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A Closer Look at
AMERICA B.C. 38

UFOs INVADE ONTARIO 55

PHANTOM PANTHER ON THE PROWL 62

Plants Look, Listen — and STOP 76

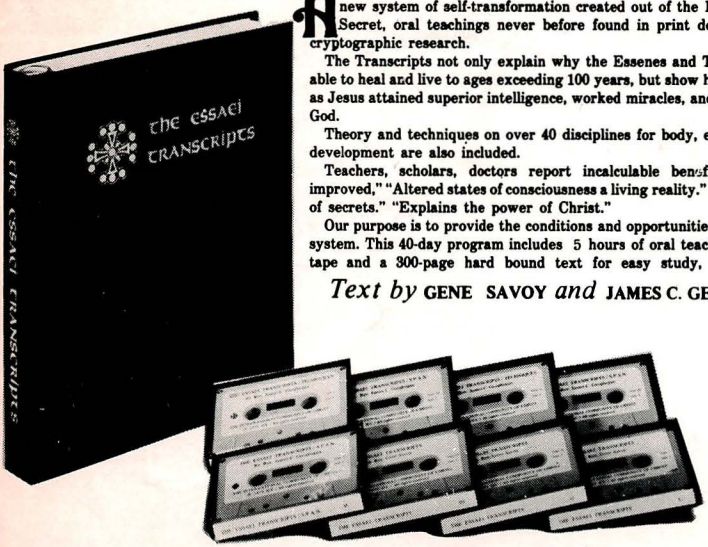


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Here's why . . .

My Amazing Discovery

Sometime ago I visited Rishikesh, India—the city of great mystics. And I'll never forget that strange morning. I was strolling along the bank of the Ganges River, when suddenly, as if out of nowhere, a saffron-robed sage appeared before me. I was surprised, stunned and speechless. I had heard about these extraordinary materializations, but I never thought I'd be a witness to one.

Smiling peacefully through his white beard, the sage handed me a gleaming object. "Here, my son. Whenever you want or need something badly, just hold this VISHNU AMULET in your right hand. Gaze at it reverently for a few seconds. Then reveal your heartfelt wish to it. Very soon it will come true."

He then told me that the VISHNU AMULET had been used by the greatest sages since the dawn of civilization. And that the mighty power within the amulet controlled and directed all other forces of nature.

Baffled, I then asked, "Who are you? And why are you giving this *to me?*"

"I am your guardian spirit," he replied, "from the inner plane world. The higher beings have sent me to use you in their great mission." He paused. "Now—very important: as soon as you are absolutely convinced that your VISHNU AMULET works, you must share its great blessings with other people . . . Yes, you must make copies of this amulet, and give them to as many people as possible."

Then his voice became very grave. "If you do not do this, the amulet will stop working, and your good fortune will come to an end." He next gave me a few other secret instructions and then—walking away into a grove—disappeared!

I wanted to believe the sage, but how could I? It was just too farfetched. Yet . . . I wondered.

I Try It Out

• A week later I was back in the U.S., and at that time I remember being very tired—with a terrible backache to boot. So, just for the heck of it, I did what the sage prescribed, and in 5 minutes I was bursting with pep and energy—minus my back pain! A nice coincidence, I thought.

• Two weeks later I lost my gold watch. I searched high and low for it—everywhere—but no sign of it. Skeptically, I took out my VISHNU AMULET and mumbled my wish to it. In 10 minutes the phone rang—it was the



locker attendant at the health spa I frequent. "Sir," he said, "I found a watch under a towel near your locker. Is it yours, by chance?"

Another coincidence? Maybe . . . maybe not.

• A few days later I had to get to an important meeting, but on the road my car broke down—and I was 10 miles out of the nearest town. I pulled out my VISHNU AMULET and said to it, "Please get me to my appointment on time." Five minutes later a new Datsun whizzed up to the curb. "Need a lift, buddy?" a concerned voice asked. Miraculously, I arrived 5 minutes *early* for my meeting.

Uncanny? Weird? What would you do at this point—believe or not believe?

• Well, just to give the amulet a final test, I went to an interview for a job that paid almost twice what I was earning. I tell you, it was mobbed there—almost 200 applicants showed up . . . for just *3 positions*. Grinning, I took out my VISHNU AMULET, made my wish, and just sat back and relaxed. Then, 2 weeks later I reported back there for my first day's work!

There was no doubt in my mind any more—the VISHNU AMULET worked! So, remembering the advice of the sage, I found the greatest artist of the occult and had him copy my amulet exactly. Then I had it produced in quantity and gave them out to all my friends.

Fantastic Results They Report

• For example, my friend Betty had been plagued every week with splitting migrain headaches. But as soon as she used the VISHNU AMULET, her head began to feel as clear as a sunny day—daily!

• And my neighbor Ralph P. used his amulet on the toughest banker in town. Not only did he get the loan he wanted, but the man was willing to lend him a lot more than he had asked for.

• Then there was my cousin Jane. She finally found her "dream house" in *one* day—after house-hunting for almost 10 months!

Yes, when you begin using the incredible VISHNU AMULET, you'll see the same kind of results raining down on you in a true flood of good fortune.

• When Harvey T.'s father had a severe heart attack, he used his amulet to speed up dad's healing. Three days later his father was back on his job—in better form than ever!

• And Gwen H., my sister's best friend, finally found her runaway teenage son—after searching and hoping for almost 2 years!

No task is too great or too small for the VISHNU AMULET. When its miracle-power starts working for you, your heart's desires just *have* to come true! Like these . . .

Be free of guilt feelings . . . stop worrying . . . overcome shyness . . . kick out depressions . . . know and repel your enemies . . . take on bigger responsibilities . . . bring back your beloved . . . influence another's thoughts . . . stop bad habits . . . avoid accidents . . . catch a glimpse of the future . . . speak like a leader . . . make your children obedient . . . become famous . . . discover secrets . . . improve your memory . . . dissolve your debts . . . or anything else!

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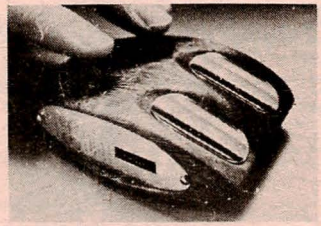
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ARTICLES and STORIES WORLD MYSTERIES EXPLORED

A Closer Look at *America B.C.*.....Richard R. Szathmary 38
Flying Blind.....Virginia Angel 45
UFO Invasion of Boshkung Lake.....Curt Sutherly 55
The Ghost Who Used Our Gate.....Beryl M. Wakefield 59
Phantom Panther on the Prowl.....Loren Coleman 62
When a Cowboy Prayed.....Hoyt Palmer 68
The Sinking of the Columbia.....Warren M. Cohenour 74
Plants Look, Listen—and Stop.....Barbara J. Burroughs 76
Mary King Lives Between Two Worlds.....David St. Clair 83

FEATURES . . . NEWS AND NOTES ON UNUSUAL TOPICS

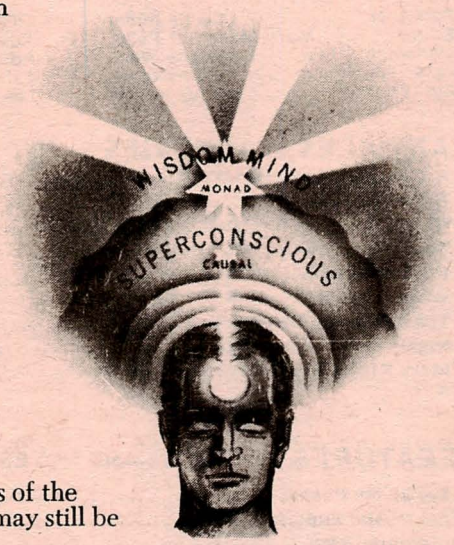
I See by the Papers.....Curtis Fuller 7
True Mystic Experiences.....The Readers 49
A Familiar Ring..... 58
A Little Plant Music..... 61
Death of Amarya Fodor..... 67
Man Finds "Roots"..... 71
Messages from Other Worlds.....Dora M. Pettinella 73
Name's the Same—and That's Not All..... 82
My Proof of Survival.....The Readers 93
New Books.....J. Gordon Melton 99
Report from the Readers.....The Readers 113

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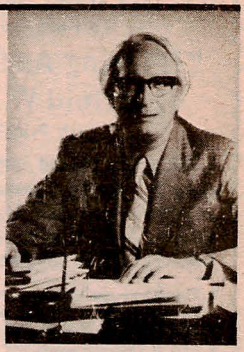
"An Astarian In Need Never Walks Alone"

I See by the Papers

QUOTE OF THE MONTH

"Our brains mathematically construct 'concrete' reality by interpreting frequencies from another dimension, a realm of meaningful, patterned primary reality that transcends time and space. The brain is a hologram, interpreting a holographic universe."

—Marilyn Ferguson
in *Brain/Mind Bulletin*
July 4, 1977



Curtis Fuller

IN A WORLD beset by claims for such unsolved mysteries as UFOs, sources of psychic energies, paranormal phenomena of many kinds, healing and materializations, all of which contradict conventional scientific viewpoints, it is no wonder that many of us who have been involved in this search over the years hope fervently for a new definition of reality.

Many events that appear to occur with astonishing frequency (although not with predictable regularity) simply do not fit with the conventional view. Therefore, either the conventional view is wrong or the claims for paranormal occurrences are wrong.

First let us deal with the conventional view of science.

This view argues that science is a logical process. Nicholas Wade describes it in *Science Magazine:* "Scientists propose theories on the basis of inductive logic, and confirm or refute them by experimental test of predictions deductively derived from the theory. When old theories fail, new theories are proposed and adopted because of their greater explanatory power, and science thus progresses inexorably closer to the truth."

Such a viewpoint ignores history, intuition, imagination and human factors in general and is 100 percent wrong according to the theories of Thomas S. Kuhn, a member of the history department of Princeton University and of the Institute of Advanced Study.

Kuhn's book *The Structure of Scientific Revolutions* is chiefly responsible for changing the traditional view of science, according to Wade. It was written 15 years ago but it continues to exert a strong although controversial influence.

In Kuhn's view science is a succession of revolutions. Each one of these revolutions replaces one conceptual world view with another. These conceptual world views Kuhn calls "paradigms" — whole sets of theories, standards and methods which are the basis of the research tradition. He believes that theories are discarded

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only when better alternatives are available.

The accepted paradigm determines what research will be done and what will not be done and essentially fosters a plan to explore only that part of nature which appears to fit the chosen paradigm.

However, eventually some scientists, especially young and venturesome scientists, will begin to balk. They find that the paradigm — the theories and the approach — does not encompass known facts, happenings or suppositions. Anomalies refuse to be ignored. And then science enters a crisis "such as befell earth-centered astronomy before Copernicus or the phlogiston theory before the understanding of oxygen."

At these times of crisis scientists turn back to fundamentals. A new paradigm is proposed — or several of them are proposed — and the battle is joined.

∞

NEARER THE TRUTH?

THE WINNER of the ideological battle will not be determined by logic but in large part by psychological and nonrational factors. In any case, the new paradigm will not build on the old but will supplant it to complete the most recent scientific revolution. A new conceptual world view will have replaced the old.

But does the new paradigm give us a better understanding of the world? Up to this point, no. Kuhn says that we may have to "relinquish the notion, explicit or implicit, that changes of paradigm carry scientists and those who learn from them closer and closer



Harvey Emerson

I don't care what the "How-To-Make-A-Million" writers tell you. . .

YOU CAN'T BECOME RICH IN YOUR POCKET UNTIL YOU'RE RICH IN YOUR MIND!

. . . It's surprising how few of us realize that fact. But I'll guarantee you one thing — a lot of millionaires will confess it was the "secret" to their success.

Perhaps you — like so many — dream of a "lucky" investment that'll start you on the road to riches . . . or maybe you figure that hard work and self sacrifice alone will pave the way.

Yes — a lot — the majority of people have such dreams, BUT only a few (and perhaps you'll become one of them) discover the one factor more responsible for success than any other: *programming your mind for success.* And those few are today driving around in new Cadillacs and living in luxurious hilltop homes.

I should know because I'm one of them.
I spent years trying to "make it". You name a business and I failed at it. You name an investment and I lost on it. I couldn't even balance my checkbook! (Still can't!) And on top of everything else, my personal life was in shambles. Now — does that complete the picture of a born loser?

I THOUGHT I WAS A LOSER — SO I WAS A LOSER!

That's what was going through my mind for years — "you're a loser". It gave me some idea of what author Richard Farina must've felt when he titled his autobiography, "Been Down So Long It Looks Like Up To Me".

I had every reason to just give up, and almost did. But as fate would have it, I stumbled on to some literature on the *subconscious* mind — "the mind within our mind" that psychologists tell us literally rules our life. According to them, "The way a person thinks of himself in his subconscious, is the way he finally becomes". And, unless the subconscious is re-programmed, you will have to live by its dictates.

Think about it . . . you, too, could be programmed for failure as I was.

Your subconscious mind could be the one and only obstacle that stands between you and all the happiness you ever dreamed of!

DO SOMETHING ABOUT IT — NOW! Share in my discovery of a technique for *re-programming* the subconscious mind. It's a technique that worked for me beyond my wildest expectations and is guaranteed — in writing — to work for you, too.

It didn't come as some "Eureka!" in the middle of the night. No, it came as the result of close work with respected researchers in this field . . . and the applications of their findings.

Together (they did the research — I was the "Guinea Pig") we developed a simple approach to *re-tooling* the subconscious mind for SUCCESS. Not just financial success, but success in a number of mental efforts often marked by failure — . . . the ability to quit *smoking* . . . overcome *stress* . . . lose *weight* . . . gain *peace of mind*. Through your subconscious, you have the *awesome power* to fulfill these desires and more!

The technique is called ALPHANETICS . . . and it's so successful that one member hails it as a straight-out "miracle". Says another: "My only comment on the program is that IT WORKS, thank goodness!"

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to the truth." It only seems to be so because the victors of each scientific revolution write the history books.

Of course, there is a logical contradiction in all of this. Some of Kuhn's greatest admirers accept much of his theory but doubt his view that the new paradigm does not carry us closer to the truth.

As Wade points out, "Since Kuhn does not permit truth to be a criterion of scientific theories, he would presumably not claim his own theory to be true."

∞

A NEW WORLD VIEW?

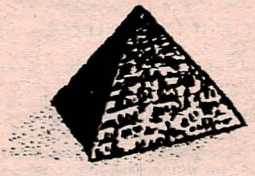
ALL OF this is a prelude to a discussion of what could become a new paradigm and give us a new world view of reality. *Brain/Mind Bulletin* is a four-page pamphlet published on the first and third Mondays of each month and the special issue of July 4, 1977, discusses the proposed paradigm described in the QUOTE OF THE MONTH which led off this column.

It certainly is time to develop a new world view. And here Marilyn Ferguson, editor of *Brain/Mind Bulletin,* discusses a theory that marries biology to physics in an open system. It had been predicted that such a theory would have to draw on theoretical mathematics and also establish that nothing was "supernatural."

As developed by Neuroscientist Karl Pribram of Stanford and Physicist David Bohm of the University of London, the theories, according to Ferguson, "appear to account for all

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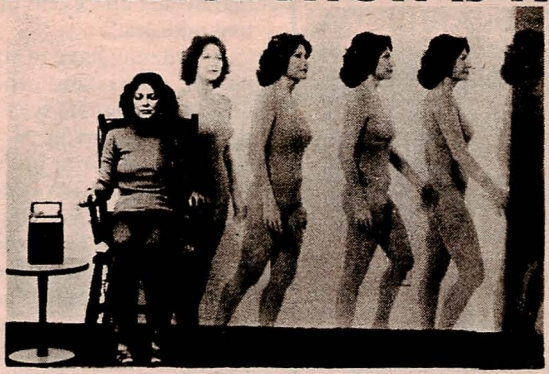
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transcendental experience, paranormal events and even 'normal' perceptual oddities."

We all may have to struggle to completely understand what Pribram is driving at when he says the phenomena of altered states of consciousness may be due to our brains attuning to an invisible matrix that creates our perceptions of "concrete" reality. As interpreted by Ferguson, "This may enable interaction with reality at a primary level, thereby accounting for precognition, psychokinesis, healing, time distortion, rapid learning . . . and experience of 'oneness with the universe,' the conviction that ordinary reality is an illusion, descriptions of a void that is paradoxically full, as in the Taoist saying, 'The real is empty and empty is real.' "

∞

HEADY STUFF

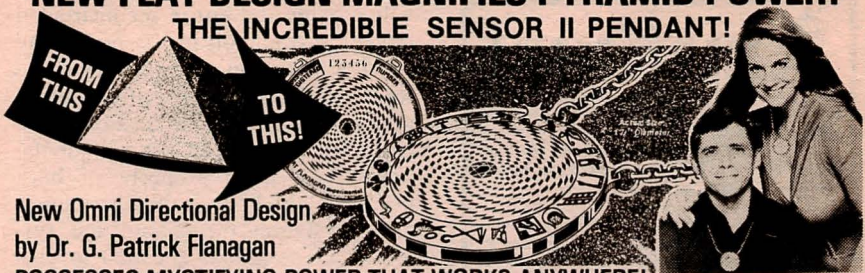
THIS IS heady stuff but at this point it also seems pretty fuzzy and the *Brain/Mind Bulletin* falls far short of giving us a coherent view. However, some main points of the theory as we understand it are:

• Conventionally a hologram is a three-dimensional image created by a method of lensless photography which records light in a scattered manner on a plate. When placed under coherent light — such as a laser beam — the three-dimensional image appears. This image is unique in another way. If a piece is cut from the plate on which the image is reproduced, the entire image will be reconstructed on both the cutoff piece and the original.

• Any piece of a hologram, therefore,

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This omni-directional design can be compared to an omni-directional radio antenna, which will receive signals from any direction — opposed to a dipole antenna, which must be aligned in a certain direction to receive. Because the Sensor II is omni-directional, it need never be aligned in any direction.

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Dr. Flanagan has found acupuncture measuring equipment extremely useful in evaluating different reactions on the human body. He says "Anything with a physical effect has got to be measurable. The power of many ancient amulets used throughout history was based on their different shapes and forms. Shapes and forms possess varied resonances to electro-magnetic frequencies which actually affect the wearers in many different ways through their psychic powers."

Modern acupuncture technology makes it possible to evaluate ancient exercises, talismans, amulets and the like - since acupuncture energies are directly related to psychic energy.

THE GREAT PYRAMID OF GIZA

The Great Pyramid itself is the most exciting architectural feat in the history of man. Measurements of the Great Pyramid have revealed these astounding facts:

- *They're a key to the entire solar system.*
- *They duplicate the precise dimensions, shape, and weight of Earth.*
- *They reveal the distance of Earth to the Sun - contain the number of days in a year . . . the number of hours, minutes and seconds in the day.*

To this day, we do not know the answer to these mysteries. Many believe that the Great Pyramid enshrines a lost scientce, an ancient body of knowledge, possessed by a super race that disappeared, or fled to another planet.

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will provide the entire reconstructed image. Information in the brain may be distributed in exactly the same way. It appears that a specific memory does not have a specific location in the brain but is scattered throughout the brain. "An eerie property of both hologram and brain is the distribution of information throughout the system, each fragment encoded to produce the information of the whole."

• What continued to worry Pribram while developing his theory was the question: "Who was looking at the hologram? Who was the 'little man inside the little man?' " Pribram decided perhaps this was the wrong question. Instead he asked, "What if the real world isn't made up of objects at all? What if *it* is the hologram?"

∞

BUSY WORLD OUT THERE

PRIBRAM'S ideas led him to David Bohm, a respected physicist of the University of London, who also was thinking that the nature of the universe might be like a hologram — a realm of frequencies and potentialities underlying an illusion of concreteness.

Bohm regards the hologram model as the starting point in his new description of reality. He calls it the "enfolded order." Classical reality, he says, focuses on secondary manifestations — the unfolded aspects of things, not their source. But the enfolded order has an "inseparable interconnectedness." It is the brain, then, that acts as a kind of holographic lens to convert the input of various vibrations and frequencies into our perception of physical reality. Ap-

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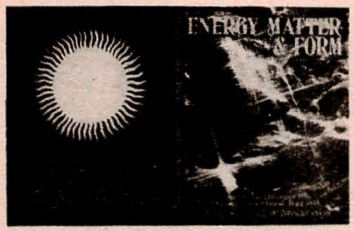
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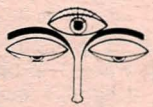
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parently the brain perceives the whole of the enfolded order by processing the "intangible invisible flux" surrounding us through the holographic model Bohm describes. This processing is performed by intricate mathematical devices in the brain.

This theory answers the needs of parapsychologists who have searched for an energy capable of transmitting telepathic messages. It accounts for psychokinetic abilities, time distortion, etc., on the grounds that if these events "emerge from frequencies transcending time and space, they don't have to be transmitted. They are potentially simultaneous and everywhere."

∞

WHERE WE'RE AT

ALL THIS, it seems to us, is tremendously difficult and pretty speculative as well. It is a theory designed to answer the requirements of parapsychology, transcendental experience and other unorthodoxies. But that doesn't necessarily give it credibility. However, there is this to be said for it — the holographic model concept is intriguing but who would have dreamed of using it 30 years ago when there were no holographs? And there does seem to be impressive evidence that the brain processes sensory information (sight, sound, taste, smell, touch) by sophisticated mathematical analysis of various (unidentified?) energy frequencies.

The identification of these frequencies and energies (call them "fluxes" if you like) seems pretty uncertain from the information given to us. Certainly the concept is exciting but

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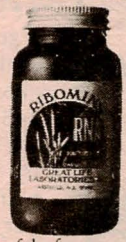
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Bohm's holographic concept of the universe was first proposed in 1971 and it remains pretty theoretical.

When it is postulated that the frequencies necessary "transcend time and space" and may be unmeasurable we seem to be dealing with a circular argument which in the end tells us nothing more than we already know about the paradoxes of paranormal and parapsychological phenomena.

Still, it is stimulating to conceptualize the workings of the brain as a holographic process responsible for our entire perception of our universe. Now we need to be led out of the realm of speculation and wishful thinking. This projected paradigm cannot be proved by analogies which seem to be all that is offered so far.

∞

THE MAYAN RISE

THE SUDDEN and previously unexplained rise of the Maya civilization in the lowlands of Mexico's Yucatan peninsula about A. D. 250 may have been caused by a volcanic explosion. According to a report in the *New York Times* anthropologists digging in early Maya sites in the highlands of El Salvador have found that a massive eruption, blanketing thousands of square miles under a deep layer of ashes, occurred sometime between A. D. 200 and 300.

The highland sites, always thought to be minor extensions of lowland Maya influence, recently have been found to hold the remains of an advanced Maya civilization, one that predates the rise of the higher culture in the lowlands. Why the Mayas would migrate from the climatically

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desirable highlands to the less pleasant lowlands has long been a mystery. The extensive ash blanket, which renders the area unfit for habitation, may be the answer.

The volcanic explosion theory has been advanced by Dr. Payson Sheets, a University of Colorado anthropologist. He has been working on Maya sites in El Salvador since 1967 and has just published his findings in a monograph put out by the Southern Illinois University Press.

One Maya farming village which Dr. Sheets and his colleagues excavated in the city of San Salvador, just five miles from a volcano, was buried under a layer of whitish ash nearly 30 feet deep. Another Maya site, Chalchuapa, a city of pyramids and plazas which was a major commercial



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center, is almost 50 miles from the volcano known as Ilopango, but it too was blanketed by ash more than three feet deep.

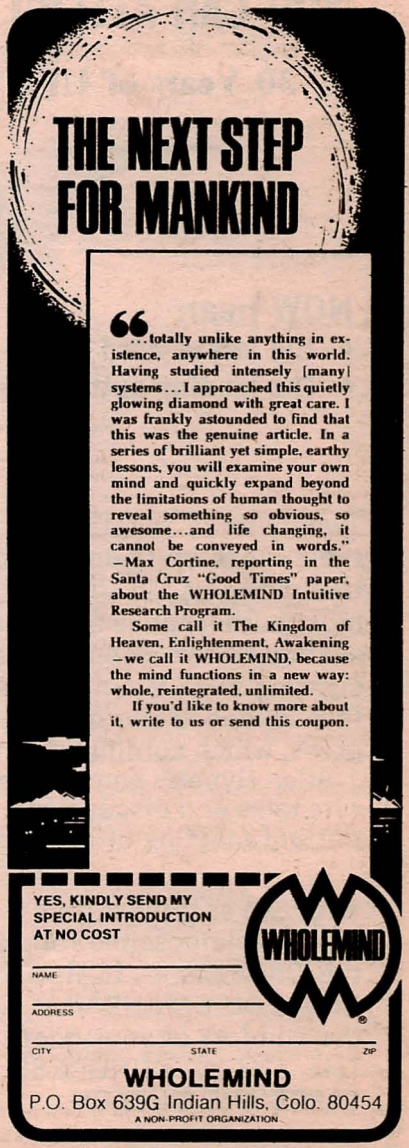
Unlike a typical volcanic eruption which produces a slowly flowing lava Ilopango's eruption was explosive, blasting millions of tons of ash into the air. Some of the incandescent ash flows along the ground, burning everything in its path, but most of it cools in the air and falls to the ground like snow.

Dr. Sheets' probes throughout the area have uncovered the solidified remains of two ash flows from Ilopango, 25 and 28 feet long. The area covered by the ashfall is at least 1300 square miles. The entire area would have been devastated, according to Dr. Sheets, because even a small amount of fine ash will kill vegetation either by breaking branches or by clogging the microscopic pores of leaves. Further, a small accumulation can prove fatal to fish and shellfish because the abrasive ash particles remain suspended in water and damage gills. A number of Maya communities depended on such creatures for food and Dr. Sheets believes their disappearance may have been as great an impetus to the Mayas to move as the heavy ashfall on land.

