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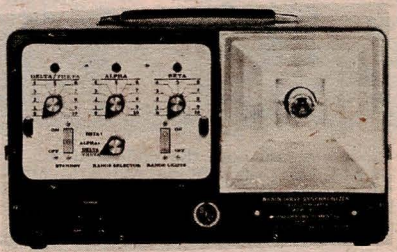
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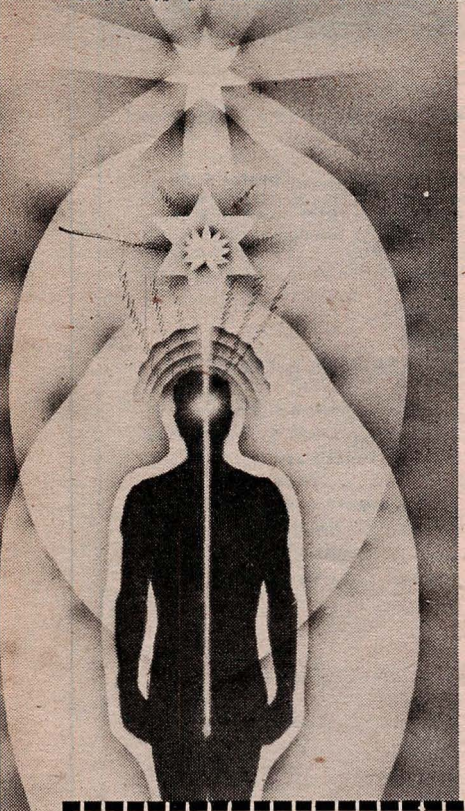
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

Scientific thinking means that if we are faced with a problem, we approach it without preconceived ideas and sentiments like fear, greed, or hatred. We approach it with a cool head and collect data which we eventually try to fit together. This is all there is to it. It may sound simple and easy. What makes it difficult is the fact that our brain is not made to search for truth; it is but another organ of survival, like fangs or claws. So the brain does not search for truth but for advantage, and it tries to make us accept as truth what is only self-interest allowing our thought to be dominated by our desires.

—Szent-Giorgi, biochemist, as quoted by William Bernbach, advertising man.

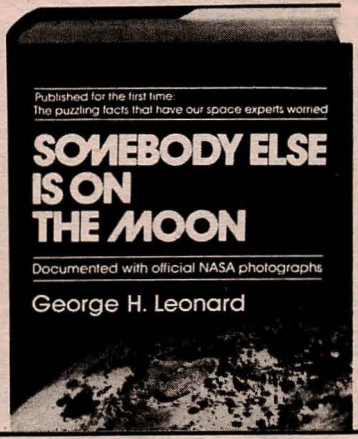
IN THE 1930's when I was in college one of the great and unresolved debates (which is still unresolved) was whether intelligence is determined primarily by heredity or by environment. We were exposed to IQ testing and given results which seemed to show that racially, children of Swedish parents were most intelligent and children of black parents were least intelligent.

But my teachers questioned this. They leaned toward the view that, assuming IQ tests really measure intelligence, which is still open to considerable doubt, these racial differences probably were due not to heredity but to early environment. Such environment would include the value placed on learning in the home, the parents' reading habits, the child's exposure to reading material, the quality of the schools, and so on. This debate has continued for half a century, kept alive by such modern proponents of hereditarian theory as Arthur Jensen of the University of California and Richard Herrnstein of Harvard. These men argue that learning abilities — and even social standing — are based mainly on inherited differences in intelligence.

This debate is especially relevant to parapsychological research because it dramatizes the attitudes of the Establishment. A major criticism of parapsychology, leveled by conventional psychologists, has been against the quality of the evidence.

It is time the psychologists begin to challenge their own research because it now appears that the hereditarian

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position has been largely based upon rigged evidence — evidence *concocted* by one of the "foremost" psychologists of the century. And yet it has been accepted for decades, unchallenged by his colleagues!

∞

THE GREAT FORGERY

I REFER TO the late English psychologist Cyril Burt who, as a research psychologist to the London school system and later as professor of psychology at University College, London, between the years 1913 and 1932, collected data on heredity and IQ. Burt was the first psychologist to be knighted and in 1971 the American Psychological Association awarded him its Thorndike prize.

An important part of Burt's data was a survey of identical twins who had been separated. Because identical twins have the same genes any differences in their intelligence would have to be due to environment alone. Separated identical twins are rare, of course, but Burt eventually came up with 53 pairs. He found that, although separated, the correlation between the IQ scores of his twins was remarkably high. So the logical conclusion had to be that intelligence was largely inherited and environmental influences were negligible.

It now appears that Burt forged his data. Last fall Oliver Gillie, medical correspondent for the *London Sunday Times,* reported he could find no evidence that the two chief coauthors of Burt's later papers — Miss Margaret Howard and Miss J. Conway — ever existed. Not one of 18 still-living acquaintances of Burt could remember



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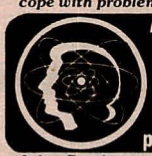
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having met them or heard of them.

Leon Kamin of Princeton University says that Burt's work was a fraud from the beginning — "the data were cooked in order for him to arrive at the conclusions he wanted."

Liam Hudson, professor of psychology at Edinburgh University, considers that the inconsistencies in Burt's data and the difficulty of tracking down his coauthors put the question of Burt's fraudulence beyond argument.

∞

THE "LOWER CLASSES"

THIS IS a terribly important matter. As a government advisor in the 1930's and 1940's, Burt was influential in setting up the present three-tier system of British education. Nicholas Wade of *Science* points out that "in accordance with Burt's views that intelligence is largely innate, children were irredeemably assigned to one of three educational levels on the basis of a test given at the age of 11."

In addition, supporters of Burt's conclusions, such as Arthur Jensen, argued that many minority educational programs fail because of underlying racial differences in IQ scores. By implication, therefore, racial minorities cannot be educated because they are inferior by heredity.

Kamin believes that everything Burt did after 1909 was fraudulent. Burt had the preconceived idea that the British ruling classes ruled because of their hereditary intelligence and he manufactured his data to support his prejudices!

So here we face the whole problem

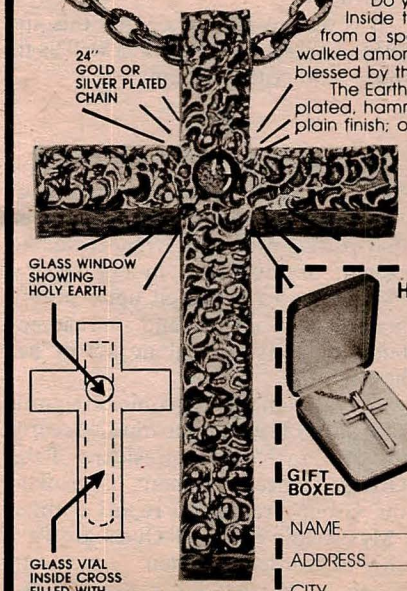
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of the Establishment's acceptance of conventional ideas and rejection of unconventional ones.

Why didn't the psychological establishment challenge Burt's research, which was full of inconsistencies? Because, the psychologists admit, Burt was "enormously powerful." In short, they were afraid of him.

But there was another reason. Kamin says Burt's data wasn't challenged because "every professor knew that his child was brighter than the ditchdigger's child, so what was there to challenge?"

The moral of the tale, says Kamin, is "the people who buy social science should remember that those who have collected the data may have axes to grind."

It is well to remember that this applies to parapsychologists as well as to those who criticize them.

∞

LET US DOUBT TOGETHER

THE GROUP for the Advancement of Psychiatry, whatever that is, has prepared a report on the growth of mysticism in our society that seems to be based upon purely materialistic values and the acceptance of conventional norms of behavior.

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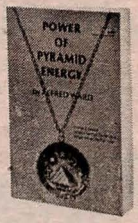
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"Whatever form the mystical behavior takes, it implies repudiation of some important aspect of society. . . . The current disposition of some young people to turn to mysticism represents an effort by various groupings of them in a state of marginal mental health to defend against the stresses of a society which has disappointed them by offering them insufficient external challenge. Of those who chose the mystical way of life, it is hard to say which ones are moving toward conflict resolution and which toward psychic breakdown, but they are all to some extent engaged in an attack on their parents' standards as representative of the established social order."

Well, we live in revolutionary times and most of us are engaged to some extent in a revolt against our parents' standards. I know that I am, so is my wife, and so are our children, but we are not engaged in mysticism.

Other influences encouraging mysticism, according to the Group, are feelings of helplessness in the face of Big Government, nuclear threats, decline of conventional religious teachings and the materialistic success of science, all of which lead people to seek transcendental experiences.

It seems to us this view is suspect because it accepts wholly the premises of the upper middle class and professional elite Establishment.

Why shouldn't persons seek transcendental experiences? Isn't there something to be gained from them? Are we not also spiritual beings and shouldn't we learn spiritual disciplines? Can't such things be sought without denying material values?

Is It Possible to . . . Control the UNCONTROLLABLE?

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If you're like I am, this headline probably intrigued you to the point where you want to know more about **Controlling the Uncontrollable**.

In my lifetime I've purchased more books, pamphlets and audio tapes on the subject than I'd care to mention—only to find that the advertising claims were grossly exaggerated. Of course, some contained very good inspirational information. Some offered good techniques for *Mind Control*—but the vast majority were filled with just plain nonsense. Having spent over 20 years in the field of Metaphysics, I found that I had become increasingly disenchanted with the kind of information being presented to the general public in the guise of miraculous methods and cures.

