the odd numbers will be empty glasses. Set up the glasses according to the numbers copied. Thus

there will *not* be precisely eight full glasses out of the 16 (or eight dimes out of the 16 coins, etc.) and full and empty glasses will be random in sequence. However, the chance expectancy still will be one-half and the statistical evaluation will be unchanged.

In all experiments it is very important that the dowser be unable to gain sensory clues which might guide him in his choice, and it is better not to do any checkup until after you have completed the experimental run of 12 or 16 trials. (When you use a random order from the telephone book, however, it is permissible to look under the hats and check results as you go, as here there is no set number of full or empty glasses.) It is beneficial, of course, to make these trials competitive with one or more friends.

One interesting prediction I can make on psychological grounds is that the first half of most runs or sessions will contain most of the hits, regardless of the total scores. Accordingly, trial-by-trial records should be kept.

My hope through this entertaining appeal is to find among FATE readers some skillful dowsers or ESP subjects. Any persons who have exceptional results are invited to write to me in care of this magazine.

Good luck! Good dowsing!

★

CRIME DID PAY

By Georgia Hardisty

EARLY IN this century, reported the January 1912 *Travel* magazine, relatively crime-free Monaco faced the problem of executing a capital offender. Having no executioner of its own, the principality requested the services of a French executioner. However, the fee demanded by the French was more than the prince of Monaco deemed the criminal was worth. To solve the difficulty, he resentenced the felon to life imprisonment.

But this entailed hiring a jailer. The state soon tired of the expense involved in caring for this single prisoner. The young man was in good health and conceivably might live another 60 years. So the jailer was fired and the prisoner started taking his meals at a neighboring restaurant. In time, support for the prisoner was costing Monaco 3000 francs a year. As a way of getting out of the expense the prince signed a pardon and presented it to the felon. But the prisoner refused to accept the pardon saying, "No, you contracted to keep me for the rest of my life and you must fulfill your contract." The matter was settled by the government's agreeing to pay the man an annual pension of 1500 francs. The criminal willingly accepted the pension and so became a free man.

True Mystic Experiences

FATE will pay $5.00 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.

DUAL CONSCIOUSNESS

By Paul M. Vest

FOR SEVERAL years I lived in a house in Santa Monica, Calif., overlooking beautiful Palisades Park and the Pacific Ocean. One balmy Sunday in August 1946 I spent most of the morning and afternoon at the beach with only a snack for lunch. About three in the afternoon I returned home, took a shower and donned a light bathrobe. Feeling a little hungry I went to the kitchen to see what was in the refrigerator. I was delighted to find most of a large baked chicken.

I cut off a drumstick and poured some cold milk. I munched on the drumstick while wandering around the kitchen, my mind busy with a problem I had encountered at work. I was so preoccupied that I carelessly swallowed a large piece of chicken without chewing it properly and it caught in my throat.

I tried to dislodge the meat with milk but I couldn't even swallow. I began to choke and struggle for air and an awful fear of suffocation gripped me. Panic-stricken, I thought I was going to choke to death right there in the kitchen. With mounting terror I continued struggling, contorting my body in the effort to get air. I began to feel dizzy.

Suddenly my center of consciousness was no longer in my body but above, looking down at it. My spirit seemed to be waiting impersonally and without interest to see what would happen to my struggling physical body.



Paul M. Vest

Meanwhile my body was not without consciousness but continued to strive frantically to get air.

At last my body must have succeeded in dislodging the piece of chicken for the struggle gradually diminished and I leaned heavily over the sink. Then rather swiftly my spirit was back in my body again. As if a veil had lifted I found myself in a nearly normal state of consciousness although still gasping for breath and perspiring profusely. In my other astral projections my physical body had been unconscious or asleep while my projected body was fully conscious. — *Los Angeles, Calif.*

THE EGYPTIAN CAPS

By Margaret R. Law

ONE NIGHT in January 1925 while I was living in New York, I had a vivid dream in which I was standing on a partly completed Egyptian pyramid waiting for my guide. The heat was intense. My guide I knew was a copper-skinned man wearing a blue net cap. Apparently I was a stranger for my skin was light-colored and I wore white clothing and a white net cap similar to my guide's.

Just below me a small squat man dressed in the remnants of a uniform was smoothing a block of stone. I found the smell of his sweat and the stone dust offensive. Farther down, a dozen men were hoisting a block up the face of the pyramid. The middle of the block teetered against the edge of one in place. They slipped a netted rope sling over the projecting lower part and hauled. The block leveled and rose easily as if on a hinge.

On the ground far below was a long wooden shelter for feeding the workers. The ground around it was watered to keep down the dust as people went to and fro. Just as my guide with the blue cap arrived the dream ended. It made no sense to me.

I never had read anything on Egyptian history nor had I seen a museum exhibit on the subject. But shortly after my dream I visited the Metropolitan Museum of Art and in a case of exhibits from the Pyramid Period Dynasty two caps were on display, a blue one identical to that in my dream and a yellowed one that once had been white. In my edition of the *Encyclopaedia Britannica* I found a picture of a beaten-copper portrait of Prince Mer-en-ra wearing a similar cap. Archaeologists date it variously from 4700 B. C. to 3000 B. C.

In my dream did I tap the mind of an Egyptian scholar or was this perhaps a memory of a former life of mine? — *Princeton, N.J.*

OUR GHOST THREW A TANTRUM

By Sheila A. Martinez

IN JANUARY 1966 when our son Terry was born we were living in a small frame house in Lombard, Ill. Giving him his bottle night after night I had fallen into the habit of winding his music box to help lull him to sleep. One evening while settling down to watch TV a clicking sound caught my attention. Then I heard the familiar tune from the little music box in my son's room. I assumed I must have overwound the box and it just now had released. I got up to investigate but before my fingers touched the doorknob I heard a young child giggling. I opened the door and found nothing but silence and my one-month-old baby sound asleep.

When my husband Terrence returned from work at 11:00 P.M. I told him what had occurred. He just laughed — but over and over again when I was alone with the baby the same thing happened. Finally Terrence was home with me one evening when the winding noise began. I silenced him and together we listened to the familiar tune, followed by the giddy laughter of a young child. Slowly Terrence approached the baby's bedroom and flung open the door but as usual found only silence.

We decided to switch bedrooms the next day. In the morning we moved the baby to our room and moved our things into his room. That night we lay waiting for some hint of music or laughter but none came. Suddenly in the bathroom there was a loud crashing noise. Over and over again we heard the sounds of breaking glass. After several moments of staring at each other we got up enough nerve to investigate.

There in the bathtub lay every



Sheila A. Martinez

glass item in the room, smashed. No windows were open and there was no way we could explain how glass objects from various places in the room all had been thrown into the tub. Whoever had been visiting our son's room and playing the music box must have thrown a tantrum when we switched rooms and he was unable to find his favorite toy. — *Encino, Calif.*

HEALED BY A MOTHER'S PRAYERS

By Nora Ann Kuehn

IN 1924 my family lived in Goldendale, Wash. I was only 12 years old the day my mother Anna White called us into the kitchen and sadly announced, "Your cousin Robert is going to die. Aunt Nellie and Uncle Clem are bringing him from the hospital today to stay with us a while. I want you children to be as



Nora Ann Kuehn

quiet as you can be while they are here."

Saddened by the news, my nine-year-old sister Jenny and I went out to the front steps to wait for Aunt Nellie and Uncle Clem Zielinski to come from the hospital with our fatally-ill cousin. Soon their Model T stopped in front of the house and Uncle Clem got out, his usually smiling face tired and sad. I was almost afraid to look at Aunt Nellie's face as she came up the walk with four-year-old Robert in her arms. She had been almost hysterical the day she had rushed to the hospital with her only son stricken with Bright's disease. But now she stood before me, her dying son in her arms, with a soft smile on her pretty face.

"Don't look so sad," she said kindly. "Go run and play. Robert is going to be just fine." But we couldn't run and play. We knew Robert was going to die. We could see his little face so pale and bloated it looked like a white balloon about to burst.

Inside, Mother stood helplessly wringing her hands. "Stop acting like it's the end of the world," Aunt Nellie said sternly. "The doctors can't cure Robert — but God *can*. We are going to do what we can to help Him. Now get some water boiling."

I'm sure my poor mother thought my aunt was out of her mind but she rushed to the kitchen to heat some water.

The next few weeks were a nightmare of sleepless nights spent in constant vigil at Robert's bedside. Aunt Nellie refused to leave him. What little sleep she had was while sitting in a chair near his bed. Morning and night she soaked and bathed his tiny bloated body in warm water. Aunt Nellie prayed constantly but she spoke only two

words. "Dear God," she whispered over and over. They were the first sound I would hear in the morning and the last before I fell asleep at night.

The one week the doctor had given Robert to live passed and then two more weeks. The hot baths continued and so did the prayers. Aunt Nellie grew thin and haggard. Her beautiful dark hair became streaked with gray. But after two more weeks Robert's swollen face started to shrink back to normal.

One morning when Aunt Nellie lifted Robert from his bath she announced, "This afternoon we will take Robert to the doctor for a checkup."

I was allowed to go along to Dr. Jenkins' office. I'll never forget the look of amazement on our old family doctor's face when he saw Robert. Dr. Jenkins checked the boy carefully, shaking his head the whole time. Finally he turned to my aunt and said, "Just keep doing whatever it is you are doing." As we left his office he added, "Mrs. Zielinski, no power on this earth saved this boy."

When we were out of the office I asked, "Aunt Nellie, what did the doctor mean when he said no power on earth saved Robert? Everyone in town knows that Doc Jenkins swears he's an atheist."

Aunt Nellie just smiled and said, "Honey, I don't believe that anyone ever is really an atheist. Sometimes they may think they are." Whatever the explanation, Robert recovered completely and today he is a grandfather. — *Vancouver, Wash.*

BOOK OF LIFE?

By Charles Wilson

I SELDOM dreamed during my childhood but in 1965 when I was 15 I had a dream which remains vivid in my mind today. In this dream I found myself sitting in a long hall lined on both sides with hard wooden chairs on which people sat in cold solemn silence. I didn't know where I was but I had the feeling that I didn't belong there and that I had been sitting and uncomfortable for a long time.

I decided to find out why I was waiting and walked to the end of the hall where two elderly men in white robes sat behind a large antique-looking brown desk. They were flipping pages in an old ledger. Directly behind them were shelves full of similar large old books.

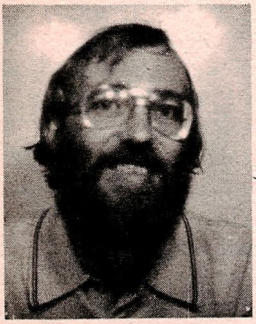
I asked one of the elderly men, "Where am I and why am I here?"

The two men glanced at each other and one replied, "You'll have to wait your turn. Please be seated again."

"Wait my turn for what?" I asked. "Where am I? What am I doing here?"

"Perhaps there has been a mistake," one elderly man said to the other. "There have been three mistakes recently."

"Perhaps we should check the book," the other replied. He then



Charles Wilson

asked my name, checked it against one of the books and said, "There has been a mistake. It's not his time. He will have to return."

Then I suddenly woke up in bed at home. That strange dream stuck with me but I didn't attach any importance to it until many years later.

In 1965 after a tour of duty in Vietnam I was stationed at Camp Zama, Japan. My buddy Jerome Heater began telling me about his family in St. Louis, Mo. He mentioned that his brother Jack had died when his house burned to the ground due to faulty wiring.

"And you know," remarked Jerome, "my brother knew the exact day and manner in which he was to die."

"Oh," I said surprised. "How?"

Jerome then relayed an account of a dream his brother Jack had about a year before the tragic event — a dream that was nearly the same as mine! His brother Jack didn't awaken, however, until he had seen his name in the old book with the time, place and manner in which he was to leave the world.

I didn't see my name in the book. But after hearing of Jack's experience I'm just as happy I didn't! — *Berkeley, Calif.*



ESP AT WORK

ONE TUESDAY afternoon in March, 1969, Lynn Frank, driving a school bus carrying 20 pupils, got a "funny feeling" as he started across a bridge over flood-swollen Graybill Creek near Carson, Iowa. He accelerated so quickly that four of the children were slightly injured but the bus reached the east end just as the west end of the bridge fell into the creek.

Flo Hears Death Whisper

Stunned, we stared at the Ouija board which had spelled out the frightening prediction. Whose death was foretold now?

By Fay Pielago

MY SISTER Flo has been blessed — or cursed — with the uncanny ability to know ahead of time when death will come to one of our loved ones. I always have believed death whispers to her.

Flo has been psychic since childhood and would have made a good medium if her calling had been in that direction. My earliest memory of her psychic ability goes back to one morning in 1936 when she described for us her dream of the night before. She had seen a black-robed figure. When it turned to look at her in the dream its face was the face of our grandmother Ida Gretton. Flo feared this was a sign that Grandmother would die. My sister Babe and I pooh-poohed her fears and insisted Grandma was in fine fettle. But two weeks later Grandmother was dead! We decided it was just coincidence — but over the years Flo's other dreams and visions of family deaths also have proven prophetic.

In September 1953 Flo heard a whisper from death when we were gaily anticipating a late summer vacation in the California mountains. We — Flo, Babe, my daughters Lynn and Lee and myself — had just arrived at our cabin at Big Bear Lake. My father-in-law Ricardo Pielago, who had preceded us there, was standing some distance away talking to a friend. As he started forward to greet us Flo clutched my arm and whispered, "The angel of death is hovering over him. He's not long for this world."

"What do you mean?" I asked dumbfounded. "He's in good health." By then Dad had reached us and Flo only looked bewildered. Later she told me she had seen the black-robed figure one more time. When we

were back home after our vacation my father-in-law complained of feeling ill and went to the doctor for a checkup. An extensive examination revealed that he had cancer in an advanced stage. Six weeks later he was dead.

My father-in-law's death left me so depressed I asked Flo not to tell me any more of her premonitions. Several years passed and Flo tried not to burden me with her whispers of death. But I knew from hints she dropped that she had received warnings for members of her husband's family. We avoided any discussion of psychic matters — as if ignoring her ability would make it go away. By now my sisters and I were middle-aged homemakers and although we were open-minded we had never gone overboard for the unknown.

One evening in September 1970 Flo and Babe were spending the night in my home in San Pedro, Calif. We three planned to drive to International Airport in Los Angeles early the next morning to meet my daughter Lee who was returning from a trip to Europe. After supper we settled down in the living room to talk. In the midst of our idle chatting Flo began to breathe heavily and blurted out, "Oh, I feel a presence. There is someone here. It wants to tell me something."

I was startled and cried out, "Oh, no, not in my house. Please don't let it be the whisper of death again." Babe nudged me and told me to hush. Poor Flo looked as if she were in a state of shock and kept mumbling, "It wants to give me a message. I can't seem to get the message."

On a sudden impulse Babe remembered that my young son Ricky had a Ouija board and ran to get it. We never had worked the board before except in sport and certainly had never received any convincing "messages." But now we were deadly serious and frantically tried to work the board while Flo seemed to remain in a trance-like state.

When we had calmed down enough to relax the planchette began spelling out a message: "A FALL. A FALL. MAY BE DEAD."

"Oh, God, no," I cried out. "A fall must mean the plane with Lee."

But Flo immediately said, "No, it's not her." Babe and I worked the Ouija again and this time the letters spelled out: "A FAMILY DEATH. A FAMILY DEATH. MOTHER."

Flo seemed to come out of her trance while Babe and I just sat there stunned. Our first impulse was to dismiss the message. Our mother Estelle Labell had suffered a stroke five years before but at her recent physical

exam the doctor found her in excellent health and even jokingly said she would outlive her daughters. We tried to scoff at the Ouija message but a shadow hovered over us the rest of the evening.

Our whisper of death was prophetic. A month later Mother fell and broke her hip. She was operated on to insert a pin and her doctor assured us everything would be fine. But we could not share his optimism. Flo's premonitions had been accurate too often. As we feared, complications set in and Mother died in November 1970.