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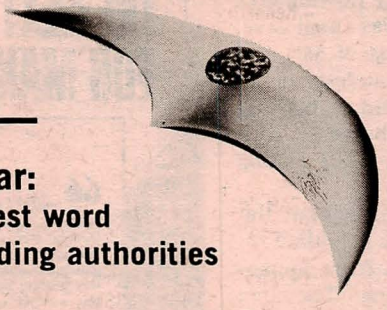
IRON VERSUS STEEL

ONE OF archaeology's contradictions is how man came to enter the Iron Age. It is generally conceded that the discovery of iron and ways to smelt it provided much larger supplies of metal than were available from copper smelting and bronze metallur-



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gy but that alone doesn't seem to explain the problem.

Men learned to produce bronze, which is an alloy of tin and copper, between 3600 B.C. and 3000 B.C. And of course bronze is much harder and more durable than the soft pure iron it was thought the ancients were smelting.

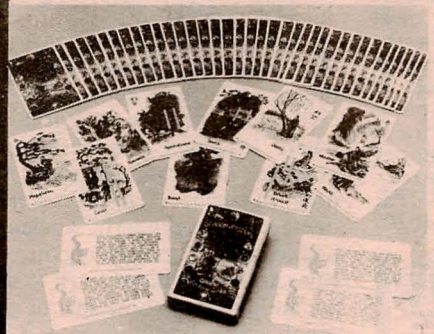
Now it appears that ancient metalworkers were more skilled than we imagined and they well may have been producing steel instead of pure iron. And steel is much harder than bronze and it may be that the so-called Iron Age is in fact misnamed and should be known as the "Steel Age."

This suspicion arises from an analysis made by Dr. Robert Maddin of the University of Pennsylvania, a metallurgist turned archaeologist. A problem with ancient iron tools always has been that they usually are so corroded when they are discovered that it is difficult to determine their original composition. But recently Dr. Maddin has analyzed several ancient metal tools found in Palestine and says they appear to be of steel.

It wouldn't have been difficult for ancient ironworkers to produce steel if they used charcoal in their smelters. If iron ore is heated only enough to melt out the pure metal it does not acquire much carbon during the process and so remains relatively pure and soft. But if the heating process continues carbon will penetrate the iron and convert it to hard steel. The only additional process required is that it be quenched with cold water. Although the ancient ironworkers did not know that carbon was interpenetrating the iron to turn it into

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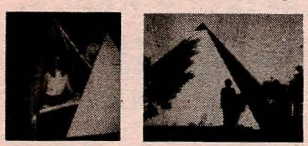
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steel, they apparently did know that continued heating would produce the harder metal.

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THE EARLY IRRIGATORS

FOR REASONS that may be no more than rationalizations after the fact, it appears our world's earliest civilizations developed in arid regions where irrigation was necessary and possible. The argument states that in order to engineer irrigation works and operate them properly, ancient man had to settle in groups, organize under rules and regulations, learn to cooperate and develop some sort of government which had authority. This appears to have happened in Egypt, Mesopotamia and certain areas of the Indian desert. These three cultures were certainly in contact with each other, at least indirectly, from their earliest beginnings and the possibility always remains that they learned together or shared elements of their civilizations with each other. As far as we know they were civilized ahead of the Chinese.

Cross-culturization could not have occurred between these three civilizations and the desert lands of western South America, however. It now seems certain that the highly sophisticated pre-Inca cultures of South America developed as a result of their environment's same demand for organized irrigation works.

Archaeologists from Chicago's Field Museum have been doing research in South America since 1969.

The Peruvian desert is incredibly barren. The last rains of any significance there occurred in 1925, accord-



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ing to Michael Mosely, an associate curator at the Museum. Yet enormous populations and great civilizations once flourished.

A series of watercourses cross the arid coastal plain at 15 to 20 mile intervals creating oasis-like valleys along their short flows between the western Andes and the ocean. In this area great empires flourished before the Spanish arrived. First there was the Mochica empire and after them came the Chimu, with their great capital of Chan Chan.

These ancient peoples farmed much more land in the area than is being farmed there today. In the Rio Moche Valley, for example, ancient farmers reclaimed 211 square kilometers (81.47 square miles) from the desert while today's farmers irrigate and farm only 128 square kilometers.

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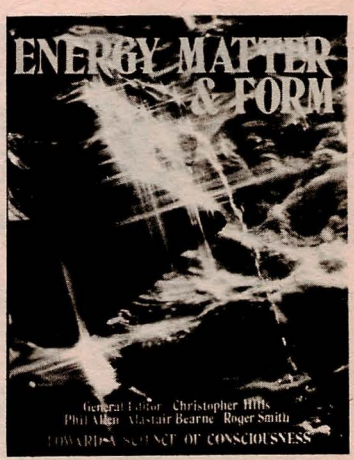
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dams, aqueducts and water gates. It appears likely that the Chimu engineers consciously manipulated the underground water table.

Mosely points out that today, planning, constructing and operating such systems requires specialists trained in many different disciplines. Over and above today's difficulties the ancient peoples also had to recruit thousands of laborers to construct the works by hand.

Eventually, between 1000 and 1400 A.D., the Chimu empire extended from southern Ecuador to central Peru. It fell to the Incas only a century before Pizarro conquered the latter with treachery, horses and gunpowder. Thereafter the Chimu works crumbled into oblivion and even today archaeologists and engineers have difficulty figuring out exactly how they worked. They'd like to know so that once again they could make these deserts bloom.

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along the marshland and back channel waters west of Avalon, N. J., has a cat problem. According to an article by George Anastasia, staff writer for the *Philadelphia Inquirer*, feral cats, "perhaps dozens of them," are terrorizing residents of the small community.

"I'm scared to death to go to bed at night," Katherine Stickney of Meadowview Lane told Anastasia. Many of the homes in Avalon Manor are built on pilings but the cats enter open windows, attack dogs and house cats, hurl themselves against screens and into the homes and even attack people.

Believed to be descendants of pets abandoned by summer vacationers the cats have found hiding places under the homes and in the tall marsh grass and live on waterfowl and rats that abound there. One strange thing about the cats is that many of them are monsters with "grotesquely large heads and abnormally long bodies."

Mrs. Stickney's personal problems began in the summer of 1976 when she and her husband returned home one night and found a wild cat in their kitchen attacking their pet Persian. Since the Persian had been declawed it was defenseless against the intruder. Another time Mrs. Stickney was giving a Tupperware party for more than a dozen guests, with lights and television both on, when a wild cat began to bang its head against the glass storm door seeking entrance.

"This happens all the time," she told Anastasia. "You hear them banging on the windows and walking on the roof. They're just not afraid."

Cats have broken into their house

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on other occasions and once when Robert Stickney tried to shoot one of them it sprang up and clawed his arm.

Women are afraid to go out at night and men walking their dogs carry sticks. A petition signed by 72 Avalon Manor residents asks the Township Board of Commissioners for relief from "the cat problem."

The great mystery here is why so many cats are deformed and why they are so aggressive. Residents doubt they are hungry; one said, "If this were winter, maybe, but there's plenty for them to eat. They're just not normal cats, that's all."

∞

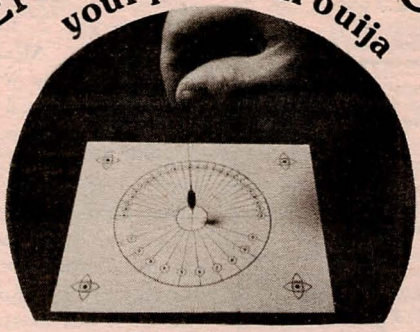
UFO DISPLAY

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The incident began about 8:10 P.M. April 10, 1977, when the captain and two others observed three bright objects directly above the sea's surface. The objects, which resembled unusually bright stars, remained visible for 10 minutes; then they disappeared one right after the other. Two of them, now bright orange in color, reappeared five minutes later. The objects moved toward one another. One suddenly vanished and two minutes later the other one disappeared.

Two minutes after that a single light became visible. When it did the captain's television set abruptly ceased functioning. In five minutes the light

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was gone and the television set starte working again. None of the crew ha tampered with the ship's electric motor. In addition, while the obje was in the sky, the ship's magneti compass was 20 degrees farther eas than normal. After the object fade out the compass worked correctly.

Two objects reappeared at 8:45; 8:52 and 8:53 respectively they disa peared. From 8:56 to 9:01 one wa back. Four minutes later the crew sa three lights arranged in line form tion. The outer two vanished whi the middle one continued to hover i the sky. A second light appeared sea level but disappeared soon afte At 9:21 the center light faded out.

In 20 minutes a bright silver obje emitting a brilliant bluish-white lig came into view. After remainin steady for three or four minutes suddenly shot downward to rest o the surface of the sea. Oddly th ship's radar was unable to pick up return on the object. The UFO disa peared in two minutes.

Although crew members ke careful watch they made only on further sighting. At 1:05 A.M. th same or a similar bright silver obje with bluish-white lights was seen o the surface of the water. It vanished i five minutes.

Capt. Ioannis S. Michalos filed a re port of the incident when he arrive in Ashdod two days later. His repo also was signed by the engineer, th second officer, the third engineer, th electrician, two watches and the coo Israeli authorities told the captain tha no military exercises had been i operation at the time and location o the sighting. — *Curtis Fuller.*

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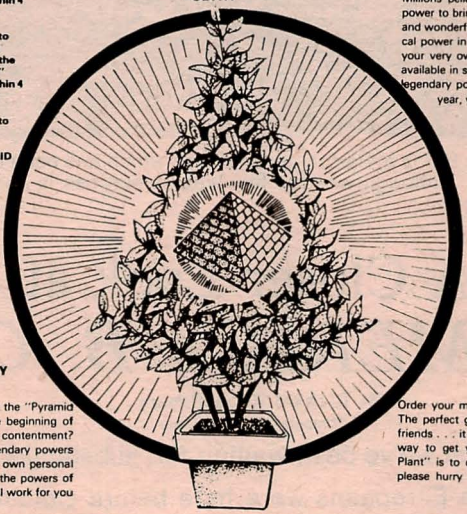
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In center of Mystery Hill is a 4½-ton grooved slab which has been designated a "sacrificial table" although whether this was its purpose is controversial.

A Closer Look at *AMERICA B. C.*

By Richard R. Szathmary
Photographs by O. Stone

"This is what we've been waiting for, substantial proof that Bronze Age Europeans were here before Columbus . . ."

PART ONE

WAGGING HIS shaggy head, his sideburns rippling in the breeze, Robert Stone, owner and preserver of Mystery Hill in North Salem, N.H., was very gratified indeed.

"I told them," he kept saying. "I told them but they just wouldn't listen. I've believed since I was a child that Mystery Hill was *much* older than everybody else said. And I've also believed for a long time that Mystery Hill was a Phoenician site which dated back to the Bronze Age. Now I've got some proof."

We were sitting in his basement den in October 1975 surrounded by stacks of correspondence, books and site reports dealing with a mysterious

America of heretofore unexplained stone structures. Stone smiled and nodded.

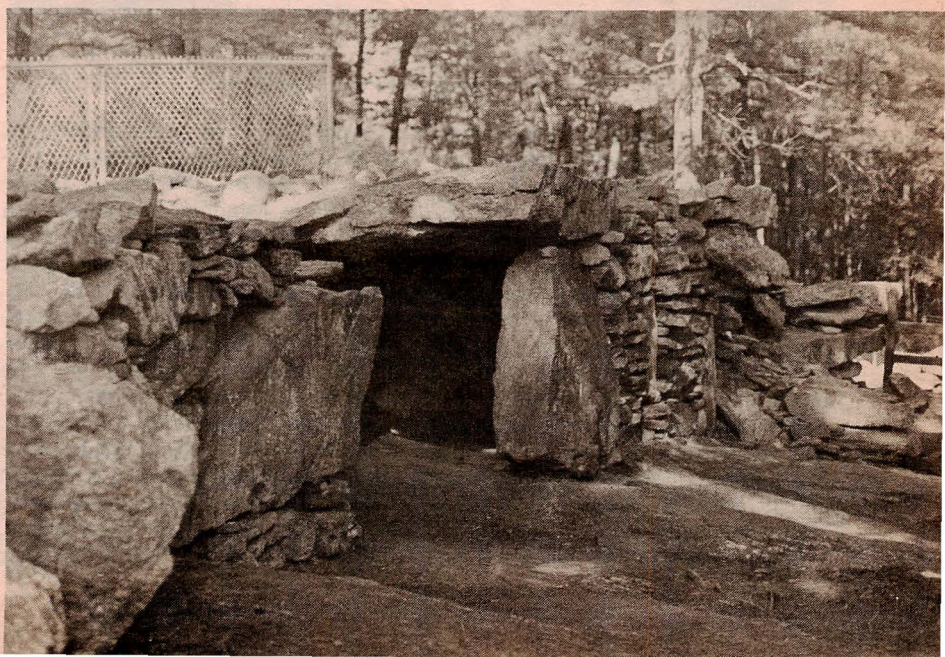
"Good proof too. Hard proof. Inscriptions. It's taken 15 years but we're about to get some vindication — 15 years, but I never gave up, you know."

The vindication Stone was talking about comes from a Harvard professor of biology, H. Barraclough (Barry) Fell. Over the preceding months Fell had located what he said were inscriptions in Phoenician, Iberian Punic and Celtic Ogham, suitably ancient scriptions which Fell said arose from a fusion of cultures on the Iberian peninsula sometime before 1,000 B. C.

According to Fell these inscriptions weren't confined to Mystery Hill but could be found at many of the literally hundreds of mysterious structures scattered across New England, New York and New Jersey. Ostensibly megalithic in nature, they previously have been dismissed as Colonial root cellars or some such, but whenever possible the sites were investigated and protected by Robert Stone and his "amateur" colleagues in NEARA (New England Antiquities Research Association) who held differing views.

Mystery Hill, incidentally, is by far the most important such site. Nothing of the same complexity has been discovered elsewhere, although many other structures across Vermont and

Mystery Hill's Tomb of Lost Souls may have held cremation ashes. It would have been sealed with large slabs (now missing), opened only for burials.



Massachusetts resemble some parts of it.

Suddenly the New Hampshire woods where Stone wandered as a boy were thought to shelter even greater enigmas than suspected and NEARA members were understandably excited. As they led me across the stark rubble-strewn Mystery Hill site, pointing out the standing stones that appear to have been used as markers for the midsummer and midwinter sunrises and sunsets, Stone kept returning to the subject of Fell's work.

"It is of first-class importance," Stone said. "This is what we've all been waiting for, substantial proof in the form of inscriptions that show Bronze Age Europeans were here long before Columbus. This is the most important archaeological work going on in the world now. I mean that."

He patted a boulder. "I still can't believe it myself. Barry Fell has revolutionized American prehistory and in doing so has placed Mystery Hill in the center."

Stone was so serious, so enthusiastic about the stones he has devoted a large part of his life to, you had to be rooting for him. And therefore, for Barry Fell.

* * *

WELL, AT long last *America B. C.: Ancient Settlers in the New World* (Quadrangle/The New York Times Book Company, $12.50, 1977), Barry Fell's book detailing his inscription work, is out. As are — in a kind of mini-wave that must dismay the staid archaeological establishment — Ivan Van Sertima's *They Came Before Columbus* (Random House, $15.00) and Francis Hitching's speculative but exciting and well-written *Earth Magic* (William Morrow and Co., $10.00). Since pre-Columbian explorations arouse passionate reactions in scholars, it's amusing that all at one time three books are out to roil their souls.

In *They Came Before Columbus,* Van Sertima by and large replows the distant but familiar South American fields of Quetzalcoatl who is identified at one point as Abubakari the Second, the black ruler of Mali (formerly

---

RICHARD R. SZATHMARY, born in New Jersey in 1945, holds an A. B. in English and art history from Columbia University. As a free-lance writer he has published reviews, profiles and articles on politics and cultural trends in *The Village Voice, Viva, New Times, New Jersey Monthly* and others while serving as a contributing editor for *Tennis* Magazine. This article, his first for FATE, arises from his interest in New England archaeology.





Strewn across a hilltop, Mystery Hill's many stone structures compose one of the most unyielding and tantalizing archaeological puzzles in North America.

French Sudan) during the early 14th Century.

No matter how many stone faces Van Sertima deals with, he is not very big on "fair" gods. Essentially he desires to prove heavy black influence in the pre-Columbian New World, admittedly a subject long overdue for study (or revival). While he marshals some impressive though mostly familiar evidence (pyramid similarities, the Negroid-looking colossal stone heads of the Olmec culture, a strain of cotton) eventually he runs into problems. Because he's covering blacks in the New World but also mainly Egyptian cultural influences, for a major part of his book he makes all his Egyptians uniformly black, a point that Egyptologists are likely to contest.

Another fault in the book is the "get this, honky" tone Van Sertima uses from time to time. Where questions exist as to the racial origin of pre-Columbian visitors, Van Sertima bullies in a manner designed as much to arouse racial guilt as to prove his point.

In a withering dismissal in the *New York Times Book Review* for March 13, 1977, the distinguished British archaeologist Glyn Daniel said that Van Sertima clearly had not read such

"fundamental" works on pre-Columbian contacts as *The Quest for America* and *Man Across the Sea.* In the May 1 *Times Book Review* Van Sertima replied sassily he had so and even had invited Carroll Riley, the senior editor of *Man Across the Sea,* to serve as a consultant on a proposed film of his book.

Well, Van Sertima's notes do often refer to both books. But I noticed that he consistently gets the name wrong when he speaks of the editor of *The Quest for America,* calling him "Gordon" when he is *Geoffrey* Ashe. This, despite a publisher's erratum slip that corrects several other matters in the book. With this sort of sloppy workmanship (Ashe's first name is by no means the sole uncorrected example) it's no wonder that Glyn Daniel believed that Ivan Van Sertima had not consulted "fundamental" works.

* * *

I PERSONALLY witnessed one incident that clearly shows the type of thing that is occurring as a result of the popularity of Fell's book. Smoke Rise in Kinnelon, N. J., is a private, expensive, executive home development. Inside its borders, atop a small rise, is what appears to be a capstone supported by a set of uprights, a much smaller relative of the dolmens of prehistoric Britain. I was there on a bleak squally March morning and so were a young man and woman who were picking up rocks and clearing them off with whisk brooms. I asked why.

"Looking for Ogham," the woman replied suspiciously. "Have you ever heard of Barry Fell?"

I said sure. Then the man pointed out some scratches he had located on a stone block which was roughly rectangular and measured about a foot by six inches.

"Check that," he said. "Ogham, man, a part of our heritage. It all fits, just like *America B. C.* says."

Then the couple placed the rock in a burlap sack and left, despite my protest. This clearly was "Fell fever" at work and it's an example of what Robert Stone and his NEARA colleagues have been working to prevent, the desecration of *possible* proof of early Celtic occupation of America.

Meanwhile Glyn Daniel, a critic to be reckoned with, quickly disposed of *America B. C.* in the March 13 *Times Book Review* piece which also dealt with Van Sertima's book. One of Daniel's major criticisms concerned Fell's reliance on the decipherment of Ogham script at Vermont megalithic sites as proof of the Celtic occupation of America.

There are *no* authenticated examples of Ogham, Daniel said, outside the British Isles and Ireland — and Fell's claims rise or fall upon Ogham being found in New England. Either he has discovered a form of this Celtic script heretofore unknown to scholars the world over or he's made a major blunder — "translating" something that isn't there, possibly erosion phenomena or plow scars. Both of these, incidentally, are common "Establishment" explanations for practically all of the mysterious inscriptions that have been discovered in America.

The common view of Ogham (a written script consisting of from one to five stroke marks made in a number of ways on either side of a central

line) places it in Ireland and Britain (mainly Celtic Ireland) during approximately the Fourth through Seventh Centuries A. D. Some British historians, notably John Morris of University College in London (like Glyn Daniel, a believer that no true Ogham exists outside Britain and Eire), call this the "Age of Arthur," but at any rate it is well after Fell supposes Ogham was used in America.

Another nettling point: on a number of stones in what used to be Pictish areas of Scotland are markings that John Morris calls "Pictish Ogham." These are true Irish Ogham characters but in translations up to now the wording, save for a few personal names, turns out to be gibberish, neither Irish nor Pictish nor any known form of Celtic. Although composed of authenticated Irish Ogham characters "Pictish Ogham" remains a genuinely unknown script that has so far resisted transliteration. Barry Fell, in his chapter on Irish Ogham, never mentions "Pictish Ogham." (Later I'll explain why he perhaps should have considered it.)

Besides Glyn Daniel, two other scholars who know something about Ogham have expressed doubts about its existence in America. Prof. Vincent Corrigan of City College of New York (in November 1975 when Fell was releasing his first translations) told me on the phone, "I disagree very seriously that what Dr. Fell has found is true Ogham. The inscriptions I've seen so far bear no relation to Ogham." This was long before the publication of *America B. C.* with its clear photographs of what Fell has discovered in central Vermont and elsewhere. But more recently, Francis Hitching, the author of ***Earth Magic,*** showed photographs of ostensible American Ogham to Prof. Kenneth Johnson of Edinburgh University who said he did not believe he was seeing Ogham.

A Fell fan's proper response at this point would be to say that understandably these gentlemen, specializing in an Ogham they know only from Christian era examples, wouldn't grasp what they were shown. Fell's contention is that the Ogham he located in America arises from a fusion of Iberian Celtic, Punic and Phoenician cultures which occurred at least 1000 years before the Irish Celts ever used Ogham.

Fell's arguments are complex, involving Ogham characters used to express *Phoenician* dialects, scripts that utilize consonants but no vowels, and Ogham inscriptions in Paraguay, Spain and Portugal, among other things. But amid his arguments and explanations and the confusing plethora of illustrations in *America B. C.* (few pictures in the book tell readers anything more than Fell wants them to know to buttress his case) it's easy to forget one salient thing about Barry Fell's Ogham: he is its sole New World "discoverer" and "translator."

The question immediately follows as to exactly how qualified Fell is to unearth (almost literally) a new language. The answer is open. Nowhere in this confusing and badly edited book is there any substantial proof — say in the form of encomiums to Fell from British and Irish Ogham experts — that he is pro-

fessionally capable of locating unknown inscriptions related to later known forms of ancient languages.

This is a critical point because later Fell moves from Ogham into the more complex fields of Phoenician and Punic languages and Egyptian hieroglyphics, many examples of which were discovered in the American West by a Fell colleague (whose professional qualifications are never set forth). This leads Fell to spin involved tales of fairly continuous visitations to these shores by ancient mariners over a period of more than 1000 years, often to locations far inland — like Oklahoma. Can Fell "read" hieroglyphics? Can he "translate" Phoenician script?

The late Samuel Eliot Morison, a notably grumpy authority on pre-Columbian New World exploration (and a rare academic who visited, under sail and in bad weather, the water his beloved Elizabethan-era mariners once ploughed), complained in his classic work, *The European Discovery of America: The Northern Voyages,* that people were always "seeing" Phoenician script on our rocks because of its simple appearance. God only knows what Morison would say about Fell's expertise in hieroglyphics if he were alive.

Morison also noted that despite the claims that pop up from time to time that American Indian tongues contain elements of Welsh or some other European language, the United State Bureau of Ethnology more than onc has stated its position that the Ame ind languages show *no* genuine trace of Old World tongues.

Fell, for example, in either a blatar howler or a simple grievous sin c omission, never offers his readers an sources or critical support for hi ethnos-shaking contentions that number of Amerind tongues (despit the Bureau of Ethnology) develope from languages spoken here by co onists from the Old World. Such cor tentions have to be *proven* to a poin that will, if not shut them up, at leas force such authorities as Glyn Danie to temper their malice.

Finally, before moving on to th structures themselves, we must re mind ourselves that to date only on genuinely ancient pre-Columbian in scription has been unearthed unde the kind of scientific conditions tha might satisfy the eminent likes o Glyn Daniel. This is the Bat Cree stone found in eastern Tennessee i the late 1880's by a Smithsonian ex pedition. The inscription has sinc been identified as Hebrew from abou the Second Century A. D. (by th efforts of a number of people, mos notably and accurately by Cyrus Gor don of Brandeis University). There i no mention of the Bat Creek Stone i *America B. C.*

This is Part I of a two-part article.

PERSISTENCE PAYS

THROUGHOUT 1975 and 1976 a young Taiwanese wrote more than 700 love letters to his girl and proposed marriage in each one. His patience and perseverance paid off. His girl is now engaged to the mailman who delivered the letters.

FLYING BLIND

Early-day aviator, flying a small plane over Oklahoma and hopelessly lost in a violent thunderstorm, sorely needed an airport . . .



Angel first flew when he was 16, later served as pilot in World War I.

By Virginia Angel

AUTHOR'S NOTE: James Angel, a pioneer aviator-adventurer and pilot in World War I, is best-known for his 1935 discovery of the waterfall in Venezuela which bears his name, thought to be the highest waterfall in the world.

Jimmy was born in Springfield, Mo., in 1899. Growing up there and in North Carolina, he was fascinated by airplanes and made his first flight — inadvertently — in Montgomery, Ala., when he was 16. He was in the cockpit of a plane working on its engine when it got going too fast; the plane jumped its chocks and started rolling. Jim decided to taxi a little and again got going too fast and found himself in the air. He was afraid to try to land and stayed up until he ran out of gas. By some near-miracle he got the plane back on the ground undamaged. After that he never wanted to do anything but fly.

Jim and I met when the Veterans' Flying Circus played Independence, Kans. In 1922 I had answered their ad for a girl wing-walker and parachute jumper. I was out on the wings on my first flight and thereafter spent a lot of time there. Jim was then flying payrolls for an oil company in Mexico and stopped off in Independence to see his family. Naturally he came out to the cow pasture we called a field.

A week later we were married and we started our own flying circus. Later we turned to running flight schools on the West Coast and after 1929 we took contracts to haul coffee from South American mountain plantations to jungle rivers where it was put on boats and transferred to ships for Europe. Later still we ran an airmail line from Guadalajara to Puerta Vallarta.

Jim died in Panama in 1956 from complications that developed after he had had a minor accident.