The question I continually asked myself was:

"Is there some kind of dynamic Principle underlying all these various systems that causes them to work for some people and not for others?"

"Is there a 'Master Truth' or knowledge which when applied consciously can actually cause almost any type of 'Mind Control System' to work?"

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MEET THE AUTHORS

GAVIN FROST, B.Sc., Ph.D., D.D., is Archbishop of the Church of Wicca, with national headquarters in Salem, Missouri, branches in several states and worldwide membership. He is Marshal of the Gold Star of England, with the right to wear the Saffron Robe and one of the very few Witches in the Western Hemisphere privileged to wear the authentic mark of initiation on his wrist. Although descended from a long line of mystics and scholars, and formerly a Vice-President and Director of International Operations for major aerospace companies, he prefers to be thought of as a humble teacher.

Mrs. YVONNE FROST, A.A., D.D., with her husband Gavin Frost, devotes her time to giving private instruction and publishing *Survival*, the newsletter of the Church of Wicca, of which she is a Bishop.

Articles by or about Gavin and Yvonne Frost have appeared in such national publications as *Midnight* and the *National Enquirer*.

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For centuries, these Witchcraft secrets were hushed up, so that those in power could stay in power! Feudal lords kept their bondsmen as slaves. Factory owners kept their employees in dreaded sweatshops, because these masters knew they must not allow their workers to realize that they need not labor their lives away. Witchcraft was suppressed because it works! Not because of any "evil" in it. If it hadn't worked, no one would have worried about it. If you want to gain power, all you need is this amazing Witch Book!

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• **THE WITCH'S BLACK MIRROR!**—Just as your TV set has been called your "window on the world," so the Black Mirror is your "window on the psychic world"–the world of the unknown. Making your own personal Black Mirror takes only a few moments and can open the way to unguessable visions. All you need is a bowl of water, some ink, and the chant on page 23. Suddenly you will see scenes from other places and times, or any scene you wish to see!

miracles happen in their daily lives!

You'll see how Vern, a man who likes to give a lot of expensive parties, was always short of cash until he discovered the amazing WITCH'S MONEY JAR–now all he has to do is dip in, for it brings him an endless flow of cash! Evelyn, a waitress, was always lending money to friends, and was always broke. Finally, she placed her last dollar on the table, and worked the MONEY MAGNET SPELL over it. All at once, dozens of people who had borrowed money from her, rushed to pay her back!

Hank was perpetually broke. One night he got together with some friends, and they decided to cast the MONEY SPELL. The very next day, Hank received in the mail a check for some $250 worth of insurance. (He had never heard of the company that sent the check, he was not insured with them, and had never even made a claim–but he accepted the money.) Another member of the group that used the spell, a 40-year-old secretary, received an automobile as a gift! All the other members of the group received amazing windfalls of money, as well! You'll see how Dexter, a retiree, lives RENT FREE *and* receives $200 a week at the age of 78, with a secret you'll find in this Witch Book! You'll see how Claudine, a secretary, was able to wear the finest, most expensive furs–FREE–and spend weekends at an expensive ski lodge in the mountains, where she met a wonderful man! How Ruth L., a widow–with nothing but a small pension, and a little savings–received her dream house, by using a simple 5-minute ritual on page 38 of this book!

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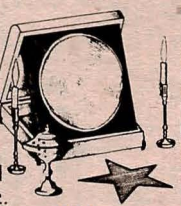
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PILGRIMAGES

IN THE mobile home of Mr. and Mrs. Frank Harley of Pontiac, S. C., people line up in the small living room to take turns praying in the bathroom. At night a cross shines through the bathroom window.

"My neighbor and I were talking in the living room and we heard a loud knocking noise on the side of the trailer coming from the direction of the bathroom," Mrs. Harley told the Associated Press. "We ran in there and my neighbor, in a panicky voice, said, 'Look at what's in the window!' "

It was a glowing cross, flooding the room with light. Mrs. Harley has lived in the mobile home for 10 years and the cross never had appeared before. "When I saw it and the glow filled up the room, I got down on my knees and prayed, I was so frightened."

The AP was uncertain about what makes the cross. It could be an anomaly in the window glass because when a light is shined against it from outside it becomes two crosses.

"Sometimes when you look at it, you can see a burning bush and an angel by the cross," says Mrs. Harley.

* * *

Only hundreds came to see Mrs. Harley's cross, but at Bom Jesus de Lapa in Brazil more than half a million arrive every year seeking miracles. And they have continued to come for nearly 300 years, ever since 1679 when 22-year-old Francis Men-

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donca Mar killed a man in a brawl and then dreamed God told him to repent.

He came to the vicinity of the present Bom Jesus de Lapa looking for a cave and found a weirdly eroded hill near the river. There he lived in extreme poverty and began to teach the illiterate and to tend the sick. People called him the "monk of the cave" and he was made a priest. After the Jesuits were expelled from Brazil the new Father Francisco with more than 40 followers took over their work, preaching throughout much of central and western Brazil. His fame spread and the devout began to make pilgrimages to Lapa. Soon they were claiming miracles.

Leonard Greenwood, a writer for the *Los Angeles Times,* visited Lapa during the height of the pilgrimages last year and found tens of thousands of people crowded into a town that can't handle a tenth that many with comfort. Sewage was leaking into the streets, food had run out, people were lined up to wash at street faucets and to use primitive toilets. The streets were full of the stalls of traveling fairs "come to prey on the pilgrims."

Nevertheless, miracles do occur. Father Francisco's cave is a church and it and a smaller church are filled with racks of discarded crutches, leg braces and surgical boots thrown away by cripples who learned to walk.

On one wall Greenwood saw a booze bottle wired to a large sign accompanied by a photograph of a smiling family and a message from the father: "After appealing to Our Lord the Good Jesus of Lapa I never again thought about *cachaca* (a Brazilian booze)."



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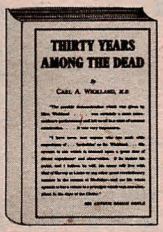
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Father Ceslau Stanula, Vicar of Lapa, explained what happens there with these wise words: "Since I came here four years ago I've thought about it a lot. I wonder, is it something that can be explained away? There are things the people themselves believe are miracles, and when you sit here year after year watching the massive manifestation, you begin to feel that somewhere here must be the finger of God."

* * *

In similar fashion, thousands of pilgrims from Mexico and the United States flock into the mountain-fringed town of Espinazo, N. L., Mexico, each October to commemorate the death in 1938 of José Fidencio Santo Constantino, called El Nino. In March they return to celebrate his birth in 1898.

Around this man who died at the age of 40 a legend of healing has arisen. El Nino is believed to have cured cancer, tuberculosis, mental illness, deafness and to have operated with only a piece of broken glass as a surgical tool. El Nino is said to have told his followers that even after his death healing would continue in Espinazo. Today men and women healers — self-proclaimed or genuine — mingle with the throngs seeking help.

Ronalf Ozio, staff writer for the *Corpus Christi* (Tex.) *Caller,* recently described a scene at Espinazo that is much like that of Lapa.

A slight woman staggered, bearing a six-foot wooden cross on her narrow shoulders in penance, sobbing with pain. If she seemed to falter her pilgrim-neighbors sang louder.

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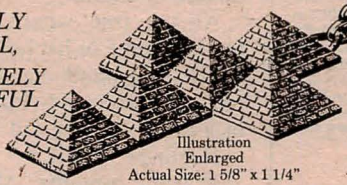


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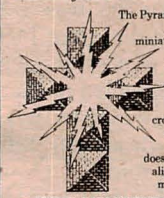
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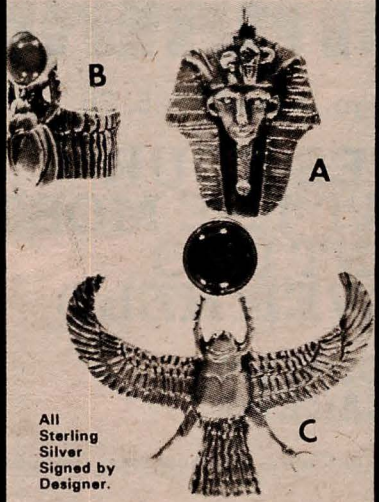
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FATHER ABBOTT'S MIRACLE

KATERI Tekakwitha was a Mohawk Indian girl born in 1656 in the Indian village of Ossernenon at Auriesville, N. Y. She died in Canada in 1680 after leading an exemplary life and becoming known as the "Lily of the Mohawks." Her tomb is at Caughnawaga, south of Montreal, and she is a candidate for Catholic sainthood.

This winter Fr. Walter M. Abbott, an American Jesuit, announced his belief that he has regained the sight in his left eye because of his prayers to Kateri Tekakwitha. Father Abbott lost the sight in his eye after fracturing his skull in a fall down a stairwell in 1975. The fall caused a hemorrhage which physicians said eventually destroyed the optic nerve and, Father Abbott reports, "they said once the optic nerve is gone, there is no way for sight ever to return."

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UFO CONGRESS



HEAR KEN ARNOLD

The Man Who Started It All

This skilled mountain pilot and Idaho businessman will make a rare speaking appearance on the 30th Anniversary of his historical sighting of UFO's over the Cascade Range in Washington State. He said they looked "like saucers skipping across water."