Flo, Babe and I now were convinced we had received some sort of communication that was beyond our normal abilities. But why had we been given this forecast when there was nothing we could do to prevent Mother's death? Perhaps such knowledge is buried deep in the subconscious minds of everyone but the quandary tormented us for months.

Moreover, we had not heard the last whisper of death. In early June 1971 Flo was sitting under the hair dryer when she had a vision of a body draped in white, its head swathed in bandages. She warned us to be very careful of accidents, particularly when we drove. For the next couple of weeks I was extracautious. I was just starting to forget Flo's premonition when word came on June 27 that our sister Peggy Scott in Dallas, Tex., had been fatally injured in an automobile accident. The whisper of death had not been mistaken.

I have asked Flo not to tell me when she gets her premonitions but somehow I always seem to relent. Such knowledge is too awesome a burden for her to carry alone. From what strange source does Flo receive her upsetting information? Now that they have placed a man on the moon perhaps our brilliant scientists should switch their focus to "inner space" and have a go at answering some of our questions.



UNKNOWING KILLER

WHEN POLICE in Peine, West Germany, went to the Michaelek household in November 1972 to bring the sad news that their only son, 13, had been killed by an automobile, they noticed that the family car showed signs of being in an accident. Mrs. Astrid Michaelek, 37, admitted she had driven the car that day but was unaware of any accident. Police laboratory reports proved that her car was the one that had struck the boy. Apparently the mother had struck the boy and driven off not knowing she had killed her own son.



Geologist C. S. Kingsley (left) and farmer Bennie Smit examine traces left by UFO in hard clay on Braeside Farm June 26, 1972.

UFO MAKES ITS MARK IN SOUTH AFRICA

By David Techter
Photos courtesy Photo Trends

ONE OF the rare instances when an earthling fired at—and apparently struck — an unidentified flying object occurred on a farm near Fort Beaufort, Cape Province, Union of South Africa, in June 1972.

Bernardus "Bennie" Smit, a 40-year-old plumbing contractor in East London, recently had moved his family out to their vacation farm, named "Braeside," some nine miles west of the center of the small town of Fort Beaufort, and with the help of native laborers was putting the property in order.

Early on Monday morning, June 26, 1972, Smit sent one of his workers, Boer De Klerk, to inspect a reservoir. About 8:00 A.M. De Klerk saw a glowing object "like a flame" hovering three feet above the ground. "I knew it couldn't be a ghost," he said later. "Ghosts don't come out at daytime." De Klerk watched the fireball about an hour in the bright sunshine before going to tell Smit.

Bennie Smit accompanied De Klerk back to the spot where he had spotted the UFO. "Sure enough," reports Smit, "there was a fiery ball hovering at tree-top height. It was about two-and-a-half feet across, with flames

shooting out." De Klerk shouted in alarm and the red fireball moved sideways about 300 yards and disappeared behind a bush leaving a smoke trail. A few moments later it reappeared from behind a tree. Its color had changed from red to green and before the startled men's eyes abruptly changed again to a yellowish-white.

"I was shocked," Smit admits, "and felt this thing could be dangerous. I hurried back to the house to fetch my .303 rifle and phoned the police."

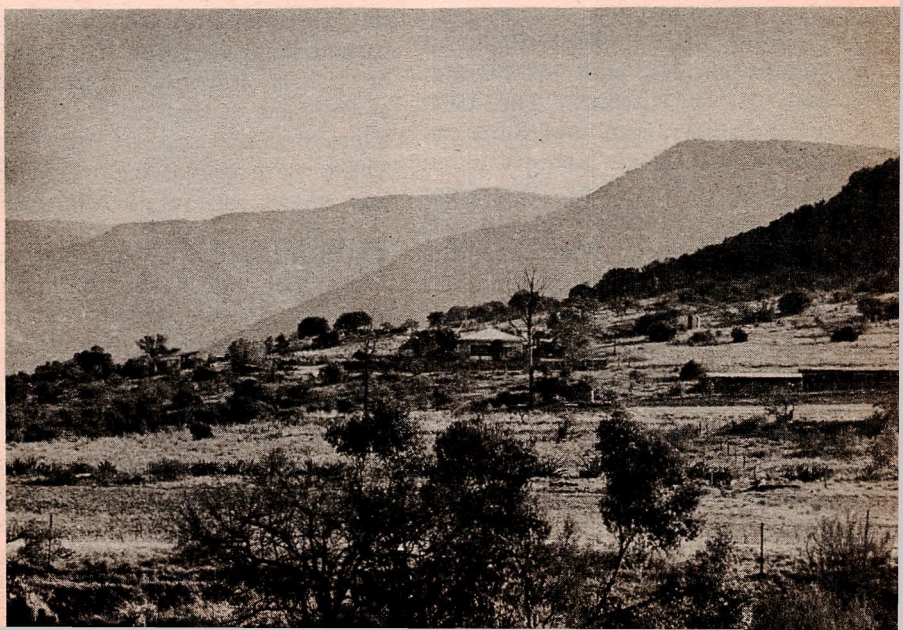
It was now a few minutes past nine. Smit returned to the scene where De Klerk continued to watch the UFO and opened fire.

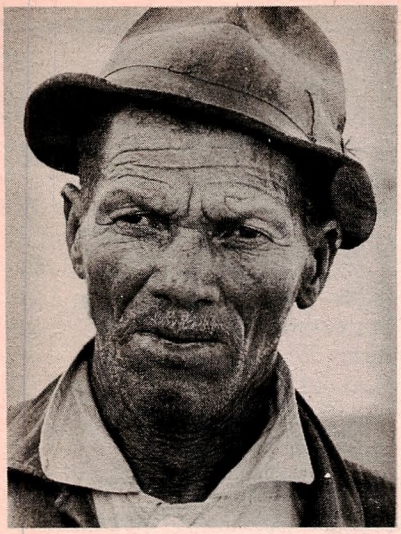
"I'm sure my eighth shot hit it," said Smit, "as I heard a thud. It moved up and down and disappeared behind the trees again."

About 10:00 A.M. Warrant Of-

Numerous sightings by dozens of witnesses highlighted an extensive UFO flap over South Africa in the summer of 1972.

Smit's Braeside Farm lies amid rugged terrain covered with thornbush and aloe.





Native worker Boer De Klerk was first one to see UFO over Braeside Farm.

ficer van Rensburg, station commander of the Fort Beaufort police, arrived with his deputy, Sgt. P. C. Kitching. The UFO was visible again and Smit deployed his native laborers in an attempt to drive the UFO from the densely-bushed terrain out into the open. Whenever the workmen got too close the UFO dived behind another tree but Smit got in one more shot before it disappeared again. When the UFO reappeared this time its glowing colors had disappeared. Van Rensburg describes it as "a round shiny black object about two-and-a-half feet in diameter."

The UFO continued to play hide-and-seek among the trees and shrubs. Both Smit and Sergeant Kitching fired at it but if any of the bullets struck the object they had no effect. However, the object continued to retreat when one of the men got too close. Bennie Smit tried to pursue the craft into the thick brush and eventually got within 20 yards of it. The UFO now looked grayish-white in color. Smit managed two quick shots before it moved rapidly south into the nearly impenetrable Fordyce Bush. It was last seen around noon — the UFO visit had lasted about four hours. Seven men saw it and agreed on its general size and its frequently-changing color.

After the object vanished for the last time Smit and the officers turned their attention to a circle of "fist-like imprints" in the sand at the base of the tree where De Klerk first had spotted the UFO. These were unlike the tracks of any known animals in the area.

* * *

PUBLICATION OF a report on this Braeside Farm sighting in Port Elizabeth's *Eastern Province Herald* touched off a debate that raged for weeks. Other South African papers and radio stations sent reporters to cover the story. The *Capetown Argus* reported that a Port Elizabeth couple, Mr. and Mrs. Brian Hibbert, had seen a "bright incan-

descent white" flying object above that city on Sunday, one day before the sighting at Fort Beaufort.

On Wednesday, June 28, a team of 12 policemen under Brig. A. P. Vosloo, Divisional Commissioner of Police for the Eastern Cape, descended on Braeside Farm to search for physical evidence of the UFO's visit and to take photographs. They dug up a sample of the "tracks" found by Smit, collecting the soil sample for analysis by the Council for Scientific and Industrial Research. That same day pilot-instructor Sandy Matthew and amateur photographer Brian Lawrie hired a two-seater Cessna aircraft at nearby Grahamstown and flew over Braeside Farm taking aerial photographs in the hope that these might show charring or other indications of UFO landing sites.

The "tracks" were studied by geologist C. S. Kingsley of Port Hare University. After comparing them with footprints of numerous animals Kingsley stated, "These imprints are definitely not animal or human." He felt the strange markings were made by something metallic as they show defined ridges and parallel streaks. He also noted that the UFO imprints were relatively deep whereas van Rensburg and Kitching said their boots left scarcely any imprint in the same clay.

Scarcely had the police under Brigadier Vosloo completed their reconnaissance when the Fort Beaufort police imposed a news ban and refused to speak to representatives of the press. Fort Beaufort's Mayor P. J. Labuschagne was highly indignant over criticism leveled at the police officers involved. He quite rightly branded reports that van Rensburg and Kitching were "imagining things" as "an insult to our police officers." Labuschagne's ire further increased when Dr. Arthur Bleksley commented that it was strange that UFOs seem to visit only "obscure, unheard-of places."

Dr. Bleksley, a former mathematics professor at Witwatersrand University and a leading science spokesman in South Africa, also upbraided the Fort Beaufort witnesses for firing on the UFO. He pointed out that shooting at a UFO might destroy it and "with it much extremely valuable scientific data." He also suggested the possibility that the intelligence behind the UFO might take retaliatory action. Although Bleksley is well known for his interest in ESP he remains skeptical about UFOs.

South Africa's flap was far from over, however. On Saturday, July 1, 1972, a UFO was

seen over Wellington, a northern suburb of Capetown. The first report came from Mr. J. Fourie, who was awakened by his wife at 7:30 A.M. and told to come view the "bright orange thing" hovering over the Wellington Orphanage. The Fouries watched a flickering UFO "about the size of a coffee table" as it hovered some 750 feet above the ground. Soon it moved toward the town of Worcester, changing to white as it sped away.

Meanwhile, reports came of a UFO once more being seen in Fort Beaufort. Some residents claimed it returned nightly to the vicinity of Braeside Farm. Mr. Darrel Bodill, a neighbor of Bennie Smit, claimed to have seen the UFO every evening since it first was reported. On Monday, July 3, a week after Smit first sighted it, the UFO appeared over Fort Beaufort during a meeting of the town council. The town engineer, Mr. D. Verschoor, interrupted the session to announce its appearance. All six councilors observed the UFO flashing red, green, blue and white before it moved off in the direction of Smit's farm.

* * *

THE CLIMAX of the flap came on July 6 and 7 when multiple sightings were reported from some of the Republic's largest cities. Of all the sightings reported for Thursday, July 6, one near Kimberley, the famous diamond-mining center, is the sketchiest. The *Capetown Argus* reported only that a UFO similar to the one seen over Fort Beaufort was spotted "about 100 kilometers (60 miles) from Kimberley in the vicinity of the Orange River."

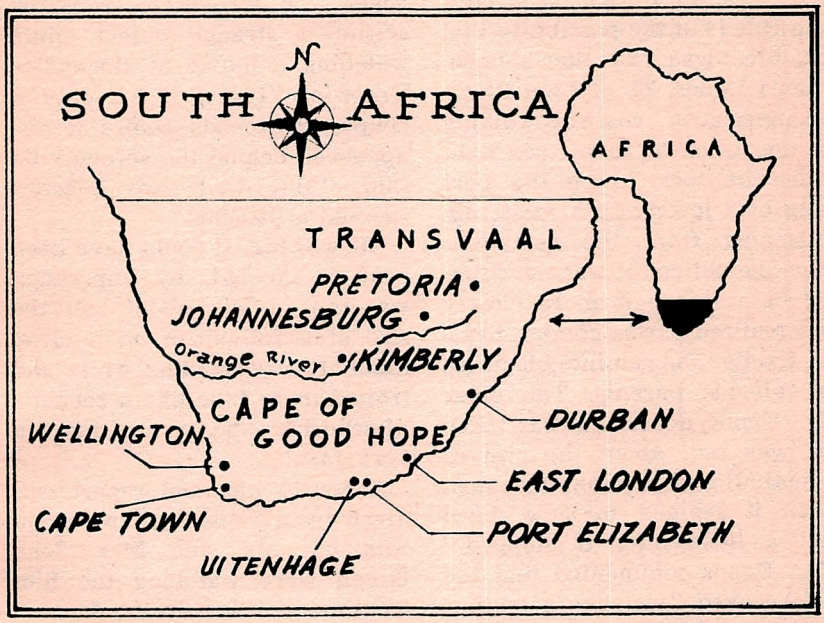
By contrast the Port Elizabeth sightings were featured on the front page of that city's *Eastern Province Herald*. Mr. J. Erasmus of Marina Court called the newspaper at 7:30 P.M. to report that for 15 minutes he had been watching a glowing object "about the size of a tennis ball, changing color from yellow through white, in the sky roughly above the post office." *Herald* photographer Geoffrey Allen ran up to the roof of Newspaper House accompanied by reporter Nicholas Slabbert. At first they saw nothing unusual in the starry sky but then they spotted a bright flashing object that appeared to be a few miles away over Newton Park. They watched it disappear behind a cloud.

By the time the UFO reappeared N. W. Bonner and Len Hunt of the *Herald* printing staff had joined the two men on the roof. The UFO remained in plain sight for about a half hour. Allen shot an entire film of 20 exposures after fitting a 640-mm

telephoto lens on his camera. The photos show an indefinable squiggly line of light that tells nothing except that the UFO was not an optical illusion. The witnesses agree that the UFO was an indefinite shape and emitted red, green and white light of varying intensity. At infrequent intervals the craft seemed to break into two parts, separating vertically and brightening considerably. Then the two parts would rejoin and the light would diminish "like an electric bulb fading out."

Minutes after the film was developed Allen phoned H. Schauder, chairman of the Midlands Regional Research Committee, and J. N. Vogt, regional representative of the Council for Scientific and Industrial Research (CSIR). Both men came to the *Herald* offices to examine the prints. Vogt requested a set of the photos to send to CSIR headquarters in Pretoria for further study.

At 9:00 P.M., only about 20 minutes after Allen took his photos, a similar UFO was seen



over Johannesburg, 500 miles north of Port Elizabeth. John Hotline of Third Street, Kew, told the local press, "In the bright light I could see a reflection on its side. It was balloon-shaped."

When the *Johannesburg Sunday Times* contacted the Pretoria Weather Bureau, a spokesman ruled out the possibility that the object was a weather balloon.

Lewi Egnos, 26, of Eton Place, Johannesburg, was out walking his dog when he saw a red light which he took to be the port wing of a low-flying aircraft approaching from the northeast. When he noticed it was not flashing he watched it more closely and realized it was coming nearer. Excited, he ran into his house to call his parents. The elder Mr. Egnos described the UFO: "It was red, about the size of a football and moving quite fast. Then it seemed to slow down and a little later it stopped." Mrs. Egnos commented that the UFO looked "just like a feather duster on fire."

The UFO also was spotted by E. O. Stern of Oxford Road, Dunkeld, who compared it to "a red ball hovering and moving about in the sky." Stern's son Andrew, a student at Witwatersrand University, corroborated his father's remarks. Both men watched the UFO for 10 minutes before it vanished from sight again.

Strangely enough, while numerous Johannesburg residents phoned the local newspapers no one reported the UFO to the police, the planetarium or Republic Observatory.

The next evening — Friday, July 7, 1972—Johannesburg publisher Neil Wright, 35, reported seeing a strange object while watching a movie at Honeydew Drive-In. "I saw it for only a couple of seconds before it disappeared behind the screen," he said. "But that two seconds seemed a lifetime.

"It was big. It could have been near or far but my impression was that it was about half the size of a full moon on a clear night. It was blinding white and trailed three tails like a rocket's afterburner and it was moving very fast."