IN THE late spring of 1930 my husband Jimmy and I were among six persons who were involved in a brush with the "unknown," specifically with the unknown abilities of the human

mind. Three of us were aware that something unusual had happened and the other three were wholly unaware — although what occurred probably saved all our lives.

The stock market crash hit the young aviation industry hard and early and our flight school had folded. Jimmy and I took our one plane, a six-place Travelair, to Arizona, seeking the small copper-mining towns where people still had jobs and occasionally needed fast transportation.

We were in Ajo when word came that the factory in Wichita, Kans., wanted all Travelairs, like ours, returned to the factory for the correction of a structural weakness. Starting for Wichita the next morning we took with us another pilot, a friend of Jimmy's who had business in Kansas. About noon we stopped at Lordsburg, N. Mex., for gas and lunch. There we ran into three acquaintances who also wanted to go to Wichita. Now the plane was full, all seats taken.

Dusk found us at Amarillo, Tex., where we had dinner. It was such a lovely evening that everyone voted to continue the flight. By full dark we were airborne again and the lights of Amarillo soon disappeared behind us. An occasional dim glow marked villages and cities below and once in a while single lights from far-scattered ranch houses showed us the earth beneath us. The engine hummed and I dozed; it had been a long day.

A sudden drop and jolt of the plane awakened me. I roused and looked out into utter blackness. No stars above, no lights below — if my sense of equilibrium was working correctly. I couldn't be sure, for the plane was pitching like a maddened Brahma bull. Lightning blazed and the towering mountains of clouds were bathed in a lurid glow. We had been caught in a heavy thunderstorm.

Even today no small plane goes willingly into such conditions. In the hearts of thunderstorms winds are violent and they change constantly, not only around the degrees of the compass but also vertically. A plane can pass from an upward current of more than 100 miles an hour into a downward or horizontal sweep of equal intensity. In the transition an airplane can be literally wrenched apart. Worst of all, we knew that other planes of our model had failed under less severe conditions.

I was terrified and I think both pilots, Jim and his friend Jack, sitting just ahead of me and fighting to control the struggling plane, must have felt as I did. I looked around at the other passengers. With seat belts tightly cinched they clung to their seats, trying to keep from being tossed back and forth. Not knowing the ways of these storms they were aware only of their immediate discomfort — which may have been just as well.

Suddenly Jim turned and tossed an ordinary road map into my lap, yelling, "Find me an airport! I've got to get this s-o-b on the ground!"

I picked up the map with a sense of shock and disbelief. How did he expect me to find an airport? Planes had few instruments at that time — we didn't even have a radio — and except for big cities and the military airports were few and far between. Road maps seldom indicated the locations of airports — and this one didn't.

The urgency in Jim's voice had done something to my nerves. My hands felt stiff and clumsy as I spread the map on my lap. But my thoughts were racing. I asked questions as they occurred to me: When had we left Amarillo? How long had we been in the air?

Jim said, "One hour and 42 minutes." That didn't help much.

Then the vital question, "Are we on course?"

His inflection was bitter. "We were until this storm closed in. I don't know where in hell we are now!"

I looked at the tiny names scattered on the map. It was impossible to determine if we were near *any* town, more impossible to determine if it had an airport. As for finding it in this welter of wind, water and blackness — ! Feeling the paralyzing effects of all these impossibles I stared helplessly at the map.

"Hurry up!" Jim yelled.

Some corner of my mind thought, "The man is crazy!" Then I realized I was staring at one name — Waynoka — up in the northwestern corner of Oklahoma. That name was acting strangely — the print growing in size, darkening and then going back to normal. This happened twice as I stared at the map — and then I *knew*. No pictures, no voices — just a sure knowing.

I called to Jim, "There's an airport at Waynoka!"

"All right," he said, "which way? What's the course?"

Again the urgency in his voice . . . and in my mind a strange sense of connection with both the compass and the earth.

"Northwest," I called. Immediately Jim turned the plane 90 degrees, from northeast to northwest. I hadn't expected such instant acceptance. I suppose I had hoped for an argument and the others' opinions as to direction. As it was my stomach tried to crawl into my throat and I could feel droplets of moisture all over my face.

What had I done? What were we doing? Betting all our lives on something I couldn't see and didn't know — something no one could have known!

But my ordeal wasn't over. Jim's voice was desperate as he fought the plunging plane in that maelstrom of wind and darkness. "How far?" he asked. "How long?"

I was beyond thought. I spoke the first words that came to my mind.

"Two or three minutes," I heard myself say — and felt only despair as Jim closed the throttle and nosed the plane downward.

I wanted to shriek, "Don't do it! Don't do it! I don't know where we are!" But the words wouldn't come and the airplane was gliding rapidly earthward.

At a point of tension where I felt I would faint we came out of the clouds. Not more than 500 feet below us faint reflections came from the wet ground and a half-mile directly ahead lay an airport runway with ground lights marking its welcoming length. I was too numb to be surprised at the sight and felt only relief as Jim half-circled, then settled the plane gently onto the wet runway.

Despite the light rain our passengers seemed glad of a chance to stretch their legs. They filed out and

started toward the lone hangar, probably hoping for a cup of coffee.

Jim's pilot friend Jack followed them, avoiding my eyes as he passed me. He was redheaded with a redhead's typical thin skin and his face looked too white — almost greenish — in the dim light.

Jim stopped at my seat and said matter-of-factly that he would get the plane serviced and inspected. If the storm abated we would go on to Wichita. He was back shortly with an attendant and I stayed in my seat, idly watching them as they went over all the fittings and controls.

I was beginning to think again — that is, to feel somewhat more rational — and I didn't like what I was thinking. Where were we anyway? What a lucky chance that we had come down near this airport! It had to be a lucky chance! If not, how did we get here?

With a resurgence of numb and chill I finally faced this question and tried to find answers. I told myself I had been dreaming and Jim had known all along where we were. But at the same time I knew that the violence of the storm would have made it impossible for Jim or any other pilot to have known where he was. We had to be miles off course — in literally any direction.

Carefully I went over the sequence of events, Jim's need for a landing field and the one name on the map making itself predominant. I looked at the map again — there was the name, exactly the same size print as other scattered communities in the northwest corner of Oklahoma. Nothing made it stand out.

Incidentally, where was the town? had seen no lights except those of th airport. I looked at Jim, alone in th rain now and checking the engine. slipped out to join him.

"What town is this?" I asked quiet ly.

He gave me a puzzled glance. "Way noka."

His laconic answer had the effect o a fist in the stomach. By no stretch o the imagination could I believe tha "luck" accounted for the series of co incidences, if that's what they were that had brought us safely down Jim's hands slowed and stopped. Almost reluctantly, he faced me and our eyes met.

"How did you know this strip was here?"

When I didn't answer he went on, "How did you know where it was?"

I fumbled for words. "You asked me," I said lamely. "You needed. . . ."

"Yes," he agreed, "in the worst possible way!" His voice trailed off and we stood silent for a moment.

Then Jim said, "That attendant was out here tonight to try out the lights for the first time. He was about to turn them off when he heard us. If he had we could not have seen the landing field."

Our eyes locked for a long moment, full of wonder, full of questions. We had no answers.

Jim has been gone many years now. Maybe he found the answers. As for me, I believe either human beings have great unsuspected mental potential — or somebody up there cares a great deal for small storm-tossed planes.

True Mystic Experiences

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

FORESEEN FATALITIES

By Alma Underwood

ONE OF my first mystical experiences is as clear in my mind today as when it happened in the summer of 1957. I was 10 years old, an ordinary fun-loving child who knew less than nothing about the paranormal.

I was used to having vivid dreams and immediately forgetting them — but one night I had an especially frightening dream. My family had just moved to Lexington, Nebr., and my father had worked at the flour mill for about a month. I had heard him mention Clyde Groves, a man who was employed on the same shift but I knew nothing about him and never had seen him. However, my dream concerned him.

It seemed to be late at night and I could see a small two-door car coming out of a driveway. Somehow I knew this was the driveway to Clyde Groves' home which was 10 miles out in the country. The driveway was quite long and opened onto a country road that was traveled very little.

At the same time I could see a large truck coming down the country road with the name "Bekin" in large letters on its side. The truck's lights were on but the road was very dark. I seemed to be aware that the truck should be going down the highway but there was a detour and traffic was being shunted along this country road.

In my dream I could see both the truck and Clyde's car as he and his wife drove down the driveway. Their car lights were on and they had turned toward each other. I realized they didn't see the oncoming truck at all. I screamed as I heard the terrible rending crash at the end of their driveway. Somehow I knew they had both been killed instantly.

My scream woke my family and they came to my room to find me sob-



Alma Underwood at 10.

bing. I told them what had happened and they assured me it was just a bad dream, that Clyde and his wife were O. K.

I knew that Clyde Groves and his wife were dead, for I had seen the crash. But at 10 years of age, one is willing to be consoled by parents.

When my father came home for lunch the next day he looked white and shaken. His first words were, "You won't believe this, but Clyde Groves and his wife were killed in a car crash last night. It happened just like Sissy told us it did."

No one had any appetite for lunch after that. And no one had any explanation for my having "seen" the accident which occurred 10 miles away. — *Hastings, Minn.*

THE BIG RED BARN

By Una Allen Torkleson

IN AUGUST 1935 my two boys Boyd and Bob and I were visiting my parents Oscar and Clero Allen on their farm between Narcissa and Miami, Okla. My lifelong friend Maude Sparkman lived about a mile southeast of my parents' home, so one afternoon I borrowed my brother's car to go to visit her. Maude lived with her parents, a sister and a brother.

When I arrived I noticed the menfolks were loading baled hay onto a flatbed truck. The sky was overcast and rain seemed likely, so the men were working fast to keep the hay from getting wet. They were hauling the hay from the field to the big red barn.

Suddenly, as Maude and I were reminiscing about our schooldays together, I began to feel a fear I co not understand. Somehow I knev had to return to my parents' home once. I was at a loss to offer my frie an explanation for my behavior, fc had planned to stay the whole aft noon.

"I just feel I must hurry home," said, lamely. Using the clouded sky an excuse I added; "I'm driving a b rowed car and it might hail on t convertible top. I'm sorry but I rea must go before the rain gets here."

Maude protested, "You can dri the car into the barn. It will be sa and dry there."

I was beginning to feel a lit foolish by now but at the mention the barn, a sudden chill came over m Again I felt as if someone were urgi me to go. Glancing up at the omino sky I said my hurried good-byes a drove back to my parents' hom They were surprised to see me back soon and I told them about my a prehension, although I didn't unde stand it myself.

Later I did. Shortly after I le Maude's home, a bolt of lightni struck their big red barn. The loft w a roaring fury in a matter of minut and the barn burned to the groun Maude's brother Virgil had just driv into the barn with a load of hay wh the lightning struck and he died in t fire. — *Colwich, Kans.*

THE NEW YEAR'S CROSS

By Katherine Dillard

AT THE end of World War II, was living with my parents Grand Saline, Tex., because my hu band was in a Veterans' Hospital. M parents' house was the last one on t



Katherine Dillard

street and there were no close neighbors. Next to the house were a lake and a woods and across the street was a pasture where a man we knew sometimes kept horses.

On New Year's Eve my mother Wini Lane and I were sitting up to bring in 1946. We were great friends and it was our tradition not to go to bed until the old year had gone its way. It was a moonless night but very clear and when the bells started to ring and the fire whistles to blow I walked out on the front porch to look at the stars. By chance I glanced across the street and in the pasture I saw something that really shook me up.

About five feet off the ground a perfect cross appeared. It looked to be about two stories high with arms 24 feet on each side. It was white and luminous; it could not have been any kind of reflection.

I called Mother without warning her of anything unusual. In surprise she exclaimed, "Why, it's a cross!"

Together we watched it for a full five minutes until it finally dissolved before our eyes. Why it was there, where it came from and what it portended, I do not know. I worried for years, thinking it was a warning of danger, but as the years have passed that has not proven to be true. It remains a mystery. — *Gladewater, Tex.*

LIVING AMONG SPIRITS

By Jim Olsztynski

IT WAS said that the rice paddies were filled with spirits. The old Korean farmers and villagers, looking ghostly themselves in traditional white pajama outfits, firmly believed that. I didn't. In fact, in my presumptuous Western way I found the idea "quaint" and considered it just another superstitious notion held by a people obsessed with ancestor worship.

During the summer of 1967 I was stationed at Camp Howze in northern South Korea, midway between Seoul and the military demarcation line that separates our ally from North Korea. It was a turbulent year. Infantry skirmishes in the demilitarized zone (DMZ) occurred almost weekly. The North Koreans infiltrated raiders to harass and — in one unsuccessful mission — to assassinate the South Korean leadership. Early the following year the communists would capture the *Pueblo*.

As armorer for Company C, 122nd Signal Battalion, 2nd Infantry Division, I was far removed from the battle line even though the DMZ was less than 20 miles away. To me Korea was easy duty — and interesting. I liked Koreans and most of them liked Americans. I made friends with many of the people as I tried to learn as

much as I could about their peaceful, reserved culture.

Mr. Han, an educated and wealthy businessman, was the founder of a string of orphanages which were unrelated to his business interests. He and I often chatted about our respective homelands. On one occasion I remarked in a tactful way on how admirably simple the Korean country people were. To illustrate what I meant by "simple," I referred to their superstitions.

"These people have reason to be superstitious," Mr. Han said. "They live among the spirits." He added that while he personally never had seen a spirit he knew many trustworthy people who had. I was surprised that such a sophisticated, practical man could be a "believer."

Several weeks later, on a hot sticky night in August 1967, I had a startling experience which shook my skepticism and caused me to recall Mr. Han's words.

About nine o'clock on a Sunday evening I signed in from a weekend pass and returned to my quarters, a small room in the same quonset hut that housed C company's dayroom. My three roommates were out and the dayroom was dark and quiet.

Alone and mildly tired, I set up a small rotary fan, stripped down to my shorts, turned out the lights and climbed into my bunk enclosed by a mosquito net. I lay back, enjoying the comfortable breeze from the fan and musing over the day's events.

All of a sudden without a warning of any kind except an odd whooshing sound, the temperature plunged 30 degrees from the high 80's. My immediate conclusion was that the fa somehow had become supercharge but when I tried to get up to shut it o I discovered I couldn't move. A pre sure from within, like some kind internal gyroscope, countered my u ward struggle and prevented me fro rising to my feet. Fearing a sudden a tack of some disease had left me par lyzed I tried to shout for help. My lip pursed but I could manage only futile gasp. Then I saw it.

A hazy figure was moving back an forth across the foot of my bunk. Ob scured by the mosquito netting and b its own wispy substance, the phantor had a basically human shape but wa without distinct features such as arms legs or a face. I tried to persuade my self that I was asleep and dreamin but I knew that wasn't the case. I hav had many uncommonly vivid dream in my life but I always have been abl to distinguish them from actua events. This was real.

Unable to move, unable to cry out, could only lie and stare at the appar tion as it drifted to and fro. I was o the verge of panic. Only one defens was left to me: I attempted to shut m eyes. But I could not do even that. M lids were frozen open by the sam mysterious force that immobilize the rest of my body. I continued t stare straight at it.

Whatever it was, it did not seer hostile. Neither did it make any effo to communicate with me, at least s far as I could tell. It simply watche me in an inquisitive way never com ing closer than the foot of my bunk My sense of time became muddle but I'm fairly sure not more than tw minutes passed.

The episode ended when the entire process reversed itself. I regained control of my body, my hazy guest disappeared and the room resumed its hot, stuffy atmosphere. Just as before, the fan threw out cool breezes instead of icy blasts.

I am a rational man who places more faith in science than in the occult. In fact I half-accept the explanation that the incident was the result of some physical or psychological quirk within me. Maybe on the other hand the answer is something else — something less mundane and more difficult to understand.

I don't know. I do know, however, that since that incident I no longer scoff at anyone who claims to "live among the spirits." — *Chicago, Ill.*

"STOP IT!"

By Lois A. Walling

THE HOUSE was old, but both it and the neighborhood were new to us when my husband Tom, sons Tom, Jr., Don and Dan and baby daughter Becci moved to Henderson, Nev., in the summer of 1966. Becci herself was new to the world and it wasn't until months later, when she could sit and play and gurgle in her crib, that I got my first inkling that something out of the ordinary was taking place.

One day as I was returning to her room with a bottle I'd fetched for her nap, I felt a sudden cold musty atmosphere around her crib and saw her "gobbling" with her hand outstretched to something I couldn't see. I called to her but had to do so twice before she finally looked over to me. When she did I noticed the clamminess was gone. As I tucked my baby in, I persuaded myself I had imagined the whole thing.

Time passed and Becci learned to say some understandable words and toddle around on her own. She was a happy little thing whose life seemed simple and uncomplicated. Then one afternoon I walked into her room and felt the cold, musty atmosphere once again. Stunned, I stood frozen in her doorway and watched my child standing in her crib and handing a toy to an "invisible" friend. "Tee, I pay, tee," she was saying.

Gathering my wits I lunged toward Becci. As I grabbed her the atmosphere changed back to normal. But still alarmed I slammed her bedroom door and ran with her to the living room couch. After relaxing a bit I decided to call my friend Sharon Taney. Sharon hadn't known me for more than a few months and I wondered if she would think I was insane.

Fortunately Sharon, who had had a couple of strange experiences of her own as a child, took me seriously. She urged me to be even more watchful of Becci as she grew. I resolved to sleep in Becci's room and hoped that by doing so for a time I would find out that I was suffering from an overactive imagination.

Nothing further happened — at least that I noticed — for a long while. Things returned to normal — or as "normal" as they are when one is raising children. I had my hands full because my husband's work kept him away much of the time.

Then one day Becci's friend returned — only this time he wasn't so friendly.

It was past the kids' bedtime. The boys were asleep but Becci, now 2 1/2 years old, was fretful and feverish so I gave her baby aspirin and tucked her in on the living room couch. When she settled down I decided to take a bath but although I left the bathroom door open so that I could hear everything, I began to feel very uneasy.

Suddenly I heard Becci yell, "Stop it! Stop it!" As I flew through the short hallway that separates the bathroom from the living room I was almost overcome by a sickeningly musty smell. Inside the living room I saw Becci clutching at her blankets as something pulled them in another direction. She fell to the floor with a thump. Angry but not frightened she yelled, "Mommy, he pulled my blankets off! I don't like!"

The incident was scary but happened so fast that I scarcely could believe what I had seen. I called Sharon to tell her the story.

A few minutes later Sharon was sitting in the living room with my daughter and me. She said that when she first came through the door she felt a chill and smelled an odor like that one might encounter in a musty old funeral hall. For the next several hours we discussed the incidents and agreed we should try to drive away the unwelcome intruder. Sharon suggested that if the entity returned I should yell, show anger and order it out of my house.

The following night, as Becci lay asleep on the couch, the visitor came back. Again I was in the bathroom when I heard Becci yell, "Stop it!" I dashed for the living room and felt and smelled that sick atmosphere. Only this time something like an invisible force field stopped me at the entrance to the living room and I could go no further. Horrified I watched as Becci tried to run to me but was pulled back. With considerable effort I was able to throw myself to the floor and grab her arm. The blankets were thrown across the room, which now felt like a deep freeze.

I stood with Becci in my arms and screamed at the thing, whatever it was, to get out. My angry shouting seemed to be all that frightened Becci, who apparently thought the thing was a man who had been her friend but now had turned mean. In any case it left, albeit slowly. I recited prayers and then called Sharon.

This time we believed it was gone for good. The only problems we had after that were some unexplained tapping sounds in the middle of the night. Someone advised me to put salt in the corners of the room where the tappings were heard and that stopped them. Why I have no idea.

I learned almost two years later that an old man had taken his life in the living room of that house not too long before we moved in. Was it his restless spirit that pestered Becci? — *Pioche, Nev.*

NASTY SURPRISE FOR RAPIST

A 30-YEAR-OLD man was arraigned in Torrance, Calif. in the spring of 1976 on charges that he tried to commit rape, having discovered too late that his victim was a transvestite, a man dressed in women's clothes.

UFO INVASION OF BOSHKUNG LAKE

What kind of "spacecraft" appear every night for four months and have trouble starting on cold mornings?

By Curt Sutherly

IT ALL BEGAN the evening of November 23, 1973.

Canadian realtors Earl Pitts and Jim Cooper were driving on Route 35 to their homes near Boshkung Lake in the town of Minden, Ontario. Suddenly an "awesome thing," as Pitts later described it, flashed through the sky from west to east and vanished from sight in three seconds. The object, which the men estimated to be 18 feet long, was "large in front and tapered" with a glowing front end and a white light at the tail.

Private pilot Dale Parnell of Stormy Lake, driving home that night with his wife, watched a similar object pass near them on the Buckhorn Road.

During the same general time period Pete Sawyer of Hall's Lake saw a UFO during daylight hours. "It looked like a helicopter with the tail off it," he recalled. "It came down the gully by Shaws' heading for Boshkung Lake. The top half was lit up, the bottom half dark, and that was the last I saw of it." Sawyer said the object had four legs or landing gear that appeared to be partly raised.

Three months later weird flying objects were still pestering Boshkung Lake residents.

Mr. and Mrs. Ashley Lunham who own a lakeside house told reporter Peter Courtney that the aerial objects had "scarcely missed a night since mid-November. They have made no attempt to bother us or interfere with us." But Mrs. Lunham did recall one rather disquieting incident.

The couple had just finished dinner one afternoon during mid-February 1974 when they saw a UFO move over the lake and then turn toward their house. Midway across the lake the object began to glow with a brilliant white light as if generating excess power. The display of energy lasted only a second or two, the Lunhams said, but in that brief interval *the frost on their dining room windows melted.*

"When I went to wipe up the water with a cloth the glass was so hot I couldn't touch it," Mrs. Lunham said. The outside temperature at that time was 20 degrees below zero.

The Boshkung Lake UFOs arrived in assorted shapes and sizes. Some objects were cigar-shaped and flashed amber, red, blue and white lights; these "craft" supposedly had as many as nine "antennae" on their surfaces and seemed to communicate with each other by flashing a code back and forth with bright lights. If that is so,

one wonders what purpose the "antennae" served.

Other Boshkung Lake UFOs appeared to be rusty-brown or black in color or sometimes a dull red. The Lunhams even claimed some objects were "pollywog-shaped."

By the Lunhams' account the objects arrived over the lake nearly every evening at sundown throughout the winter, arriving first singly or in pairs, then in greater numbers until the frozen lake surface was a virtual parking lot. The objects would then either settle to the frozen surface, hang stationary over nearby hydroelectric lines (a common UFO practice) or hover above holes in the ice left after winter fishermen had moved their ice huts. The occupants, if there were any, were never seen.

After weeks of watching the bizarre nocturnal interlopers the Lunhams decided to call in the authorities. It proved a pointless endeavor. An officer of the Ontario Provincial Police arrived on the scene, pronounced the "objects" reflections and departed. But after he left, the "reflections" shot straight up into the air and streaked across the lake. As they did so the Lunhams could see the "reflections" reflected in the water.

The Lunhams then tried unsuccessfully to interest the Canadian Department of National Defense.

On the morning of February 26, 1974, four objects were spotted within 40 feet of the Lunhams' home. This time the UFOs were of yet another design: four wings with an overall wingspan of about 20 feet, dark color, blue-white lights and *emitting a fog* as they abruptly departed from the presence of their terrestrial observers.

"I don't think they are visitors from outer space," Mrs. Lunham said, "because they apparently have motors which are subject to the same problems as experienced by motors with which we are familiar — sometimes they start to fail. . . . One experienced difficulty starting up early Tuesday morning (February 26). Something which appears almost every night for months is not from outer space."

As for the motor sounds the Lunhams said some objects seemed to emit a kind of dull "thumping" sound which faded out once the UFO was completely airborne. When they took off, the objects were said to move into the air with a kind of "bouncing motion, not unlike a rubber ball."

On March 14, 1974, Peter Courtney reported that after five trips to Boshkung Lake, "I saw my first UFO." The incident occurred on March 10. Courtney described what happened in a *Minden Progress* article:

"For some time now one of my assignments as a *Progress* reporter has been to cover the repeated sightings of UFOs in Haliburton County and in particular, the Boshkung Lake area.

"Last Sunday (March 10) was the fifth time I'd gone to Boshkung Lake in search of UFOs. Warmly clothed in my snowmobile suit and equipped with camera and tripod, I arrived on the east shore of the lake around 9:00 P.M. It was a mild night, the sky was cloudless and the whole lake was bathed in bright moonlight.

"Then about 10 o'clock, when I'd decided I might as well leave, a dull

red light appeared just above the treetops across the lake. It traveled slowly in a northerly direction, then began to retrace its course before it was lost to sight.

"I had my camera ready, but the UFO's glowing light was too dull to photograph. Its movements were too erratic to be those of a regular aircraft. I don't know what it was I saw Sunday night. To me it defied rational explanation."

While Courtney was trying to comprehend what he had seen, others took matters into their own hands. That same night more than 50 persons gathered at another location along the lake shore, apparently determined to do something — *anything* — about the unwelcome intruders.

At about 10:00 P.M. — the time of Courtney's sighting — members of a six-unit armed snowmobile squad took to the ice in hot pursuit of the approaching UFOs. Just in case the objects' presumed occupants mistook such activity for friendly hospitality, the snowmobilers opened up on the craft with high-powered rifles.

Mrs. Lunham said, "You could hear a distant clunk as the bullets struck . . . metal surfaces. I've had about as much of this as I can take."

She wasn't the only resident fed up with the weird goings-on.

"We don't know what to make of this," said Mrs. William Barnes, a housewife who along with her husband and family had watched UFOs near their home in Lochlin, Ontario. "A number of us have seen these things and we can't all be crazy."

Early one evening in the last part of March 1974 the Barnes family saw a UFO as it maneuvered approximately half a mile from their house. Like many other Boshkung Lake objects it sported red, white and blue lights. Two nights later the same — or a very similar — UFO returned to the *exact location* but this time was joined by a second object.