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While recuperating at a Jesuit health complex in Weston, Mass., Father Abbott met Jesuit Father Henri Bechard who is a vice-postulator in the cause of sainthood for Kateri Tekakwitha. Father Bechard told him about his project and said his group still needed a second confirmed miracle to proceed with the cause for beatification and eventual canonization of Kateri.

Father Abbott began to pray to her and last November said he has regained the sight in his left eye through a "first-class miracle." Father Abbott says that after a detailed examination two physicians agreed that his optic nerve still is nothing but dead tissue yet he has better than 50 percent vision in his left eye.

Kateri chose the recipient of the miracle well. Father Abbott has a high post in the Vatican as executive secretary of the office of Common Bible Work and planned to turn his proofs over to the prefect of the Sacred Congregation for the Causes of Saints as soon as he returned to Rome.

∞

FOR THE BIRDS

WE HAVE discussed the theory that the mysterious extinction of North American mammals at the end of the Pleistocene about 10,000 years ago was caused by skilled prehistoric hunters who advanced in a wave after entering North America from Siberia. Among the animals to become extinct in a fairly brief period — between 11,000 and 8,000 B. C. — were North American horses, camels,



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mammoths, mastodons, saber-toothed cats, giant buffalo — 32 genera of mammals in all.

This concept is challenged again — this time by Donald K. Grayson of the University of Washington in Seattle. Grayson states that birds suffered a comparable degree of extinction at the end of the North American Pleistocene and that both the magnitude and the pattern of bird extinction are incompatible with the hypothesis that humans played a major role in killing them off.

He concludes: "If early North American human populations hunted an array of birds as diverse as those which became extinct at the end of the Pleistocene in such numbers as to cause their extinction (including storks, ducks, buzzards, quails, turkeys, crows, jays, blackbirds and orioles), then these people could not have been dependent upon big game to the degree required by the overkill hypothesis."

About half of the extinctions of genera took place during the last few thousand years of the Pleistocene in North America. The animals affected during this period ranged from blackbirds and pocket gophers to giant buffalo and mammoths — much too wide a spread, according to Grayson, to support the theory that human hunters caused it all.

∞

EXPLAINING ACUPUNCTURE

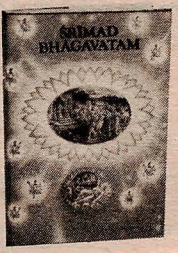
NEUROLOGISTS seem hell-bent to find a physical explanation for acupuncture. Now Bruce Pomeranz of the University of Toronto is willing to rule out the idea that acu-

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puncture works merely because it provides a psychological distraction.

At a meeting in Toronto last fall he proposed that acupuncture needles stimulate nerves deep in the muscles which in turn cause the pituitary and other brain structures to release a chemical that inhibits brain cells which fire a response to pain.

The inhibiting substance is endorphin, a recently discovered natural pain suppressant released by the pituitary. Endorphin is 200 times more potent than morphine and when Pomeranz removed the pituitary in an animal he found that acupuncture no longer worked. Drugs which block the effect of endorphin also inhibit the effects of acupuncture.

Pomeranz concludes that the release of a brain chemical by acupuncture is preferable to injecting endorphin or other painkillers which could be addictive while acupuncture is not.

The claims for acupuncture, however, go far beyond its purported anaesthetic abilities. There's a whole world here still needing investigation.

∞

MONTH'S MONSTERS

IF THE beliefs of Dr. Roy Mackal and others are true, then there are many herds of mysterious serpent-like monsters living in deep fresh water lakes all around the northern hemisphere.

A. Pechersky, a member of the Soviet Geographical Society, claims he saw a serpent-like creature about 50 feet long in Lake Kol-Kol, in Soviet Central Asia. Pechersky described his sighting in a letter to Sergei L.

Klumov, a geographer who has been collecting information on mysterious animals.

Since the letter was published in *Komsomoskaya Pravda,* the official Communist youth newspaper, Christopher Wren of the *New York Times* suggests that Soviet officials are taking the report seriously.

Pechersky's letter tells how he and his son Volodya had descended steep, heavily wooded banks to the lakeside when suddenly they saw the water begin to ripple. "The twisting of the water became clearly visible, conveying precisely the movement of a huge body 15 meters long. . . .

"The head, about one meter wide (three feet) and over two meters long, stood motionless just as the tip of the tail did. Terrified, I scrambled up the bank for my gun, on the way warning Volodya who had also noticed the strange disturbance and was already climbing up."

For several minutes Mr. Pechersky watched the creature lashing about on the surface of the lake, whipping up small waves. Then it submerged.

Pechersky said that many natives of



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the area talked about the monster but none claim to have seen it.

* * *

LAST JANUARY 26 the *Wenatchee* (Wash.) *World* reported that "something strong and tall broke into Stanley Brender's chicken pen at his Blewett Pass ranch and killed four or five of his chickens Sunday night."

David Kernoul and his uncle Dean DeWees, caretaker at the ranch, said they heard a racket in the chicken pen and ran outside. They could dimly see something "large and gray" in the shadows but since it was bigger than they were they ran back into the house for their guns.

It was "standing right there, between the pigpen and the chicken house, maybe seven or eight feet tall. The pigs were running all over the place and some of them had jumped out of the fence." Kernoul shot at it four times and thinks he hit it, although all he had in his gun was light birdshot.

"It had to weigh a good 400 pounds," said Kernoul. "If it was a bear it had to be one of those they call a 'walking bear.' "

After the shot the creature ran off across a frozen creek and disappeared. The area was covered with solid ice from recently frozen rain and there were no tracks to be seen.

One thing that impressed Kernoul most was the strong odor of the animal. "Like strong B.O.," he said. "You could really smell it . . . like somebody who hadn't taken a bath for a year."

State game officials think it was probably a bear but Stanley Brender, the ranch owner, says the bears were

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hibernating and "a cougar wouldn't pull a stunt like that."

One chicken was missing.

∞

MUTILATIONS IN KENTUCKY

APPARENTLY news of the widespread cattle mutilations hadn't filtered through to Leitchfield, Ky., before the strange events took place there last winter. At least the story that came to my desk is written that way.

"Last Thursday morning, January 6, local farmer Clifford Large found five head of his cattle dead; two of which were mangled and mutilated in a most strange way," says the story in the *Grayson County News*. "He discovered the five carcasses early Thursday on his farm in the Grayson Springs area in a field fronting Highway 88.

"Two of the carcasses had been mutilated in a most unusual manner. They had their ears cut off, eyes out, udders cut, nipples cut off. These parts along with other body organs were missing from the scene.

"According to an investigation by local veterinarian Dr. William Payne, the destruction of the two animals was definitely the work of humans. At first, investigating officers found it strange that there was little blood on the two carcasses and surrounding ground of the two cut-up cows, but Payne determined there was possibly enough time between the time of death and time of mutilation for blood to dry up.

"All five carcasses showed signs of having been beaten, possibly to death. One appears to have been choked to

death. Payne set the time of death sometime late Tuesday.

"This is the second such incident in Grayson County. Just a couple of weeks ago state troopers investigated a similar mutilated cow on the Bennie Sims farm, also in the Grayson Springs area. . . .

"Tuesday afternoon we learned that another case has been reported. A single cow was found dead on the Don White farm near Conoloway. According to State Detective Glen Tilford, the cow was killed with a shotgun and there were signs of similar mutilation as in previous cases."

∞

ROMAN MARCH

THE CITY of York in England dates back before the Roman invasion in A.D. 72 and was occupied by the Romans until they withdrew under Anglo-Saxon pressure in the Fifth Century. One of the persons most fascinated by the Romans in England is Harry Martindale, a tall constable who wears traditional English bobby uniform.

Harry Martindale is convinced he has seen Roman soldiers — not just one Roman soldier but a whole company of Roman soldiers marching where the Roman road used to be. Harry, an apprentice plumber back in 1953, was dispatched to install central heating in Treasurer's House. He just had begun to pound a hole in the ceiling when he heard what sounded like a trumpet blast and a Roman soldier stepped through the wall next to his ladder. The head of the figure was

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wearing a shining helmet and was about in line with his waist. He could not see below the apparition's knees and when he later learned that the old Roman road ran 18 inches below the stone floor of the cellar he concluded the soldier was on the old road.

The figure crossed the room and disappeared into an opposite pillar, to be followed immediately by another Roman soldier, this one on horseback. Then came Roman soldiers in pairs, marching side by side. Martindale says now that he was in shock; he doesn't know how many there were, maybe 12 to 20.

They were all small men, he told Lillian O'Connell of UPI, "about five feet, in want of a good wash and a shave. Nothing smart about them." He also figures they were dressed in handmade uniforms, "like skirts, made of cloth, in various shades of green. They all had the same helmet on, with the plumes coming out of the back, down the neck. They all carried a short sword on the right-hand side. The horse was like a big cart horse.

"When they were in the center of the cellar I could hear like a murmuring. No speech, just a murmuring."

Harry fled the cellar in terror and collapsed at the top of the stairs. Here the old curator (unnamed) found him and said, "By the look of you, you've seen the Roman soldiers."

That's when Harry knew.

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COLONIZING MARS?

IF MARS ever is to be inhabited by humans its harsh environment must be changed to provide oxygen, water, moderate temperatures and

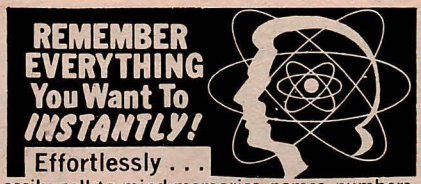
protection from ultraviolet radiation. Is this possible? Yes! In 10,000 to 100,000 years.