A nearly identical report was given by a visiting couple from England. Mr. and Mrs. John Green were watching the film from another spot in the drive-in and do not know Wright. Mr. Green termed his sighting a "shock" and "a mind-stopping sight." He likewise estimated the size as half as big as a full moon and mentioned the three tails. Both men agreed the object could not have been a star or a meteorite. An unidentified spokesman at Johannesburg's

Republic Observatory commented that the object probably was a fragment of an artificial satellite as it reentered the atmosphere. "They are usually of aluminum," he observed, "and that burns with a very intense blue-white light."

Wright agreed that this was a possible explanation but said that what he saw was awfully large for a broken-off piece of satellite.

Port Elizabeth's Thursday UFO returned to that city on Friday according to the *Eastern Province Herald*. Sometime in "the early evening" L. V. Heyns of suburban Despatch phoned the *Herald* to say that for about 15 minutes he had been watching a UFO in the southwesterly sky over Despatch. The object appeared to have two lights which alternately brightened and dimmed. Two hours later Mrs. N. Chedzey of the western suburb of Uitenhage reported a similar object. However, the most important sighting was by weather officials at the Port Elizabeth Airport. They trained their radar on the object to see if it would register on the screen. But at full range of 250 miles the radar made no contact.

At about 7:00 P.M. that same Friday evening (July 7) a UFO again was seen at its first haunt, Fort Beaufort. Four witnesses—Mr. Clarrie du Plessis, his wife, his sister-in-law and Mr. S. Schoeman — all saw the object. "It looked exactly as described by others," said du Plessis. "Its lights flashed, changed color, then it suddenly disappeared."

The last publicized sighting also was at Fort Beaufort on the following night, Saturday, July 8, at about 7:30 P.M. Mrs. A. Moss of Glenthorne Farm watched a similar UFO flash its lights before it moved on in the direction of Smit's Braeside Farm.

Then the UFOs seemingly retired as mysteriously as they had appeared, leaving behind one set of imprints, a number of photographs and numerous unforgettable experiences South Africans have been discussing for many months.



HOW'S THAT AGAIN?

IN A TRUCK-CAR tangle in Pasco, Wash., on March 13, 1969, Schook was hurt and Hurt was shook but not hurt. A truck driven by David L. Hurt, aged 29, of Tigard, Ore., collided with the car owned by Francis P. Schook, 61, of Warden, Wash. Schook was treated in a Pasco hospital for facial cuts and chest pains and police said Hurt was unhurt.

One Stayed Home

All year Mrs. Warren had saved for the excursion — but then would not board the plane.

By Elizabeth Searle Lamb
Photos courtesy United Press International

A FESTIVE mood prevailed throughout the Vanguard airplane as the members of the Axbridge Townswomen's Guild settled into their seats the morning of April 10, 1973. They would take off a little before 9:00 A.M. for their annual outing abroad. The year before the women of the Guild had visited Holland; this year the one-day trip abroad for which they had worked and saved was to take them to Basle, Switzerland.

Sixty-three members of the Guild had boarded an early morning bus for the short ride to the Bristol Airport. Making up the rest of the passenger list were women from nearby Somerset villages — 40 from the village of Congresbury (most of them players on the skittles team), other young mothers and a few grandmothers from Yatton, Cheddar and Wrington. There had been some difficulty in arranging the trip and it had been postponed once but now the holiday had come.

One member of the Guild, however, did not board the plane. Mrs. Marion Warren also



Swiss police assist one of the few survivors from the 145 aboard the British airliner after April 10 crash on hillside outside Basle.



Invicta International Vanguard was attempting an instrument landing in fog and snow.

had saved for the day's outing and purchased her ticket well in advance. But some three weeks earlier, about the middle of March, she had had a vivid dream — a nightmare, in fact. Sleeping safely in her cottage in Churchill Green near the Bristol Airport, she saw herself aboard the plane bound for Switzerland. Looking out the window she saw they were flying through a blinding blizzard. The passengers were fastening their seat belts in preparation for landing when Mrs. Warren, in her dream, saw a forested hillside rushing upward. The plane crashed in the forest. She saw flames and smoke — and the bodies of her friends lying in the snow.

Because of this terrifying dream Mrs. Warren gave up the trip. She told no one about the dream but turned in her ticket with the explanation that she had decided she couldn't leave her baby.

In actual fact, shortly before 10:30 A.M. that morning of April 10 the propeller-driven Vanguard, carrying all the members of the Guild but without Mrs. Warren,

did fly into a snowstorm shortly before the scheduled landing at the Basle airport, and it did crash into the side of a pine-covered hill above the Swiss village of Herrenmatt.

As Mrs. Warren had foreseen in her prophetic dream the plane crashed among trees and then burned. The bodies of her friends were strewn over the snow-covered hillside.

The gay holiday outing had ended in tragedy. Of the 145 people aboard the big airplane, fewer than 40 survived the crash.

CHICKEN RETURNS RING

By Dorothe M. Baker

ONE DAY in 1948 my husband Charles and our five-year-old daughter Cheryl Ann accompanied my mother, Mrs. Bert Grover, to a chicken farm in Battle Creek, Mich. While Mother arranged to purchase two or three chickens for our Sunday dinner, one of the 500 fowl reached up and pecked the stone out of Cheryl Ann's ring.

The next day while Mother was plucking and cleaning the chickens she had purchased, she found Cheryl Ann's stone in one of the chickens' craws.

MA BELL'S CHANNEL

By Lucius Farish

NO TESTIMONY from electronics experts is needed to convinced Floyd Crotchett of Little Rock, Ark., that "electromagnetic pollution" exists.

According to Little Rock's *Arkansas Democrat,* Crotchett's telephone has developed the habit of turning on his TV set each time it rings. As if that isn't enough of a nuisance, the telephone bell sometimes turns the TV volume up and at other times turns the set off.

Both telephone and TV set were on their best behavior when repairmen from Southwestern Bell Telephone Co. visited the Crotchett home and the men were unable to explain or correct the strange connection. Crotchett suspected a recently-installed extension phone was responsible for the mix-up but after the extension was disconnected the TV became operative each time the phone rang. Crotchett's set is equipped with a remote-control device but the effect occurs when it is not in use and the TV has been turned off manually.

The affair might be amusing except that Crochett is confined to a wheelchair and doesn't enjoy rolling himself to the TV set in the middle of the night to turn off the late movie. When the newspaper published an account of his plight, sympathetic readers unwittingly did the worst imaginable thing — they called Crotchett on the telephone to express their sympathy!



Earth's Coming CATACLYSM

"It has happened 300 times in the past and as surely as night follows day it will happen again."

By Joseph R. Rosenberger

THERE WAS no warning! The low rumble grew into a tremendous roar! Mountains shook over the entire earth, and the oceans reared back, piling up into mountains of water more than two miles high; then these mountains of water rushed forward, aided by winds that blew with the force of a hundred tornadoes.

The Pacific moved eastward, burying Los Angeles and other cities under walls of water and mud. Nothing was saved! Nothing could stop the tremendous onslaught of wind and water as they raced across the North American continent. Every building was smashed; every living thing was torn apart, blown or washed across the tortured countryside.

Within a few hours the wind and water had completely submerged the land except for a few mountain peaks, where a few people, somehow, managed to survive. In less than half a day all vestiges of civilization were gone — 5,000 years of progress were obliterated.

North America was not alone. Central and South America suffered the same fate. Within a matter of hours Peru, Ecuador,

and western Brazil were ripped apart by the devastating earthquake, scorched by fire that broke through the surface of the earth, buried under miles of Pacific Ocean.

And then came the incredible cold! Everything froze — men, beasts, plants and mud all were stone-hard within a matter of hours.

Europe, too, died as the terrible Atlantic piled higher and higher, following the howling wind eastward. The Alps, the Urals, the Pyrenees and the Scandinavian mountains were heaved even higher into the sky before the miles-high walls of water struck.

The Sahara Desert and West Africa simply disappeared under the raging attack by wind and water; however, the area bounded by the Congo, South Africa and Kenya suffered only severe earthquakes and winds, no flooding. Survivors, however, did marvel at the sun which hung stationary in the sky for almost half a day, bringing to the minds of some observers that day described in the Old Testament when the sun stood still.

As the Arctic basin left its polar home eastern Siberia, Manchuria, China and Burma were subjected to the same elements as the rest of the earth: wind, earth-fire, inundation, then freezing. The torn bodies of men and animals were piled into gigantic mountains of flesh and bone, buried under tons of mud and seawater and finally set by the terrible paralyzing cold. Nothing was spared. Only in western Siberia did several hundred people survive.

The wind and water raged for six days and six nights. During the sixth day the oceans began to settle in their new beds, to run off the high places. On the seventh day the hideous rampage was over. The Arctic Ice Age had ended and a new Stone Age had begun. Of humanity, less than 5,000 people remained.

There were other changes. The Bay of Bengal, directly east of India, was now the North Pole. Just west of Peru, in the Pacific Ocean, was the new South Pole. The ice caps of Greenland and Antarctica, now rotating equatorially in the Torrid Zone, dissolved in the tropical heat, and the gigantic walls of water thus released surged toward the newly settled oceans, taking everything in their path and creating immense seasonal moraines. In less than 50 years the ice caps had melted, and the world's oceans had risen by 225 feet. For generations the Torrid Zone would be shrouded in fog from the enormous amounts of moisture poured into the atmosphere

by the melting ice caps.

New ice caps began to form in the new polar areas. In Greenland and Antarctica verdant tropical foliage sprouted.

What had happened? Once again Earth had shifted its 60-mile-thick shell. The poles had moved almost to the equator in a fraction of a day. Again the atmosphere and oceans, refusing to change directions with Earth's shell, had wiped out most life. What was left of humanity slowly began to rebuild and reinvent.

* * *

SCIENCE fiction? A scene from some "scare" movie? No indeed; there is plenty of scientific evidence that Earth's poles have shifted in the past and will shift again. This evidence also exists in the Christian Bible and in the sacred writings of all the world's religions. Furthermore, these findings compare favorably with the records of thriving civilizations and of Earth cataclysms that esoteric societies maintain.

Yet the evidence at hand has nothing to do with religion or the belief in any particular creed or form of salvation; nor will the next "flip" when it occurs be due to any "godly vengeance" but to purely physical forces. Modern science now is beginning to acknowledge that this timeworn planet has flipped not just once but scores of times in the past, and shortly we may be right smack in the middle of the next wind-and-water catastrophe of the kind I have described.

There is enough evidence to fill a dozen books. But I shall give only the evidence that has been painstakingly researched by one man — Dr. Chan Thomas.

Chan Thomas is a geologist-engineer who attended Dartmouth College and received a degree in electrical engineering from Columbia University in 1943; he is also the author of *The Adam and Eve Story* from which the majority of the dates in this article are taken. In short, Chan Thomas' academic qualifications are beyond reproach and his good standing as a member of the scientific community is acknowledged.

Chan Thomas is recognized as the world's leading authority in the field of cataclysmic geology and its relationship to uniformitarian geology. In 1959 he applied his findings to the possibility of predicting earthquakes, and at a seminar in November 1959 he accurately forecast the major African and Chilean earthquakes of 1960, the Iranian quakes of 1962 and the Yugoslavian earthquake of 1963, further predicting that a "moderately severe" earthquake would occur in California "during the early months of 1971." This earth-

quake, too, occurred on schedule — on February 9, 1971.

Chan Thomas' efforts to integrate the various earth sciences have distinguished him as the only American scientist today with such a specialized interest.

Essentially his thesis is as follows: there are many men of science, some of them long forgotten, who first saw these repeated cataclysmic catastrophes or "revolutions" of Earth's shell. J. Andre DeLuc in 1779 and Georges Cuvier in 1812 are the foremost. Dolomieu, the famous geologist for whom the mineral dolomite was named, is another man who believed the cataclysms are caused by sudden revolutions of the surface of Earth — and so did Escher and Forel, the Swiss geologists, and Andre DeLuc, Jr., and Von Buc.

Cuvier, in his "Theory of the Earth," first published in 1812, based his conclusions on his correlative research in stratigraphy, comparative anatomy and paleontology. He wrote: "Every part of the Earth, every hemisphere, every continent, exhibits the same phenomenon. It is of much importance to mark that these repeated eruptions and retreats of the sea have neither been slow nor gradual; on the contrary, most of the catastrophes which occasioned them have been sudden; and this is especially easy to be proved with regard to the last of these catastrophes. I agree, therefore, with MM. DeLuc and Dolomieu in thinking that if anything in geology be established, it is that the surface of our globe has undergone a great and sudden revolution the date of which cannot be much earlier than five or six thousand years ago (The Deluge of the Bible?) . . . . One preceding revolution at least had put the continents under water . . . perhaps two or three eruptions of the sea. These alternations now appear to form the problem in geology that is of most importance to to solve . . . in order to solve it satisfactorily, it would be necessary to discover the cause of these events."

Many attempts have been made to answer Cuvier's challenge to the geological profession to explain these sudden and tremendous revolutions. Velikovsky is trying through his study of myths and legends; Professors Bowen and Esmeyer have tried. So have many others; and a tremendous amount of geological data have been amassed.

The latest scientist to take up the challenge is Prof. Frank C. Hibben who writes in his book *The Lost Americans:* ". . . This was no ordinary extinction of a vague geological period which fizzled to an uncertain end. This

death was catastrophic and all-inclusive. What caused the death of 40,000,000 animals?

"The 'corpus delicti' in this mystery may be found almost anywhere. Their bones lie bleaching in the sands of Florida and in the gravels of New Jersey. They weather out on the dry terraces of Texas and protrude from the sticky ooze of the tar pits off Wilshire Boulevard in Los Angeles. The bodies of the victims are everywhere. We find literally thousands together . . . young and old, foal with dam, calf with cow . . . . The muck pits of Alaska are filled with evidence of universal death . . . a picture of quick extinction. Any argument as to the cause must apply to North America, Siberia and Europe as well. Mammoth and bison were torn and twisted as though by a cosmic hand in a godly rage. In many places the Alaskan muck blanket is packed with animal bones and debris in trainload lots . . . mammoth, mastodon . . . bison, horses, wolves, bears, and lions . . . . A faunal population . . . in the middle of some cataclysmic catastrophe . . . was suddenly frozen . . . in a grim charade."

He describes fantastic winds, volcanic burning, inundation, burial in muck, followed by preservation in eternal deep-freeze.

"Any good solution to a consuming mystery must answer all the facts," Professor Hibben insists.

Chan Thomas writes: "I felt Hibben's challenge later on, and decided that this cataclysmic concept, this catastrophic end which seems to visit our planet time after time, needed verification or refutation once and for all."

Thomas further explains that his first step in this direction was to gather all the known, accepted data from as many earth sciences as possible: stratigraphy, archaeology, anthropology, paleontology, radiology, oceanography, seismology, glaciology, and other disciplines. There *had* to be a correlation of the data between the various "earth" sciences and there was — more than enough to verify the cataclysmic concept. Not only do the scientific correlations indicate that worldwide floods have occurred but make it possible to tell when the last five cataclysms took place, and what the positions of Earth's shell have been during the last 35,000 years!

The evidence lies in all parts of the world, daring any skeptic to deny it. There is the Beresovka mammoth frozen in mud with buttercups in his mouth; the age of the gorges below Niagara Falls and St. Anthony's Falls, both about 6,500 years; the sud-

den end about 11,500 years ago of the Laurentian Basin ice cap in Canada; the over 11,000 uninterrupted years of evolution in the Galapagos; the geological formations in the Murrumbidgee River Basin in Australia which show the end of an ice cap there about 11,500 years ago; the over 11,000-year-old fossil bones taken from the Wilshire Boulevard tar pits; the sudden end 11,500 years ago of all work in the prehistoric city of Tiahuanaco, Peru, in 9,555 B.C.; Leonard Woolley's great work in the Holy Land which dates Noah's Flood at about 6,000 years ago; the sudden end of the Wisconsin ice cap about 29,000 years ago; the sudden 200-foot rise in the oceans all over the world 6,000 to 7,000 years ago; the sudden rise of the St. Lawrence River bed 6,500 years ago; Fraser's uncovering of over 8,000 separate Flood survival legends in the Malay Peninsula region; the Pejark Marsh in Australia which shows the quick death of a civilization some 11,500 years ago; the computable age of the Antarctic and Greenland ice caps at about 6,500 years; the present growth of the Antarctic ice cap which is about 292 cubic miles per year; the ancient legends in Tierra del Fuego at the southern tip of South America which tell of a day when the sun set in the wrong direction; the ancient legends in Peru that tell of the day the sun stood still; the legends from Malayan and Sumatran aborigines of a long, long night; the fantastic evidence indicating a large tropical population in Arctic Siberia and Alaska was completely wiped out in the fraction of a day; the similarity of languages the world over; the survival of primitive life at equatorial pivot points — in the Malay Peninsula and the Galapagos; the existence of a coral reef on the floor of the Arctic Ocean. All this and much more evidence gives us an historical picture of Earth's shell during the past 35,000 years.