The Barnes family and Mrs. Lester Hicks, a neighbor, reported that the objects hovered for a time; then one of the pair sped off at extremely high speed. However, the second UFO departed at a slow "cruising" speed until it abruptly — and amazingly — *"dropped right to the ground out of sight."*

Numerous residents of the Boshkung Lake area reported finding landing traces from the apparent invaders. Some said the objects left "depressions" in the thick ice over the lake surface. A more significant landing trace was found by the Lunhams, who showed their discovery to *Lindsay* (Ontario) *Post* reporters. In a March 14, 1974, story the *Post* described the soil traces:

"Although extensively eroded by the spring sunshine, it was possible to make out a V-shaped formation with two pad-like markings at left and right angles behind. One of the puzzling features of this observation was the ability of the craft to effect a landing amid a treed area which, although not dense, appeared to be sufficient to prohibit all but a small craft landing . . . unless, of course, the landing had been effected in a more open area and the craft maneuvered to a point behind the Lunham house."

UFO activity continued well into April. The last sighting of any conse-

quence took place during the middle of the month when Mrs. Wallace Brown of Lochlin looked out her bay window and observed a star-like object with blue, green and yellow lights that moved erratically through the sky.

"I've never seen anything like it before," she said. Her television set did not function while the object was in the area. Neighbors also described apparent electromagnetic effects from the UFO.

What all of this means is anybody's guess. But one can't help agreeing with Mrs. Lunham's remark that "something which appears almost every night for months is not from outer space." For presumed spacecraft the objects seem to have been powered by incredibly primitive engines — ones which even have difficulty starting up on cold mornings! One also wonders about UFOs that "drop right to the ground out of sight," apparently vanishing en route to the earth.

Mysterious, peculiar and even a trifle absurd, the Boshkung Lake UFOs — in common with their innumerable counterparts all over the world — appear destined to remain an enigma for some time to come.



A FAMILIAR RING

THE INSCRIPTION on D. J. Cashin's 1955 University of Georgia class ring told the Alumni Relations Office enough to put the lost ring back on its owner's finger — 18 years later.

The strange story of how the ring got from the bottom of a Decatur, Ga., lake where it was lost in 1959, to the shore of an Altus, Okla., lake where it was found in 1972, begins in the middle with a letter to the President, University of Georgia, from an Altus woman asking for help in locating the owner of a ring found on the beach of Lake Lugert. The ring, Mrs Garnett Mitchell wrote, was "in like-new condition" and had "1955" and the name "D. J. Cashin" engraved inside. This information was forwarded to Alumni Relations Director Tyrus Butler who traced the ring to Cashin now living in Atlanta. Cashin immediately wrote to Mrs. Mitchell about his long-lost ring, telling this story:

"I lost my ring in the spring of 1959 in a small lake in South Fulton County. . . . One of the boats (in our fishing party) capsized and all of the men took turns diving for the fishing equipment that sank in the lake. While I was searching at the bottom of the lake my ring slipped off my finger (evidently pulled off by some weeds).

"I have of course long since given up ever recovering my ring."

Mrs. Mitchell replied to Cashin that her daughter had found the ring on the Lake Lugert beach during a class picnic in the spring of 1972. Thinking the ring belonged to a military man from a nearby base, the Mitchells tried to locate him for several months with lost-and-found ads, area telephone directories, etc., with no luck. "Then we began to wonder what would happen if we wrote to the University of Georgia. Finally we did and you know the rest."

"The story of how the ring arrived at Lake Lugert in Oklahoma from the bottom of a lake in Georgia would certainly make an interesting tale," Cashin concluded.

THE GHOST WHO USED OUR GATE

Dad had hung the gate himself and knew that the balance would not allow it to swing closed of its own weight.

By Beryl M. Wakefield

MY YOUNGER brother Jim died tragically a few weeks before Christmas 1969 in Manchester, England. My mother, who from girlhood had many premonitions and received messages from deceased relatives, had no advance warning on this occasion. The shock to us all was immense but to my mother it was one from which she never recovered.

All his life my brother had been bound to our mother by one of those unique bonds that sometimes exist between one child and the parent. He joined the Royal Navy straight from school, traveled around the world, married and had two children, yet always shared that special bond with Mother. He called it his lifeline. He had his problems, though, and one day admitted to Mum that he was unable to communicate any longer, even with her.

"The lifeline is broken," he told her sadly as he left the house to return to his own home. The next day he was dead — by his own hand. He was only 28 years old.

For several days after his unexpected death he was seen, or his presence was felt, by people in the neighborhood. One of mother's friends, Ann Mitchell, actually saw him at the top of the stairs as she was going up after closing her shop for the night.

"He surprised me," she told my parents later. "All I could say was, 'Oh, it's you,' but he just looked past me and then left."

I went to England to be with my family for a while and one night in my room on the third floor I awakened to see Jim looking across my bed toward the other side of the room. I saw only his head and shoulders as if he were looking through a lighted window, although the real window was behind me. His expression was calm and he never looked at me. After a few moments he disappeared.

No one reported seeing him again but there is more to the story. Mother told me about it in July 1971 when she and my father came to visit me at my home in Maryland.

Some weeks after Jim's funeral, Mother said, they had retired for the night when they heard the garden gate open then close with a firm click of the latch. They waited but no one came to the house. They forgot about the incident until the next night when the same thing happened.

"We've probably left the latch off

and the wind blew it shut," my father said.

"It's not the wind," Mother insisted. "Maybe your brother has been out late."

Father's brother and sister-in-law, Bill and Mary Witt, lived next door. The two houses are joined and the paths from the side by side gates form a wide strip between the flower gardens. At one time an iron rail had divided the paths but it was removed during the war when such luxuries as iron railings had to be relinquished for more pressing needs.

"No, it's our gate, not his," Father replied positively. It was one of those oddities of behavior that no one would use our gate if he were going next door, nor would anyone coming to our house use the other gate, no matter which was nearer. The two latches were different and the sound each made was quite distinctive.

On the third night my parents double-checked to see that the little wooden gate was firmly latched. Dad had hung the gate himself and knew that the balance would not allow it to swing closed of its own accord once it had been opened. Nevertheless that night the gate clicked again.

"He's coming home," Mother said and my father agreed, knowing that by "he" she meant my brother Jim.

Night after night the gate would click. The sound was never heard before 11:00 P. M. but my parents didn't sleep until they heard it. They knew after that my brother was "home."

Several months passed and one night in June 1970 the pattern changed. My parents had spent the evening with Aunt Mary and Uncle Bill and had stayed out later than usual. My father had been in especially good form, telling stories that amused everyone, and both he and Mum were more relaxed than either had been for a long time. When they were home and retiring for the night Mother remembered they hadn't heard the gate click.

"It's late," Father said when she reminded him. "We must have missed him."

Outwardly Mum agreed with him but she was restless, wondering if Jim's spirit returned when they were not at home to hear. After a few moments she heard the familiar sound of the gate opening and closing. "He's home," she whispered, relieved, and was about to settle down when she heard the other gate open and close. She was puzzled — and curious — and climbed out of bed to see who was going next door in the early hours of the morning. As she padded past the big bay window to the single window overlooking the path it crossed her mind that she never had troubled to investigate when our gate first started to open and close.

My parents' house is one of five standing in a large square which is brilliantly lighted by eight street lamps. Anyone in the square would be clearly visible. To Mother's astonishment, Jim in his naval uniform and my cousin Paul Witt in his air force uniform were walking up the path. Each had an arm around the other's shoulder and they were laughing happily. Mother never had heard my brother enter our house and did not expect him to enter now but she couldn't understand why Paul was

with him. There was a difference of eight years in their ages and the two had never been close.

As she crept back to bed she disturbed my father.

"What's the matter?" he asked.

Mum explained that she had just seen his nephew returning from his air force post.

"He must be coming for his niece's christening on Sunday," Dad said and went back to sleep.

Mum was unable to sleep, for the meaning of what she had seen was beginning to register. She wept for her dead son and repeated her evening prayers, forcing back the ominous implications creeping into her mind.

The next morning at a very early hour they were awakened by the sound of the front doorbell ringing. Father went down and Mum heard Uncle Bill's voice. After a few minutes she went down to see why he had come to our door so early.

"What on earth got into you this morning —?" she began, then stopped when she saw my uncle's face.

He was leaning on the kitchen counter and now buried his face in his hands. He had received a telegram from the Royal Air Force saying that Paul had been killed by a passing truck while hitchhiking back to camp in the early hours of the morning. The accident had happened about the time Mother saw him on the path with my brother.

Since that night when the two cousins walked up the path together the gate has remained silent unless someone actually is coming into the house.

In early 1972 Mum died and she was followed one month later by Aunt Mary and a month after that by Uncle Bill. Dad lives alone in the house now and if he ever hears anything he never speaks about it.



A LITTLE PLANT MUSIC

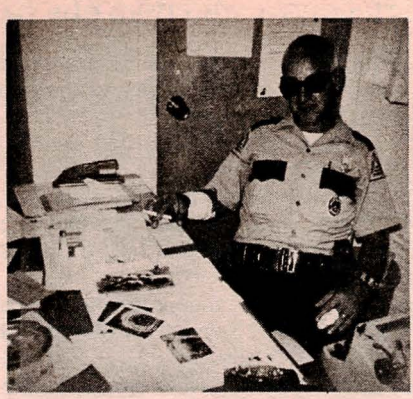
JUDITH CHASE Churchill reports in the May 31, 1977, *Woman's Day* that plants not only respond to music and tender loving words, they also sing. They've even given a concert and made records.

"At American University in Washington, D. C.," she writes, "a sextet of coleus plants was hooked up for sound. . . . Electrodes attached to the leaves converted electrical impulses into musical strains and before a startled audience the plants produced a rhapsody of such avant-garde tonalities as eerie space sounds, garglings, chirpings, shrieks and whistles.

"At the United States Botanic Gardens, also in Washington, another chorale of strong and lively plants — Indian azalea, amaryllis, philodendron and Boston fern — (made) the first recording of plant music. A bunch of daisies cut still another full-length record. . . .

"Different plant species appear to have different voices. African violets sound quite unlike geraniums and tomato plants sing the strangest song of all. . . . The plant world has its prima donnas too. Some suddenly stop singing when a stranger approaches. Others go berserk if environmental conditions don't suit them. Still others are show-offs (and) perform only when they have an audience."

By Loren Coleman



Dog Warden William Reeder investigated panther reports and one night he encountered the beast.

Phantom Panther on the prowl

The deadly creature that stalked Allen County, Ohio, in the spring of 1977 was a cat that is not supposed to exist.

MOST OF the publicity surrounding the Richland Township, Ohio, killings began after Sherwood Burkholder was interviewed by Dayton TV-7 and other local media. On April 25, 1977, Burkholder had lost 40 sheep to some unknown animal killer. On the 26th he lost another 17 sheep.

William Reeder, Dog Warden and Executive Director of the Allen County Humane Society, had been investigating such killings for more than a month before Burkholder's sheep were attacked. Reeder was the person most often quoted in the press and it was with him that I spent the better part of June 29, 1977, discussing the problem. It was Reeder who told me the Burkholder sheep had been grabbed at the rear of their jaws and then clawed forward. Eight claw marks were visible on the sheep's sides. Although most of the sheep were not dead when Reeder arrived on the scene, he had to destroy all of them. Later he went back and took plaster casts of what he believed were the killer's tracks.

The Burkholder sheep were kept in a large pen located near Tom Fett and Rockport Roads (see map). The killer struck before dawn the first time, then early the next day, and finally the afternoon of that same day.

I talked with Carol Benson who rents a trailer that sits on Burkholder's land — Sherwood Burkholder lives on a farm many miles north. She said she did not hear a thing. It was not until a month later that Carol Benson, her son Bryan and Burkholder saw a large, black cat stalking back and forth

among the trees near the creek out back.

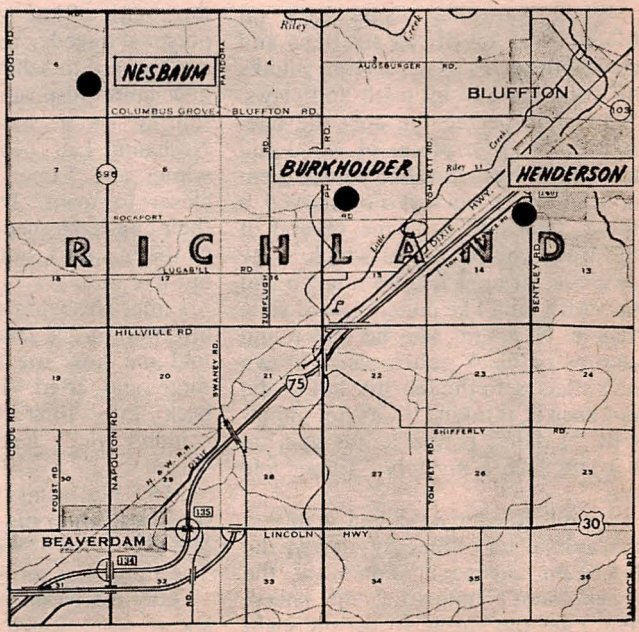
By the time I visited the Burkholder land, next to Benson's trailer, no sheep were around because the owner had decided not to restock that land but to keep his other 250 head at his northern farm, nearer his own residence.

While the Burkholder story got most of the media coverage, the killings at the Elmer Nesbaum farm earlier in March are more interesting from an investigative and human point of view.

On March 22, 1977, something got into Elmer Nesbaum's sheep. Through my interviews with William Reeder and with Mr. and Mrs. Elmer Nesbaum I was able to reconstruct the events as follows:

Elmer Nesbaum, 74, and his wife, who are Reformed Mennonites, live on a 94-acre farm on Napoleon Road near the Columbus Grove-Bluffton Road, a couple of miles northwest of Burkholder's land. On this particular windy snowy March night Elmer Nesbaum had penned his sheep because most of them were about ready to lamb. He liked sheep; they were easy to keep and these sheep had become his friends; they all would crowd around him when he came out to see them.

"When I came in the first morn-



Map shows spots in Richland Township where the mysterious black panther was seen.

ing," Nesbaum told me, "only a few were standing. They were all red and I wondered what happened with these sheep. Something terrible went on in there! It was a bad sight to see."

What Nesbaum found was a "bloody mess" at the end of the pen. He called a veterinarian and had what sheep could be saved sewed up. Then he prepared for another assault. His sheep were housed in a pen at the back of a U-shaped area between his barn and his machine and lofting sheds. Nesbaum put heavy farm gates across the front of the pen, regular wire fencing up to the roof of the barn and then chicken wire on the top. He put six steel muskrat traps in front of the pen.

When the killer came back on March 26 it set off all six traps and clawed the gates apart, leaving chunks of wood marked by teeth and claws. When I inspected the area the one-foot to two-foot pieces of wood still lay where Nesbaum had found them on the 26th; he had not moved a thing. Nesbaum gave me several of the wood chunks out of which many semicircular bites had been taken and on which fang-like punctures are quite visible. Nesbaum said he had found clumps of black and blackish-brown hair sticking to the fencing, but he did not keep it, thinking it was not important. "I didn't realize it was goin' to become such a mystery," Elmer told me.

As Bill Reeder described it to me, the animal had "literally clawed the Nesbaum sheep; it didn't eat the sheep, didn't hamstring the sheep, didn't gut the sheep. It just put eight perfect claw marks down the sides — from the backbone to the stomach. One of the ewes had her udder completely torn off. Also," Reeder continued, "there was fang marks across the neck. Definitely punctures, two on each side." That was after the first attack. The second time Reeder noticed "only clawing, no biting. The only one with fang marks was a lamb which had been born between the first and second attacks. It had the four perfect fang marks. The vet tried to save it but its rib cage was crushed."

Because the pen was on a concrete slab covered by straw Reeder and the Nesbaums found only one track. In all, the Nesbaums had lost 20 sheep, most of them pregnant.

For Elmer Nesbaum and his wife the events of late March 1977 were a personal tragedy. They had been looking forward to selling their sheep and new lambs, disposing of the farm, and retiring to a smaller place. Mrs. Nesbaum had been ill during the winter and Elmer wanted to move closer to town. The killings ended their hopes. Nesbaum felt he was "out of the business, but you hate it to go out like that."

Elmer Nesbaum spoke to me of his affection for his sheep and Bill Reeder told me how the couple had stood there and cried. They finally went back into their farmhouse; they couldn't watch Reeder destroy their sheep.

Mrs. Nesbaum tried to be philosophical when she was talking to me. She said softly, "Well, it's a mystery. The thing'll never be solved."

After the Nesbaum and Burkholder sheep were killed William Reeder found events moving more rapidly.

On the first of May five sheep were killed at the Richard Etter farm on Pandora Road. Two days later Herman Hilty of Lugabill Road lost some tame ducks. At the Hilty farm Reeder found and took more casts of what he was beginning to feel were cat tracks. The Hilty casts exactly match the casts taken at the Burkholder place but, although cat-like, these tracks show the now familiar nonretractable-claw marks.

Bill Reeder got still other reports of sheep killings from Phillips Road. The killer appeared to be moving south down that road toward the town of Lafayette. At about the same time the killings increased, reports of actual sightings of a large cat began to come in. Bill Reeder pulled out a stack of reports and started reading them to me.

April 28 — Maria Henderson was the first person to report seeing the cat. In her statement to Bluffton police she said she was on her way to work on Bentley Road, near County Line Road, when she saw what she thought was a dog in the road. When she got closer she saw it was a cat. Finally, she got out of her car and walked to within four feet of it. She reported that it definitely was a cat . . . a big cat, approximately 1½ feet tall, black and gray in color. The Bluffton police know Maria Henderson to be a "good, substantial, solid citizen."

April 29 — Bob Cross, an employee at the Lima State Hospital and member of the local news media, watched a large black cat for 10 minutes.

May 1 — The "glassy eyes of a cat" were spotted by a deputy with a spotlight at 2:30 A. M. near Lafayette. Reeder later found tracks resembling the others.

May 6 — Lou Abial of Napoleon Road went out to his barn at about 6:45 P.M. and when he returned he saw cat tracks which had not been there a moment before. Reeder said it appeared the cat had jumped from the hayloft. They followed the tracks to the end of Abial's property but never saw the animal.

May 9 — At 7:30 A. M. Barbara Price reported seeing a huge black and gray cat with a big head and a long tail cross in front of her car on Highway 81 near Swaney Road. Two off-duty deputies and Reeder searched the area for two hours and found many tracks but failed to locate the cat. On this same day Mr. Rutherford of 9890 Reservoir Road found tracks on his property.

May 12 — An Allen County veterinarian found fang marks on the neck of a dead German shepherd.

By mid-May the sheep killer was getting a big play in the local newspapers. Whatever it was, it was being held responsible for killing five peacocks, some tame ducks, a German shepherd and at least 140 head of sheep. And William Reeder found he had ahold of a hot political potato. Allen County Sheriff Charles Harrod called Reeder into his office and more or less told him they were taking over the investigations. The sheriff believed the killings were being done by

a pack of dogs and Reeder's findings were making him uncomfortable.

About the same time Reeder was confronted by the sheriff's dog-pack theories the cat "woke up half of Lafayette" at 1:15 A. M. one morning.

On May 17 two residents in the Lafayette area reported seeing a large dark-colored cat drinking from their pond.

Despite the sheriff's theories Reeder was more and more convinced a large black and gray feline was the culprit. On May 20 he held a news conference at which he announced his conclusions and detailed the mounting body of evidence. Besides the sightings and footprints, Reeder also had found some droppings on the farm next to the Burkholder place which he had given to Dr. Wayne Kaufman and Dr. R. L. McMahn, veterinarians practicing in Lima, Ohio. The silver-dollar-sized feces were found to contain balls of hair and hookworms, all characteristic of cat scat. After examining the droppings and hearing of the manner of the sheep kills Dr. McMahn said to Reeder, "Bill, this is a panther-type animal."

After this William Reeder was told not to hold any more news conferences.

On May 27 the mayor of Lafayette called Reeder and told him the cat was in Lafayette. Reeder and another officer joined the mayor and two Lafayette police officers but failed to locate the animal.

As soon as Bill got home he received another call. This time it was the manager of a lakeside resort and camping area southeast of Lafayette He said the cat was drinking from a swimming hole near the campgrounds but asked Reeder not to go down there because it might panic the campers. Reeder said he "determined" that the cat was not bothering anyone so he did not go after it.

The Allen County dog warden sat down to a cup of coffee and tried to relax after what seemed like another in a series of hectic days. But his phone rang. It was the Lafayette police again and they had the cat in sight in a plowed field near Lafayette. Bill Reeder raced out there. It was 2:00 A. M. by then and Reeder, an off-duty sheriff's deputy and two Lafayette police officers were using large flashlights and spotlights. The deputy circled around into the nearby woods. They all had a pretty good view of the animal and slowly began walking toward the cat. When they were within 35 yards of it the cat calmly began to walk toward them "like it was going to be a docile animal," Reeder said. But when it was only about 20 yards away, "within tranquilizer gun range," all of a sudden it broke for the woods. It ran "150 yards in two minutes flat," Reeder told me. As it went into the woods it was sighted by the deputy stationed there — then it was gone.

Bill Reeder's description matches the descriptions supplied by the other witnesses in the area. He said it was black, 1 1/2 to two feet tall and had "the pointed ears of a cat." He could not see the animal's tail but he felt its "movement was that of a cat not of a dog." In the lights the animal's glassy eyes appeared to be gold or yellow.

After the cat escaped into the woods Reeder found tracks with claw

marks exactly like those in the Hilty-Burkholder casts.

William Reeder was forbidden to give a news release on this sighting and no local publications have run stories on it. I am the first writer with whom he discussed the incidents of May 27. Reeder is a no-nonsense sort of fellow who has taken a good deal of flak because of his "big black cat" theory.

The sheep killer seems to have left Allen County, Ohio. During the first week of June the newspapers carried articles on the sighting of a "large black cat" near the town of Ada, 10 miles due east of Lafayette, in Hardin County.

Hancock County Game Protector Brad Lindsey and Hardin County Game Protector Gary Braun went out looking for the cat because of reports from Ada area residents. Braun was quoted as saying he got a good look at the animal and it was definitely large and black and feline. Braun watched the cat for 12 to 20 seconds through field glasses before it walked off into the woods. No livestock has been killed in Hardin County.

So what are we to do?

Here again we find a large cat in an area where pumas (which are not supposed to be black) have been extinct for over 100 years. Students of Forteana will recognize the almost classic nature of this 1977 Ohio mystery cat — its elusiveness, its clawed footprints, its savage attacks on livestock and the overwhelming number of firsthand sightings. Allen County, Ohio, seems to have entertained our old friend, the phantom panther, a creature which has no business existing but seems to do so anyway.

This year of 1977 is shaping up as a synchronistically interesting year for the mystery cats. One hundred years ago 1877 saw numerous mystery cat reports from Ohio and Indiana. So far this year, besides the Ohio sightings, there have been sightings in Bay Springs, Miss., Edwardsville, Ill., and in California and Kentucky.

AUTHOR'S NOTE: I wish to thank Mark A. Hall, Tom Adams and David Fideler for background articles which I found helpful. And my thanks go to William Reeder, Mr. and Mrs. Elmer Nesbaum and Carol Benson for the interviews they granted me.



DEATH OF AMARYA FODOR . . .

AMARYA FODOR, wife of the late Dr. Nandor Fodor, died in New York in June 1977 after a brain hemorrhage.

Mrs. Fodor was a sculptress of note. Her best-known works are statues of Vaslav Nijinsky, the legendary Russian dancer, on exhibit in Lincoln Center, and Dr. Theodor Reik, psychoanalyst and student of Dr. Sigmund Freud. Among many theatrical and political celebrities she portrayed during her distinguished career are singer Patrice Munsel, actress Joan Bennett and Nelson Rockefeller.

Just before her death Mrs. Fodor completed the statue of Carl G. Jung which is to be exhibited permanently by the C. G. Jung Foundation.

WHEN a COWBOY PRAYED

"A restful feeling spread through my whole being and the intense pain I had suffered suddenly began to dwindle away."

By Hoyt Palmer

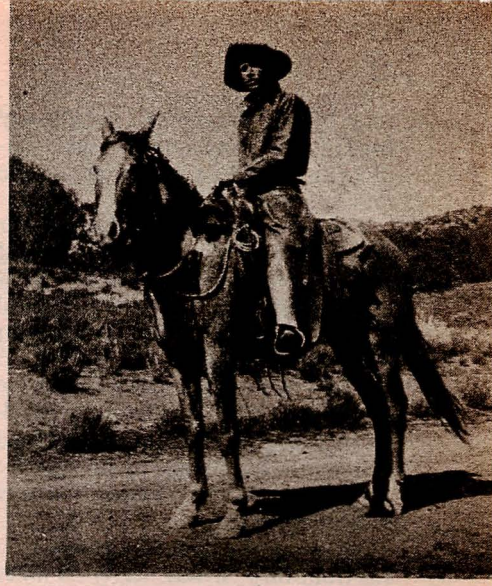
Arrow points to rocky shelf in Grand Canyon along Colorado River where Palmer brothers left horses to graze in winter.



WE HAD BEEN in the saddle two and a half days. My brothers Jerry and Wayne, a friend we called Rusty and I were taking 24 horses to winter pasture. On a warm afternoon in November 1933 we passed through Pipe Spring, Ariz., and now we were crossing 30 miles of desert. Our destination was a rocky shelf along the Colorado River where we would leave the horses to winter on bunch grass. In March or April we would make another trip to bring them out.

The silence of the vast landscape was broken only by the muffled creak of saddle leather, the faint jangle of spurs and the clack of hooves on rock as we entered a tributary canyon and descended between white limestone cliffs. By the time we reached the main river gorge the next afternoon we were making our way along a rocky shelf atop granite cliffs a sheer 1,000 feet above the river itself.