The procedures have been outlined in a NASA report titled "On the Habitability of Mars: An Approach to Planetary Ecosynthesis."

One proposal is to establish on Mars colonies of hardy microorganisms such as the blue-green algae that survive in the dry cold valleys of earth's Antarctica. These organisms, it is hoped, would begin the process of photosynthesis and thus liberate oxygen into the Martian atmosphere. There are two problems here: There must be enough water and the algae must be able to survive under the planet's fierce ultraviolet radiation.

Although computer models show this might take 100,000 years, raising the planet's temperature could increase the speed of oxygen generation so as little as 10,000 years could be required. Carl Sagan of Cornell University has proposed that the amount of sunlight absorbed by the Martian surface could be increased by spreading sand or dust on the polar ice caps. This would vaporize the polar caps and increase the amount of sunlight absorbed by the surface.

The NASA study was coordinated by Robert McElroy of the Ames Research Center. McElroy isn't under any illusions that man will begin this mighty project soon but thinks economic necessity eventually may force us into it. He's convinced the project is not impossible. Meanwhile he is hassled by telephone calls from persons claiming to be Martians. — *Curtis Fuller.*



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ALWAYS A skeptic, I never believed UFOs existed because I'd never seen one. But I was willing to change my mind if one ever should show itself to me. Now, after a harrowing drive over hundreds of miles of the Alaska Highway in October 1974 with my friend and traveling companion Nuria Hanson — two unprotected women traveling on mountain roads in winter conditions — we are skeptics no longer.

We saw UFOs. We talked with an apparent occupant of one of them.

Who was the young hitchhiker we picked up at the Muncho Lake Lodge? Was he connected with the UFOs? And why did he look so oddly familiar to us?

PART ONE

By Edmoana Toews
As told to Joseph J. Brewer

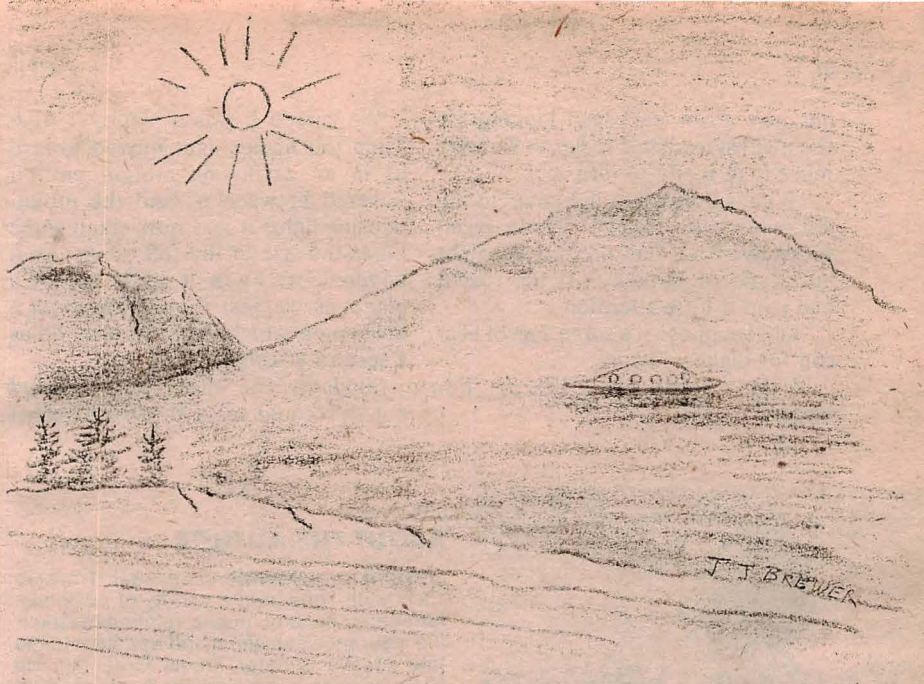
THE UFOs THAT LED US HOME



Edmoana Toews was a skeptic until a startling UFO experience in Canada made her change her attitude.

"He" even rode with us for many miles in our 1972 Datsun station wagon.

Nuria and I had been in what Alaskans fondly call "The Lower 48" (states) attending a convention of the Coptic Christian Fellowship of America in Kalamazoo, Mich. Before we left, Hamid Bey, leader of the Fellowship in this country, had given me a special blessing for the journey home, using both English and a foreign language which I believed to be either Egyptian or Coptic. In his prayer he



The UFOs, which first appeared near Steamboat Mountain in British Columbia, resembled a "derby hat . . . with portholes near the brim" and were 90 feet wide.

said some words whose true significance I later would have occasion to ponder on: "Guide her, protect her and allow her to see your light."

My home is in Anchorage and Nuria lives in Homer, Alaska, so we had several thousand miles to travel, 1500 of them up the Alaska ("Alcan") Highway. Largely a gravel road, the Alcan begins in Dawson Creek, British Columbia, winds through the northern portion of that province, through the Yukon Territory and then crosses the Canada-Alaska border after 1221.3 miles, ending in Fairbanks 300 miles later. Our course, however, would take us southwesterly once we had entered Alaska and turned off the Alcan at Tok (pronounced "toke") Junction on the road to Anchorage.

The first day, October 18, was uneventful and after 300 miles we had our evening meal at Fort Nelson, British Columbia; afterwards we headed north again hoping to make as many miles as possible before it was too dark to travel farther. The road was icy all the way and we encountered few other cars. A heavy fog which cut visibility to only a few yards, sometimes to a few feet, hampered driving even more. Our speed slowed to 20 miles an hour and sometimes even less. It was well after dark when we reached the summit of Steamboat Mountain (elevation 3,500 feet). On

our way down we began looking for the nearest available lodge — we were more than ready to turn in.

"What's that bright light over to the left, across the valley?" Nuria asked suddenly. I too had noticed the light but afraid of skidding off the road I had paid it little attention.

"Oh, I suppose it's some sort of beacon for planes," I said.

"I don't think it's a beacon, Edmoana."



ABOUT THE AUTHOR

JOSEPH J. BREWER, born near Traverse City, Mich., has held a variety of positions: farmhand, busboy, public relations worker, life insurance salesman and assistant to the late Alaska Senator Ernest Gruening. He has also been a law clerk for Superior Court judges in Anchorage and assistant to the administrative director of the Alaska court system. For the past 11 years he has been Judge of the District Court in Anchorage. He has published articles in the *Law Review* of the Washington College of Law, American University, Washington, D.C. He is married and the father of three children.

"It couldn't be anything else. It has to be a beacon."

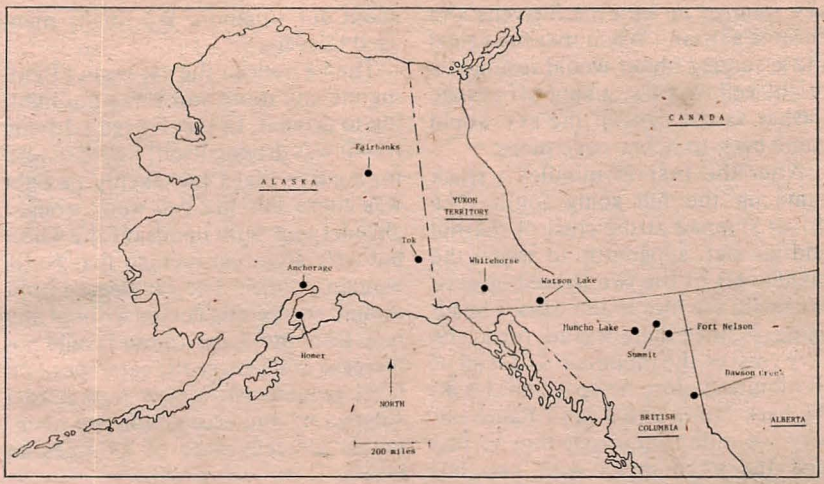
"Okay, then," Nuria countered, "if it's a beacon, what's it doing on the side of the mountain instead of at the top?"

"To keep planes from running into the side of the mountain, I suppose," I replied. But then we noticed two lights, one in the sky above the light on the mountain. I slowed to a stop so that we could study them.

We agreed it was a plane, at first. Then the higher light moved toward us in an oscillating motion until it hovered between us and the mountainside light; it was now about three times the size of the full moon. As it hovered, we knew it could not be a plane, as we first thought, or even a helicopter, which we had seized on as a second possibility.

Suddenly the closer light blinked out. We could see a shadow where it had been. Then it came on again, gradually growing brighter and brighter until it was a brilliant white light. Then it shot up and away from us until it looked like just any other star.

Without knowing exactly where to look we could not have distinguished it from any other star. But we studied the light on the mountainside more closely. It reminded us of a derby hat, with portholes all around it near the



The map shows the region the two women traveled through as they drove up the Alcan Highway on their way home to Alaska. They first sighted the UFOs just north of Fort Nelson. At Muncho Lake they met the mysterious hitchhiker.

"brim." We could even make out the domed top, which was not lighted but which we could see from the reflected light of the portholes.

"Wow!" I exclaimed. "That's got to be a flying saucer, Nuria!"

"Yes, but let's get the car off the road. If a truck comes over the hill from behind — I don't know what that thing over there is going to do, but I know what a speeding truck coming over the hill could do to us." I had stopped squarely in the middle of the road, I realized.