But one critical factor continued to elude Thomas: what triggered these catastrophic events? It was this answer Cuvier had challenged science to find back in 1812.

Thomas finally reasoned that if you could view Earth in cross-section you would see two molten layers and a central core. The important thing is the thin molten layer about 60 miles thick which lies between 60 and 120 miles below the surface of the Earth. The dynamic balance of the shell of the Earth as it is today seems precarious, if not downright fantastic! On a summer weekend traffic moving north between New York City and Albany on Friday night shifts

Earth's shell, displacing the South Pole a few feet; when the travelers go south, back to New York on Sunday evening, the shift reverses and the South Pole is back in place. This is not fiction! *This shift has been measured.*

In general calculations, the imbalance of Earth's shell shows a torque — a turning or twisting force — of some 48.6 by 10^{15}-ton-miles, enough to shift the shell with the equatorial pivot points being near 0° and 180° longitude. If this force were active the Bay of Bengal would wind up at the North Pole; the Pacific west of Peru would wind up at the South Pole. Yet despite this torque the shell of Earth *is not* shifting. This means that somewhere there must be an equal and opposite torque. Where is it?

The answer lies in the molten layers under Earth's solid shell. If the shift were to occur the shallow molten layer that is from 60 to 120 miles deep would have to serve as the "lubricant" for the shift. When no shift occurs the torque opposing the shift has to come from within this layer.

The Hannes Alfvens experiments with mercury which demonstrate the extraordinary effects produced by combining magnetic and electric energy into "magnetohydrodynamic (MHD) energy," show what is happening within the molten layer. It is known there are both electric currents and magnetic fields inside Earth; combined their MHD energy structure makes the molten layers act as if they were near solid, or plastic. Seismology indicates extremely low shear strength.

Paleomagnetic studies indicate the *many* times in the past our planet has gone through *magnetic reversals.* Chan Thomas explains that these magnetic zones, between which "nulls" exist, are galactic-scale concentric spheres with the "nulls" containing galactic-scale asteroid belts. The entire solar system is moving outward in our Milky Way galaxy and in so doing travels from one magnetic zone to the next. In the "null" zones, between the two magnetic zones, the MHD structure within Earth is weakened to the extent that it no longer can supply the equal and opposite torque which prevents Earth's shell from shifting to a new balance. The shell's torque takes over completely and Earth's shell shifts to a new position in a fraction of one day. The ice caps wind up rotating equatorially, melting in tropical heat, and new ice caps begin to form at the new poles. This means that Ice Ages are not a matter of advancing ice caps but are a matter of relocation of the

Earth's outer shell.

When traversing the "null" zone the entire solar system is subjected to a Gargantuan bombardment of galactic-scale asteroids! The craters of the moon and Mars testify to this, but on Earth the craters have been completely washed over by the worldwide oceanic inundations which occurred during the cataclysmic shifts of Earth's shell. They have disappeared in the maelstrom. That asteroids are buried hundreds of miles deep within Earth's mantle has been evinced by the perturbing influence on our orbiting vehicles' paths in space, an influence due to the sheer concentration of their mass in mountainous quantities within Earth!

Thomas is most often asked: "When will the next cataclysm occur?"

Thomas' answer is always the same: "We must first face the fact that a worldwide flood is a very normal part of Earth's life cycle. It reshuffles all of its natural resources and gives man a chance to start all over again. I would consider it the greatest privilege possible just to see a cataclysm, and indeed a greater privilege to live through it, which, incidentally, can be accomplished. It has happened about 300 times in the past, and will happen about 300 more times before our solar system enters the deep sleep before being reborn."

But *when* will it happen again?

"Sometime between 30 and 500 years from now. Signs indicate the earth is approaching a magnetic null zone at a rapidly accelerating rate. With adequate funding we could mathematically tie down the exact time and make suitable preparations for it."

What will be the ultimate result? What will become of contemporary man?

"When it does happen, we will have an Adam and Eve story all over again, similar to the one of 11,500 years ago, and a Noah story like that of 6,500 years ago also," Thomas states.

"The survivors will be driven into another Stone Age like the old Stone Age of 11,500 years ago, and the New Stone Age of 6,500 years ago which followed the last two inundations. As surely as night follows day, as surely as man is his own worst enemy, as surely as man is just beginning to scratch the surface of learning since the last two cataclysms, the next catastrophe will come to pass."

Chan points out that theoretical mathematics tells us that during the first half-cycle of a universe the eras between cataclysms are shorter. After the half-

life point of a universe has been reached, the eras between cataclysms become progressively longer. It appears we passed the half-life of our universe in the middle of the 5,000-year era just preceding Noah's flood, which started our present era.

Those eras we have been able to date are the Wisconsin (14,750 years), Caspian (10,500 years), Laurentian (7,000 years) and Sudan (5,000 years) which was the one before ours. And apparently there were almost 300 eras preceding these! Our era, the Arctic (lasting 7,000 years), will be followed by the Bengal Basin (10,500 years) and by another lasting 14,750 years, etc.

Our history covers only our own era. We have no written history from the Sudan era. Histories of the last of the Golden Eras — the Wisconsin, Caspian and Laurentian — are to be found only in legends as written in the Talmud and in the writings of Valmiki.

Two civilizations ago there were 7,000 years between doomsdays. One civilization ago there were only 5,000 years; and our history will cover about 6,500 to 7,000 years. The next civilization will see the rebirth of Golden Eras again on this planet, for it will last 10,500 years, and the one following it will endure 14,750 years! The short eras between doomsdays will be over.

Chan Thomas explains: "It takes 6,000 years after a cataclysm for man to struggle to his feet again, to overcome disease, pestilence and superstition and to reinvent the wheel.

"It takes uncountable centuries for man to learn how to live with his fellows and harness his own creativity. We are now on the very brink of realizing a Golden Era but may be stopped cold by the next cataclysm before our era can fully mature. It need not be so. What are we willing to do to prepare for the next one?"

But there isn't much the average man can do . . . except perhaps take comfort in what the Bible has to say about cataclysms:

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. (Psalms 46: 2-3.)

THE ADAM AND EVE STORY by Chan Thomas
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TAYLOR CALDWELL'S Journey into the Past

PART TWO

By Jess Stearn
Photos by Alex Gotfryd

IF MATERIAL divulged under hypnotic regression can be taken as evidential proof of reincarnation Janet Taylor Caldwell has lived many lives. She has been a scullery maid in the service of the 19th-Century novelist George Eliot, the mother of Mary Magdalene and a nun who followed and died for the martyred Savonarola in 1498. But none of her "psychic lives" so puzzled Jess Stearn and the hypnotist as her emergence as an Inca princess. It happened after she had gone back, under hypnosis, to England, Italy, Spain and the mysterious planet Melina. Unknown to Taylor Caldwell, Stearn suggested that the hypnotist take her far, far back . . . to a distant time when she might recall that favorite haunt of all romantically inclined reincarnationists — Atlantis . . .

AS JANET made herself comfortable on the couch the

flight into the past resumed. After the hypnotist's usual injunction that she would feel and hear better, and see better as well, she was sent twirling back thousands of years in time.

"Aysha," she said softly, "I will be the Empress if my mother does not bear a son. My father died and my mother is about to bear a child. It was prophesied that I was . . ." She began coughing as if her lungs would burst. "The dust is so hot."

I had no idea who or what she was or where although her name, pronounced like the continent Asia, was certainly provocative.

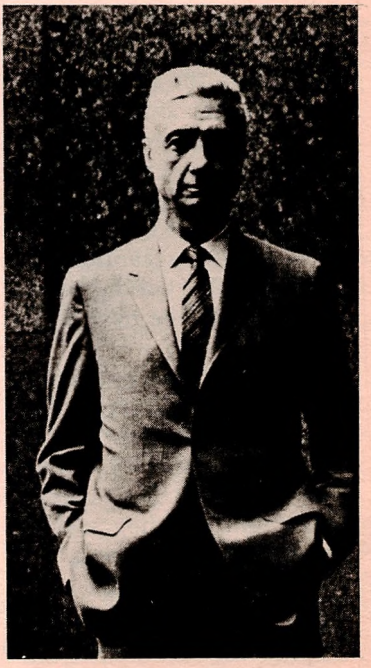
"Who," asked the hypnotist, "gave you your name?"

"My parents. It is said that in the old language before ours, that Aysha meant 'The glory of her country.' That is the old language."

"Where did your family come from?"

"Egypta. We do not know what Egypta is any more. The great

Where did the renowned novelist obtain intimate knowledge of ancient and modern medicine? How did she know Temujin, the 13th-Century youth who was to be Genghis Khan?



AUTHOR JESS STEARN stands in the top rank of writers in the field of parapsychology. For many years a prize-winning reporter for the NEW YORK NEWS and later an editor on NEWSWEEK, Stearn has spent more than a decade interviewing, researching and investigating psychic phenomena.

Among his best-selling books are "Edgar Cayce, the Sleeping Prophet," "Yoga, Youth and Reincarnation" and recently, "The Miracle Workers: America's Psychic Consultants." The expertise gained through his researches combined with his longstanding friendship with Taylor Caldwell led to his writing "The Search for a Soul." He previously had written another well-received book concerning reincarnation: "The Search for the Girl With the Blue Eyes."

storm came and the old world fell away. There was nothing but the sea. My ancestors came on great ships that sailed the seas for two days and two nights. Our ships sailed like lightning. They sail them in the air too. Faster than the flight of the bird."

She had obviously gone beyond recorded history and her airships were pure fancy, for all we knew.

"What propelled those ships?"

"The seer's wand. It is only a legend. Many, many eons ago the seers warned my ancestors to leave the land near Egypta. Only about 10,000 were warned, because the world was so wicked."

Was this the flood of the Bible when Noah, symbolically, took two of a kind into his ark until the land was ready again?

Thinking Egypta Egypt, the hypnotist asked: "What is the legend of the pyramids? Why did your people build pyramids?

She shook her head impatiently.

"Our ancestors brought the legend that in Egypta they built pyramids. But Egypta died also. Only a few were left on rocks. They begged my ancestors to take them but they said no, they could not take them."

Obviously, Egypt and the Egypta of her subconscious were two different places, although one might have given its name to the other, just as the American aborigines became Indians to Columbus and his men.

"Where was Egypta?" the hypnotist asked.

She frowned. "Egypta was not a great land — a big island but not a great land."

"What happened to Egypta?"

"It was an island. It became part of the land that rose near it."

"Were the cities destroyed? Is Egypta still there?"

"So they say. Our ships sail there sometimes, even though it is forbidden. When our ships go there we have to pretend we have presents from the outer isles, which the Greeks call the blessed isles." A pause. "Have you ever seen the Greeks? I have not seen them. They must be a legend too."

We still had no idea where her subconscious had come to a halt.

"Did you ever hear of a land called Atlantis?"

She sighed. "It is only a legend."

"What language do you speak?"

"We are Incan and Mayan. Far, far north there are great cities and the people do not look like the Incas and the Mayans. Our ships have been there but it is forbidden land. The people are very fierce and warlike. They do

not wear gold and feathers as we do. They are very fierce. It is a great land but very cold."

"How many people do you rule?" The hypnotist remembered she had been about to become an empress.

"Now that I am an empress"— she wandered a bit — "I can surely choose my husband. Cleato, Cleato . . . I am an empress. I can surely choose. They would have me marry some other than Cleato."

In one way or another, she was constantly frustrated and I was beginning to share some of this frustration, but the hypnotist was more statistically oriented.

"What year is it?" he asked.

"The time we came to this land? 48,362."

This indeed was a surprise.

"Years?"

"48,362."

Doubt crept into the hypnotist's voice.

"How do you know that?"

"It is history."

"It is written?"

"We have no written language. The written language is known only to the priests. Not to the people. It is given to the priests and the royal family. No need of the people to know the sacred writings."

He was still puzzling over the date she had given him.

"How many days in a year — what do you mean by a year?"

"There are four seasons and each season is three months of 31 days each. There are 12 months in a year — 482 days. Every 10 years the calendar — the great calendar in the great temple — every 10 years they make an adjustment and begin with 300 again and go to 482."

The hypnotist's face reflected his perplexity.

"How much is 31 times 12? Certainly not 482."

"At this time," she explained, "we have 21 days in a month and 12 months. But as time goes on it will move — will go forward and then back to 300 and start again."

She was obviously puzzled that this should not be apparent to the two of us. And she focused suddenly on her interrogator. She addressed him as a contemporary — which indicated how deeply under she was.

"Are you a foreigner?" she said sharply. "Where is your home?"

"I'm a Greek," said he, taken by surprise.

"That is only a legend," she said with a toss of her head. "They say that they are the fair gods. They are yellow of hair and eyes like the sky. . . . Not my eyes. My eyes are black eyes."

Again our quest for a tangible.

"What color is your skin?"

"The color of the Incas. It is a light gold. Not like the metal but more like. . ." She searched her memory. "Our sailors brought back a metal we do not know of and that is the color."

"Bronze?"

"It is a parody on gold. It is a base metal."

He asked a few more questions about her Incan life but she had fallen strangely silent.

I suggested we give her subconsious a change of pace.

"As I talk to you," the hypnotist said, stroking her brow, "your hearing becomes sharper. You will go back to the year 1200 A.D. Back to that period. Genghis Khan."

For once and all, our subject established that she was not a slave to suggestion.

"I never knew any Genghis Khan," she said flatly.

But from her books (*The Earth Is the Lord's*) we knew better.

"What did they call him then?"

"His name was Temujin. I never knew Genghis Khan."

"Think of that time," the hypnotist persisted. "Back in Asia — Mongolia."

She was half-conscious now, in that curious state of hypnosis where one is aware of the surroundings, even as she is in the subconscious.

"I wrote a book about it," she said, reacting as Taylor Caldwell, "but someone told me about it and I do not know who."

She had received the praise of Tibetan scholars for her story of Temujin who was to become the Great Khan, and yet she had done little research into the fascinating life chronicled in *The Earth Is the Lord's*. Oddly, the chronicle had ended before the young Temujin became Genghis Khan — so she was subconsciously correct in disavowing knowledge of Genghis Khan as such.

"Think about that," said the hypnotist, sinking her more deeply under. "Did the story of Temujin come to you in your dreams, while you were sleeping?"

"While I was awake. It came into my mind — pictures and names — and I would put them down. While I was writing, I was never in Asia then. It was as if I were watching a play and heard them speak and heard their names and saw the places they went to. Then I would describe it on my typewriter." She paused, seeming to gather her thoughts. "A man would come into the room and sit down and he would dictate. I did not know what to write next . . . and he would tell me."

"How was he dressed, and

what did he look like?" the hypnotist asked.

"Just a man in a black garment with a gold collar. I thought he was Chinese but I wasn't sure. He never told me what his name was or anything. I must have just imagined it."

"Yet he helped you write the book?" the hypnotist said. "He gave you the information?"

Obviously, the regression, hinting again at the Presence,* was not getting into a period that would account for her intimate knowledge of Temujin and the paladins of his youthful surge to fame.

"Let's get away from the book," I said, interested in the unfinished Incan experience.

"Just relax and feel yourself sinking deeper," the hypnotist said, "back in time to your previous life with the bronze people."

He gave her no suggestion as to time or place. But she soon revealed, as she went deeply under, how real was the Incan experience that she had been describing, for she promptly picked out a historically related experience.

Her voice rose questioningly.

"When they killed the Emperor Montezuma?"