I was last in line on a particularly rough section of trail when my mount stumbled. His recovery jerked me



Jerry Palmer prayed desperately for his brother's life when help was far away and death seemed near.

violently and I felt a sudden sharp pain in my lower abdomen. I knew what it meant. I had been bothered the past few years by a hernia. The long steady ride in the saddle brought about prolonged pressure and the sudden strain and jerk had torn the small hernial aperture.

I called out, "Jerry, stop!"

Jerry looked around, puzzled, then came back to me. I had dismounted and was clinging to a stirrup, doubled over with pain.



Author Palmer suffered a painful hernia while driving horses through the desolate Grand Canyon region.

"What is it?" Jerry asked.

"I think it's my hernia."

Jerry helped me to a prone position beside the trail as Wayne and Rusty rode toward us. Then Jerry knelt beside me and opened my trousers. He probed my abdomen gently and each time he moved his fingers the pain made me cringe.

"There's a small protrusion low in the groin," he said. "It feels like a section of intestine about the size of my thumb has pushed through. Lie still and maybe I can work it back."

Sudden fear swept through me. I knew that muscular contraction might cut off blood circulation in the intestine and peritonitis could result within a few hours.

Jerry pressed and manipulated, trying to work the protrusion back through the small aperture. Perspiration beaded his face as he tried every way he could think of, without suc-

cess. Finally Wayne and then Rusty tried in turn, and then Jerry again, until I felt I could no longer endure the intense pain.

The afternoon sun was sinking over the red cliffs towering above us and it was apparent we would not be traveling anymore that day. Wayne and Rusty made preparations for the night while Jerry remained with me.

There was a small cold spring at the foot of the cliffs. I had begun to develop a fever and the cold water tasted wonderful. Jerry made a cold pack for my forehead and another for my throbbing groin.

We were so completely alone — so far from help. It was nearly 50 miles back to Pipe Spring with a third of that distance over a very rough trail. From Pipe Spring it was another 20 miles by telephone to the nearest doctor at Kanab just over the Utah-Arizona line.

Finally the sun sank from sight and the purple shadows of the cliffs moved slowly eastward across the mighty chasm. Then deepening twilight slowly closed around us. By the time full night had come my fever had increased and there was evidence of developing infection. I could not lie still but writhed and squirmed on the camp bed. It was not a hot night but perspiration stood in big droplets on my face and trickled down my sides in rivulets.

My brothers and I had been reared in a Christian home. We had been taught to pray and the answers to our prayers for the most part were in the form of spiritual uplift and inner strength. My present emergency was different. Any answer to prayer at this time would have to take tangible form — bring about an actual change in a physical condition.

Jerry began to pray. "Oh, God," he said, "hear my prayer and in Thy great mercy do for my brother what needs to be done. Spare his life. We are helpless without Thee."

The rising moon cleared the cliffs and rose majestically into the sky, chasing and softening the night shadows and filling the great gorge with light. We were all silent for several minutes.

I heard a sob and saw Wayne running to pick up his bridle, then going on toward the hobbled horses about 100 yards away.

"I'm going for help," he called out. "Maybe if God is going to answer our prayer this is the way it will be."

In a few moments he came back with his horse.

"You can't possibly get back here with help in time," Jerry said.

His words had no effect on our impetuous younger brother. Wayne quickly cinched his saddle and vaulted into it. As he rode off he called, "Just pray that I'll make it."

We could hear the clacking hooves for only a few minutes. Wayne was urging his mount at reckless speed along the rocky trail. Jerry stood looking after him for a few minutes, then turned back to me.

At that very moment a beatific peaceful feeling began to come over me. It spread through my whole being, a buoyant feeling of well-being. The pain which had been so intense was dwindling away.

Jerry, sensing a lessening of my restlessness, dropped to my side and

removed the cold pack. He could hardly believe what he saw. Only the last vestige of the protrusion was visible. Of its own accord the section of intestine was withdrawing through the small aperture.

Looking wonderingly into my face he exclaimed, "It's gone! Thank God!"

He turned to Rusty and said, "Get a horse and go after Wayne."

I sat up, free of pain.

The next morning we fashioned a makeshift truss with a belt and a handkerchief and soon we had left the horses for the winter. Two days later we were back at Pipe Spring.

Humility and gratitude filled my soul. The Great Physician had answered our prayers.



MAN FINDS "ROOTS"

DAVID PHELPS' 10-year search for his father — and for understanding of his "roots" — ended unexpectedly in Vantage, Wash., in March 1977.

David, now 36, had not seen his father for 30 years. His parents had separated when he was four years old. Then on the evening of March 8, when David's wife Charlene was at work in the Wanapum Inn in Vantage, two men — one a "regular" and the other a stranger — came in. The stranger turned out to be George Phelps, now a retired construction worker who lives in Seattle.

Charlene remarked on the chain of coincidences that brought about the reunion of father and son. First, Charlene works at the tavern only one evening a week and George Phelps came in for the first time on her duty evening. Phelps also had to win money at one of the tavern games and sign his name on the record which state law requires kept on such games.

"I happened to see him write 'Phelps,' " Charlene said, "and then I noticed the name George. I asked him what his middle name was and then said, 'You're my father-in-law!' "

David was working overtime that evening at the Wanapum Substation and Charlene called him, telling him she needed him at the tavern. She wanted to make sure he didn't go straight home. Meanwhile George agreed to wait until Dave arrived.

"He came in about 10:00 P. M., knowing nothing about it," Charlene said — but David insisted he had an idea something was in the wind. He said "I knew I was going to see somebody I hadn't seen in a long time. I just had a feeling."

The minute father and son exchanged names Dave said he knew George Phelps was his father. Dave, an amateur genealogist, produced family records and photos when father and son got together the next day.



A Japanese Flute's Sad Song

By Ryue Yoshida

WHEN THE Japanese Ministry of Education offered me the chance to do postgraduate study in the United States I wavered. I am 47 years old, comfortably settled in my work as a professor at Shiga University. Could I leave home for a whole year? And be away from my wife Nagako and my 84-year-old mother Hidetoyo that long? For many months my mother had been in the Red Cross Hospital in Nagahama (Shiga), our hometown, and I feared she might die while I was away.

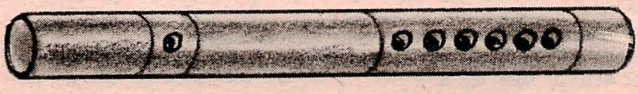
My wife Nagako prevailed upon me, saying, "Don't miss this golden opportunity. I will take care of your mother. Let us pray she waits for your return."

With my wife's encouragement I left home in September 1976 to study in the United States. I enrolled in business management courses at the University of Dallas and took an apartment in Irving, Tex. All went well through the winter months although I was occasionally lonesome for home.

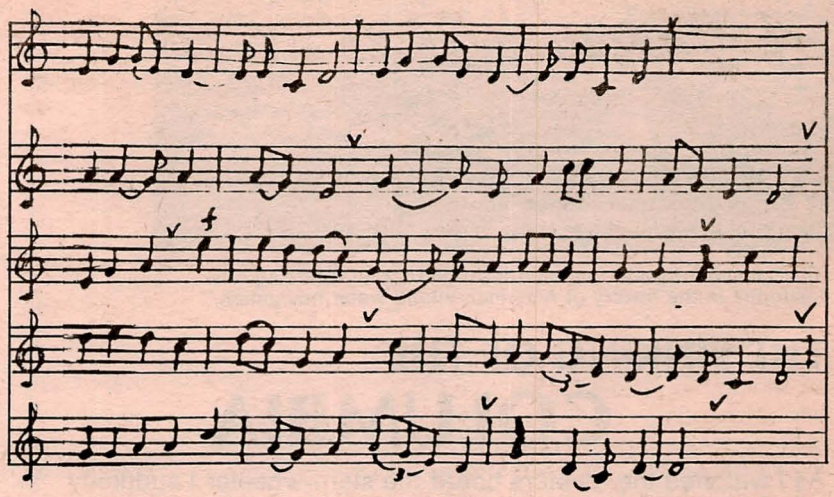
I couldn't believe I was hearing Japanese music in my Texas apartment, for even in Japan we do not often hear the flute.

Then, the night of March 6, 1977, I was eating supper in my apartment when the sound of a Japanese flute caught my ear. Even in Japan we do not often hear the flute, for few persons can play it. (Playing the flute is one of my hobbies.) I couldn't believe I was hearing Japanese music — but it sounded as if someone just outside the door was playing the flute. I rushed outside — where I found no one and where I could no longer hear the music.

I went back inside, assuming the sound must have come from a radio in a neighboring apartment. Once more I began to eat — and again the music started. This time I concentrated on the melody and realized it was coming



Author plays *yoku-buye (yoko,* horizontal; *buye,* flute) made of hollow bamboo about one foot long with closed upper end. Six finger holes and a mouthpiece are cut into the side of the tube. It is played in the horizontal or oblique position. *Tate-buye* means flute held in vertical *(tate)* position.



Author discovered the music was coming from inside his own head. He heard it so distinctly for about a minute that he was able to notate it.

from inside my own head. I could hear it clearly for about a minute, the melody so distinct I noted it down.

Suddenly I had a presentiment. Perhaps the music meant that something had happened back home — possibly my mother was worse. Now I was alarmed for her.

I had never used the international telephone until then due to the cost but now I imagined my wife was anxious to talk to me. After thinking about it for a whole day I called home. Nagako's voice pierced my heart. She said, "Your mother died and now it is just before the funeral ceremony!"

Nagako said that Mother had died in her sleep on March 6 and I shall always believe the flute melody marked her passing.



MESSAGES FROM OTHER WORLDS

By Dora M. Pettinella

GERMANA Grosso, an attractive housewife who lives in the city of Turin, Italy, declares she is in contact with beings from many other planets.

She says that her extraterrestrial communicants ask for more love from our earth and preach that wars must end.

The Martians have promised to reveal to Mrs. Grosso the dates of future catastrophes so that she may help prevent the loss of life from earthquakes and volcanic eruptions.



The Columbia disaster has been described as the "most tragic catastrophe in the history of American inland water navigation."

THE SINKING OF THE COLUMBIA

As I watched the revelers board the stern-wheeler I suddenly knew that something terrible was about to happen.

By Warren M. Cohenour

WHEN I was a lad living in Pekin, Ill., I spent a lot of time on the Illinois River. In those days excursions were popular and because I knew many of the crews who manned the excursion boats I could board free of admission charge whenever I wanted to. The stern-wheelers traveled upstream past Peoria and eventually to one of the small towns farther on where sometimes they docked for a while before returning to Pekin.

On the evening of July 5, 1918, with another fellow whom I remember only as Maurice, I planned to board the steamer *Columbia*. She was one of the largest stern-wheelers on the river and offered many diversions as well as a beautiful large dance floor. As we sat on the levee watching passengers go aboard a feeling of uneasiness gripped me, a sense of impending disaster. Despite Maurice's urging I decided not to go that night. He went without me.

As the *Columbia* backed into the channel with smoke pouring from her stacks, her great paddle wheel churning and her mighty engines throbbing, my uneasiness turned to fear. Despite the cheeriness of her glowing lights and the merry sound of her calliope I felt that something terrible was going to happen. At the time I didn't realize that the feeling was motivated by a strange inner sense — perhaps God-given.

I went home — we lived about a mile from the river — and fell into a fitful sleep. About two o'clock in the morning the noise of unaccustomed

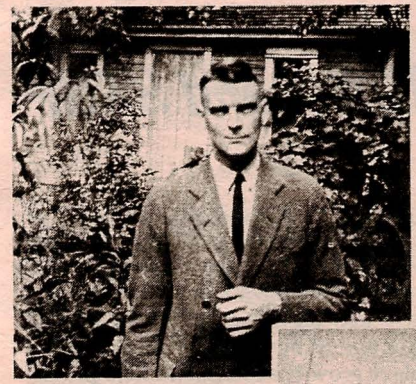
traffic awakened me. It also had aroused my parents and when they came downstairs they were surprised to find me up and dressed. I told them the *Columbia* had gone down. When they asked how I knew I couldn't say; I just knew.

About five miles upstream from Pekin — at the historic site where the French explorer La Salle built Fort Crevecoeur — the Illinois River bends abruptly and watercraft must make a nearly right-angle turn. On the return trip the *Columbia* had failed to negotiate the turn. What happened to her was never fully established. Survivors said later that the steamer suddenly began to flounder from one side of the river to the other before she went down in about 25 feet of water. Nearly 100 persons perished, not from drowning, but from injuries they sustained when they were struck by flying debris.

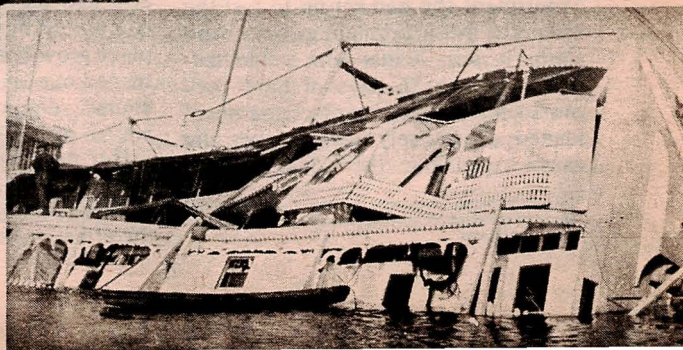
At that time I was working at a bakery which was located right next door to one of Pekin's three funeral homes. A dismal sight awaited me when I went to work that morning. The areas behind the bakery and the funeral home were covered with dead bodies from the *Columbia.* As the day wore on many more were brought from the barges which unloaded at the levee where I had sat with Maurice the night before.

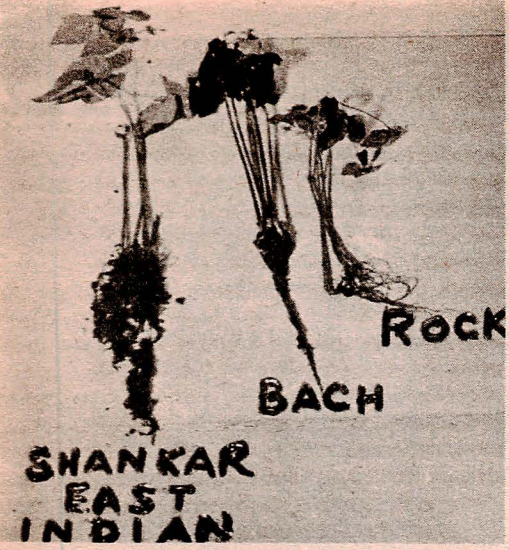
I lost many friends in the disaster. Maurice was one and Letha Black, who lived a half block from my home, was another. Young and gay, she had set out that evening after joking with her parents about how "decked out" she was. Two more victims were Vera Flowers and her friend Ada Rumsey. When I visited their homes where they were laid out I saw the bruise marks on their foreheads. Death must have been swift in coming.

For many years the *Columbia's* great stern wheel and other parts of the wreckage lay on the east bank of the river, mute reminders of a strange foreknowledge that probably saved my life.



Warren M. Cohenour, a retired postal supervisor who now lives in rural North Dakota, still vividly recalls the night he might have died aboard the Columbia.





Experimental plants betray dramatic contrast in root systems, lean away from the sound source.

Amazing series of experiments shows that acid rock has adverse effect on plant life. What is it doing to human life?

PLANTS LOOK, LISTEN—and STOP

By Barbara J. Burroughs

Photographs by George Crouter, *Denver Post*, unless otherwise credited

"CHAOS, PURE chaos!" exclaimed Dr. Francis Broman, Dorothy Retallack's supervising professor, when he saw the results of an experiment she had set up to test the effects of music on plant growth. And chaos it was. Plants which had suffered through 16 days of hard rock music in a biotronic control chamber* leaned grotesquely away from the music speakers, their leaf growth sparse and dying. It looked as if some unknown force had swept through, crippling and then destroying these plants. Even their root systems were violently changed: growth was so sparse that individual roots could be counted and they measured only one-half to two inches (as compared with an average root growth of seven inches on control plants). The roots also leaned away from the source of sound at almost right angles instead of growing straight down into the soil.

How did this vivacious grandmother-turned college-student achieve such results? As a music major in 1968 at Colorado Women's College in Denver, Dorothy Retallack had to set up a required biology experiment. She was at a loss until she hit on the idea of combining her love for music with a plant growth experiment. The project turned out to be far more than a mere course requirement, it changed the course of her life.

Her experiments, carried on from October 1968 through August 1970, led her to study music for healing and the effects of sound on human beings

*In such a chamber climate is controlled to facilitate the study of the effect of specific environmental factors on living organisms.

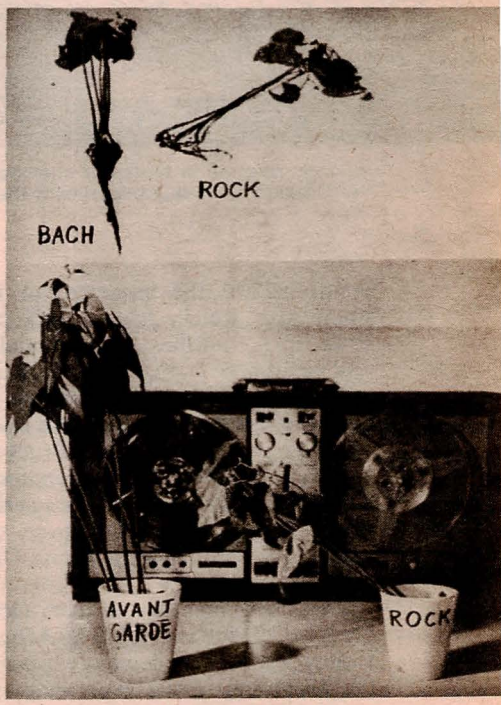


Dorothy Retallack is the wife of an M. D., mother of three, stepmother of five and grandmother of 16 children. She received her B.A. in 1970.

as well as on plant life. Out of these studies came her book, *The Sound of Music and Plants* (DeVorss and Co., 1973), which details her work and her conclusions on this intriguing subject.

At the time the original studies were set up Mrs. Retallack already had read several books which seemed to indicate that plants have perception. Among them was Dr. Franklin Loehr's *The Power of Prayer on Plants* in which he makes these statements as fact: (1) prayer can make a difference in the speed of seed germination and in the rate and vigor of plant growth; (2) prayer is an objective energy of some sort, as real as sunlight or electricity. She also read *Toning: the "Lost Word?"* by Laurel Elizabeth Keyes which concerns the use of musical tones for healing and describes drooping African violets revived with the sound of the notes B and D. Mrs. Retallack's ideas for testing the effect of sound on plant growth began to take form after this and the experiments were on their way.

The first experiment was not rigidly



Plant on right leans at an angle of 30 to 70 degrees away from sound source (rock music). Plant on left "listened" to avant-garde classical.



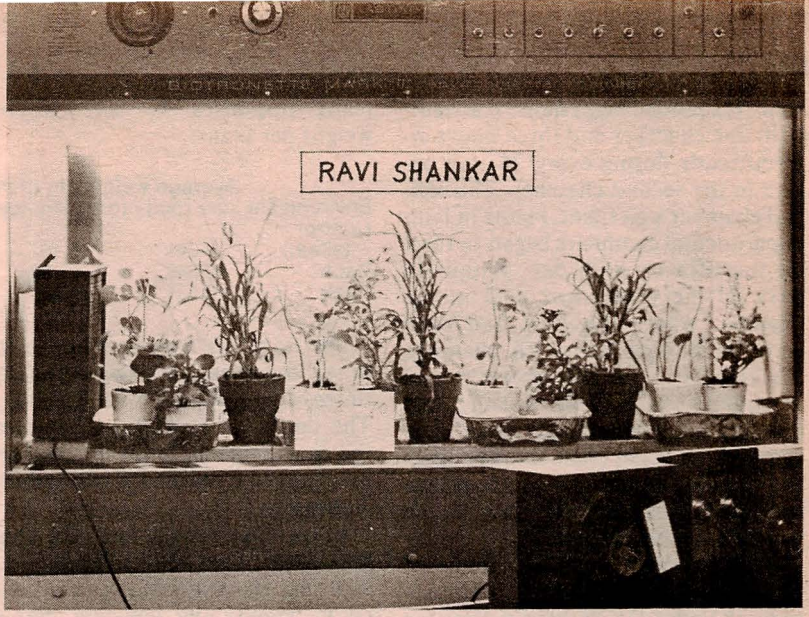
Silence reigned in biotronic chamber where plants were grown as controls. At termination of 16-day experiment the plants are healthy and growing vertically.

controlled. In the basement of her home Mrs. Retallack used philodendron, corn, radishes, African violets and geraniums in a control group and an experimental group. The tape-recorded musical tones used were B and D; five minutes of each was struck on the piano, followed by five minutes of silence. This was repeated for a period of 12 hours. Suspended over the plants were ultraviolet Sylvania Grolux F40 lights.

This experiment lasted from October 1 to October 21, 1968. The African violets which had been drooping at the beginning of the experiment revived and for the first 10 days all the plants thrived. However, by the 14th day the geraniums' leaves had begun to yellow and by the 21st day these plants were dead. The radishes were two inches high but leaning away from the source of the sound. The experimental corn, philodendron and radish plants all died in the third week. Meanwhile, the control group was flourishing.

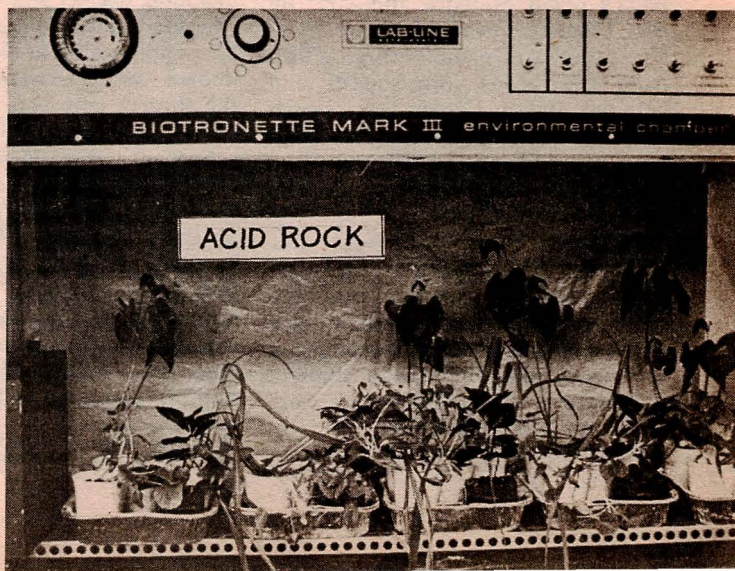
It seemed obvious that most plants, except for the African violet, can't stand constant musical tones. This led to the second experiment which began November 1 and lasted through the 21st. Dorothy now used the biotronic control chambers in the university laboratory, experimenting with the same types of plants, four of each in three separate chambers. Her aim was to find the amount of tone the plants could survive.

She used F as the tape-recorded



At the end of experiment, plants exposed to Ravi Shankar's East Indian sitar lean toward the sound source and grow more luxuriantly than the control plants.

"Chaos" photo shows plants exposed to acid rock. Growth is erratic and away from the speaker. Some plants are weak; others are dead.



Robert Brockman, Colorado Women's College, Denver

tone. It sounded eight hours constantly in one chamber and three hours intermittently during every 24-hour period in the second chamber. The control chamber was silent. Plants in both experimental chambers began to react on the fifth or sixth day. Within 14 days all the plants had died in the chamber where the tone had been constant for eight hours. The plants in the chamber with the three-hour intermittent sound were healthy and growing more abundantly than were those in the silent chamber. But again the plants leaned away from the source of the sound, especially in the constant-sound chamber.

Intrigued with the implications of her experiments Dorothy continued to work under Dr. Broman's direction during the following two years. Her most exciting studies were those using acid rock music to which the plants reacted negatively as compared with the positive reactions of plants exposed to Ravi Shankar's East Indian music, Bach's organ preludes and jazz. By now Dorothy was using nine each of five varieties of plant — three grown from seed (beans, corn, squash) and petunias and marigolds from bench stock — in each of the chambers. Four hours of music a day went into two of the chambers while silence reigned in the third.

Whenever rock music was introduced into the chambers the plants reacted erratically. Their leaves were small and their blooms turned away from the source of sound. Some plants grew very tall, others were stunted. And no wonder, for their roots were extremely short and sparse.

Some time later Dorothy compared plant responses by average root weight per plant:

Environment	Average weights in grams (dry root)	(dry stem-leaf)
Control (silent)	0.041	0.152
Bach	0.056	0.180
Rock	0.031	0.083

She noted that the soil in the rock music chamber needed watering three times oftener than it did in the others. The degree of stem slant away from the music in that chamber measured by protractor reached a maximum of 70 degrees.

In contrast, the plants in the chambers where East Indian, Bach, jazz or soothing music were introduced reacted in exactly the opposite manner. The plants were quite uniform and lush. All blooms faced the music, the stems leaned toward the source of sound and the roots were long and abundant.

All controls remained constant — including decibel and vu-meter* measurement, temperature, humidity, light and position in the chambers. All known variables were eliminated so the observations were based on music only.

Perhaps it was the percussion in the rock music that caused the damage, Dorothy mused. To test this she set up an experiment in September 1969 in which the song "La Paloma" was done in one chamber on stringed instruments and in another with African steel drums. The percussion of the latter had a slightly adverse effect but nothing compared to the rock music.

*A vu-meter reading is a measurement of the amplitude of sound put out by the tape player.

Since the percussive sound evidently was not the factor she wondered if it might be the dissonance. To test this she subjected the plants to extremely dissonant contemporary classical selections (string quartets by Schoenberg, Webern and Berg, for example). Again the plants reacted by leaning away from the sound only slightly.

"I found it extremely interesting," Mrs. Retallack remarked, "that of all the music there was only one kind the plants didn't react to at all — the currently popular country western. Were they in harmony with this earthy music or did they simply ignore it?"

Dr. Hugh Pote, one of Dorothy's professors at CWC, said he wouldn't believe what was happening until she turned the plants 180 degrees after an effect was noticeable to see if they would straighten up and go in the opposite direction. In all the experiments the noticeable effect came on the fifth day. She turned the plants on the eighth day and by the 13th (again, five days later) they had straightened. On the 20th day they were leaning in the opposite direction.