We drove on about 100 yards and found a driveway, probably to an abandoned lodge or gas station, although there were no buildings in sight. I backed in and turned off the lights.

Our watches showed it was 9:50 P.M. when we backed into the driveway. We sat there for approximately 45 minutes. The light in the sky came closer, growing in brightness and size, and hovered over the object on the mountain. Then the grounded object began to glow a different color and changed from yellow to bright orange. We estimated its size as about 90 feet from "brim" to "brim," but not knowing how wide the valley was, we could have been wrong.

Next the grounded object lifted up and moved perhaps 100 to 150 feet, where it resettled on the ground. The orange glow became darker, a sort of burnt orange, as it landed. As the object in the sky overhead hovered, the one on the ground flashed bright orange several times.

On three occasions the light in the

sky zoomed up into the heavens and became a "star." When that happened the grounded object would resume its bright yellow glow, giving off orange flashes as the light in the sky would come back to hover once more.

After the first 15 minutes a truck came up the hill going south. The driver stopped at the crest of the hill and got out, apparently to watch the maneuvers of the two lighted objects. We could see him in the truck's headlights — since there was no fog at the very crest of the mountain — for all of 10 minutes before he drove on. Looking back Nuria and I can't figure out why we didn't approach him to discuss the phenomena with him but somehow it never occurred to us. This was the first of a number of things that would not "occur to us" in the days ahead.

At 10:35 P.M. we resumed our journey. The nearest lodge, Summit Lake, was 25 to 30 miles away and we looked forward to a rest. I felt as if I had been fighting that car every mile, up and down steep hills and around sharp curves, all the while fearful that we might slide off the road any minute. As we traveled on my feelings of anxiety grew. I began to wonder if we were going to make those last miles. But I did not want to communicate my fears to Nuria.

"Nuria," I said, speaking as cheerfully as I could, "we're bound to come to a lodge sooner or later. Let's not worry about the road. Let's relax and sing. Maybe we should even pray a little bit."

She agreed. We sang, spoke about God's loving protection and endeavored to think as positively as we could about our situation. We finally managed to relax.

Then I noticed the car wasn't fighting me any more and I was not fighting to drive it. In fact I wasn't driving it — it was driving itself! I tried to turn for a curve that I mistakenly thought was there but the car went straight ahead. I took both hands off the wheel but only about an inch so that Nuria wouldn't notice. The car steered itself around succeeding curves without any help from me! I also found I could not increase or decrease the car's speed on level ground. No matter how hard I stepped on the accelerator, we maintained a steady pace of 25 miles an hour.

Experimenting, I eased my foot off the accelerator entirely. Our speed did not vary.

Nuria had noticed, however.

"Edmoana," she said, "if you don't have to steer the car, why don't you just put your hands in your lap?"

I did. The speed stayed the same and the car continued to negotiate curves without difficulty. It didn't even seem strange to us. A kind of pleasant, peaceful calm had settled in our minds.

The fog got thicker. It would thin out as we ascended the higher elevations and get heavier as we went down. While all of this was going on, I had noticed that the car was casting a shadow, even in the fog. There was light all around us, even behind where the headlights' beams began.

Nuria also spotted the light and commented on it. But not only did the car cast a shadow, there was another shadow on the road just ahead of the car. So we both rolled down our win-

dows, put our heads out and looked up.

There about 20 to 30 feet above us was the prettiest, fluffiest white cloud we had ever seen. Light was emanating from it but the source must have been above it, for it was the cloud itself that cast the other shadow. We talked about this for a while and decided the UFOs we had seen must be guiding us, protecting us and driving the car. It all seemed a nice and pleasant thing; how very kind of them, we thought.

* * *

SUMMIT LAKE lodge was closed, we discovered. So we went on to Muncho Lake, some 70 miles farther. The time seemed to speed by as we continued singing, talking and praying, completely at ease.

I was not driving the car. It slowed for curves and icy patches where necessary and sped up for hills. Equally strange, ever since we had stopped to watch the UFOs on Steamboat Mountain the gas tank gauge needle had not moved.

Eventually we stopped at a lodge at Muncho Lake. It too was closed. But we got out of the car anyway to stretch our legs. As we were getting back in, a dark-haired, bearded young man came striding up to us from the direction of the road.

"If you're going on, how's chances of getting a ride with you?" he asked.

"I'm afraid there's no room," I said. "You can see the back of the car is loaded with luggage and we have only bucket seats in front — just room for the two of us."

(It didn't occur to either Nuria or me to ask where he'd come from, why he was dressed only in shirt and slacks without overcoat or hat, or why he wore no boots or galoshes over his ordinary oxford-style shoes. The temperature was only a few degrees above zero and snow covered the ground at that elevation.)

I asked him how far he was going.

"Just to the next lodge," he said. "It's only about 80 miles." He explained that he worked there, just had to make it and would really appreciate a ride.

I said, "The only way is for Nuria to sit on your lap or for you to sit on hers. If you want to do that we can give you a lift."

That would be fine, he said. To my surprise he sat on Nuria's lap rather than suggesting she sit on his, as most men would have. But it would not be long before I understood why he acted as he did.

Since he was quite tall and there wasn't much headroom, we started that 80-mile stretch with him hunched over on Nuria's lap. He reminded me of someone, I kept thinking. Nuria thought the same thing, she told me later. But I didn't have time to question him at that moment because I had to concentrate on driving. I was in control of the car again; it no longer "drove itself."

After a time I asked the young man what his name was.

He leaned forward and gazed intently into my eyes for several seconds. Then he said, "My name is Gordon." The significance of that name did not strike me until later.

After about five miles Nuria cleared her throat and asked Gordon, "How come I don't feel you?"

"What do you mean?"

"Gordon! You've been sitting on my lap for four or five miles now and you don't weigh anything! How come?"

"Oh," he laughed, "I'm very light. I don't weigh much at all. It's just your imagination that I don't weigh anything."

Incredible as it now seems, we both accepted that explanation as adequate. But I thought he must be mighty uncomfortable in that position and said so. He insisted he was fine. I told him he would be more comfortable if he sat on the console between the two bucket seats. I reached behind the console and brought up a pillow.

Placing the pillow on the console I urged him to sit there where he could rest more easily. He did so, positioning himself so that an arm rested on the back of the seat behind each of us.

Soon after that I noticed the UFO light off to the left of us; it was the one we had seen in the sky.

"Hey, Nuria!" I said. "There's our 'star' again."

She said we should stop and watch it to see what it was up to this time. Both of us got out but Gordon stayed in the car. The light was stationary, just below the tops of some trees between it and us. Suddenly it moved forward very rapidly and stopped.

Wanting confirmation of what we had seen I turned to Gordon and said, "There! You saw that, didn't you? Did that light move or didn't it?"

"Well, either the light moved," he joked, "or else the trees jumped up in front of it and then settled down again."

This opened up whole new topics of conversation as we drove on and we told him all we had seen earlier that night.

"Do you believe there are such things as what you call flying saucers?" he asked. "Do you believe there's life in the universe other than on this planet?"

"I didn't believe for sure until tonight," I told him, "but now that we've seen them, I *know* they exist. As for life elsewhere, we would be foolish to think we are unique in the whole universe."

Next Gordon wanted to know if we believed in angels. "What do you think they look like?" he asked. "Do you think they appear with halos and feathered wings?"

We replied that we certainly do believe in guiding angels, whatever one chooses to call them. "But as to appearance," I said, "well, you know the Bible warns us not to turn anyone away because we may be 'entertaining angels unawares.' After all, if some dude came up to you with a halo and wings, you'd be very well aware it was an angel. Probably the pictures people drew long ago showing them with wings were done to indicate angels came from the sky. So I think angels probably appear as very ordinary persons."

"You know," Gordon said, "you're right on all counts. Anyone who helps his fellowman, after all, is an angel."

As our journey continued I gradually became aware of something else that was very strange. I couldn't figure out exactly what it was at first but as I kept thinking about it I began to realize what bothered me about Gordon. He was not sitting on the pillow — *he*

was sitting a few inches above it! Alarmed, I felt under him with my hand to see if my impression was correct. Sure enough, I could run my hand between him and the pillow, touching the pillow but not him. He seemed not to notice.

Still unable to grasp the situation, I assumed that he must be holding himself up with his arms, which were still resting on the backs of the seats.

"You must be terribly uncomfortable holding yourself up that way," I remarked.

"I assure you, I'm perfectly comfortable," Gordon insisted.

"But your arms must be aching after all this time in that position."

"Okay, if you insist," he said. And with that he took his arms off the seat-backs and folded his hands in his lap *without sinking down onto the pillow.*

I was terror-struck. I desperately wanted to shout, scream, yell for help. I gasped for breath and nearly strangled in my fear. But before I could utter a sound, Gordon suddenly leaned forward, peered into my eyes, and said slowly, intently, distinctly, "Really, I'm perfectly all right. Please don't worry about me anymore."

Somehow that calmed me. The whole puzzle faded as if it were without significance. I didn't remember it until many hours later.

Gordon made us promise that when we arrived at the next lodge, Fireside Inn, some 240 miles from where we had had dinner at Fort Nelson, we would stay there the rest of the night. He said the road beyond that point was too dangerous to drive.