Montezuma, as we knew, was the Aztec emperor in central Mexico who had welcomed the Spanish explorer Hernando Cortez and his soldiers as the descendants of a legendary White God.

History varied as to whether the Spaniards or Montezuma's own people had killed him but Janet Caldwell had no doubts.

"The Spaniards killed him. They were holding ransom all our gold. Then they took our gold and killed him." Her hands went to her eyes as if she were straining to see from behind the shuttered lids. "Beautiful city with lake, canals and bridges. We had the pyramids then."

"What was the name of the city?" the hypnotist asked.

"Tenochtitlan."

This was the city where Montezuma had received Cortez and his freebooters in the year 1519.

"That was not the capital city," she said, contradicting what I vaguely knew of Aztec history.

Montezuma was slain in 1520

*Regressed to the life that ended two years before her present incarnation began in 1900, Taylor Caldwell, said, "I stayed at home in Melina . . ." Stearn recognized the name of the mysterious planet as part of the subject matter of her book *Dialogues with the Devil* in which she also wrote of a lord, a mysterious "Presence." The Lord Darios — the Presence — constantly darting in and out of her lives during the hypnosis sessions prompted Stearn to write, "Was Darios the Presence that came in the dead of night, sometimes as a wall of light, sometimes as a voice, at other times a misty materialization that guided her fingers over the typewriter keys?"

and Aztec resistance was broken.

"No one knows where the Emperor was buried, but with him was buried the great key to the Incas (she seemed to be mixing up her tribes) and there are men now digging and they do not know what they will find. But it will be most astonishing and there will be the key to the language that all the priests knew."

She was very much in the 16th Century now, and more participant than observer.

"You are back there, you are living in that time?"

"I live in an adobe hut with my parents and we dry peppers and onions in long strings to sell at the market."

I had been puzzled by one apparent discrepancy.

"Ask her," I said, "the difference between Aztecs and Incas."

But she was already moaning and the explanation was soon forthcoming — another personal disaster.

"Someone hit me on the head and I am going to die. It was a Spaniard. They are not the ones who followed the Lord Shepherd (the White God of tradition) when he came and walked in our empire and the Mayan empire and the far continent in the north. He spoke to all the people and his hair was like gold and he had a beard. Our men are beardless but he had a beard like the Spaniards. His eyes were like the sky. He said that he must return to his far country where he would speak to his people but he gave his angel, Moroni, plates of gold to bury in the far country in the north, and it would be found after many days. He spoke to us in our language and our dialect. He walked in our cities and villages and all bowed before him. He came from afar."

And in respect for his memory the Aztecs had greeted the Spaniards as friends.

There was still that discrepancy between the two peoples and a baffling reference to Moroni, a Mormon spirit, all very puzzling at this time.

"What is the difference between the Incas and the Aztecs?" the hypnotist asked at my prompting.

She seemed to shrug within herself. "What is the difference between any nation or country? The Mayans were more of a dusky hue and we are more the color of a base metal that looked like gold but was not gold."

"Montezuma was an Aztec," the hypnotist said.

"He was our emperor," she replied with pride. "He was an Inca."

Instead of having been cleared up the contradiction appeared heightened.

"What is your name?" the hypnotist asked.

"Yanitos."

"What language do you speak?"

"Inca," she replied, persisting exasperatingly in her apparent error.

"How," asked the hypnotist, "did the Incas come from Peru to Mexico?"

She replied in a clear bell-like voice.

"Montezuma's grandmother was an Incan and she was of a princely tribe. I do not know what it was. For who is going to speak of the emperor — he is a sacred man. Only he speaks to the serpent god, through the feathers of the serpent's head. Only he speaks to the god. If you wish to see you must go to Mexico. They say there is no entrance to one of the pyramids but now they are finding it. When it is revealed you will know the language. The gods will take vengence, though, on those who open the tomb."

After this interlude the hypnotist explored a time element which had an indicated culture of nearly 50,000 years.

"When did the Spaniards come to Mexico?" he asked.

"49,820 years."

This was some 1400 years after the Incan reincarnation which must have taken place in approximately the year 100 A.D.

"How do they measure their years, from what point?" the hypnotist asked. "What was the first year?"

"When our ancestors left from far beyond the sea because the land sank below the water. Where we live now the earth rose and that is why we found anchors for our ships." She paused. "It is only what the priests tell us."

Obviously, she was relating the legend of Atlantis, as it was passed on from generation to generation, explaining perhaps the birth of such similar cultures as the Mayan, Aztec and Incan at pretty much the same time.

The next question followed inevitably.

"Go way back in time to the continent of Atlantis, the place that sank beneath the sea, to Egypta and before."

She had more to say about Egypta.

"Egypta was only an island, not far from the great land where we live — that was once Atlantis."

Could it be that Egypta was one of the Atlantean islands, and that stragglers fleeing the flood had carried their island name to the Mediterranean, just as the English had brought their language to America and an Italian explorer had given it his name?

"Tell me about Atlantis," the

hypnotist said to Janet.

"It was a great continent. All who did not live on that continent were slaves and peasants."

The hypnotist recalled a legendary tale of the Lost Continent.

"Did you know about the great crystals?" — presumably the source of nuclear energy.

"I was not there," she murmured. "It is only a legend."

"Go back in time and tell me what you know about Atlantis. Tell me all the legends there are about Atlantis and Egypta."

"I never lived there. I never saw it. It was a great continent, they say, greater than all the continents."

"What do people say about Atlantis?"

"It is only a legend," she said with a sad note. "We work too hard in the fields carrying stones. We have no time to talk of legends."

The hypnotist leaned over, touching her eyelids. They quivered the least bit.

"I'm going to bring her out of this," he said. "She's not deep enough."

Suggesting as usual that she would feel better when she awoke but remember nothing, he brought her out of the shallow trance.

She seemed in a daze, rubbing her eyes, as if she had not fully unloaded whatever was streaming through her subconscious.

However, after one or two cigarettes she became her old ebullient self.

"I feel that I am the only one profiting," she said turning to me. "You can't be getting anything out of this."

A number of things had bothered me during the session, particularly the confusion of Aztec and Inca, and I could hardly wait to consult a suitable reference work.

The Incas, an Andean people, had an amazingly advanced civilization. "Inca engineers demonstrated considerable skill in terracing, drainage, irrigation and the use of fertilizers," I read. "Without paper or a system of writing, the architects and the master masons who designed and supervised the construction of public buildings and engineering works in such cities as Machu Picchu and the fortress of Sacsahuaman, built clay models, employing in actual construction sliding scales, plumb bobs and bronze and stone tools. Without wheeled vehicles for transport the huge polygonal blocks for fortress, palace, temple and storehouse were emplaced by ramp and rollers, and were fitted with extraordinary precision."

There was a curious anomaly about a culture which had all

this mechanical skill, yet no reading or writing facility. Could one facet of the culture have been passed down from a superior civilization — the Atlantean perhaps — while the people, as Janet had said, had been kept illiterate by a deliberate policy of suppression?

I came back to a line I had passed over in my first rapid reading. "The name Inca specifically refers to its emperor and is used loosely to mean his people." One of the emperors contemporary with Aztec greatness was Topa Inca. All who worked in government and spoke a certain dialect became the "Inca class" and many branched out as colonists. And so it was that Montezuma, through his grandmother, could very readily have been of this class. It was obviously a generic term signifying royalty or nobility and so inferentially, an Aztec could also be Incan.

There was another seeming inconsistency in Janet's Aztec recall: Janet's insistence on a capital city other than Tenochtitlan, and sure enough, as I riffled through the pages of my trusty Columbia Encyclopedia, there was again an explanation that confirmed her accuracy.

"They [the Aztecs] supported nothing in architecture finer than Teotihuacan, but in the fortification of their *island capital* they became accomplished engineers."

Historically, the sad story of the Aztecs and the Incas concludes with the conquests of Cortez and Francisco Pizarro but this did not end the proliferating influence of these great civilizations, if the subconscious of Janet Caldwell could be given credence.

Miss Caldwell had spoken enigmatically of the White God of long ago, who had given his angel Moroni plates of gold to bury in the far country in the north. In a different session Janet had turned up these plates in a 19th-Century Mormon culture which had always fascinated me, particularly as it had sprung up near an upstate New York area where I had been brought up.

"Men of the north country," she said. "There is one here who knows the name where the golden plates were found. They were buried there by the angel Moroni." Her voice drifted off, and then, as if recapturing a scene: "Palmyra, he was a young man. He was given a book by the angel to translate from the golden plate. There were three men who witnessed that. One was a minister . . . I do not know his name."

I now remembered a page out of history. In 1827, as a young man, Joseph Smith (high prophet of the Church of Jesus Christ

of Latter-Day Saints) had founded the Mormon religion after the Golden Tablets containing the Book of Mormon had been revealed to him in a vision of the angel Moroni at Palmyra, N.Y., not far from Rochester.

Janet briefly traced the course of the Mormons across a rugged, hostile country.

"They killed the young man and his followers (Joseph Smith and his brother were slain in Nauvoo, Ill., in 1846). They were moving west over the far country. The Indians attacked them but the young man was killed before that. They came to a place called the Meadow Valley Pass, and they were massacred, not by the Indians, but by their own people (hostile whites) in Iowa. They went through desert and came to a lake (Salt Lake) that one cannot drink — it is so salty. They set up their tabernacle there (Salt Lake City), and they made the desert bloom like a rose."

She made every experience come alive. Just as her picture of the Mormons intrigued me, so had her description elsewhere of the early Genghis Khan. All men seemed somehow related as they paraded through Janet's teeming subconscious, regardless of where these impressions came from. But even subconsciously she had not had a life experience in the time of the Great Khan who rose from Tibetan obscurity to become the most powerful conqueror in Terra's history. She had only the mysterious hovering Presence to guide her description of his rocketing ascent to power. He was to destroy one nation after another in his restless quest for dominion while a world marveled then as now how he managed to keep his conquering horde together. But as no historian had, Taylor Caldwell, without historical orientation, relying on "imagination," captured the secret of this success in *The Earth Is the Lord's:*

> In time, Temujin would be a wise and ferocious man, magnificent, endowed with primal and heroic dignity. But it was not all these things that inspired the devotion of his friends. It was something in the glance of his gray eye, steadfast and eaglelike, something in his lifted profile, with its slumbering aspect of awful power and ageless strength. This was a youth fashioned by the mysterious agents of supernatural power to be a king among men, an instrument made by the gods for some dreadful but splendid purpose of their own. And it was all this that Temujin's friends knew without conscious awareness.
>
> He could inspire devotion in men like Kasar, childlike and unthinking, like the greater mass of mankind. He could inspire love in those like Jamuga, who loved philosophy and wisdom and thought. He could draw the affection of those like Chepe Noyon, gay adventurers, courageous, laughing, eager and restless. And then, strangest of all, this youth without

pure virtue could seize the passionate adherence of those like Subodai, silent, thoughtful, brave, pure, devoted and lofty. In truth, here was an embryo khan of all men, to whose banner of the yak tails would flock every kind of spirit, including those like Belgutei, who followed a victor in order to share in the spoils.

From whence came this wonderful description of the paladins who carried their young leader to the highest throne? Was it from the Presence — the Lord Darios — who stood ephemerally at her elbow in the silence of the night, tapping an endless record of everything that had ever happened or would happen in this world and others? Or had she been there herself?

Excerpted from the book THE SEARCH FOR A SOUL: Taylor Caldwell's Psychic Lives. Copyright © 1972, 1973 by Jess Stearn and Taylor Caldwell Published by Doubleday & Company, Inc.



BABY RACE ENDS IN TIE

AS MAY 1972 approached Mrs. Ernest Rowe and her sister-in-law Mrs. Robert Dalrymple, both of Belvidere, N. J., wondered whose baby would arrive first as both were due in mid-May. The contest ended in a tie. At exactly 3:23 p.m. on the same day Mrs. Rowe gave birth to a son and Mrs. Dalrymple to a daughter.

SHOWERS OF ALLIGATORS

By Loren Coleman

STRANGER THINGS than snow, rain and hail fall from the skies. Way back in 1843, on July 2, during a thunderstorm an alligator fell on Anson Street in Charleston, S.C. But the fall of a single alligator cannot compare with what happened in Aiken, S.C., almost a century ago.

According to the account in *The New York Times* of December 26, 1877, "Dr. J. L. Smith of Silverton Township, while opening up a new turpentine farm, noticed something fall to the ground and commence to crawl toward the tent where he was sitting. On examining the object he found it to be an alligator. In the course of a few moments a second one made its appearance. This so excited the curiosity of the doctor that he looked around to see if he could discover any more and found six others within a space of 200 yards. The animals were all quite lively and about 12 inches in length. The place whereon they fell is situated on high sandy ground about six miles north of the Savannah River."

Perhaps the alligator mentioned by Charles Fort as having been found frozen to death near Janesville, Wis., in 1892 also issued from the heavens. And perhaps the 1970 alligator "invasion" (see March 1971 FATE) was nothing more than a modern shower of alligators.

THE HAUNTED SKY

By John Philip Bessor

IN 1628, residents of the town of Hatford in Berkshire, some eight miles from Oxford, England, were amazed to hear a "hideous rumbling" in the air, followed by a "strange and fearful peal of thunder" about five o'clock in the afternoon of April 9. After a while the noises assumed the sound of distant cannon being fired at regular intervals, each report ending in a hissing noise resembling the sound of cannonballs flying through the air. About 20 such loud reports were heard.

At Bawlkin Green, a village one and a half miles from Hatford, many persons saw an object fall from the sky during the aerial sounds and a Mistress Greene, who saw it fall, had it dug out of the ground. In a contemporary copy of *The English Magazine* the following description of the object was given:

"The form of the stone is three-square and picked at the end; in colour outwardly blackish, somewhat like iron; crusted over with that blackness about the thickness of a shilling; within, it is soft, mixed with some mineral shining like small pieces of glass. This stone broke in the fall. The whole piece is in weight 19 pounds and a half; the greater piece which fell off weigheth five pounds, which with other small pieces put together make four and 20 pounds. . . ."

About five o'clock in the afternoon of August 4, 1642, a similar phenomenon occurred over the little English town of Alborow. One of the witnesses wrote of it: "There was a wonderful noise in the air as of a drum beating most fiercely, which after a while was seconded with a long peal of small shot and after that a discharging, as it were, of great ordnance in a pitched field. This continued with some vicissitudes for the space of one hour and a half and then making a mighty and violent report altogether; at the ceasing thereof a stone was observed to fall down out of the sky. . ."

A Captain Johnson and a Mr. Thompson, who were superintending the launching of a ship at Woodbridge that day, heard the aerial cannonade coming from the direction of Alborow and headed there on horseback, followed by a dog. They were crossing a heath between the two towns when the loud report climaxing the aerial detonations was heard. Thereupon they both saw a stone fall earthward but lost sight of it as it struck the ground. Their dog "followed it by the scent, as it was hot, and brought them to where it lay." The stone had grazed the heath "some six or seven yards." It was eight inches in length, five inches in breadth and two inches in thickness.

Johnson and Thompson proceeded to Alborow, where they found that most of the town's residents "were generally all run out of their houses round about, amazed with this noise of war and descrying no enemy near; when suddenly there was heard a joyful noise as of music and sundry instruments in a melodious manner for a good space together, which ended with a ringing of bells."

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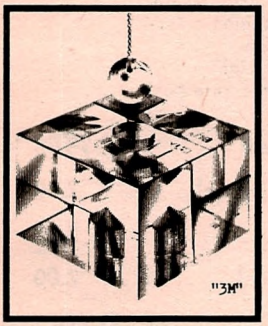
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AFTER 50 YEARS

By Velma D. Cloward

IN THE spring of 1972 my husband Rea was quite ill and at times confused in his thinking. One night in April I awakened to hear him talking in his sleep. He was sitting up in bed and seemed to be carrying on a conversation. I shook him and said "Lie down, honey, and go to sleep.."

"I'm talking to Mother," he replied. "She wants me to go with her but I told her I couldn't go because I haven't got a horse." I tried to convince him he was dreaming. His mother had died 50 years ago.