Maurice Mitchell, chancellor of the University of Denver, suggested that Dorothy try to establish the effect of acid rock music on marijuana plants. He thought it would be interesting to see if hallucinogenic plants had some property that reacted favorably toward rock music since they seem to go hand in hand.*

After dozens of experiments, one thing became obvious. Of the various kinds of music used, three kinds, entirely different in every way, obtained most favorable response from the plants: East Indian devotional, Bach's organ preludes and jazz. What do these three types of music have in common? Certainly not rhythm, ethnic background nor instrumentation.

"At first I thought it might be the improvisational quality of each that was the common factor. The East Indian and jazz were improvisations by the performer on a given melody and the Bach was a composed improvisation on given hymn tunes. It was fun to think that maybe the plants appreciated the effort of true creativity," says Dorothy. "I was then reminded by a friend that each of these three kinds of music has its origin in religion. Yes, even a study of the original Dixieland jazz bears this out. Could it be that praise to the Creator was the answer? If so, then the composer's or performer's intent could be one reason for the plant reactions. In a personal conversation with Ravi Shankar he told me he believed the one common factor was this: the music in each case came directly and overwhelmingly from the heart."

Dorothy is enthusiastic and eager to go forward with her study. "I have just started," she says. "It will take years of experimentation to find out how all the instruments, all the keys, all the composers, all the types of music affect plants.

"Because I am a musician and not a botanist I would eventually hope to take this into the realm of the scientific effect of music on humans because of the similarities I've seen. These

*The experiment with hallucinogenic plants and other tests are going to be done soon by Richard Allen, horticultive instructor at Long Beach (Calif.) College, with the backing of the International Plant Communication and Research Society, Dr. Franklin Loehr and Cleve Backster.

questions entered my mind: Could the rock music be responsible for the chaotic behavior of some of our young people? Art Linkletter thinks so and he told Congress this. Since constant music is injurious to plants could this be one of the reasons for fatigue in society today? And finally, if we can find which types of music, instruments, keys, composers help or harm, a new healing device will be at our disposal."

Because of the pollutant quality of chemicals, ecologists tell us that sound energy may help balance the ecology at stake throughout the world. If man can help balance ecology by sound maybe he can help balance himself with it too. Certainly anything which will help man and his environment should be investigated.

If the plants and the music are trying to tell us something, perhaps we should stop, look — and listen.



NAME'S THE SAME — AND THAT'S NOT ALL

THE CHANCES of two men with exact first, middle and last names, similar backgrounds and tastes showing up to work in the same company in the same type of job would seem to be a million to one. Nevertheless, it occurred in November 1975 when two new employees of a major food chain arrived to have their identification pictures taken.

When the photographer called Tom Murphy, two voices echoed in response. The photographer then asked for Thomas J. Murphy and once again both men responded. In both cases the "J" stood for Joseph.

The next logical separation was by occupation. Will the Tom Murphy with the CPA background please come forward? Both men came forward. The perplexed photographer asked if they were playing some kind of joke. The Murphys shrugged and insisted both were assigned to the controller's department. Finally, the photographer established that one Murphy was starting as a senior accounting specialist and the other as a senior auditor.

Figuring the two were in for real trouble if the only way people could tell them apart was by their jobs, the photographer asked their nicknames.

"T. J.," came the response from No. 1.

"Ditto," from Tom Murphy No. 2, "but at one time my friends called me 'Murf.' "

This smoothed out the situation. For the rest of the picture-taking session he was known as "Murf" and the other Tom was called "T. J."

Later Murf was asked about his hobbies.

"Skiing, reading and international travel," came his reply.

What about T. J.? You wouldn't believe it.





MARY KING
Lives Between Two Worlds

"There I was at a proper afternoon tea party balancing a cup and saucer and asking a ghost to prove he wasn't lying."

By David St. Clair

From *Pagans, Priests and Prophets* by David St. Clair. Copyright 1976 by David St. Clair. Published by Prentice-Hall, Inc., Englewood Cliffs, N. J.

IT IS rather surprising that the top medium in Mexico should be blonde, speak perfect English, and have a name like Mary King, but that's how it is. She is Mexican, born in Mexico and her Mexican family tree goes back four generations.

Yet she remains terribly British, with her close-cropped yellow hair, her small features and Buckingham Palace accent. Her command of Spanish is flawless and she switches from one language to the other with lightning speed.

Her prestige in Spiritualist circles all over the world is impressive, yet she is shy and unassuming and at times doubts that she has any abilities whatsoever. She would rather talk about her father's abilities. It took me several personal visits and several social functions together before she would consent to an interview at all.

"I have many stories I could tell you," she said with a nervous smile, "but one of my favorites is the one I tell psychiatrists. They never want to believe it." She laughs, slightly embarrassed to talk about herself. "I was at a tea party here in Mexico City and chatting with two friends when I became aware of a man in spirit. He was standing in front of me and trying to catch my attention. Then he spoke. 'I am Alex,' he said, 'and I want to talk to you. I am Alex.'

"So I turned to the two women beside me. I knew one of them was interested in Spiritualism, and I said, 'Do either of you know an Alex who has passed into the world of spirit?'

"One lady said, 'Yes, an Alex Popovitch.'

"I looked at the spirit and he smiled and said, 'Yes, that's me.' Then he said, 'You must give a message to my wife.'

"Well, I told him that I didn't know his wife and certainly I couldn't call her up out of the blue. I told him I needed proof that

he was really who he said he was. I'll admit, David, that I was beginning to wonder if I wasn't going a little bit nuts. I mean there I was at a proper afternoon tea party balancing a cup and saucer on my lap and asking a ghost to prove he wasn't telling me a lie.

"Anyway, he showed me a large gold cross at the end of a thick chain. 'Tell my wife about this and she'll know that I am real,' he said. I told him that that wouldn't do at all, that everybody in Mexico had a cross and chain. He would have to give me something else. 'But only my wife and I know about *this* cross,' he insisted. I insisted right back that it wasn't proof enough. So then he showed me an icon, one of those Russian religious pieces, that had the Virgin Mary painted on it. It was just the Virgin by herself; she didn't hold a child. 'Tell my wife about the cross and describe this icon," he said to me. 'That will be proof enough.'

" 'Well, suppose I do,' I told him. 'What good do you expect to come from it?'

" 'I am very worried about my wife,' he said. 'Ever since I died she won't go out, she won't leave the house. If she keeps this up she is going to become psychologically very ill. Christmas is coming and I want her to get back into the world. I want her to accept the invitations that are coming for her. I want her to lead a normal life. Please tell her that I'm very happy over here and that I want to help her but I can't help her if she stays at home and becomes a recluse. I can't cut through her grief. I've tried.' Then he disappeared.

"So I asked the lady beside me if she would phone Mrs. Popovitch and ask her to call me. I'm afraid I was too chicken to call her directly. Two days later Marie Popovitch rang me up. I told her exactly what had happened at the tea party. Once she got over her surpise she said that yes, it was true, Alex always kept an icon beside his bed and it was only the Virgin and not the Christ child as well. The night Alex died she slipped a large golden cross on a thick chain into his coffin. No one saw her do it. Only she and Alex knew she would do it.

"Later she called to tell me that what impressed her even more than my message was that soon after I had talked to her, her telephone rang. One call was asking her for dinner on Christmas Eve and another call was inviting her for Christmas dinner. 'I remembered your message,' she said, 'and I accepted both invitations.' She sent me a little cross as a thank-you gift.

"I like this story," Mary said, "because I didn't know the lady at all. I had never met her or her husband, and I certainly didn't know about the cross or the icon. Even the woman at the tea party didn't know about the cross and the icon. I feel this is a good story for psychiatrists and all the other doubters because it proves that I wasn't 'reading' *anybody's* mind. As far as I'm concerned, it is absolute proof of survival after death."

Mary King comes by her talents naturally, for her father Kenneth Bannister was internationally known for his work in Mexican Spiritualist circles. In fact, he built a psychic center that became the most important sanctuary in all Mexico.

Kenneth Bannister didn't start out as a spiritual man. When he wasn't even 15, he began his career as a soldier in the British Army by lying about his age and being sent off to Gallipoli. There he saw action and death at first hand. He was with the army when it took Jerusalem, and he was on a first-name basis with Lawrence of Arabia. After so much time on a horse, he became interested in a new gadget called a flying machine and was one of the first to join the Royal Flying Corps and become a pilot. When the First World War was over, he still itched for excitement and decided to go to Brazil and hunt for gold in the Amazon. But a Mexican friend who had been stranded in England during the war convinced him to stop off in Mexico instead. There would be no problem, he was told, in getting a well-paid position as a flying instructor with the Mexican army. But when he arrived in Mexico he found airplanes were almost unknown and the government didn't have an air force. Penniless, he took a job piloting a Mexico City streetcar instead.

His mother had always been interested in Spiritualism and regularly sent him bundles of Spiritualist newspapers and magazines which he tossed away. But now that he didn't have extra money to buy books of his own, he began to read these publications. It wasn't long before he became a

dedicated Spiritualist himself. Using the precepts found in that literature, he began to call upon spirits for guidance and soon was offered an unexpected job with a newly established English firm called the Portland Cement Manufacturing Company. They needed a shift boss at their plant who could speak both English and Spanish.

With money in his pocket for the first time in many years, he began to court an attractive young lady who was born in Mexico but had English ancestors. Her grandparents had settled in Mexico in the 1860's; another side of her family had been French and had accompanied the Emperor Maximilian on his ill-fated attempt to turn Mexico into a European-style monarchy. This man, Colonel Reynault, was also psychic advisor to the Emperor and his wife. One wonders if he saw, and reported, the obvious handwriting on the wall.

Madys Hamer was psychic herself, as were her brothers and her mother and father. They had been holding seances and spirit development circles for years and young Kenneth Bannister fitted into the family perfectly. Notes had been kept of messages that had come through her brother William who acted as the medium for the circles during the war, and almost everything that was predicted through him came to pass.

Using his Spiritualist beliefs (he was positive his father was guiding him), Kenneth Bannister moved up in the company. When a new plant was built at Tolteca he became its manager. By this time he and Madys had four children, Kenneth Jr., Mary, Peter and Miriam.

"My father always knew he was protected," Mary remembers, "because we all went through some terrible times and he was never harmed. There were times when he would have to fire a workman and the man would vow to kill him for it. One man threatened to shoot my father on sight, yet my father refused to carry a gun. I can remember being put into the cellar when bandits rode through the factory grounds shooting at everyone and trying to loot as much as they could. Once we children and my mother were walking down a road when we came to a man who had been hanged from a telegraph pole. Groups used to take justice into their own hands and they had strung this man up and left him there for everyone to see. I remember how my mother turned us around and brought us home. She tried to tell us stories to erase the memory of that man from our eyes but it was impossible.

"Because I was the manager's daughter, it was very difficult to find other children who were allowed to play with me. So when strange little children came and played with me I was delighted. I told my mother about them and she thought it was perfectly normal, but one day when I realized that my older brother couldn't see them, I became frightened. They went away and never came back.

"My brother Peter died when he was quite young, and soon he began coming back to play with me in spirit as we had played together on this level. This didn't frighten me. My mother sensed his presence and knew when he was in the house. It was quite natural that he should do this and none of us thought anything about it. Even though he died when he was small, he actually grew up with us. He has never stopped appearing to me and he's become my guide. When I have to do any contacting on the other side it is Peter who brings the spirit over to me. I always go to him for advice when I have a problem that I can't seem to solve on my own. When we would have the home circles he would often come through in direct voice. He's grown up now and is quite a handsome young man. His main work over there seems to be that of helping young people adjust to their new life in spirit.

"Then we moved back to Mexico City when my father was made general manager of the company. My mother thought things would be easier for us then, but at the time of President Cardenas when the government expropriated the oil companies, there was violence and strikes at the cement factories as well. I remember one incident when the workers had seized the plant and locked in everyone who had been in the offices. They put up barricades and refused to let anyone bring food to the prisoners. Even though they all had guns, my father walked through the lines and took food to his employees. He was never harmed. He said he asked for spirit protec-

tion and knew he received it. He was completely fearless because he knew nothing could happen to him.

"One day my father took the streetcar and came out to San Angel. Today it is an expensive, developed part of Mexico City, but in the late 1930's it was considered an isolated rural area. People would go there for vacations but never considered living there and working in the city. He got up on a rooftop and looked down into an enormous garden with one house at its edge. He knew immediately that this was to be his home. He searched and found the owner and after months of bargaining back and forth, managed to buy the place. When we moved out here my mother's relatives all cried. They thought we were moving so far away that none of them would ever see us again.

"My father took the house and redesigned it. He didn't have a formal education, he'd never graduated from any schools, but he had this innate knowledge about architecture and interior design. He also knew a great deal about interior decorating. In fact, a book was published in America about the most beautiful homes in the world and my father's house was included in it. He loved to garden and he planned the enormous space himself. He planted trees and built a reflecting pool and several bird sanctuaries. It was funny how birds loved him. Every morning he would go out into the garden just after sunrise and there would be hundreds of birds waiting silently for him. As soon as they saw him they would begin to sing and come around him for food. He never kept a bird in a cage, yet the wild birds of Mexico became quite tame for him. They seemed to know he was their friend."

Kenneth Bannister was eventually made president of Portland Cement in Mexico even though his outspoken views on Spiritualism (while working for a Protestant corporation in a Catholic country) created controversy wherever he went. It wasn't as "fashionable" in those days to admit a belief in spirits and psychic phenomena as it is today, yet he never backed down or apologized for his beliefs. "As children we used to get embarrassed when he would argue for Spiritualism with important people," his daughter recalls. "More than one person walked away from him at London cocktail parties because he refused to let them poke fun at his religion. That's why we were very pleased when Queen Elizabeth gave him the C.B.E. (Commander of the British Empire) because many people thought that an honor from the government would not come to a man who was so outspokenly a Spiritualist." The C.B.E. is one of Britain's highest honors below the peerage or a knighthood.

Kenneth Bannister didn't get this highest honor because of his beliefs but because the Mexican government had told the British government what a fine job he had done for relations between the two countries. When he retired from the company the Mexican newspapers ran articles praising him as "the ideal example of how a foreigner could work among us and help Mexico to grow."

Kenneth's wife Madys was a medium in her own right but she never practiced it professionally and was afraid of going into trance. "She used her abilities in her daily life," Mary recalls, "and we grew to depend on those gifts for constant guidance. Right after the Second World War, my brother Kenneth was to be discharged from the Canadian army. But then we got a letter from him saying it would be at least two years before they would let him out because the army didn't want to get rid of everyone at once. He was sorry that he wouldn't be able to spend Christmas with us. My father had gone to London on one of the first commercial flights from Mexico after the war and had promised that he'd be home in time for Christmas. My mother had other ideas. 'My husband Kenneth won't be back for Christmas but my *son* Kenneth will be,' she predicted.

"We knew enough not to question her. One morning she came into my bedroom and told me to awaken the chauffeur because Kenneth Jr. was arriving on the 11 o'clock train from the United States. 'Did he telephone or send a telegram?' I asked. No, he hadn't done any of those things. My mother just knew he would be at the station.

"I awoke the driver and we all went to the railroad station. The man at the information counter said there wasn't any 11 o'clock train, but that the train from the

States was very late for some reason. At five minutes to 11 that train pulled in and my brother Kenneth got off. He told us his discharge papers had come so suddenly he didn't have time even for a phone call before he caught the train. He wasn't at all surprised to see my mother at the station. He just took it for granted. I guess I did too because I had gotten out of bed and awakened the driver. And yes, my father had to stay on in England because of an unexpected business problem and didn't get home for Christmas after all."

When Mary married, Mr. Bannister built her a large Spanish-style home at one corner of the garden and built his daughter Miriam a large house on another corner of the walled-in garden when she married. He had no further building plans until suddenly his wife became ill with a growth in her throat, was rushed to the hospital, was operated on and died. She had only been 48 years old.

For this man who had devoted himself entirely to his wife and family it was a crushing blow. "My father just couldn't understand what he had done to have taken away from him the one thing he cared about so much. He felt my mother had been his soul mate. When she died he vowed he would never marry again. He decided that from then on he would devote his life to helping others."

It was in his wife's memory that the construction of the fourth building in the garden was begun. It was to be a sanctuary, a place where those in need could come for spiritual guidance and spiritual healing. It was to be a place of love and hope, a permanent memory to his beloved Madys. It is a beautifully designed two-story red brick building with large windows and white shutters. The large trees that were untouched during the construction keep the walkways and the patio shaded and cool. Inside the floors are of polished red stones, and the whitewashed walls are crossed with dark wood beams that also support the ceilings. Mexican tiles decorate the insides of the downstairs rooms and the large fireplace. There are three bedrooms for visiting mediums and for healing and private sessions. A special blue color predominates in these rooms. It was a color Madys chose when she spoke through a medium while the sanctuary was being built.

He retired to give his full attention to the sanctuary. Now wealthy from his position in the company and shrewd investments through spirit guidance, he began to give his healing talents freely. He would work on as many as 500 people a month and never charge them one centavo. Should any wish to leave a donation he would accept it and later give the money to a needy person. On his death, Mary would find a list of 40 people that he had been supporting for years.

He didn't like magnetic passes and didn't use herbs and amulets. He just placed his hands on the ill person and permitted the energy to flow through him. Mary recalls a child with a kidney disease on whom the doctors had completely given up. After four visits to the sanctuary, the child was cured. Another man suffered from a nervous condition and had traveled all over the world to consult the best medical men about it. None of them could do a thing, yet he was cured with just one session with Kenneth Bannister. As his fame grew, the crowds of those needing help grew and he invited other healers to come and work with him, paying those healers from his own pocket.

He set up lectures and development classes and while Mary worked there as a practicing medium, others came from the United States and Europe. Famed Los Angeles medium Brenda Crenshaw spent several weeks there, as did Maurice Barbanell, the medium and editor of the London-based newspaper *Psychic News*. Arthur Ford, perhaps America's greatest psychic, was a frequent guest there. The list could go on for pages. Because most of the sanctuary's clients were Mexican, the lectures and readings and private sessions were immediately translated into Spanish. Some very rich people came to the sanctuary, but it was filled mostly with the very poor.

One British medium, John Lovette, stands out vividly in Mary's mind. He had come to Mexico to work with Mr. Bannister and hold development classes. One of his specialties was apports, material objects produced out of thin air. It was Mary's responsibility to prepare the seance room, to make it completely dark, and to be sure

all doors, windows and other openings were sealed and blocked.

"One afternoon John was to hold a session in the small private sanctuary on the roof of my father's house. It was actually the third floor of the building, a small room that my father and mother both loved. After I had prepared the room John told me that he had invited a young man named Harold as his guest. But he warned me that Harold didn't believe any of this stuff and to be sure that Harold didn't try to touch him once he went into trance. To touch a medium in trance can sometimes be fatal. So when the session began I sat Harold down beside me where I could control him. But when John went into trance and a small white light began to float around the room, Harold was out of his chair trying to grab the light. I couldn't hold onto him and I silently asked my guide for help. Then a little girl's voice was heard coming out of the darkness. 'We are going to bring some flowers for Harold,' it said. 'Please tell Harold to sit in his chair, put his hands on his lap palms upward because we are bringing an apport especially for him.'

"I could feel Harold sit down beside me and then I felt something moving past my face. Harold groaned and said, 'This is very heavy!' He remained seated for the rest of the session. When the lights were turned on, there sat Harold with an enormous flower pot in his lap. It was one of the two-feet-wide ones that had been down in the patio. Filled with dirt, it weighed a couple hundred pounds. It took three men to lift it off Harold and carry it back down the three flights of stairs to the patio. It took three men, but spirit had raised it in an instant up three flights and through the walls of the locked room. The flowers in the pot died soon after, unfortunately, but it made a believer out of Harold so I suppose it was worth it.

"One of the only real materializations that I ever saw was when John brought through a child at one of his sessions. I saw this mist forming at my feet and then watched as it swirled up like a small whirlwind and became a child. It moved across the room and then went down into nothingness. I was quite impressed."

Kenneth Bannister was never condemned from any pulpit in Mexico for his "work with the devil." He was open to receive anyone from any faith who was also open enough to listen to his side of the argument. He was known to be extremely honest in business, and this carried him over when his religious beliefs were questioned. The Mexicans figured that any man who was so honest and intelligent would not devote his life to trickery and charlatanism. Since he didn't charge money at the sanctuary he couldn't be accused of fleecing the poor. (He always thought that one of the biggest problems mediums faced was the need to support themselves through their gifts.) A gentle person who seldom raised his voice, he was successful in everything he did. "He was one of the few people I have met in my life," Mary recalls, "who lived his beliefs. He thought you had to help as many people as you possibly could in your lifetime. To him the most important thing was that you really loved people. I truly cannot remember him saying anything unkind about anybody."

Kenneth Bannister had a brain tumor that he kept under control with cortisone injections. He wasn't happy with it and hoped that it would take him quickly and with a minimum of pain. The one thing he did not want was to remain alive in a hospital like a wired-up vegetable. At the beginning of January 1975 his headaches became more frequent but he continued his work. Mary noticed a flash of pain across his face from time to time but when she inquired he refused to talk about it.

On a Monday, his youngest daughter Miriam went to see the medium Leslie Flint in London. To her surprise her mother came through. Madys said she had been waiting for Kenneth to come over for a long time. She wanted him with her and his physical body would never be cured. "You have had him for a long time and now it's my turn," the voice said. "He is about to pass over. Don't be saddened by this because if you knew how happy we were over here none of you would worry about dying." Miriam, in London, not wanting to upset Mary in Mexico, didn't tell her of this message.

Three days later Kenneth Bannister complained that the headaches were worse. When the doctor arrived he ordered an ambulance and told the dying man he was

going to the hospital. "I don't want to be kept alive in a hospital," he told Mary as he was being taken from his home. Mary, stopping to grab some money and credentials, glanced up at a drawing of her father's spirit guide, Silver Birch. "The eyes of this drawing told me he was going to pass over."

On the way to the hospital Kenneth Bannister died. Mary, riding in the back with him, insisted that the driver return home but the driver had other orders. He would take the body to a funeral parlor. When they stopped at an emergency clinic for verification of the death, Mary jumped from the ambulance and sat on the curb. She refused to go to any funeral parlor. She refused to get back into the ambulance until the driver had promised to take her father's body back home. Fearing a struggle with an hysterical female the driver turned the ambulance around and Kenneth Bannister came home.

"I think funerals are barbaric," Mary says, "and I wasn't going to let any stranger touch my father's body. Someone brought a coffin and some candles and I placed them in the sanctuary. Then I wrapped my father's body in a blanket and put it in the coffin. I picked some flowers from the garden and put them in with him. Then I shut the lid.

"My guides had told me to stay by the coffin until daybreak so I sat there by myself. It was very beautiful, for there were lights and flashes all over the room. I would see a flash of light and say, 'Is so-and-so here?' and the light would flash again. The strangest thing was that the coffin was enveloped in the most beautiful blue flames I've ever seen. They were very very strong and they lasted all night. A friend of mine told me that she saw these same flames at her husband's feet when he was dying. The candle flames never flickered once. They were absolutely still and I felt the room was filled with people. It was absolutely beautiful. I felt great happiness and I kept saying to my father, 'Isn't this wonderful?'

"About 10 minutes to six I fell asleep and was awakened by this touch on my cheek. I looked up and saw my father looking very young. He was with my mother. They both smiled at me and held hands and walked out of the sanctuary and into the garden. I looked out of the window and it was dawn. Suddenly all the birds began to sing as one. A friend who had arrived to console me said, 'Isn't it funny that there was one moment when all the birds started singing?' Then suddenly I felt the room was empty. I was left with the flowers and the candles. There was nobody there. I went to bed and slept."

In London Miriam went back to Leslie Flint a few days later and Kenneth Bannister came through. He said he was free of pain and very happy to be with Madys again. He also asked her to tell Mary that Silver Birch was with her. He said Mary would understand what he meant.

Since her father passed over Mary has carried on the work of the sanctuary, even though it now takes more of her time than ever. She is determined to keep up the high standards her father set and be a good wife to her husband Chris King and a good mother to her three daughters Madys Ann, Nona and Jane. The adjustment to complete responsibility wasn't easy but she has managed it and feels that her father would want it that way.

Her clients include the very rich and the very poor and she gives them all equal time. Medical doctors consult her about their clients and a noted psychiatrist sends her his more difficult patients. One of the readings of which she is proudest took a young man off drugs and led him to give up his friends who had introduced him to drugs.

Her most dramatic mediumistic adventure took place in a mansion in the best part of Mexico City. Once the property of a wealthy man, it had been converted into an embassy for a central European republic. "I was asked to go to this embassy because it was haunted. They couldn't keep maids or butlers working there. The big sliding doors would bang at night. There were footsteps in the ambassador's bedroom, and ever since the ambassadress moved into the house she had been extremely ill. Every time she walked into the library she felt someone was trying to choke her. They had called in a priest to exorcise it, but he hadn't done any good. When I went there I headed straight for the library and when I walked in, someone started to choke me!

So I said, 'Now look, I'm not a child and I'm not going to be frightened away by such childish things, so stop it!' But I will admit that I brought out a little cross which my guide had given me for just such occasions. My guide at that time was a Catholic priest named Thomas. I took Thomas with me, I can assure you!

"I became aware of a man sitting with his head in his hands on one of the chairs. 'Who are you?' I asked.

" 'Who are *you*?' he replied. 'This is my house. What are you doing in my house?' I told him I had been invited. He said, 'What gives these other people the right to invite strangers into my house? I can communicate with you. Tell them to get out. I don't want strangers in my house.'

"I sat down beside him and asked very calmly what had happened to him.

" 'I was driving my car up the Paseo de la Reforma,' he said, 'and my car hit a tree. I got out of the car when it wouldn't start again and walked home. Ever since then no one has spoken to me. You are the first one. They think they've buried me but here I am.'