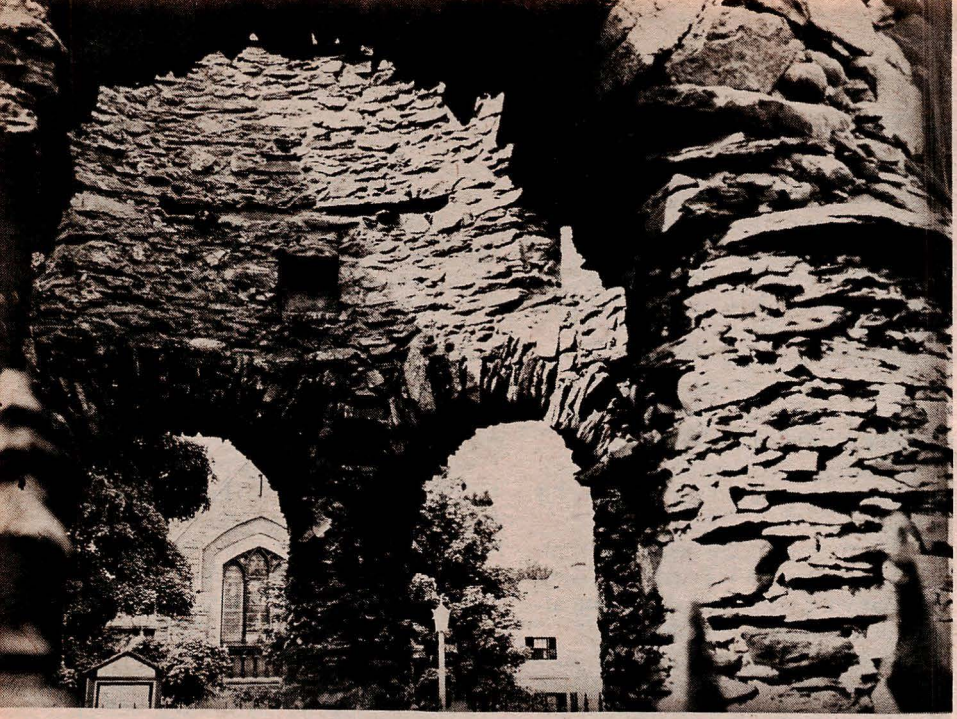
Of course, we promised. It seemed only feasible to agree with him. He also insisted we promise to do no more night driving the rest of the trip. We agreed to that too. He had warned us that while we would find the lodge open we would be unable to book a room at that hour but that we could sleep in the lobby until the lodge officially opened at 7:00 A.M.

We arrived at Fireside Inn at about 4:00 A.M. October 19. This was 243 miles from Fort Nelson and about 165 miles from where we had stopped to watch the UFOs. Just as Gordon had predicted, the lodge seemed to be open since the lights in the lobby were on.

We got out of the car and I turned toward the lodge to take in the welcome sight of a place to rest up. Nuria had done the same from the passenger side. Gordon got out behind me. Nuria and I turned back to get our purses, lock up the car and thank Gordon for his help. He wasn't there! I couldn't have glanced toward the lodge for more than a few seconds. Nuria said he was standing behind me one second and was gone the next. He did not get back into the car.

We searched in vain. A fresh snow had fallen but we saw no tracks. No footprints led away from the car in any direction. Nevertheless Nuria walked out to the highway calling his name. I walked to each side of the lodge calling him. The only tracks in the fresh snow were ours.

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



Wide recessed strip on second floor level would hold the edges of planks which may have served as an altar. Square recess below would have housed sacred relics.

MYSTERY TOWER OF NEWPORT

By Clyde E. Keeler

THE OLDEST example of North American mortar masonry — a strange cylindrical stone structure resting on eight Roman arches — stands in Newport, R. I. Why was it built in the coastal wilderness? What was its purpose? Who constructed it and when? How did it look almost 1,000 years ago? Only in the last few years have these questions been answered.

Today the Newport Tower is encircled by a black iron-spike fence to keep it more than arm's length from marauders. A placard posted in a frame nearby calls it a "Mystery Tower" or possibly an "Old Stone Mill," dwells on its antiquity and fosters the view that no one knows anything about it — but this is not quite true.

Old it certainly is. The Newport

New evidence indicates that the oldest building in the United States was a Viking Christian church, the first in the western hemisphere.

Tower appeared as a landmark on the map used by the master of the *Mayflower,* Christopher Jones. In 1630 when Sir Edwin Plowden applied to King Charles I of England for a charter to settle Rhode Island, he held out the tower as one of the area's advantages:

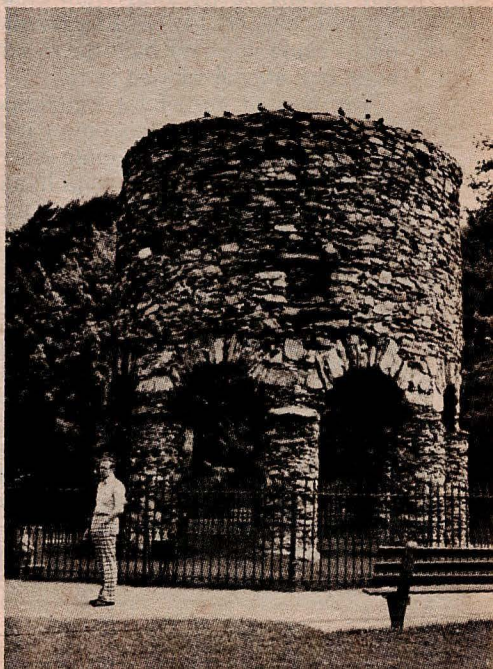
"So that 30 idle men as souldiers or gent be resident in a rownde stone towre and by turnes to trade with the savages and to keepe their armes and ordinance neate. . . ."

The construction of the tower has been variously attributed to (1) Norsemen, (2) Portuguese, (3) Dutch and (4) English colonists.* These possibilities must be dismissed, however, because (1) the masonry resembles Celtic. Large waterworn stones, some whole and some broken, were mortared rather evenly on the inside but roughly on the outside with "tabby" — burned and crushed clamshells mixed with sand and water. The Norsemen plastered with clay. (2) The Portuguese appeared on the American coast about the time of Co-

* See "Did Ancient Celts Build Newport Tower?" by Edmond P.Gibson (February 1956 FATE).



When first built Newport Tower may have looked like this model with octagonal rotunda built of squared logs and roof of local slate or possibly split hickory shingles. Right, tower as it looks today is protected by black iron-spike fence.



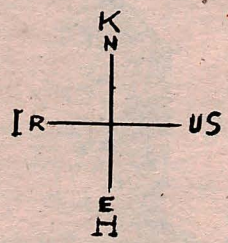


Wedge-shaped stone (left circle) bears runes which date church dedication December 10, 1116. In right circle is Latin inscription "IHC" *(In Hoc Signe-Crus).*

lumbus and the tower shows signs of much greater age. (3) The Dutch did not colonize so far away from New York as Newport. (4) The English colonists could not have built the tower because it already existed in 1631.

The placard posted for sightseers stresses the great age of the tower and mentions that Vikings or some other pre-Columbians may have built it but gives no hint of the purpose of the eight-arched Romanesque structure. At one time the arches apparently were surrounded by a one-story wooden rotunda. It was probably octagonal, its roof beams resting on stone shelves projecting from each of the columns. This is suggested by the remnants of round nails such as the Vikings used which were found outside the tower by Arlington Mallery's group in 1948 in a dig supervised by Harvard's Peabody Museum.

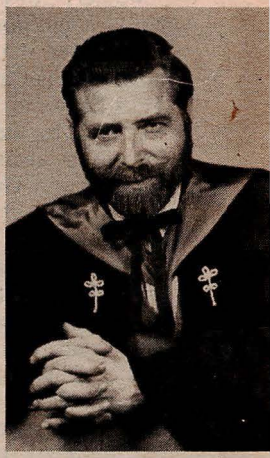
Mallery did so much digging around the Newport Tower that the local residents took a dislike to him and the town fathers passed an ordinance in 1951 forbidding any future excavation by anyone. Nevertheless, Mallery had



Bishop Henrikus' rune signature

learned enough to conclude in his book *Lost America* (The Overlook Company, Columbus, Ohio, and Washington, D.C., 1951): "Whether the tower was built as a church or as a grain shed, it is unquestionably a pre-Columbian structure."

ABOUT THE AUTHOR



DR. CLYDE E. KEELER, born in 1900 in Marion, Ohio, was established as a respected research scientist while still in his 20's. In 1923 he discovered an hereditary retinal degeneration in mice which is now universally employed as an animal model for research on night blindness in man. After 12 years of studying blood group incompatibility in rabbits Dr. Keeler wrote the first medico-legal text for human paternity determinations. He has many other such firsts in mammalian genetics and medical heredity to his credit.

Dr. Keeler is the author of six books, chapters in four others and more than 200 articles in scientific journals. Sponsored by various prestigious research foundations, his travels have taken him all over the world.

From 1945 to 1961 Dr. Keeler served as professor of biology at Georgia State College for Women, then took the post of medical geneticist and director of the research department at Central State Hospital, Milledgeville, Ga., from which he retired in April 1976.

Square niches in wall at second floor level probably held statues of saints. Also a fireplace on that level indicates the structure was not intended to hold grain.



Mallery was convinced that the Norse could not have built it because he believed that only the Irish knew how to make and use tabby mortar. Thus he wrote, "The Newport Tower was built by the Christian Irish who, forced to abandon Vitramannaland (around the Gulf of St. Lawrence), had settled in southern New England."