The next day was the eighth of April and in the morning my son Don called from his home in Stockton, Calif., to ask about his dad. A few moments after Don's call my daughter Valera Kircher telephoned from Santa Clara, Calif. She asked if I had heard from Don and when I said yes she said, "I called Don at three this morning and told him to get in touch with you. About 2:30 I awoke to find a very large woman wearing a black high-necked dress standing near my bed. Her eyes and hair were black and she wore a cameo brooch at her neck which glowed like fire."

Valera told me the strange woman said, "I am your grandmother."

"Grandmother Cloward?" Valera had asked.

"Grandmother Knights," she corrected. (After my father-in-law died Rea's mother had remarried.) The strange conversation continued, "Tell my baby . . . tell my baby . . ." Then the voice faded and Valera could not hear the rest of the message.

Valera never had seen Grandmother Knights who died 12 years before she was born. I do not recall ever seeing a photograph of her grandmother but I clearly remembered the cameo brooch she always wore around her neck. I wrote to Rea's sister and asked her to send me a photograph



Valera Kircher

of their mother. When it came I realized Valera could not have given a better description of Grandmother Knights. The cameo brooch was surrounded by small diamonds that seemed to glow even in the portrait.

We all wondered what message Grandmother had tried to bring us. When Rea shortly afterward had a stroke and had to be hospitalized, it seemed as if she may have wanted to warn us that his illness would become more serious.—*Modesto, Calif.*

"JUST BE PATIENT . . ."

By Ritcha Dean Clifton

THE REV. Adrienne Coulter Meakin of Las Vegas, Nev., has given me numerous psychic readings but one in particular I never will forget. It happened in April 1972. I had gotten settled and switched on my tape recorder when Adrienne said two women from the spirit world had come to me. The older woman, she said, was my grandmother. Adrienne kept hearing "Bell," clear as a bell. My grandmother Nancy Isabell Hallmark always was known as Bell and had died in February 1964.

Adrienne went on to say that Grandmother was wearing a big apron and maroon-colored felt slippers and further that she always had worn either blue or maroon felt slippers (which was true). Grandmother was seated on a glider on the porch of a house and her apron seemed to be full of green beans. Adrienne went on to describe our old home in Birmingham, Ala., now no longer standing, and this brought back so many memories I began to cry. Adrienne correctly told how Grandmother had canned vegetables and fruits and made jam and jelly which she stored in a big walk-in pantry in our home. Then Grandmother showed herself chasing a cat with a broom. Grandmother talked about various problems I was facing in my life and concluded, "Child, just be patient." Even when I was grown and married and the mother of a child of my own, to Grandmother I was still "Child."

Then Adrienne said she kept hearing the name "Gray" and described the other woman who appeared. My mother Grazia Ellis, who died in June 1964 four months after Grandmother, had been called Gray all her life. Then Adrienne asked who Ritcha was. Although all my friends called me by my middle name Dean, both Mother and Grandmother had called me Ritcha Dean.

As Mrs. Meakin continued with advice from Mother I realized how close she and Grandmother must be to talk about problems that had arisen after they died. Thanks to Adrienne Coulter Meakin, I know that these loved ones are beside me to give comfort and advice. I am never really alone.—*Las Vegas, Nev.*

THANKED BY A GHOST

By Mary Bussinger

MANY OF my early memories center around the old home of my mother's people, the Blanchards, in the country near Elwood, Mo. Early one September evening in 1935 my husband J. C. and I had stopped there for supper on our way from our summer home in Anderson, Mo., to Strafford, Mo., where I taught school and my husband was superintendent of schools. After the death of my grandfather Greene Irwin Blanchard at the age of 91 a few years before, his widow Ellen lived in the house with my mother's sister Dee and her husband Ben Chastain. Ellen, Grandpa's second wife, whom we called "Gran," had been a real grandmother to me as she had been a real mother to the seven Blanchard children whose mother had died many years before. My cousin June Blackman from nearby Elwood joined us for dinner that evening.

After supper we were washing and

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drying the dishes in the kitchen near a few steep steps leading down to a lower level where garden produce was stored. Gran, who was in her 80's, slipped on a wet spot on the kitchen linoleum and suddenly plunged headlong down the steps striking her head on the concrete floor.

The men rushed in from the front room and carried Gran to a bed, blood flowing profusely from her head. While Aunt Dee tried to check the blood with cloths June and I drove to Elwood to fetch the doctor. When we returned with Dr. Black we could hear Gran's gentle South Carolina voice calling, "Mr. Blanchard, Mr. Blanchard . . ." Gran had called Grandpa Mr. Blanchard when she met him and always called him that all during their long marriage.

How Gran survived her injury I'll never know. The bloodstained sheets Aunt Dee had torn up to use as cloths seemed to fill a tub. I helped the doctor and tied the stitches for him as the men held a lamp. I was horrified at the whole experience but managed to remain calm. I never could have been a nurse but I was glad I could help poor Gran who remained unconscious and kept calling for her "Mr. Blanchard."

When we had done all we could and the doctor had gone, my husband and I lay down on Grandpa's old walnut bed. I still had my clothes on and could not possibly have gone to sleep when abruptly I realized that something was standing near me at the side of the bed. My eyes traveled upward until I looked into the blue eyes of Grandpa Blanchard. He smiled a beautiful smile at me. Startled, I gave an involuntary jerk and Grandpa disappeared upward like a curl of smoke.

I knew he had come in answer to Gran's call and he wanted me to know he was pleased with me for helping her. — *Carthage, Mo.*

TAMMY CAME BACK

By Jeannine Scudder

IN 1964 our miniature schnauzer Tammy ran away from our house in Harvey, Ill. I was only seven at the time and I was heartbroken. I went searching through the neighborhood calling, "Tammy, come back." We got another dog but I still missed Tammy.

Finally when I was 12 and we had moved to Homewood, Ill., my mother, Jeanette Scudder, explained to me that Tammy had been hit by a truck and killed instantly. She had waited



Jeannine Scudder

till I was old enough to understand about death before she told me.

We bred our new dog and kept one of the pups. These two dogs, mother and son, became inseparable. They loved to lie down on a bed in the sunlight. One day in the summer of 1970 as I passed the bedroom door I saw the dogs lying there in the sun. I thought about that peaceful scene as I walked down the hall. Suddenly I realized that I had seen *three* dogs on the bed! I hurried back to the bedroom. Only two dogs now were visible but there was an impression on mind and I realized that the third dog. As I puzzled over the situation a familiar face came back into my mind and I realized that the third dog was my beloved Tammy. He had come back.—*Homewood, Ill.*

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THE SMELL OF A GHOST

By Sonia Masello

HAVE YOU ever smelled a ghost? I like to think that I don't believe in ghosts — but my nose isn't so sure.

It first happened on a summer day in July 1966 a few months after Mim (our family's pet name for my widowed mother Helen Leavitt) died in April 1966. As I busied myself packing the children's clothes for our summer vacation the thought flashed through my mind that this was our first trip from home since Mim died. Always before, Mim had driven up to Evanston from her nearby Chicago apartment to chat and help me.

As I laid our swimming trunks and gym shoes I noticed a lovely fragrance in the room, the familiar smell of my mother's cologne. I assumed I was imagining it and dismissed it from my mind. But when my seven-year-old son David came into the room he stopped in his tracks and sniffed the air. "What's that nice smell in here?" he asked. "It smells just like Mim."

That fall as I was packing my oldest son Steve's trunk for his freshman year at Hamlin College once again Mim's lovely cologne odor came through amid the usual smells of Steve's leather baseball mitt, model glue and sneakers. When Steve smelled it too we joked about Mim coming to say good-bye just as she always had before our trips.

But again in October the fragrance greeted us when we returned to our Evanston home from a weekend trip to the college in Minnesota and yet again one evening when my son Bob was writing a high-school English theme on his memories of Mim.

If I ever saw, heard or felt a ghost I probably would faint on the spot. But the smell of our dear ghost never has alarmed me but rather has comforted and consoled me. — *Evanston, Ill.*

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NEWS and REVIEWS



David Techter



EXPANDING FRONTIERS

THE ANNUAL conference of Spiritual Frontiers Fellowship in Chicago held May 17 to 19, 1973, provided an illuminating view of two generations in the psychic field. Such old stalwarts as J. B. Rhine and Hugh Lynn Cayce shared speaking honors with psychic artist Ingo Swann and writer John White. I found all four impressive.

I was pleased to find Dr. Rhine looking so well. His presentation was effective primarily because he recognized that his audience was already familiar with the facts in parapsychology and he avoided repeating the often-told story. In his discussion of the relevance of parapsychology to religion he expressed his conviction that the facts of extrasensory perception have proven the existence of a nonphysical part of man. But he was cautious in his approach to the possibility of this nonphysical component surviving the death of the body.

Edgar Cayce, on the other hand, had no doubts about survival after death, reported his son Hugh Lynn. He quoted briefly from his father's trance descriptions of the spirit world and then took up the knottier question of whether any of the purported communications from Edgar Cayce through various mediums were evidential. None of the mediums was able to get correct answers to various test questions Hugh Lynn posed and accordingly he remains unconvinced.

Ingo Swann avoided any discussion of his out-of-the-body experiments and spoke of the psychic and inspirational art in the collection of the late Dr. Raymond Piper (see FATE April 1953). Dr. Piper collected art that professed to express the transpersonal elements in man. He gathered information on the artists' views on man and the universe and on the act of creativity. Ingo illustrated his talk with some 60 color slides of the Piper artworks and announced that he had found a publisher for Dr. Piper's book on cosmic art.

WORLDS OF CONSCIOUSNESS

JOHN WHITE gave a long and provocative talk on states of consciousness, particularly alleged "communications" from entities in a higher state of awareness. His examples ranged from Jane Roberts' "Seth"

to the Urantia Society to the Findhorn community of northern Scotland who attribute their gardening success to cooperation with nature spirits. Like the comparative revelations featured in Brad Steiger's latest volume *Revelation, The Divine Fire* (see review in July 1973 FATE), much of the material White mentioned seemed rather "far out." Certainly it made a refreshing departure from the more familiar material on altered states of consciousness.

The SFF conference gave me an opportunity to meet John White, author of articles and reviews in FATE as well as in *Psychic* and other publications. This summer he will move to Palo Alto, Calif., to begin setting up the new foundation sponsored by former astronaut Edgar Mitchell. Currently he is winding up the editing of a volume to be published by G. P. Putnam's Sons next year. Titled *Psychical Research: A Challenge to Science* the anthology contains 27 chapters covering the full range of interest and activity in modern psychic research. The list of contributors reads like a Who's Who in parapsychology and White hopes the volume will have a major impact on traditional scientists.

The details of Mitchell's new organization still are being worked out. Originally Edgar D. Mitchell and Associates (EDMA) Corporation was set up as a profit-making corporation. But a major objective of the corporation is to supply research grants to parapsychologists and the legal status of EDMA did not facilitate tax advantages. Consequently, all the functions of EDMA except the marketing operations have been separated off as a new nonprofit tax-exempt corporation, the Institute of Noetic Sciences. John White is Director of Communications for the new organization. In addition to traditional public relations tasks John will establish a newsletter to coordinate activities in parapsychology and consciousness research. Eventually he envisions the institute as having a staff of 20 persons engaged in research, education and publications. Until the institute is set up with adequate staff and secretarial help Edgar Mitchell regrets he cannot handle any volume of correspondence and readers are urged to await announcement of the formal opening of operations before writing for information.

One project already being planned is to make two new films on parapsychology with the cooperation of Mrs. Elda Hartley.

The SFF conference and the recent academic conference at Northeastern Illinois University gave me opportunities to view two of the films already available from Hartley Productions (Cat Rock Road, Cos Cob, Conn. 06807). "Potentially Yours" deals with encounter groups and growth potential movements while "Psychics, Saints and Scientists" is an excellent film on the research frontiers in modern parapsychology. The Hartley list also contains films prepared by Alan Watts, Baba Ram Dass, Houston Smith, Joseph Campbell and Lama Govinda; all films may be rented as well as purchased. I recommend these films to anyone desiring a dignified and imaginative program to introduce the psychic field to the novice.

A LOOK AT THE COMPETITION

WHEN COMEDIAN Jimmy Durante used his famous line, "Everybody wants to get into the act," he wasn't referring to the psychic field but the description is apt nonetheless. No fewer than four new magazines dealing with psychic topics have come out in recent months, all on slick paper and the size of still-continuing *Psychic* magazine. Of these recent entries the most impressive is *Probe the Unknown* (Rainbow Enterprises, 5650 W. Washington Blvd., Los



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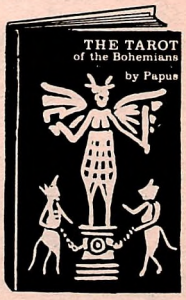
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Angeles, Calif. 90016, $3.50 for six issues, 60 cents a copy). Among the "incredible but true stories from this baffling world" are interviews with Swami Rama and Lawrence LeShan and articles by Daniel Logan and Canon John Pearce-Higgins. The material is presented in nonsensational fashion and publication has been stepped up recently from quarterly to bimonthly.

A few notches below *Probe* is *Beyond Reality* (Simplex Reproductions, 114 E. 32nd St., New York, N.Y. 10016, $6.00 for six issues. $1.00 a copy). Four issues of this bimonthly magazine have now appeared. The brainchild of publisher Harry Belil, *Beyond Reality* has run articles by some of the better-known authors: Brad Steiger, Zolar, Jerome Clark and Timothy Green Beckley. The pages are enlivened by two-color artwork and attractive layouts. Unfortunately this attention is lavished impartially on interesting articles and on some fairly wild stretches of the imagination. Typographical errors abound and mistakes of fact appear with disturbing frequency. Its good points outweigh the bad thus far but the magazine would benefit from more rigorous editing.

FIRST EFFORTS

WHATEVER the merits of *Probe the Unknown* and *Beyond Reality* both have withstood the prime test: they have survived past the initial issue. Two other recent entries have not yet gone beyond their first number. By far the glossiest of all the new magazines is a Chicago production entitled *Mystique* (161 E. Erie St., Chicago, Ill. 60611, $1.00 a copy). The layout, illustrations and use of color remind me of the women's magazines, an impression that is reinforced by the name and by an article titled "Bringing Out Your Hidden Beauty." My guess is that *Mystique* is aimed at the same audience as are

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Mademoiselle and *True Confessions*. No doubt there is a potential market for such a publication if *Mystique* can get distribution. Editor Robert E. Herman also is manager of an occult supply house and as one would expect leans toward astrology, witchcraft and popular occultism. This premier issue features David Hoy and Sybil Leek and several pages (on pink paper!) of predictions by various seers. Intended frequency is quarterly but the second issue should have appeared by now. Perhaps glossy paper and jazzy layout are not enough for survival.

Another one-shot is *Psychic Dimensions* (Charlton Publications, Division St., Derby, Conn. 06418, $4.50 for six issues. 75 cents a copy). Charlton Publications is best known for comic books and perhaps they should have stuck to their specialty. In appearance, layout, cover and articles *Psychic Dimensions* is hardly in the same class as the other three new magazines. An inordinate amount of space in the first issue is devoted to such nonpsychic personalties as Dunninger, Kreskin and TV star Gary Collins. Two articles on card reading are sheer padding and the remainder of the material is nothing to write home about. Little will be lost if this production dies with the first issue.

OTHER REVIEWS

ASTROLOGY'S LOOKING GLASS by Lola Inez Bryan, Woodale Publishing Co., Baton Rouge, La., 1972, 100 pages, $2.50.

Mrs. Bryan's first book is appropriately named for it lets us see the faults and negative traits of those born under the 12 sun signs. After 50 years of experience in astrology she believes too much emphasis has been placed on the virtues rather than vices of the sun signs, thus detracting from astrology's main purpose: giving the individual insight into himself so he may improve his personality. Conse-

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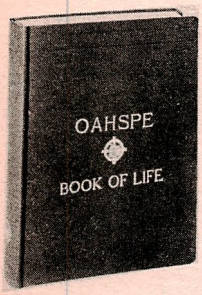
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quently her book describes in a witty humorous style the characteristic shortcomings of each sign.