"And I said, 'Can't you see that you've passed to the world of spirit?'

"He said, 'No! I don't want to be in the world of spirit because my life on earth would probably take me to hell and I haven't had absolution and I didn't make a confession or anything like that.'

"I tried to convince him that he was wasting his time just sitting around there. Then I said, 'I know a priest who can give you absolution. If you receive absolution from him will you leave this place?' Well, he wasn't so sure. He wanted to talk to his wife before he went away. I promised to arrange it.

"I went into the hallway and asked the ambassadress who had owned this house before their government bought it. She told me it was a Mexican industrialist who had been killed when his car hit a tree on the Paseo de la Reforma. She could show me the spot where it happened if I was interested. Then I contacted my brother Peter in spirit and asked him to bring over the man's wife who was also in spirit. He said he'd do it the next day.

"The next day I went back to the embassy and Peter had brought the man's wife. Even in spirit she was pretty angry with him and didn't want to see him because he had given her a terribly hard life with his lies and his unfaithfulness. He told her he was extremely sorry about everything he had done to her and asked her forgiveness. She said she didn't ever want to see him again but if it would make his transition easier, she would forgive him. After saying this she left.

"Then the most impressive thing happened. Thomas, my spirit guide, came into the room wearing the most magnificent priestly robes. He looked very tall and dignified and this man knelt in front of him. Thomas made the sign of the cross over him and asked him to rise.

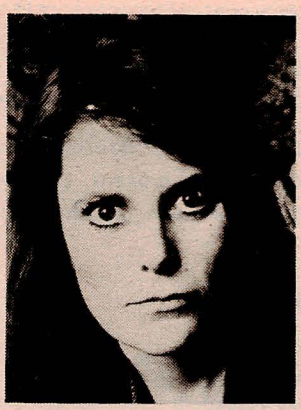
"The man came up and thanked my guide and then thanked me. Then he left.

"But his leaving didn't get rid of all the danger in that place. The house was occupied by other evil spirits. This man was not evil but he had led a dissolute life and had managed to attract several evil entities to him. For some reason they had kept him earthbound in that house and were feeding off him. They were certainly feeding off the *people* in the house. I knew I couldn't get rid of them all but I did manage to make a deal with them. I told them that if they would leave the people in the house alone, I would pray for them and help them get back on the right plane. They promised to cooperate. They must have listened to me because the ambassadress told me that afterward her friends asked her if she had painted the interior of the house — it seemed so much happier and brighter."

* * *

Mary King has a slight tremor to her voice and her delicate hands flutter like small birds even when she tries to still them in her lap. Her eyes are a bright yet soft shade of blue and the few lines that have begun to form around them are the only clues that she is past 40.

I realized ruefully that she had not talked much about herself — although I had learned a great deal about her family and her background. Nevertheless, I left with the feeling that she deserves the accolade as the top medium in Mexico. As easily as she switches from one language to another she moves between two worlds.



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GHOST ON THE HIGH SEAS

By Hal D. Browning

DURING the 1950's I worked for the MSTS (Military Sea Transportation Service). We were under the jurisdiction of the United States Navy and hauled troops, dependents and cargo to the various United States bases scattered around the globe. MSTS hired civilian crews.

On one of these voyages we sailed from Seattle on February 26, 1952, bound for Yokohama. I sailed as Maintenance Plumber on the USS Marine Adder, a ship not too long out of mothballs and in need of considerable repair. So there was plenty of work to be done.

Some four or five days outbound from Seattle, I lay down on my bunk after supper somewhat tired from a hard day's work. I fell asleep almost immediately. What woke me up I do not know but a man was sitting on the edge of my bunk — bent over me as if trying to tell me something. One thing about the situation that was distinctly unusual was that I knew the man and he had been dead for at least a week.

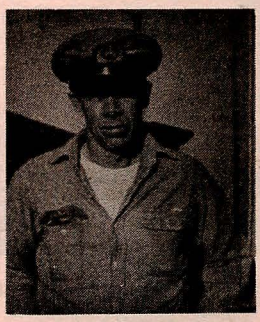
I had known James Mason for a number of years in fact. We had sailed on the same ship from Seattle to Yokohama and to New Orleans; he was a Chief Electrician. There were rumors that he had died from acute alcoholism only a week or so after a voyage to the Far East. It's a well-known fact that most seamen drink but whether this was the cause of his death I do not know. It's probably immaterial to the story anyway.

Anyway, here Jim was, sitting on the edge of my bunk. However, the moment he saw that I was awake he got up, went to the center of the room and started to spin like a top. He whirled faster and faster and then vanished. He made no sound whatsoever at any time!

I was rooming with Machinist Clarence Albeck so I hunted him up and told him what I had witnessed. He was not surprised. It seems he had James Mason's ashes in our clothes locker. They had been there all the while but he never had told me.

We crossed the international date line the next day and apparently according to plan Clarence threw Jim's ashes overboard from the fantail of the Adder. He said a few appropriate words as I stood by and then went below.

The few people I have told this story to usually accuse me of coming off a drunk



Hal D. Browning

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with hallucinations or of dreaming. None of these allegations is true. I was wide-awake and hadn't had a drink in days. But I do not have an alternate explanation — other than that there must be a spirit world. — *Hunters, Wash.*

FATHER KNOWS BEST
By Molly Martin

WE WERE in the middle of another violent argument. It always happened no matter what we did to avoid it. My second daughter Suzanne (the confused product of a broken home) and I (the even more confused, divorced and remarried mother of four children from my first marriage) never seemed to get along.

I felt Suzanne had reached the point of leaving again to live with her father. I did not want this to happen. She had gone to stay with him once before. It almost broke my heart. But she and her stepmother did not get along. They had a big quarrel and Suzanne came running home again. I warned her that this was her final move, that if she left again it would be for good. I felt she had played both ends against the middle long enough, had become quite proficient at it and was well aware of what she was doing.

Once at home again, to be one of four instead of Daddy's pet, she became rebellious again. She was involved with a group whose actions I did not approve and when I was strict with her, as I was with the other children, she rebelled and we fought.

Now I was refusing to allow her to go with "the group" for an all-night camping trip to watch for ghosts at the "haunted house;" she decided that was it. We were really quarreling! I had kept her home from school and confined her to her room. I felt driven nearly to distraction; I knew it was time for a showdown. My husband and I were on the front porch discussing possible solutions.

During a lull in our conversation an eerie quietness seemed to settle over me and I heard my father's voice as clearly as if he were sitting next to me. He said, "Don't worry. You'll have to be firm in your decision. Tell her what you feel is right, being just and fair. Be kind but firm, then let go and let God handle it. That is the way I did with you children when I was alive."

I shivered and thought, "What is going on? Daddy IS alive! What can he mean 'when I was alive?' "

I told my husband what had come to me and said, "I am going to follow Dad's advice."

I went to my daughter's room. I told her she could either stay home and follow the rules or she could go to her father. "This has to be your choice and it has to be final. No coming back. You shall not keep tearing me apart. I'll give you two days to decide," I said.

An hour later when the phone rang my mother told me, "Daddy is gone. He died about an hour ago from a heart attack. He called your name just before. Can you come to me?" He had gone about the time I had sensed his loving presence and heard his voice. I sincerely believe this was my father's farewell to me — in November 1970.

I continued to follow Dad's advice. I became fair with Suzanne. She went to live with her father after I told her, "If you love your father and feel as close to him as I did to your granddaddy, I can't keep you from him. Go to him with no strings attached. I love you very much and will miss you. Come home whenever you feel the need; I'll always be here when you need me."

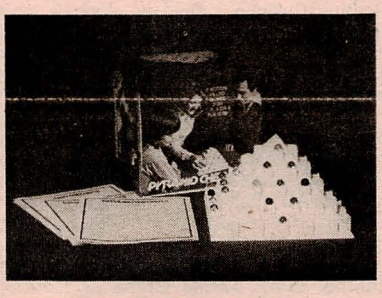
She went with a free spirit. She realized she had a free choice and was not being forced either way. She has come home to visit numerous times and we have a beautifully close relationship. She always seems to come or call when I feel the deepest love and need for her. — *Lebanon, Tenn.*

"I'LL LET YOU KNOW"
By Norma Narde

MY AUNT Doris Greene was an attractive, lovable person, the favorite of everyone in our large family. It was a blow to all of us to learn in 1968 that she had cancer, but after a long series of radiation treatments the disease went into a remission period.

I saw her for the last time on June 27, 1970, when the family gathered in Rushville, N. Y., to celebrate my Grandmother Louisa Greene's 90th birthday. Somehow Aunt Doris and I began to talk about death

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Norma Narde

and found that we both firmly believed that after life on this earth we go on to another plane of existence. While we were confiding in each other she laughingly said, "Well, when I get there I'll let you know."

Soon after that I learned that Aunt Doris' condition had worsened but I had not heard from her directly for some time. Then on December 24, 1970, at four o'clock in the morning I awoke from an extremely lucid dream about her.

In the dream Aunt Doris seemed to be floating through a field of glorious white flowers shimmering in the sunlight. She looked younger and more beautiful than ever and she spoke in a vibrant happy-to-be-alive voice.

"Yes, yes," she said, "I'm feeling fine now. I'm happy to be here." Then she seemed to float away across the field and as she disappeared I was instantly wide-awake. All that day I thought of Aunt Doris and wondered if my dream meant her time was near.

The next morning, December 25, 1970, another aunt, Tinnie Crane of Corning, N. Y., called to tell me Aunt Doris was gone. At exactly four o'clock in the morning the day before, the very moment I awakened from my dream, she had slipped into a coma from which she never emerged.

I am convinced that in my dream — which now I think was a vision — Aunt Doris kept her word. She let me know. — *Corning, N. Y.*

GRANDPERE'S LAST WINK

By E. M. Foster

I WAS 12 when Grandpere Antoine passed on. I knew how much I'd miss his twinkling humor and the way he fondly called me "Charmant." Because he lived just next door it seemed he'd always been a part of all the hopes and dreams which I expressed through childish games and which others passed over with patronizing smiles.

His wake was held at home according to our family custom.

"Why do they call it 'a-wake' when the person is asleep?" he'd often tease my Irish grandma who never missed a funeral nor a vigil with a bereaved neighbor. When she'd come home, much to her dismay he'd act with mock solemnity and wave his arms skyward moaning, "Wurra, wurra, wurra, why did they have to die?" in imitation of her old-country wailers.

"Do you have no respect at all, Andy?" she'd chide him.

He'd wink at me and answer her, "I respect you, ma jolie, for the kindness of your heart."

There was no need for words to tell me of the love that flowed between them.

Now Grandpère Antoine lay in state in Grandma's parlor while Mama and I and Gram and Mrs. Burns, Grandma's comforting friend and neighbor, huddled around the kitchen range as though it were lit and burning on that warm midsummer night. The priest had come and gone. The funeral would be held next morning.

As the grown-up voices droned on, citing the best traits of the departed one, I sat glumly, too dazed and hollow-feeling even for a tear, and wondered at my lack of open grief. Through the open door to the dark parlor I watched the candles bravely flickering at either end of the ornate casket, a casket which was more expensive than Grandma could afford. Occasionally a word or phrase would penetrate my gloom and conjure reminiscences of my own, such as the tale he'd told of the time when he was a boy in need and had taken work as an undertaker's helper in the frontier West. One day someone's venerable remains had sprung upright and he hadn't waited to see if it was chasing him but had hopped aboard the first boxcar heading out of town. Poor Grandpère, I thought, so

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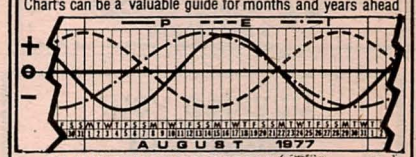
When you do ask, *you* should be in an INTELLECTUAL HIGH and *your boss* preferably in an EMOTIONAL HIGH.



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young and so alone in an alien land.

And then my sudden scream startled everyone out of their seats. As I gazed into the shadowy, candlelit gloom Grandpere himself sat up, slowly and naturally, and winked at me just as he'd always done. My scream was mostly one of joy as he seemed to be alive again. But when they all ran into the parlor I hid my face in my hands not knowing what to expect.

"The child is simply upset from the sorrow," vouchsafed Mrs. Burns kindly, patting my shoulder — although in the past she had often regaled our ears with ghostly tales of her own. They all assured me nothing was amiss, that Grandpere lay quiet and peaceful as though he were asleep.

But I know what I saw! I think he wanted me to know that although he was in a better place than we who mourned, he still respected our kindness and cherished our love. And he still could wink at all the embellishments of passing on just as he had in life. — *Highland, Calif.*

THE DEAD CAN SPEAK
By Elsie M. Hill

WHEN MY friend Jan Stewart, who was a Christian, became ill I visited him. He told me he had cancer but was in no pain. He also said he did not wish to live any longer and was on his way out. I asked him to return to me and prove that his spirit survived. He said he would if God would allow it.

After his death in February 1974 I went to the cremation. On the way there I saw a man hobbling towards me on a stick. Remembering that Jan used a stick I looked closely and as he looked up at me I saw it was Jan's face.

About a week after Jan's death I was in the garden putting up a deck chair when I heard a voice say loudly, "Well! Are you satisfied now?" I recognized Jan's voice and at any rate no one else was around.

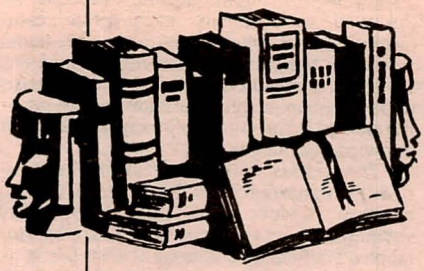
On a second occasion when my friend Jack Topson was visiting me a loud voice said, "Hello! Is anyone at home?"

Jack said, "Whatever is that?"

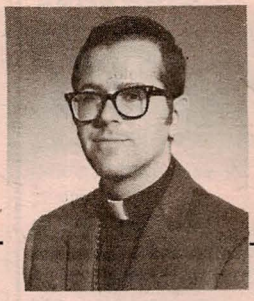
I opened the door but no one was there.

I am told that hearing the direct voice like this is rare. And I have not heard it again. — *Eastbourne, Sussex, England.*

New Books



NEWS and REVIEWS



J. Gordon Melton

MYSTICAL LIVES

RUDOLF STEINER, who surely ranks among the great occultists of all time, has come under increasing scrutiny over the last decade. His popularity is reflected in the success of Multimedia Publishing Corporation and St. George Book Service, two publishing arms of the American Steiner movement, which is doing all it can to keep Steinerian material in print. Several years ago the former published *Rudolf Steiner: An Autobiography* (Rudolf Steiner Books, 100 S. Western Highway, Blauvelt, N.Y. 10913, 1973, 541 pages, $9.95, paperback). Rita Stebbing translated the volume which first appeared in Switzerland in the 1920's as a series of articles. However, Steiner did not complete the work, which goes only to 1907, the period when the Anthroposophical Society was founded.

Steiner's story is of a spiritual journey. His motivations and ideas take precedence over his actions and accomplishments. He writes also as a polemicist seeking to set straight the record of the numerous controversies in which he became embroiled. His harshest words come near the end and are directed against the Theosophical Society, the leaders of which he said "had neither understanding nor interest for this kind of (free) scientific spiritual research." For Steiner the final proof of the Society's deterioration was its assertion that Christ would appear in a new earth-life within a certain Hindu boy (Krishnamurti).

Steiner's *Autobiography* is ably complemented by Johannes Hemleben's *Rudolf Steiner: A Documentary Biography* (St. George Book Service, P.O. Box 225, Spring Valley, N.Y. 10977, 1975, 176 pages, $7.95, paperback). Whereas Steiner concentrated on the development of his ideas, Hemleben builds the context of events, personalities and interpersonal relations within which these ideas developed and matured. He introduces the reader to the people who surrounded Steiner and highlights some of the organizational aspects of the break with Theosophy and the founding of the Anthroposophical Society.

From the *Autobiography* and the liberally illustrated biography the reader will get a well-rounded, subjective and objective perspective on this major occult philosopher.

In *Ernest Holmes: The Man* (Science of Mind Publications, P.O. Box 75127, Los Angeles, Calif. 90075, 1977, 111 pages, no price listed, paperback) author Reginald C. Armor has synthesized a literary poem about his lifelong friend and teacher. In each of four sections Armor brings together quotes from Holmes, anecdotes and personal insights to paint a complex portrait of this "practical idealist."

Holmes founded the Church of Religious Science, one of the more vital branches of the New Thought Movement. He emphasized the Beingness of God expressed as Spirit, Universal Law, Presence

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and Power. Although mystical in his personal life, Holmes shied away from mysticism in his public dealings because he wanted to keep his teachings as communicable as possible. Whatever charisma Holmes had, it succeeded in changing the lives of numerous individuals who listened to him speak or read his books. His student Reginald Armor has ably captured some of that impact in this small volume.

How a Master Works by Ivy Oneita Duce (Sufism Reoriented, 1200 Boulevard Way, Walnut Creek, Calif. 94595, 1976, 768 pages, $17.95) is one of those rare biographies written by someone whose life is as fascinating as the subject of her book. In fact this book is partly autobiographical. Ivy Duce was an early disciple of Meher Baba, the Sufi mystic, and no account of Meher Baba could fail to mention her, his major disciple in America. Born in 1895, she began a professional career in law. After World War I she journeyed to South America and worked with the scattered banks of Colombia. There she met her geologist husband. In the 1940's she became a disciple of Rabia Martin who continued the work of Hazrat Inayat Khan. In 1947 just before her death Martin appointed Duce to be her successor as "Murshida" of the Order. She also told her of Meher Baba.

This inspired Duce to travel to India where she met her new spiritual master, the man who she came to believe was the Avatar of this age. This controversial conclusion led to a schism in the Sufi Order in America. Those who followed Meher Baba and his now devoted disciple Ivy Duce formed a new order called Sufism Reoriented.

In *How a Master Works* Duce describes her growing relationship with Meher Baba and details his methods of dealing with people and his effort to merge the practical and material with the mystical and spiritual. This well-written biography eloquently explains what it means to be a Baba lover.

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what it is they are rejecting.

Such may not be the case with E. J. Gold, Sufi master of the Institute for the Development of the Harmonious Human Being. In reading his *Autobiography of a Sufi* (IDHHB, Inc., Publishers, Crestline, Calif., 1977, 170 pages, $2.95, paperback) I could not tell when I was moving from autobiography to Islamic occult teachings to imaginative ramblings, but I was sure each was present in large doses. After plowing through this disjointed effort, I am still not sure whether Gold is, as he claims, a man with the capacity to cause us to transcend ourselves or simply another incoherent babbler of occult incomprehensibles. In either case you can start with any chapter and read the book in any sequence. The result will be the same, a ponderous struggle with Gold's peculiar logic, inner conversations and stories which may or may not be relevant.

DEMONIC PARAPSYCHOLOGY?

NONE DARE Call It Witchcraft by Gary North (Arlington House Publishers, New Rochelle, N.Y., 1976, 253 pages, $8.95) is a real rarity; a right-wing Christian attack on the psychic-occult world that is actually literate. I first heard of Gary North from his writings on ultra-conservative politics and economics and it is obvious he took the title of his book from that classic of rightist paranoia, *None Dare Call It Treason.* But in *Witchcraft* (the book does not really deal with witchcraft, by the way) North emerges as a reasonably able critic of the psychic world. While his conclusions are hopelessly misguided, at least he arrives at them in an interesting way.

North's complaint is not that occult phenomena are unreal — it's that they are produced by demons. He even goes so far as to say that demons are affecting the experiments of parapsychologists. Demons have descended upon us in this decade primarily because the decay of Western materialism and humanism has made the world vulnerable to them. Only a biblical Christian reconstruction will drive them away. At least North does not posit the end of the world as the only alternative.

Unfortunately for the credibility of his argument North commits a number of in-

tellectual — and religious — booboos. First he very selectively chooses his passages of scripture. He ignores those sections of scripture in which biblical writers spoke approvingly of occult, divinatory and psychic events.

Second, to believe as he does, he must cut himself off from the thrust of Christian history, particularly its mystical and spiritual aspects, and condemn as demonic such "saints" as John Wesley, Augustine, Philip Melancthon and Theresa of Avila, to mention but a few of many. North's opinions are more representative of 19th-Century supernaturalism than of anything that could be called Christian.

NEW PERIODICALS

FIVE INTERESTING new periodicals recently have come into the FATE office. Considering the life expectancy of most periodicals in this field I will be interested to see which survive their first year.

The *Journal of Occult Studies* (Box 32, Kingston, R.I. 02881, $7.50 for four quarterly issues), published by the Occult Studies Program of the University of Rhode Island Extension, promises to make a major contribution. Howard Smukler, an experienced editor of psychic material, intends to publish academic work beyond the limited range of that printed in the *Journal of the ASPR* or the *Journal of Parapsychology*. The first issue carries articles on Uri Geller, biorhythms, graphology and UFOs. One especially exciting piece contrasts people who read science fiction with those people who claim to have had psychic experiences. While the publication is basically sympathetic to the idea of paranormal phenomena, Smukler promises to include worthwhile critical articles too. The *Journal* may have trouble attempting to satisfy both popular and academic audiences but it's certainly worth the try.

The New England Journal of Parapsychology (Franklin Pierce College, Rindge, N.H. 03461, published irregularly at $2.00 an issue or $8.00 a volume), is designed to be a student-oriented yet scholarly journal which covers a wide variety of parapsychological interests: dowsing, hypnosis, PK, OOBE and so forth. Except for an article by Stan Krippner the first issue carries

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little that is new. The value of this new *Journal* will depend on future issues exploring genuinely new parapsychological territory.

The annual *Journal* of the Texas Society for Psychical Research (P.O. Box 12662, Dallas, Tex. 75225, $5.50) contains material of varying quality. The most fascinating article is the personal account of Ginni Morrow whom we all know as "Bridey Murphy." J. B. Rhine's lecture on "Parapsychology and Religion" is thought-provoking. And these two papers by themselves are worth the price of admission.

In its first issue *Soul Searcher*, the journal of the Foundation for Christian Psychic Research (51 Main St., Ridgefield, Conn. 06877, $5.00 a year), features a fine article, "Parapsychology and Christianity," by Canon William V. Rauscher, one of the foremost leaders of the Spiritual Frontiers Fellowship. The Foundation promises to be a highly active group and I hope it prospers.

The Cincinnati Journal of Ceremonial Magick (Conquering Child Publishing Co., P.O. Box 1343, Cincinnati, Ohio 45201) emerged out of a magical group — the Crowned and Conquering Child, Bate Cabal. The Bate Cabal, a collection of Thelemic magicians (followers of Aleister Crowley's Thelemic magic), have produced the most substantial periodical in the magical community since Crowley's *Equinox* in the early part of this century. The initial issue carries an excellent piece on magical gestures (complete with pictures of each one discussed), some poetry, some book reviews, and several excursions into magic for the initiated. Does this signal the movement of American magick out of adolescence?

OTHER REVIEWS

THE UFO ENIGMA: The Definitive Explanation of the UFO Phenomenon, by Donald H. Menzel and Ernest H. Taves, Doubleday & Co., Garden City, N.Y., 1977, 297 pages, $8.95.

Dr. Donald Menzel, who died just a few months before this book was published, was one of the outstanding American astronomers of the past half-century. Dr. Er-



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nest Taves, a close personal friend of Dr. Menzel, was a practicing psychoanalyst and is an active writer of science fiction. Despite these apparent qualifications the authors fail to deliver on the promise they offer in the subtitle. This is *not* "The Definitive Explanation of the UFO Phenomenon" nor even anything close to it. In fact, for a book written by two scientists, it is remarkably unscientific. Laying aside the tools of scientists, Menzel and Taves resort to selective choice of facts, misrepresentation, errors of omission and other techniques of propagandists.

Much of the book is not about UFOs at all but instead reads like a textbook on sun dogs, moon dogs, rainbows and meteorological optics. Only five of the 33 photographs and drawings have any real or apparent connection with UFOs. Two of these are intentional fabrications, two others are of a hoax exposed first by a UFO group in Pittsburgh (which goes uncredited) and one is connected with the Hill abduction.

The 21 chapters contain a total of 129 footnotes. Eleven are to biblical sources and 21 are to pre-1940 sources. The authors neglect to mention a number of basic UFO texts, such as the 247-page *UFO Symposium Proceedings* based on the testimony of American scientists (Menzel among them) before a Congressional committee. There is no mention of *UFOs: A Scientific Debate*, a Cornell University Press book edited by two astronomers with papers by 16 scientists (including, again, Menzel).

One searches in vain for a reference to *Project Blue Book Special Report Number 14*, a 300-page volume and the largest officially-sponsored scientific investigation of UFOs ever published. Dr. J. Allen Hynek, an astronomer and dean of American ufologists, is mentioned several times but his book *The UFO Experience* is not, nor are the four Ph.D. theses that deal with UFOs.

Perhaps even more significantly Menzel and Taves are curiously silent on the findings of the 1973 Gallup Poll, which reveals (1) that 15 million Americans believe they have seen these "nonexistent" objects; (2) that the greater the education of the individual the more likely he is to accept UFO

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reality (thus belying the authors' snide contention that UFOs are a subject that appeals only to crackpots); and (3) that the older the person, the less likely he is to be open to the possibility that UFOs are real. Menzel was 74 when he died and Taves is 61.

The authors cannot be troubled actually to *investigate* UFOs. Instead they content themselves with armchair theorizing, neglecting such basic UFO research techniques as interviewing witnesses, reviewing weather records and making qualitative calculations. Menzel and Taves seem to reason — if that is a suitable word — that if one can find a possible explanation for a particular sighting the fact that it doesn't fit several important aspects of the sighting doesn't really matter.