While some authorities believe the tower was a shed for storing grain others say it was a windmill. There is little doubt that about 1675 or 1676 it was converted into a windmill, for it appears that the colonists had gone to great pains to deepen and strengthen the foundations on which the columns stand. The most commonly held belief is that it was a windmill built by Benedict Arnold's grandfather (of the same name) when he was governor of Rhode Island. In his will Governor Arnold did call it "my stone-built windmill" but he did not say he built it.

The columns and arches and their crudely chipped round bases once had been filled out, shaped and smoothed with white tabby mortar so that they looked like marble. Several large curved areas of the smooth tabby surface still cling to the rough stones of the columns. This is a painstaking refinement one is not likely to find in mills or grain sheds.

The history of architecture tells us that prior to the development of the early Gothic style, towers were erected on Romanesque arches, frequently eight in number. Early in the 19th Century Prof. C. C. Rafn, the Danish archaeologist, examined Newport Tower and said it was part of a Scandinavian church built not later than A. D. 1200. His findings were published in *Memoires de la Royale des Antiquaries du Nord* (1838-1839). Architecturally it is a centrally planned pre-Gothic Romanesque building in the style of Charlemagne's round church in Jerusalem and his tomb in Aachen, both of which are patterned after Hadrian's tomb. These served as models for Christian churches in Europe, especially in the 11th and 12th Centuries, and some are still to be seen in Poland, Scandinavia, Germany and the British Isles.

* * *

THE DISCOVERY of a runic inscription on one of the stones of the Newport Tower led to the first solid information about its construction. In 1946 Prof. Peer Lovfald and Magnus Bjorndal, carefully examining the outside of the tower, came upon a small wedge-shaped stone which bore an inscription consisting of five Swedish-Norwegian rune letters. It was set in the west side 14 feet from the ground. Two years later, in 1948 Olaf Strandwold translated these runes as "ON-AR-S (11)" or "On, year 11" — that is A. D. 1010. And there the matter stood for about 25 years.

Now, due mainly to Alf Mongé, the famous cryptographer who broke the Japanese code during World War II, a great breakthrough in the study of Viking archaeology has taken place. Before 1974 Mongé had solved the runic cryptogram inscriptions on certain stones at Byfield, Mass., and Spirit Pond, N. H., and the puzzling Latin legends on the famous Yale map of A. D. 1440. During these stud-

ies he came to the astounding but incontrovertible conclusion that 11 of the cryptograms were composed by one Christian monk, Henrikus Gnupson, who was appointed by Pope Paschal II as first Bishop of Greenland-Vinland and served from A. D. 1112 to 1124.

On one of the famous Spirit Pond stones (now in a museum in Augusta, Maine) Henrikus inscribed a map of the region that can be easily identified today. He drew a sketch of Insula Vinlandiae with notations in Latin which were copied faithfully through 300 years to appear without error on the Yale map of 1440. While the Yale map may not be the original the Latin text is an accurate copy, for the cryptogram has been solved by Mongé and it makes sense. Henrikus hid his own name and the date, A. D. 1122, with other statements in the Latin inscription.

One of the Byfield, Mass., stones attests that on December 3, 1116, the bishop was in a puzzle-making mood. Besides signing his name on the stone he called himself "rune monk."

Vinland extended from Hudson's Bay at least to Newport and authentic runestones have been found from Maine to Rhode Island. All the inscriptions, upon translation, yielded the name "Henrikus" and gave a date during Henrikus' tenure of office as bishop. Moreover, the wedge-shaped stone on the west side of the Newport Tower proved to be a dedication stone. The five Swedish-Norwegian runes comprised a cryptogram built from the letters H, E, N, R, I, K and S, so arranged as to provide key numerical equivalents. These key numbers, when referred to the Catholic Perpetual Calendar,* represented the date December 10, 1116. This was the second Sunday in Advent, the period beginning four Sundays before Christmas, and it would have been an appropriate day to dedicate the first Christian church in Vinland — for that matter, in the whole western hemisphere. (Strandwold's previous translation contained serious errors, for he had not been aware that the inscription was a cryptogram.)

Bishop Henrikus planned all his runic cryptograms by first drawing the sign of the cross, then arranging the letters of his name around it. He started with "I, H, S - K," placing these well-known abbreviations for *In Hoc Signo - Krus* at the tips of the arms of the cross. The remaining letters of the name "Henrikus" — R, U, N and E — were distributed inside the I, H, S - K (see illustration). All of the inscriptions make it apparent that this Christian phrase, "In this sign, the cross," was very much on his mind.

Two feet to the right of the runic inscription and one and a half feet higher I discovered a large stone deeply scored with the Latin abbreviation "I H C" (*In Hoc Signe - Crus*). The stone was mortared into the tower wall in such a way that it could only have been prepared when the tower was built; it could not have been added by pranksters later.

Why was this inscription not discovered long ago? If you go close to the iron fence to examine the tower this inscription looks like horizontal cracks in the stone. However, if you

* All the numerical indications in the runic inscriptions refer to the Catholic Perpetual Calendar still used by the Church to determine movable holy days in the year.

back away to get the whole tower in camera field, you see the stone at a different angle. When such a photograph is enlarged the inscription is clear. (See illustration.)

From this evidence it is certain that Newport Tower was not a grain shed and only temporarily a windmill. It was built as a round stone church tower like other Viking church towers in Scandinavia. On the second floor level one can see the deep recessed strip where the edge of a plank was set into the inner wall to form the top of an altar. Beneath this is a square recess that once contained a box to house the sacred relics, sacramental chalice and the host. Large square recesses in the wall probably displayed statues of saints. Also on the second floor is a fireplace, anathema in a grain shed because of the danger of combustion.

But why Celtic masonry in a Norse church? It is well-known that the powerful Norsemen had overrun Ireland and had many Irish slaves in A. D. 1116. I suggest that Bishop Henrikus may have had an Irish architect supervising Irish and Norse workmen. Or, if the tower were built by the Norse alone, they had recently learned the superior tabby masonry technique from the Irish.

* * *

IN ITS 664th year of existence the Newport Tower became a casualty in the American Revolution. The British sought to destroy it by setting off gunpowder stored within and the explosion blew off the roof and part of the top of the tower.

In 1976, our national Bicentennial Year, the ancient Viking church tower of Newport was 860 years old, the oldest building in the United States.

A MIRACLE OF SURVIVAL

TOM BRONZINI brought up to date the story of Linda Morgan, the "miracle survivor" of the *Andrea Doria* disaster. Writing for the *Los Angeles Times* for April 26, 1976, Bronzini reviewed the miracle of her survival.

"Fourteen-year-old Linda Morgan was asleep in her upper berth on the Italian liner *Andrea Doria* on the night of July 25, 1956, as the ship steamed in dense fog toward New York on the last night of its transatlantic cruise.

"At 11:20 P.M. she was awakened by loud crashing noises as the bow of the Swedish liner *Stockholm* cut into the starboard side of the Italian vessel. The *Stockholm* penetrated 30 feet into the bowels of the *Andrea Doria* amid a shower of sparks and the crushing and twisting of metal.

"Amazingly, Linda was scooped from her berth on the *Andrea Doria* and carried away on the torn bow of the Swedish vessel. One arm and both of her legs were broken but she lived to become known as the 'miracle survivor' of the disaster that left 51 persons dead . . . and the *Andrea Doria* a ghost ship 225 feet below the surface. . . ."

Now 34, Linda is married to a lawyer and is the mother of a four-year-old. She is enjoying the anonymity of her life as a Texas housewife with a recently earned master's degree in library science.

While her experience has been called "miraculous" she views it as "lucky chance." She apparently was never troubled by fear of the sea after her experience. About four years after the *Andrea Doria* sank Linda went on a cruise to Europe aboard the *Queen Elizabeth*.

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.

PREVISION OF CRIME

By Amanda Zerbe

ONE DAY in the spring of 1975 I was lying on the bed practicing yogic breathing in an attempt to reach the alpha state. After approximately 20 minutes I was totally relaxed and with my eyes open I had what must have been a vision. It was as if I were watching a silent movie.

I saw the young woman who worked down at the corner store, the Circle K Foodstore on Armstrong Street in Kingsville, Tex., lying on the floor behind the counter in a pool of blood. I received the impression that she had been shot in the head. Then the movie was over.

I was so alarmed that I immediately went down to the store and told Grace — she was an Iranian whose real name was too hard to pronounce — that I had had this vision and please to quit her job. She told me she appreciated my concern and that she was planning on quitting anyway. She also said she really didn't fear for her safety because if a thief came in demanding money she would give it to him without question. She also mentioned that her husband generally was around when she worked the night shift. As I left the store she asked me to pray for her which I agreed to do.

This was on Wednesday, March 26, 1975. I told my husband Gary and my close friends about this vision but swore them to secrecy.

On Sunday morning I opened my paper to read that about 9:30 on Saturday night, the 29th, the young woman of my vision had been shot twice in the head by a man who was robbing the store. The story around town later was that the man had spoken to her in a language other than English thinking because of her complexion she understood him. When she didn't respond he shot her. Although it occurred at night, her husband was not



Amanda Zerbe

in the store at the time after all.

Three young men involved in the robbery were arrested within 24 hours of the robbery and later sentenced to the penitentiary.