Her book also is unique in dealing with "cusp type" of personalities, that is, those born just before or just after the sun moves from one sign to another. All too often, cusp types have been neglected by astrologers and Mrs. Bryan's candid descriptions help make up this lack.—*Edna Rowland.*

A DREAM OF DRACULA by Leonard Wolf, Little, Brown and Co., Boston, Mass., 1972, 327 pages, $8.95.

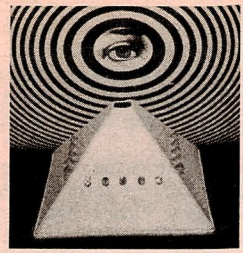
With so many new books being published on vampires, a bad one was bound to appear. Alas, *A Dream of Dracula* is that book.

The topic of vampirism is not even developed until page 105 of this overly-long and badly organized volume. The first 100 pages deal with autobiographical anecdotes not concerned with vampirism, interviews with Christopher Lee and a sexual deviate, a dash of Gilles de Rais, four-letter words, a history of the Gothic novel and stories that should appeal to the voyeur.

Wolf is a professor of English literature and as expected his literary analysis of Stoker's *Dracula* is excellent. Yet even when dealing with interesting topics such as Stoker's life, Rumanian vampire traditions and the use of horror in literature, Wolf never really develops these to the reader's satisfaction. It is a shame that the fascinating subject of vampirism has been so badly butchered by an author who should have made a useful contribution. — *D. Scott Rogo.*

HOW THE WORLD WILL END by Daniel Cohen, McGraw-Hill Book Co., New York, N. Y., 1973, 256 pages, $5.95.

The end of the world, or doomsday if you prefer, hardly seems a subject



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to lift one's spirits. Yet discussions of the end of life on earth or destruction of the planet itself always have been fascinating. In this volume Daniel Cohen points out some of the many possible ways everything might come to an end.

Global death might come with the "bang" of nuclear war or the "whimper" of fatal disease. Other potential menaces include floods, collisions with heavenly bodies, increased cosmic radiation, famines, volcanoes, earthquakes or the death of the sun. Cohen explores each possibility in detail and soberly analyzes the likelihood of its delivering the final blow.

He also draws attention to various prophecies of the world's end and the doomsday cults that dote on such predictions. For example, Cohen examines the Millerites of the last century and their leader William Miller, whose biblical studies led him to predict the end of the world in 1843.

Cohen has gained a reputation as a "professional skeptic" and he still shows a tendency to make absolute judgments. For instance, he dismisses out of hand the so-called "Atlantis" ruins found under water in the Bahamas and the spaceship theory to account for the 1908 Siberian "meteorite." He comments that "not a single reputable scientist anywhere" ever has agreed with any of Velikovsky's theories.

The book as a whole, however, is well-researched and intriguing. I consider it Cohen's best effort to date. — *Lucius Farish.*

PSYCHIC SURGERY by Tom Valentine, Henry Regnery, Chicago, Ill., 1973, 160 pages, $6.95.

Not since Harold Sherman's *Wonder Healers of the Philippines* in 1963 has there been a full-length book dealing with "Dr. Tony" Agpaoa and the other Filipino psychic healers. Various observers have called the

Philippine surgeons frauds, others have called them "the greatest healers since Christ." Tom Valentine takes a long hard objective look at the whole subject.

He documents case after case of persons who traveled to the Philippines to seek healing, including the account of the Detroit group (reprinted from FATE March 1968) who came back somewhat disillusioned. He also saw countless movies made by Americans in the Philippines and then he decided to see for himself.

When describing one case of surgery he witnessed he notes that the woman (Dorothy Bequette) was quite thin. This contradicts detractors who claimed Tony's patients all have been obese. But he admits he could not see any intestines exposed. Tony held up a "large mass of pulpy bloody tissue" for all to see. When a woman standing nearby said, "Wow, wasn't that something to see?" Valentine replied, "I really can't say . . . and I simply can't be certain that what I saw was real." He also complains he was not permitted to view some operations and that Tony refused to operate on him on grounds (probably true) that Valentine wasn't sick.

Perhaps the most exciting operation Valentine witnessed was one in which the patient allegedly suffered from "witchcraft." He was no more than 18 inches away from this patient when "suddenly several large flat leaves from some tropical plant popped up from the surgical opening like a jack-in-the-box" seemingly from inside the patient.

Valentine also reports on Oscar Estebany and the late Jose Arigo of Brazil and documents five successful healings by Kathryn Kuhlman. This objective appraisal should be required reading for skeptics. Valentine does not recommend psychic surgery for all but neither does he discourage persons from seeking it. He asks us to keep an open mind.—*Paul Dimmitt.*

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BEHIND THE MASK OF TUTANKHAMEN by Barry Wynne, Taplinger Publishing Co., New York, N. Y., 1973, 201 pages, $7.50.

Although 50 years have passed since the discovery of Tutankhamen's tomb the subject remains fresh and fascinating. I found it impossible to put down this book until I finished it.

Wynne modestly states that this work does not belong on the "academic shelf." Nevertheless he diligently searched original sources, visited the site of the famous tomb and interviewed the surviving members of Howard Carter's expedition.

Events move against a background of the supernatural and the Cassandra cry of psychics. To this strong brew is added the political upheaval in Egypt, causing the closing of the tomb for a year and resulting in the senseless destruction of a unique shroud. To me it seems almost uncanny that Carter persisted in his digging until his permit to excavate had almost expired. The long-sought tomb of Tutankhamen was discovered only after 200,000 tons of rubble were removed by hand.

Lord Carnarvon who sponsored Carter's expedition was deeply interested in the occult. He consulted the famous psychics Cheiro and Velma who predicted disaster if he entered the tomb. But he persisted. Five weeks after the official opening of the tomb Carnarvon died from an infected mosquito bite. Oddly enough, examining physicians discovered an abrasion on the face of the 18-year-old Pharaoh in the exact position where Carnarvon was stung.

In ancient Egypt the nobility often had horrendous curses inscribed on their tombs to frighten those who might disturb their rest. A belief in the "curse of the Pharaohs" reached monstrous proportions. Although

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Howard Carter and Adamson regarded the legend as bunk journalists exploited it to the utmost.

Wynne enumerates the sudden death of many persons closely associated with Lord Carnarvon. But to offset this he cites an impressive number of those who worked in the tomb and were not affected in any way. He also repeats dubious stories of persons alleged to have died because of the curse but who actually were in no way connected with the excavation. Wynne leaves the reader to draw his own conclusion.

Wynne's description of the resplendent tomb — shrine within shrine, coffin within coffin — is both accurate and excellent. Reading this book is an experience for historian, archaeologist or layman. — *Eleanor S. Kravig.*

BORN TO HEAL by Ruth Montgomery, Coward, McCann & Geoghegan, New York, N. Y., 1973, 224 pages, $6.95.

Popular author Ruth Montgomery's latest book is the story of a remarkable healer called simply "Mr. A." who bases his treatment on what he calls "life energies," knowledge of which he obtains through "inner instruction." According to Mr. A. each person has his own energy frequency which furnishes energy to all parts of his body. When the energy field fails to function properly illness results. Mr. A. "buzzes" the patient by placing his fingers on the body and sending his own energy into the patient's magnetic field, immediately correcting whatever is wrong.

Mr. A.'s own power, he says, comes from tuning into the "Universal Ring" — the earth's magnetic field. Faith, he adds, has nothing to do with healing. The treatment works as well on unbelievers as on believers. Plants and animals also respond.

Besides explaining his theories Mrs. Montgomery (who knew Mr. A. personally in Washington) gives an account of his early years when he worked as an electrician, salesman and land developer. Not until 1941 did he devote himself full time to healing. His practice has been almost exclusively in the far west, especially California and Nevada.

A large part of the book is devoted to case histories. High spot is the medical trial (no date given) undergone by Mr. A. — whose "Powers" had warned him that a court trial was necessary to his continuing work — and the great publicity following his acquittal.

In his later years Mr. A. collaborated with a young female surgeon Dana L. Smith who contributes an introduction to this book and certifies the authenticity of his work. "Mr. A.'s explanation of healing with life energies can, in my opinion," writes Dr. Smith, "prove so beneficial to mankind that I feel a vital contribution to medical knowledge can be made through his work."

Mr. A. is never identified. Apparently he is now 77 and no longer practicing. Those readers wishing to know more about him are referred to Life Energies Research Foundation, Suite 406, 3808 Riverside Dr., Burbank, Calif. 91505. Dr. Smith heads the Foundation. — *Nan Cooke Carpenter.*

POLTERGEISTS: HAUNTINGS AND THE HAUNTED by David C. Knight, J. P. Lippincott Co., Philadelphia, Pa., 1972, 160 pages, $1.95 (paperback).

Like other titles in Lippincott's Weird and Horrible Library for young people, this volume by the editor of *The ESP Reader* has value for adults. Instead of dwelling on an enormous number of cases Mr. Knight gives us an in-depth look at 11 poltergeists including the Cock Lane ghost, the

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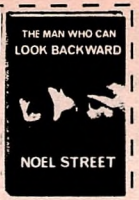
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Bell Witch, the Sumatra stone-thrower and Gef the talking mongoose. Interesting and unique illustrations add charm to the casual tone of Knight's writing.

I am bothered, however, by some incredible statements in Knight's more general chapters which open and close his account. We find him writing, ". . . it is known that poltergeist activity is always associated with people." But how are poltergeists any more associated with people than reports of UFOs or fairies or any other unexplainable phenomena? The human-poltergeist association is a fact but I am amazed at Knight's wonder over this realization.

I also disagree with Knight's assertion that poltergeist activity is not as frequent "among superstitious peoples." He feels that a far greater number of cases occur "in such advanced and sophisticated countries as England, France, Germany and the United States." But what he fails to realize is that in such "sophisticated" countries poltergeists are weird and worthy of collecting and examining like a rare butterfly. In "less developed countries" poltergeist-like disturbances long ago were woven into the local cultural fabric. In the Bahia region of Brazil, for example, when music for a certain deity is poorly performed, objects in villagers' houses are thrown about by unseen entities. In Illinois this would be an unusual event; in Bahia it is the expected consequence of a certain cultural act.

Despite these faults the book is interesting and provides a useful introduction to a complex subject.—*Loren Coleman.*

THE QUEST FOR NOAH'S ARK by John Warwick Montgomery, Bethany Fellowship, Minneapolis, Minn., 1972, 335 pages, $6.95.

Let me say at the outset that I do not believe the Old Testament global



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deluge story nor indeed any flood legend that asks me to believe in a worldwide flood with waters rising above Mount Everest's 29,000 feet. Dr. Montgomery, on the other hand, does believe in such a global deluge and has assembled a fascinating collection of reports, opinions, learned speculations and hearsay that purport to prove that Noah, his wife, their sons, their daughters-in-law and a gaggle of birds and beasts floated about for over half a year in an ark 450 feet long by 75 feet wide by 45 feet high before grounding near the peak of Mount Ararat in Armenia.

This major caveat of belief aside, Dr. Montgomery has collected some fascinating reading. He has accounts of floods and arks from various sources and learned speculation on the size, shape and floating stability of the ark, to say nothing of its compartmentalization and the probable disposition within it of crew, critters and supplies.

Another aspect of the book are the tales of those who have ascended Mt. Ararat in quest of the ark and descended with pieces of wood of uncertain age. I cannot accept Montgomery's claim that part of the ark is sticking out of the ice and hanging over a crevasse on the upper flank of Ararat. One man who claimed to have seen it and photographed it from a helicopter is regrettably now dead and apparently was carrying the sole films on his person when he disappeared into the back country of British Guyana (Guiana). No one seems to have searched for the chopper pilot even though such a search shouldn't be all that difficult. And why has no one arranged for another helicopter flight? Certainly this would seem far simpler than the tortuous climb Dr. Montgomery made during his own ascent to the top (without finding the ark).

The true Fortean skeptic will wonder why Dr. Montgomery wants us

to take so much on faith and so little on hard evidence. Perhaps the answer is that there *is* little evidence. He cites waterborne sedimentary deposits many feet thick in what was once Babylonia—but he describes no such evidence elsewhere. Where is the evidence that 30,000 feet of water rolled over the Great Plains and Rocky Mountains 5,000 years ago? He talks about "the numerous flood stories collected by James Frazer" and clearly believes they have a common origin in the biblical deluge. But the world of the average primitive tribesman is bounded by the horizons he can see. A massive local flood well could seem the end of the world to him but by no reasoned extrapolation can such a local flood be enlarged into a worldwide deluge.

Similarly, no ark of the size indicated by Dr. Montgomery could possibly carry all the birds and beasts of the entire world. And how did kangaroos, penguins and pandas get to Noah's neighborhood? Sorry, Doctor, you've got to do better than this to convince me.—*George Earley.*

ALSO NOTABLE

REFLEXOLOGY — IT WORKS by Woodbert E. Dexter, P.O. Box 2423, Reno, Nev. 89505, 1972, 138 pages, $6.50.

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KNOW THY HIGHER SELF by Dick Sutphen, Sun Publishing Co., Box 15232, Phoenix, Ariz., 1972, 48 pages, $1.25 (paperback).

Brief account of karma and metaphysics concludes with bibliography of recommended reading.

ASTROLOGICAL THEMES FOR MEDITATION by Dane Rudhyar, CSA Press, Lakemont, Ga., 1972, 104 pages, $1.50 (paperback).

Noted occultist presents brief thoughts on selfhood, possessions, children, education and numerous other topics.

WITCHCRAFT DIGEST NO. 2 edited by Leo Louis Martello, Hero Press, 153 West 80th St., New York, N. Y. 10024, 1972, 24 pages, $1.20 (pamphlet).

Articles on witchcraft are interspersed with book reviews and editorials.

DIVINE PSYCHOLOGY by Russ Michael, Tarnhelm Press, Lakemont, Ga., 1972, 142 pages, $3.00 (paperback).

Brief occult philosophy contains chapters on such topics as dreams and visions, death, healings, sex and meditation.

BEYOND TELEPATHY by Andrija Puharich, Anchor Books, Garden City, N. Y., 1973, 340 pages, $2.50 (paperback).

Paperback reprint of long out-of-print study by noted psychic researcher, best known as author of *The Sacred Mushroom.*

PSYCHOLOGY AND EXTRASENSORY PERCEPTION edited by Raymond Van Over, Mentor Books, New York, N. Y., 1972, 416 pages, $1.95 (paperback).

Anthology reprints articles on psychic topics by William James, Sigmund Freud, Carl Jung, William McDougall and Helene Deutsch as well as by contemporary parapsychologists J. B. Rhine, Gertrude Schmeidler, Gardner Murphy, Jan Ehrenwald and John Beloff. The last 100 pages deal with the implications of parapsychology for our understanding of the universe.

OF DEVOLUTION AND DESTINY by Michael P. Blake, MPB Associates, 638 Phillips Street, South Haven, Mich. 49090, 1972, 296 pages, $7.75 (paperback).

Author expounds at length on his thesis that "we are our own cause, our own obstacles, our own law, our own teacher, our own savior."

APPROACHES TO MEDITATION edited by Virginia Hanson, Theosophical Publishing House, Wheaton, Ill., 1973, 147 pages, $1.75. (paperback).

Various modern mystics and Theosophists discuss different concepts of meditation.

Report FROM THE Readers

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Despite this (we hope) corrigible infirmity most of our members hope you will continue to publish as before. — *Victoria Mendell, The Whittier Foundation, San Francisco, Calif.*

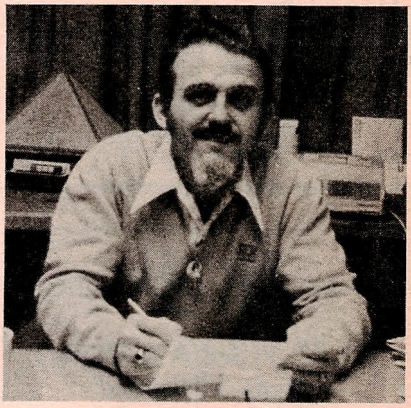
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I have just read my second issue of FATE (June 1973) and I am *not* looking forward to 10 more issues of such sheer *trash.*

With all the serious research into the paranormal and the increased literacy in the general readership, surely FATE need not fill its pages with silly unconfirmed ghost stories. Add to that the myriad ads of the sort found in astrology magazines for the semiliterate and I cannot see FATE surviving in its present style. The readers who believe your kind of claptrap will go back to comic books. — *Maria Page, Holbrook, Ariz.*

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Further information about the convention may be obtained by writing the Society. — *Raymond C. Willey, Secretary, American Society of Dowsers, Inc., Danville, Vt. 05828.*

CHANCE ENCOUNTER

Curtis Fuller's article about Arthur Ford in the June 1973 issue of FATE brought to mind an interesting encounter I had at a friend's home in the spring of 1944. Two persons arrived late for the party, a woman reporter on a local newspaper and a stranger whom she introduced as Arthur Ford.