For example, consider their treatment of an October 1961 sighting of a UFO over Salt Lake City. The object was observed by the pilot of a small plane and seven other witnesses on the ground at midday with 40-mile visibility in clear skies. In trying to explain the phenomenon as a sun dog, the authors grossly distort the facts. They fail to note such salient details as that the pilot saw the UFO between himself and a mountain, that the UFO was observed to tilt back and forth while hovering, that it had a lenticular shape, rose straight up extremely rapidly for about 1000 feet, stopped and then moved off at high speed — which would make it the most unusual sun dog in the history of atmospheric physics.

The famous series of photographs which a Brazilian navy photographer took near the island of Trindade in 1958 is dismissed as an "obvious hoax" although computer enhancement techniques do not support this view nor does the testimony of others present at the time the pictures were taken. Menzel and Taves supply no source for their charge that the photographer was a "known hoaxer." These kinds of unfounded statements too often serve as "documentation" for the authors' arguments.

Menzel and Taves expend considerable effort trying to explain away the famous Barney and Betty Hill abduction as well as Marjorie Fish's reconstructed three-dimensional model of the star map Mrs. Hill drew under posthypnotic suggestion. Mrs.

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Hill supposedly saw this map while on board a UFO. The authors are able to show, predictably enough, that if one throws 47 seeds on a two-dimensional flat area and selects 15 seed positions to find the best fit with a preselected pattern, namely Betty Hill's map, one can find a pattern that more or less matches the given pattern. The number 47 was selected because that is the number of sun-like stars in our close galactic neighborhood.

However, Fish did *not* restrict her attention to the sun-like stars. One of her models, for example, included *all* 252 stars in the volume taken up by that model. The stars in our neighborhood are *not* distributed at random like seeds thrown on a table. They are where they are. The pattern Fish discovered was the only one of thousands considered which matched reality and made sense. If her solution was just a random guess "hit," why was it not found until *after* the release of the 1969 Gliese catalog of nearby stars with its updated distance data? Why doesn't Menzel deal with, or even mention, the very special features of the base stars, Zeta 1 Reticuli and Zeta 2 Reticuli, found by Fish? Is it really just coincidence that they are suitable for planets and life and also are the closest to each other pair of such stars in our entire neighborhood — being only three light-weeks apart?

That Drs. Menzel and Taves have no real concern with a scientific approach to UFO investigations is clear from this astounding statement: "Philip Klass, author of several *(sic)* books on UFOs, has been the one other investigator (in addition to DHM) who has adopted an unfailingly scientific approach in his inquiries." A study of Klass' two books reveals a sorry record of singularly unscientific conclusion-jumping and selective presentation of the evidence. It is true that, unlike Menzel and Taves, Klass has actually investigated some UFO reports but his considerable bias is equally clear.

The UFO Enigma is a good book for those interested in atmospheric physics and identified flying objects. It is definitely *not* the definitive explanation of the phenomenon of *unidentified* flying objects. — *Stanton T. Friedman.*

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ANCIENT MYSTERIES by Rupert Furneaux, McGraw-Hill, Inc., New York, N. Y., 1976, 229 pages, $7.95.
MEGALITHS, MYTHS AND MEN by Peter Lancaster Brown, Taplinger Publishing Co., Inc., New York, N. Y., 1976, 324 pages, $13.95.

When I was young it was hard to find published Forteana. There were the books of Charles Fort and a few articles in science fiction magazines but not much else. Librarians generally were ignorant or incompetent while educators were downright hostile to topics outside the boundaries of textbook dogma.

Now the topic has achieved popularity which borders on notoriety and the flood of printed material is so vast that one must not only specialize but spend an inordinate amount of time separating the signal from the noise. To that end, let me call your attention to two books; one is for proto-Forteans, the other for the dedicated students of Forteana.

Furneaux's book, says the publisher's blurb, is "also recommended for young adults." Don't let that put you off. It may be an excellent introduction to Forteana for curious young readers but it is equally good for the casual skeptics who won't take the time to read a detailed study of a single Fortean puzzle.

Furneaux picked 32 mysteries (some of which will be new to most readers), researched them thoroughly and then provided brief but lucid discussions of what is known and believed about them.

Ancient Mysteries include people and places — for instance Harappans, Hairy Ainu, Garamantes, Atlantis, Tiahuanaco, Zimbabwe, Sutton Hoo, St. Peter's bones and the Metcalf Stone.

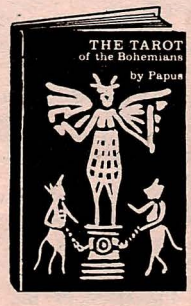
If the book has a fault (and it does) it is the appalling lack of an adequate bibliography. There are about 30 books listed in footnotes but since several books are footnoted for single mysteries, others lack any clue for budding researchers. This may be largely the publisher's fault. The contents page lists a "Short Reading List" for page 231. Unfortunately, neither page 231 nor the list is to be found. The omission is serious but not fatal; you can safely recom-

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mend *Ancient Mysteries* to friends and skeptics alike as stimulating reading.

Although the term "astroarchaeology" is a relatively new one, the field has historical antecedents going back hundreds of years. Obviously Peter Brown feels its most influential practitioner was Norman Lockyer, "a brilliant self-taught astronomer." In 1894 Lockyer published *The Dawn of Astronomy,* a book Brown regards as the "classic seminal astroarchaeological work."

The bulk of *Megaliths, Myths and Men,* which Brown fittingly subtitled "An Introduction to Astro-Archaeology," is devoted to megalithic ruins in the British Isles with emphasis on Stonehenge. Brown details the studies of that massive collection of standing stones, noting the various theories that have been propounded over the years, and along the way demolishes many of the myths that muddy the history not only of Stonehenge but of other British megalithic ruins.

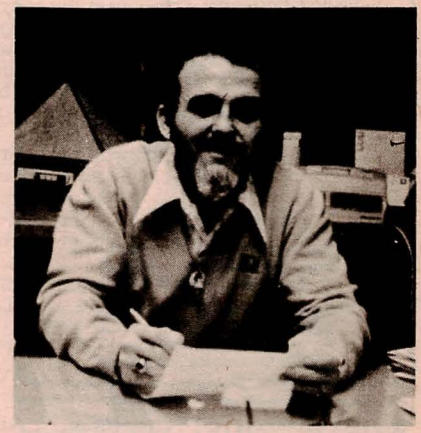
Recent dating techniques have established that the megaliths, both in the Isles and on the European continent, are older (circa 4000 B. C.) than the pyramids (circa 3000 B. C.) and Brown argues that a number of independent megalithic era cultures existed and their gigantic stoneworks evolved separately and uninfluenced by each other.

This is an area about which a lot of nonsense has been written — Brown refers disparagingly to the works of Velikovsky, von Däniken and "several other pseudological overspills from outer space" — and in his chapter on "Astronomy, Metrology and Pyramidology" Brown succeeds in stripping away some of the mythos laid on over the years by well-intentioned but often self-deluded investigators (plus some who were out-and-out liars).

Brown states that astroarchaeology is not only a combination of astronomy and archaeology but must be "an interdisciplinary approach which utilizes geology, anthropology, mythology, folklore, philology, paleography, ethnology, prehistoric and neoprimitive art, prehistoric and classical scholarship, biology, botany, geochemistry, nuclear physics — even pseudology — and a host of other ologies and arts." With-

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out belaboring the point, he makes it clear that we are seeing a swing away from narrow specializations and a return to the scientific generalist or "Renaissance Man" concept of years past. Forteans, who rightly regard themselves as generalists, doubtless will applaud.

This book is a no-nonsense, in-depth, conservatively speculative examination of one of the newest and most rapidly growing fields of scientific investigation. Though admittedly tough slogging here and there *Megaliths, Myths and Men* is well written and its 142 illustrations admirably complement its text. — *George W. Earley.*

SECRETS OF THE GYPSIES by Pierre Derlon, Ballantine Books, Inc., New York, N. Y., 1977, 230 pages, $1.75, paperback.

About 30 years ago Pierre Derlon, adopted by a *kako* or Gypsy wizard whose life he had saved, was instructed in the secret lore of the Gypsy nation. In this decade he has written two books in his native French revealing some of what he was taught. *Secrets of the Gypsies* seems to be the first to be translated into English.

The secrets involve superstitions and legends, like the story of the *mulo* or animated corpse and the practice of removing curses by manipulation of chicken bones. The most surprising of these probably are the Gypsy personifications of various animals which are radically different from those of Western folklore. For example, the rat is honored for its great cleverness and executive skill and the dove is seen — not altogether unrealistically, Derlon says — as a wanton killer.

There are other Gypsy practices which may be truly paranormal. Derlon mentions a Gypsy technique for inducing an hypnotic trance in anyone — willing or unwilling — simply by staring at the victim for a short period. He also tells of some especially gifted people, both Gypsies and *gorgios* like himself, who can learn to relieve pain or cause other psychophysical effects by touching parts of the body.

This is a useful book for anyone interested in ethnology in general and/or the Gypsies in particular. — *Charles Korbas.*

Report from the Readers

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

200-YEAR-OLD DATA

In "Report from the Readers" (July 1977 FATE) Dave Fitzgibbon sounds skeptical about reincarnation. My case should make a believer out of him.

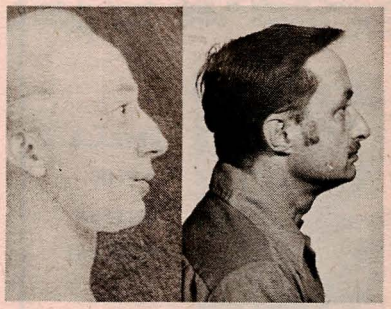
Several years ago I was regressed to an earlier lifetime by a Scientology auditor. That particular lifetime, unlike many others, was that of a known personality who lived in the 18th Century. Since I was somewhat skeptical myself and thought I might have hallucinated the data I went to the largest library I could find to check my information.

I was surprised almost to the point of shock when my reverie data checked out almost perfectly with the 18th-Century person's life — except that he died two years earlier than what seemed real to me. So this could be a score of about 95 percent — not too shabby for 200-year-old data. I never before had read about or taken any interest in this person.

The next time the subject came up was in March 1977 in a group hypnosis regression done by Dick Sutphen in his San Francisco seminar. I once again contacted that lifetime and obtained a little more data.

Then, quite recently, I was reading a book which turned out to have a reproduction of a painting of my 18th-Century character. Result? Another mind-blower. All major features are similar: nose, hairline, ears, chin and neck. Another interesting item is that my character had sandy-red hair. All of my family in this lifetime have black or brown hair. The hair on my head is medium-brown but my beard is 25 to 30 percent red. There was no red in the beards of my father or either of my grandfathers or my only brother. If I remember my brief training in genetics correctly, there is no reason why any red should show in my beard.

Any one of these similarities would be of little interest but the several similarities are downright fascinating. At the same time



there is margin for error on my part as well as that of the historians and the portrait painter. At this point in time I will not claim to be the reincarnation of that historical person. (Neither will I say who he is, for I'm sure some other person or a group of kooks would delight in arguing the point.) — *Jim Mondier, San Leandro, Calif.*

THE VIEW FROM HEADQUARTERS

I am a spokesman for the International Society for Krishna Consciousness, also known as the Hare Krishna movement, and I take strong exception to Paul Bernstein's article, "Ted Patrick's Crusade Against the Cults," which appeared in the July 1977 issue of FATE.

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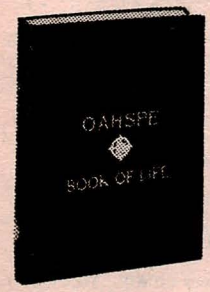
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The issue of deprograming adults is highly controversial. In the interest of fair journalism your author should have presented *both* sides of the issue, not just Mr. Patrick's. The Society of Professional Journalists has a code of ethics and Point No. 1 under the heading "Fair Play" reads: "The news media should not communicate unofficial charges affecting reputation or moral character without giving the accused a chance to reply." Your author did not even require Mr. Patrick to document or support his statements with scientific, scholarly or legal evidence but instead encouraged him to make a bigoted attack on a minority religion as if there were something glorious about his mission.

The Hare Krishna movement is not a cult — a spurious or unorthodox religion. It is a bona fide religion and its right to exist is guaranteed by the Constitution of the United States. At a recent joint meeting in St. Louis, Mo., of the American Academy of Religion, the Society of Biblical Literature and the American School of Oriental Research, more than 200 scholars signed a petition supporting religious liberty for the Hare Krishna movement.

On March 17, 1977, in Queens, N. Y., New York State Supreme Court Justice John J. Leahy threw out indictments which charged officials of the Hare Krishna movement with illegal imprisonment of two other Hare Krishna members through mind control.

"The entire and basic issue before this court," said Judge Leahy, "is whether or not the two alleged victims in this case and the defendants will be allowed to practice the religion of their choice — and this must be answered with a resounding affirmative."

After determining that the alleged victims had lived voluntarily at the New York temple and were not in any way physically detained, Judge Leahy said, "The Hare Krishna religion is a bona fide religion with its roots in India that go back thousands of years. . . . The freedom of religion is not to be abridged because it is unconventional in its beliefs and practices or because it is approved or disapproved by the mainstream of society or more conventional religions. . . . Without this proliferation and freedom to follow the dictates of one's own

conscience in his search for and approach to God, the freedom of religion will be a meaningless right as provided for in the Constitution." — *New York Times*, March 18, 1977.

On February 28, 1974, the Governing Board of the National Council of Churches adopted this resolution: ". . . (Kidnaping to compel religious deconversion) violates not only the letter and spirit of state and federal statutes but the world standard of the Universal Declaration of Human Rights which states: 'Everyone has the right to freedom of thought, conscience and religion. . . .' We are aware that religious groups are accused of 'capturing' young people by force, drugs, hypnotism, 'brainwashing,' etc. If true, such actions should be prosecuted under the law but thus far the evidence all runs the other way; it is the would-be rescuers who are admittedly using force."

An example of this appears in Ted Patrick's own book, *Let My Children Go*. On page 96 Patrick states that during a kidnaping bout with a young adult, "I reached down between (the victim's) legs, grabbed him by the crotch and squeezed — hard. He let out a howl and doubled up, grabbing for his groin with both hands. Then I hit, shoving him headfirst into the back seat of the car and piling on top of him."

On page 105 Mr. Patrick says to Wes, his victim, ". . . if you so much as move a muscle again, I'm going to knock the shit out of you. . . ." And on page 138, "I took him (Ed Shapiro, an abducted devotee) by the arms and flung him into a corner up against the wall, and I said, 'All right, you hatchet-head son of a bitch, you move out of there and I'll knock your goddamned head off.'"

In this "humane" way Mr. Patrick "chips away at the victim's defenses and gets him to *'think'* again." Because of these assaultive kidnapings Canada has barred Ted Patrick from reentry, a decision which arose out of Mr. Patrick's unsuccessful attempt to deprogram an adult Roman Catholic convert.

Dr. Shaligram Shukla of Georgetown University, Washington, D. C., stated at a press conference in New York City on October 20, 1976: "We people of India are eternally grateful to this Hare Krishna

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movement. . . . The religious practices for the worship of God offered at the temples exactly parallel the worship which we were taught as youths in India. To question the life-giving value of these beliefs and practices, to call them by unkind names, is to insult the most precious tradition of our ancient Indian culture." In connection with the Hare Krishna textbooks Dr. Shukla says, "Not only myself, but hundreds of my colleagues throughout the United States and abroad, are taking great interest in these ancient Vedic classics as rendered by Swami Prabhupada (the Founder-Acharya of the Hare Krishna movement) and are studying and teaching them in their classrooms."

At the same press conference Dr. Allen Gerson, a practicing psychologist, said, "In examining various members of (Hare Krishna) I have not found one who appears 'brainwashed' or zombie-like. In fact, their mental health and normality astound me! . . ."

Another speaker at that news conference, Dr. Stillson Judah, Professor and Librarian Emeritus at Graduate Theological Union of Berkeley, Calif., said: "My study of these American devotees, which I have pursued since 1968, was published in my work 'Hare Krishna and the Counter-Culture.' The sociological data . . . indicates . . . after they joined the Hare Krishna movement, their lives became completely changed from a life of drugs, illicit sex and violence to one of dedication to a spiritual discipline and morality, and to helping others in their search for happiness. . . . This Hare Krishna movement is giving many of our youths new meaning to their lives, without which many would have remained alienated, disenchanted, irresponsible citizens."

The "self-hypnosis" and "programing" that Mr. Patrick says arise out of chanting and prayer are pointedly dealt with by Prof. J. J. Ghosh, President of the Indian Brain Research Association, University of Calcutta, in his letter of February 2, 1977, to the American Hare Krishna headquarters: "The Hare Krishna *kirtan* (mantra) used in meditation and chanting . . . has been practiced . . . by (millions of) Hindus as a regular religious and social practice. . . . We are not aware of any case where such

practices resulted in any detrimental effect to the health or mind. . . . Further we can add that the rhythmic dance and musical soiree in the Hare Krishna *kirtan* may have profound beneficial effect on the distorted human mind. These practices do not have any relation with brainwashing. . . ."

The Rev. Joseph W. Ruane, a Roman Catholic priest at St. Agnes Church in Cohoes, N. Y., sent a letter to the Hare Krishna headquarters on January 14, 1977, saying, "Both my daughter and son-in-law are members of this (Hare Krishna) religion and I am very proud of them and what they stand for. I have the utmost respect, reverence and admiration for this religion. . . . Through all my years of exposure to this society, I never saw a shred of eyidence of any attempt to brainwash anyone."

The majority of parents of Hare Krishna devotees feel the same as the Reverend Ruane does. They are pleased that their adult children are leading responsible and purposeful lives, contributing their humane services to a world that is fraught with anxiety, bewilderment and suffering.

I hope that FATE readers will now view Ted Patrick's "crusade against the cults" in its true perspective — as a campaign of terror viciously designed to destroy religious freedom in the United States by exploiting the fears and worries of weak overpossessive parents who refuse to allow their adult children to serve God instead of Mammon. — *Amala Bhakta Das, Community Relations, International Society for Krishna Consciousness, Inc., Los Angeles, Calif.*

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FATE readers who can propose ways to accomplish these goals are invited to write us. — *Dr. Amrit Anand, Occult Sciences Foundation, E-24, Chitragupta Rd., New Delhi — 110055, India.*

WHODUNIT?

The picture with Ron Anjard's item, "The Figure in the Sky," in your August 1977 issue is the third copy of that picture I have seen, all reportedly taken in different places.

My print of it came to me from a worker in the Corning (N. Y.) Glass Works and was reported to have been taken from a glider port nearby.

The second copy I have seen was claimed to have originated in the state of Virginia.

Now you have a picture from the state of Texas.

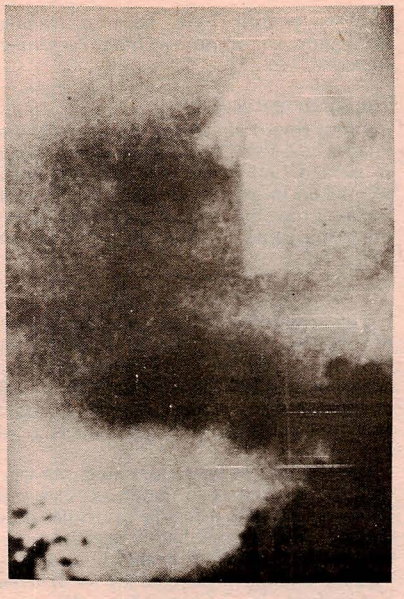
It would be interesting to put a gifted psychic on the trail of this picture to locate the original negative and determine how its distribution became so widespread. Whodunit? — *Oten C. Covington, Farmville, Va.*

* * *

The picture on page 59 of your August issue is similar to a picture I have. I am enclosing it for your inspection. The following is the story of how it came to be taken. I learned this from a friend of my daughter's; the friend knows the family involved with the distribution.

"This picture was taken by a 12-year-old boy who lives in Thompsonville, Ill. . . . He and his family were on a picnic somewhere in Missouri near the Ozarks in October 1971. As they were preparing to eat they noticed a dark cloud approaching which signified a tornado was on its way. They gathered their belongings to put them in the car but the boy wanted to take a picture of the cloud. His mother tried to discourage him saying he'd only be wasting film, but finally she had to give him the camera to appease him.

"While he snapped the picture, lightning flashed. When the roll of film had been developed the boy's mother had evidently forgotten about their minor altercation and



simply handed the print to her son. When he saw the 'figure in the sky' he began to shake and couldn't stop. Eventually he went into a nervous breakdown and was hospitalized in Springfield, Ill., until sometime in November.

"The film has been carefully examined by experts to prove that it is not a hoax. The picture appeared on the front page of the Perryville, Mo., newspaper on October 20, 1971."

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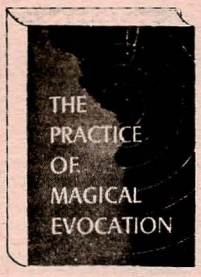
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of this picture have been distributed throughout the world. — *Grace Terpening, Imperial, Mo.*

THE AUTHOR REPLIES:

I first found out about the photo of the "figure in the sky" from a friend and traced it back to Lou Crowe who assured me it was taken in a "tornado-like" sky in west Texas. I have not seen it published in any other magazine. — *Ron Anjard, Kokomo, Ind.*

CHECK THE RESULTS

The September 1975 FATE carried an article on the healer John Scudder. In the May 1976 issue an article appeared on a healer named Ben Bibb. Shortly after each of these articles came out, both Scudder and Bibb advertised healing courses in FATE.

I would like to hear from students who took the courses as to their successes and failures in healing, using the principles they learned. Also I would like to hear from patients who have been healed by students who have taken these courses. — *Warren V. Carrigan, Jr., 7 Chapel Terr., Newport, R. I. 02840.*

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Sean O'Donnell's article "You Can 'Remember the Future'" (February 1977 FATE) may explain a strange phenomenon I have noticed for many years.

I have often been momentarily surprised by the fact that when I approach my radio (which is tuned permanently to WFLN, the Good Music Station) before I touch the knob to turn it on a melody starts going through my head. When the set is turned on, a band or orchestra or singers pick up the same tune exactly as I am hearing it! This occurs despite the fact that I never consult the program but turn on the radio only haphazardly as opportunity or mood dictates.

O'Donnell's article also helps explain a little game I have played with some success in the office building where my office is located. There is an elevator lobby on each floor with four elevators arranged in facing pairs. Except on the first floor, there are no signals to indicate the actual elevator loca-

(Continued on page 128)

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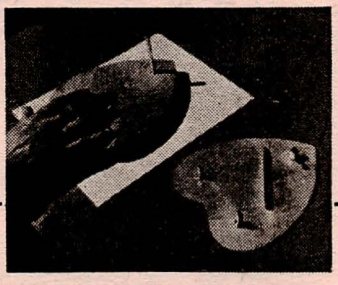
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REPORT FROM THE READERS

(Continued from page 120)

tions. After I push a button I stand in the center and concentrate on which door will open in answer to my call. My average success has been seven out of 10 guesses! — *Theodore Clattenburg, Philadelphia, Pa.*

WHO'S OFF THE EDGE?

Your item "Sail Off the Edge" (August 1977 FATE) astounds me!

Anthony Restivo was aboard the passenger ship *Superior* in January 1936 and reports that this ship descended to the ocean floor and was surrounded on four sides by walls of water a mile high!

This condition prevailed for a long time but Mr. Restivo *slept most of the day,* after first witnessing the mile-high walls of water surrounding the ship at 7:00 A. M.!

I marvel at Mr. Restivo's ability to rest.

He compares this phenomenon to the miracle parting of the Red Sea. He is then able to sleep through this 10-hour manifestation as if nothing were happening. There were 300 other passengers aboard. Surely not all of them stayed in bed all day. Didn't anybody have a camera? Surely this event must have been documented in the ship's log and made headline news around the world.

Do you just blindly print anything that is sent to you? — *Marion H. Ryan, Forest Hills, N. Y.*

AMERICA'S HIDDEN ARTIFACTS

Like Jeffrey Goodman ("Psychic Search for America's Hidden Ancestors," August 1977 FATE) I have made a somewhat similar discovery using nearly identical methods.

One night I had what seemed more like a vision than a dream and I saw hundreds of stone tablets bearing ancient writing, together with some kind of device which was used for translating the writing. I had had similar dreams or visions in the past but in this particular one I learned that the cache was contained in a cave near my home.

Geologists tell us there are no caves in this section of north-central Minnesota and I never had noticed any. However, I had not been looking for them. The message in the dream was so strong that I had to investigate. Using spelologists' tools I discovered three caves in a cliff nearby, two of them closed at the entrance and a third bearing obvious signs of a huge cave-in.

I started digging in an attempt to open the largest cave and at the four-foot level I found a resharpened scraping tool with a worn but recognizable engraving of a wolf's head on its handle. Indians did not sculpt their tools, so this artifact has to predate the local Indians.

University archaeology professors insist that there can be no caves here and are hardly open to the idea that an amateur could find anything significant, especially through a dream. If I continue digging in my own uneducated way I am likely to cover up more than I dig out. I am open to suggestions from FATE readers as to how to proceed. If there are stone tablets on the site they could well be a significant find. — *Jim Fruth, Emily, Minn.*

Is this THE HUMAN AURA?

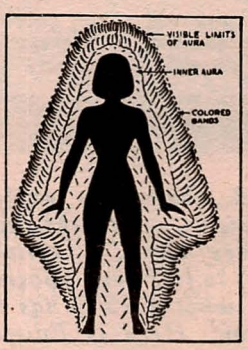


Diagram of normal aura based on W. J. Kilner, M.D.

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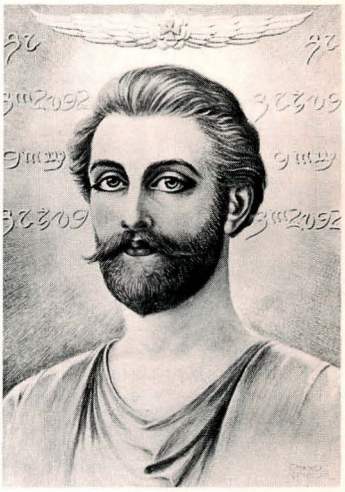
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