In the course of the evening I went into the kitchen to help the hostess and I found Mr. Ford sitting alone at the table, deep in thought. He motioned to me to be seated. We chatted briefly until suddenly he closed his eyes and said, "You have recently acquired a small cottage near a large body of water. I see a dock with some small boats tied up to it. You will have an offer for the house but I advise you not to sell it. There will come a time when you will need it."

I was both startled and impressed by his words, for I had bought a small house near Sandy Hook Bay (New Jersey) about a month before.

Four years later my father was taken ill and our doctor recommended sea air to help his breathing. We sold our permanent home in Jersey City and moved into that cottage at the

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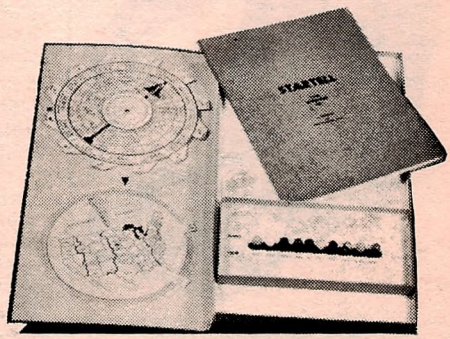
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shore which we had been using as a summer place. My father's health improved steadily after that. — *Constance M. Jeal, Belford, N.J.*

A REAL PUT-ON

I think "Tell Fortunes with Drops of Wax" (June 1973 FATE) is a put-on. Author James R. Cole probably owns stock in a candle company. I tried working with hot water, cold water, glass pan, metal pan, dim lights, bright lights. I held the candle; my friend held the candle. All we got were some pretty spirals. — *Vivian Stanford, Chicago, Ill.*

MYSTERIES OF PIRI RE'IS

In Ivan Sanderson's article "The Piri Re'is Map: Facts and Fictions" (April 1973 FATE) he speculates that the map must have been made *before* Antarctica was covered with ice. I am a graduate student in geology and I disagree with Mr. Sanderson for two reasons:

(1) There is evidence that Antarctica has been covered with ice for at least three million years. It is very unlikely that the original map was that old.

(2) If the ice at the South Pole were to melt, it is estimated that sea level would rise 200 feet. If there was no ice at the South Pole when the original map was made, there would be very little similarity between the shapes of the continents on the Piri Re'is map and their present shapes. But the shapes are remarkably similar!

I believe that ice covered Antarctica when the original map was made. We've learned about the mountain ranges shown on the map only through years of seismic exploration techniques. The original map-maker either used similar means or a type of radar to penetrate the ice. This would indicate that he employed a technology comparable to our own. — *Thomas M. Ray, Hattiesburg, Miss.*

A DEFENSE FOR THERESE

I have always admired Susy Smith and her efforts to be as objective as possible and I am sorry to have to contradict what she said about Therese Neumann in her article "Stigmata — an Unsolved Mystery" (March 1973 FATE).

I am not a Roman Catholic. I am just interested in mystical experiences of any kind and in psychic phenomena. I became interested in Therese because my husband's parents lived only half an hour's walk from the Neumanns and knew the whole family.

Susy Smith makes some statements which are far from correct:

(1) She lists the signs of hysteria, even of "hysterical mythomania" (propensity for lying and exaggerating), and gives this as the "verdict in the case of . . . Therese Neumann of Konnersreuth, Bavaria."

(2) Members of the church commission which investigated Therese never saw blood oozing from her tissues.

(3) Bleeding *never* occurred except when Therese was hidden under the bedclothes or when every single witness had been compelled to leave the room.

(4) That she was asked by the Bishop of Bavaria to enter a university clinic for medical observation but that *she* refused.

This material must have been taken from a book by Dr. Deutsch who persecuted Therese fiercely without ever having seen her.

I am not familiar with books about her written in English but I do know of one well-known witness, Paramhansa Yogananda, who writes favorably about his visit with Therese in his book *Autobiography of a Yogi*. I can't imagine that such a man could have been fooled by an impostor.

From the four European books about Therese that I have, I would like to give you the plain facts:

(1) The French neurologist Jean

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Lhermitte, mentioned in Susy Smith's article as having given his verdict that Therese was "a major hysteric with the deceptive streak that accompanies severe neurosis," had never seen Therese.

In the book tiled *In Defense* by Dr. R. W. Hynek (Prague, Czechoslovakia) the author mentions four well-known psychologists and psychiatrists who examined Therese thoroughly and diagnosed "not a trace of hysteria."

(2) Susy Smith mentions a church commission. There were several of these including one sent directly by the Pope with Professor Gemelli, M.D., a neurologist who later became Rector of the University of Milan, as commissary. The commission's report was so satisfactory that Pope Pius XI sent his picture and special blessings to Therese on May 3, 1928.

(3) Regarding Susy Smith's claim that bleeding never occurred except when Therese was hidden under the bedclothes, many thousands witnessed her Friday ecstasies when she sat up in bed with outstretched arms, blood streaming from her hands and eyes. In the books I have are the names of many people who testified officially that they witnessed this spontaneous bleeding. Among them I counted five cardinals and 13 bishops and archbishops. The same testimony in a sworn statement is given by nine medical doctors. Two of them, Dr. Radlo of Lemberg and Dr. Froehlich of Munich, wrote books about their examinations and findings. Dr. Froelich stated that during the ecstasies he observed on a Good Friday, she lost between one and one and a half quarts of blood.

(4) As to Therese's refusal to enter a university clinic for medical observation, these facts should be understood:

The greatest controversy about Therese began not because of her stigmata but because she did not take

any solid food at all, only half a teaspoonful of water every morning when she received Holy Communion.

Bishop V. Henle of Regensburg was quite annoyed by "this legend" and gave the order that she should be placed under close observation. It is believed that a human being cannot live more than 11 days without food or drink so 14 days' observation was considered sufficient. The period of observation lasted from July 13 to July 28, 1937.

Four nurses under oath watched Therese day and night, two at a time. Dr. Seidl, Chief of the Waldsassen Hospital, and Professor Ewald of the University of Erlangen (a strong opponent) examined her thoroughly. At the end of the observation period Therese had lost no weight. She still weighed 110 pounds.

Dr. Seidl declared that he was completely convinced of the authenticity of the test. Professor Ewald was greatly impressed by the efficiency and thoroughness of the nurses but could not believe the results. He requested a second period of observation, this time at the University Clinic of Erlangen. Therese gave her consent but her father refused to let her go. One of the reasons for his refusal was obvious. During the Hitler regime anybody connected with religion, including Therese, was in jeopardy. In the late 1930's in Germany it was common for unwanted persons to die of "pneumonia" or of a "heart attack" while in a clinic or hospital.

Over the years Therese developed some remarkable psychic powers such as clairvoyance, precognition, psychometry and the ability to speak in several languages during her ecstasies.

There are many books written about Therese Neumann. It appears that the authors who knew her wrote in her favor. Those who wrote adversely about her had never seen her or had seen her only once. And I don't call

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* * *

It's too bad that Miss Smith didn't read the account of the test of Therese Neumann done by Dr. Seidl at the request of Bishop Buchberger, the Bishop of Regensburg (the diocese in which the Neumann family lived). The account was written by Albert Paul Schimberg in his biography of Therese Neumann.

Susy Smith reports Prof. Jean Lhermitte's words as gospel truth. As for Lhermitte's account — what examination? When? How? I'm very sure it could not have been as rigorous as Dr. Seidl's examination. Under oath he testified that the stigmata were genuine and "never in history has it been known that a stigmatist was so thoroughly examined as Therese Neumann has been." This examination was performed with the consent of Therese's parents and its authenticity was also supported under oath by four Mollersdorfer Sisters, who observed Therese day and night for 15 days. — *Sara M. Forgette, Pontiac, Mich.*

A HACKNEYED STORY

The story about "The Missing Day in Time" (June 1973 FATE) seems to be the same one which has been printed as a religious tract by various fundamentalist Christian groups.

Last year the editor of *Christian Herald*, Dr. Kenneth L. Wilson, was asked about the "missing day" by one of his readers. Dr. Wilson asked a nuclear scientist and a computer specialist about the story and learned that it already had been investigated and that it had not been possible to find anyone in either industry who believed the story.

Harold E. Hill, who supposedly first told the story, said he believed it to be true but he could not recall where he first heard it. He was unable to

provide any details to support the story.

FATE readers who want more information will find it on page 53 of the November 1972 issue of the *Christian Herald* and page 54 of the January 1973 issue of the same publication. — *Neil F. Austin, Rochester, N.Y.*

CHAUVINISM: MALE AND FEMALE

The readers' comments in your April 1973 issue on Clyde Keeler's article "God Was a Woman" are all beside the point since the Judeo-Christian Bible is not the ultimate word on the creation but merely the myths of a relatively obscure Semitic tribe and a compilation of the traditions they took from Babylon and Egypt. Your correspondent Mrs. Lewellen seems to think "God" is her pet dog and C. Anker displays the usual male chauvinist's arrogance in suggesting that the author must be a woman.

It seems perfectly reasonable that primitive peoples, having no idea of the male's role in conception, should envisage the Creator as female when they see all living creatures *born* from females. The plain fact is that we do not *know* how the universe or the earth or the human race was created — certainly by neither man nor woman.

I object to Mr. Keeler's article on quite different grounds: its glib assumptions do a great disservice to women's fight against patriarchal interpretations. A fat female is not necessarily pregnant and certainly is not giving birth with her legs closed. — *Nora Johnstone, Montreal, Que., Canada.*

* * *

Clyde Keeler's article is a sad example of how far a writer can fall if he fails to respect even the simplest historical and experimental facts.

The concept of the Mother Goddess is of course very old and may be traced to ancient tribes in the Mediterranean area but history does not

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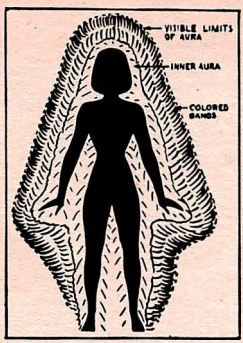


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show that mythological and religious systems which idolized womanhood prevailed at any time in the world. These systems never exceeded the number of systems with a Father God or with gods of both sexes. History shows man has tended to accept both sexes as representing heavenly powers. Some ancient tribes represented one of the sexes as a heavenly entity and the other as an earthly symbol. One example is the readiness of the Roman Catholics to replace the missing "feminine link in heaven" with the Virgin Mary.

The Women's Liberation Movement has nothing to do with history nor with psychic science, as author Keeler tries to indicate. Its political roots verge on Marxism and its adherents reflect a lot of pathological hostility, vengefulness, lack of objectivity and inaccurate evaluation of moral standards which are supposed — and rightly — to be equal for men and women.

Mr. Keeler's compliment to Russia (that more than half the physicians there are women) calls for the sharpest criticism. I lived behind the Iron Curtain and I know the personality traits of those female doctors: prevailingly masculine, aggressive, shallow, domineering, rough and devoted to Marxism more than to science.

Keeler's article is an unfortunate example of how poorly informed Americans are about life in the Soviet Union and an indication that American psychics may have been misled by such overly-tolerant authors as Ostrander and Schroeder. There is no place for swords and drums in psychic science. — *George E. Vesely, Salt Lake City, Utah.*

A DIM VIEW . . .

I take a dim view of Eleanor Kravig's review of Ruth Montgomery's book. *The World Beyond* (December 1972 FATE). I found it an ex-

(Continued on page 143)

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REPORT FROM THE READERS

(Continued from page 132)

cellent book, valuable for all who will visit there sooner or later and would like to be pointed in the right direction.

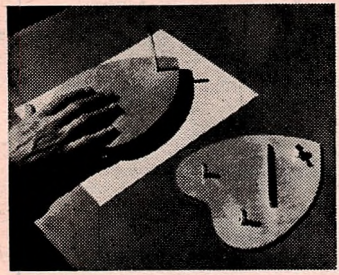
It is not disturbing to me that the book covers old material. Travel books on all countries do this. Even so, I found many new ideas and the familiar ideas presented from another viewpoint have more impact and become more meaningful. I like to know that Arthur is the same old Preacher Ford. Mrs. Kravig may want sensational stuff but I'll settle for helpful advice and admonitions.

And why should it surprise her that Arthur Ford communicates so soon? He has crossed this invisible border many times. As for his passing along information on the Kennedys, et. al., he knows what catches public interest.

He is pointing out, for those who can see it, that people are not different after they have shed their bodies. Those who are interested in and can appreciate abstract knowledge, philosophy, religion, science, etc., will go to that level. Those in-

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terested in politics will continue that interest. "In my Father's house are many mansions."

I don't know why the success of this book puts your reviewer's nose out of joint. But I'm thankful that her negative review is not likely to keep others from profiting from this remarkable work. All psychic literature has to be interpreted personally and it becomes valuable and valid to the extent that it illuminates something in the reader's experience. Evidently *The World Beyond* didn't do this for Mrs. Kravig and I feel sorry for her. — *Marian Brockway, Lawrence, Kans.*

MORE PHOENICIAN INSCRIPTIONS

In the June 1972 FATE William D. Conner propounds the theory that ancient Canaanites or Phoenicians reached the Americas 2,000 years before Columbus ("Ancient Rock-Writing in America"). He refers to the Parahyba Stone found in northeastern Brazil which is dismissed by most archaeologists but considered genuine by Dr. Cyrus Gordon of Brandeis University. I personally sojourned in Brazil for five years and occasionally have corresponded with Dr. Gordon. FATE readers may be interested to know that the Parahyba inscription is not the only one found in Brazil.

A wealthy rubber industrialist, Bernardo da Silva Ramos, went into the Amazon jungles for the sole purpose of collecting inscriptions on stones in the primeval forest. Returning to Manoas, he placed his photographs and drawings before the learned rabbi of the Jewish community in that Brazilian city. The rabbi was able to decipher the intricate scratches and declared they stemmed from an early Semitic language which could only be Phoenician.

Before he died in 1931 at the age of 73, Ramos had collected enough

data to leave behind a two-volume work listing 2800 historical inscriptions, most of which, in his opinion, were Greek and Phoenician. — *Roger H. Aston, Lusaka, Zambia.*

THE BUSY COMPOSERS

I've just read "Chopin Guides Her Hands" (March 1973 FATE) and I've also read the book *Unfinished Symphonies* by Rosemary Brown who also claims that Chopin among others has chosen her to continue his work.

I've never heard of discarnates choosing two different people on this plane to continue their work. Have you? — *Theresa Lindsey, Fort Lauderdale, Fla.*

CORRECTION

I hope you will bring this to your readers' attention. The clipping I am enclosing is proof that the subject of the book *The Search for the Girl With the Blue Eyes* was correct and author Jess Stearn was wrong when he discredited her description of the vehicle in which she rode with a neighbor.

The vehicle called a "democrat" was introduced by Pres. Grover Cleveland who drove an *open wagon* that was painted yellow and hauled by a pair of black horses. Cleveland was a Democrat and that is how this type of wagon (not a carriage) got its name.

If we knew in which of his two administrations, 1885-1889 or 1893-1897, Grover Cleveland used the vehicle, it might help pinpoint the life and death of Susan Ganier, the girl with the blue eyes. — *Ruby M. Lee, Phoenix, Ariz.*



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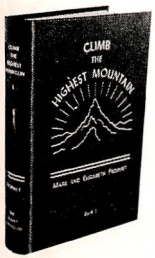
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