Grace hovered between life and death for a time. Other workers at the store told me she was blinded in one eye and partially paralyzed and had lost the baby she was carrying. Later I was told she left Memorial Hospital in Corpus Christi and returned to her home in Iran.

I wonder if she ever thinks back to the day when through some strange power, she was warned of her forthcoming tragedy. — *Alice, Tex.*

I SHARED A DEATH

By Carrie Cantone

MY WORKING day on Thursday, March 4, 1971, at the regional sales office of Encyclopedia Americana in Los Angeles, began at its customary hectic pace. And yet, for the first time in several months, memories of my family back in New York haunted my thoughts. I attributed this to feelings of guilt over not having written or called and thought it was natural to be remembering a snowball fight I'd had years ago with my cousin Johnny. I could almost see his dark laughing eyes carefully measuring the speed of oncoming snowballs so he could jump aside at the last possible second.

I was too busy to telephone my widowed father to check on my cousin but oddly, I wanted to hear his voice assure me my cousin Johnny was fine.

As the morning wore on my surroundings seemed to become blurry and rubbing my eyes only made things worse. The letter-opener in my hand appeared to be spinning. Not yet realizing I was dizzy, I quickly dropped it and noted an ache in the back of my neck running down my arm, numbing my fingers. Grabbing them like you do a cut finger I sat behind my desk feeling confused. The memory of the snowball fight with my cousin returned in a flood and with a foreboding sadness.

The letters J-O-H-N-N-Y, in blinking neon lights, flashed across the painting on the far wall opposite my desk. I closed my eyes but the image persisted.

Suddenly pain shot through my chest. Something seemed to squeeze the air from my lungs. Gasping to inflate them only brought more pain — a pain that imprisoned me in an airless vacuum. For an eternity of seconds I couldn't move; I couldn't speak; I couldn't breathe!

Somehow I got to my feet and staggered toward the door. Using every ounce of energy to move my feet I dived for a brown leather chair braced against the wall and collapsed into its embrace.

My friend Judi was in her office across the hall and she shouted something at me but I could not understand what she said. All I could do was use the sounds as a matrix for concentration and closing my eyes I began to take deliberate shallow breaths. Almost abruptly the strange chest pains began to subside. In silence I gathered energy. Finally I opened my eyes and the bills scattered across my desk no longer looked blurry. I felt like a mountain climber who has just

reached the summit, bone-weary, light-headed from thin air and a long way from the comforts of home. But only one image whirled in my head — my cousin Johnny.

Judi, aggravated with my silence, marched out of her office to investigate the cause. The bright blue of her knit dress caught my attention as her lean body whisked through my door. "Hey, have you gone deaf?" she asked.

I shook my head.

"Well, then why don't you answer me? And why on earth are you sitting there?"

"Don't know. Can't breathe. Chest hurts," was all I could whisper.

"Can't breathe?" Judi's eyes suddenly focused. "Dear God, you're as white as a ghost and all sweaty. Why can't you breathe?"

At the same time she reached for the telephone to summon help. But I begged her not to, assuring her the numbness in my arm and neck was dissipating and my chest no longer felt constricted. Aside from feeling a bit more tired than usual, I felt fine, I said. We had been working 10 hours a day for several weeks and exhaustion seemed a logical explanation. I went back to work.

The next day, Friday, passed quickly with no thought of the previous day's events. I had a date immediately after work and before leaving the office Judi and I made arrangements to spend the next day shopping.

With our arms full of Saturday bargains and planning a leisurely dinner, we arrived back at my apartment by midafternoon. But moments later my telephone began to ring. It was my father, calling with bad news.

My cousin Johnny had died on Thursday afternoon a few minutes after 1:00 P.M. New York time.

In shock, I asked only one question, "How did he die?"

"Heart attack," was all Father said.

The conversation ended; I hung up and related the news to Judi. Her green eyes widened as she asked, "Isn't 1:00 P.M. New York time the same as 10:00 A.M. Los Angeles time?"

Nodding yes, I realized this sad event gave a whole new meaning to Thursday morning's experience. This frightening thought came to me: I had shared my cousin's death! — *Burbank, Calif.*

MOTHER KNEW BEST

By Ann Gallant

ONE EVENING as we were undressing for bed my six-year-old brother Jackie suddenly began to scream, "I can't move my arms; I can't move my arms." Mother and Daddy came running into the room and Mother swept Jackie up into her arms just as his whole little body went completely rigid. He was suddenly paralyzed from the neck down.

The doctor was summoned and after examining my brother told my parents he had infantile paralysis. He said four other children about the same age had come down with polio too and that there wasn't much he could do for them or for Jackie.

This was in 1929 when polio was rare, almost unheard-of in the United States. Because all five cases were in Oklahoma City a number of renowned

physicians came from other states to examine these stricken children. After consultation, they agreed the children should be put into steel casts or given spinal injections and that even if the children survived they all would be crippled for life.

My mother Mary Feinartz, who always had respected all medical opinions and abided by the doctors' decisions, now refused to let them give Jackie the spinal injection or put him into a cast even when she was told it was the only chance for his survival.

Mother never had heard of Sister Kenny's treatment for polio but having been born and reared in Russia she believed in the curative value of hot compresses. She cut the stalk bananas grow on into a pail of water and simmered it all day, then used this strong brew for the hot compresses with which she wrapped Jackie's little body three times a day. But the days rolled by and Jackie continued to lie there, completely paralyzed.

Two of the children who were given the injections died during the first week.

On the 14th night of Jackie's illness the telephone rang and my sister Sonya answered it. After listening for a few minutes I heard her say, "Who are you? Who are you?" When she hung up the phone she said, "That was a woman who wouldn't give her name. She said we have a little boy stricken with paralysis and that he is being given a healing, that we are to watch the clock on our mantelpiece and exactly at 12 midnight the child will move his limbs and the paralysis will be completely gone."

At that moment the clock chimed the quarter hour. It was 11:45 P.M. We stood there, Mother, Daddy, my sister and I, our eyes glued to the clock, watching the second hand tick off eternity. Each of us silently prayed so hard we scarcely breathed. Those were the longest 15 minutes of our lives. At last the chimes began to strike the hour of midnight and suddenly Jackie screamed, "Look! Look! I can move my arms and legs."

We rushed into his room just as he stood up in his bed and began to jump up and down with joy.

The following week when the out-of-state doctors returned to reexamine Jackie he was out-of-doors riding his tricycle. They just stood and shook their heads, saying, "This is unbelievable! Absolutely unbelievable!"

On his 18th birthday Jackie enlisted in the Air Corps. By then we were in the Second World War. He passed his physical examination with flying colors and of course never told them he had had infantile paralysis. — *Long Beach, Calif.*

BEFORE THE RING

By Marlys Bradley

MY HUSBAND and I have always had remarkable ESP, often anticipating each other's questions with the answers. When he was out of town in July 1974 it was working overtime. We were living in Portland, Ore., at that time and Ray was on a trip to Nebraska.

I awoke from a sound sleep, certain I had heard him call my name. But when I answered there wasn't a sound. However, I was so certain I had heard him call that I got up and

went through the house, thinking he was teasing me. But after finding the house empty I went back to bed.

Just as I reached over to turn out the light the telephone rang and my husband was on the line. He had reached a wrong number on his first call and had to dial over again. But I had heard him mentally and tried to answer the first ring. — *Seaside, Ore.*

PERCHANCE TO DREAM

By Cora Swanson

I JUMPED out of bed. My ceiling was burning! Large fingers of flame were dancing, orange and blue, yellow and red, overhead. But almost at once I realized the flames were NOT on my ceiling but about a foot below. It was as if they burned on a floating island — an island that was an elongated oval about 24 inches long and 10 inches wide.

It was very real but so odd I wondered: was I awake or was I dreaming? I blinked my eyes very hard as I dared not close them for long. I shook my head vigorously but the spectacle persisted. Then as suddenly as it had appeared, it was gone.

I was out of bed, standing, but now I was wide-awake and knew it.

A few days later I was talking on the telephone to my niece Rossetta Lundquist when she said, "My dad is getting too old to be living alone in a house by himself. Recently (on August 17, 1976) when the light in the living room was not working he tried to fix it himself. He started a fire."

The date of my brother-in-law's fire coincided with the time I had the startling dream. Or was it more than a dream? — *Minneapolis, Minn.*

FEARFUL PREMONITION

By Joan C. Bush

ONE BEAUTIFUL summer day in 1961 I was hanging out my laundry when I saw Mama Gonzales walk into the backyard of her Miami, Fla., home next door. All of a sudden an overpowering feeling of doom engulfed me. I rushed into my own house confused and frightened, unreasonably certain that Mama was going to die. What could I do? Once I composed myself, I walked over to the Rodriguez house.



Joan C. Bush

My friends were Cuban refugees who had fled to Miami and the entire family lived together in Blanche Rodriguez's house — Blanche, her husband Joe, the children and her mother and father-in-law, Mama and Papa Gonzales. As I reached the steps to Blanche's house all I could think was, "What *can* I say?"

While we were visiting Blanche mentioned that the entire family was going to attend a wedding that evening. A cold chill enveloped me.

I asked, "Don't you think that's too much activity for Mama and Papa?"

"No," she replied, "they'll have fun and enjoy themselves."

That night I told my husband Paul, "Someone will knock at the door in the middle of the night. Don't answer; they'll come back later."

Even as I said this I knew that I was only postponing the reality I would have to face in the morning. Someone from Blanche's family would surely come during the night to tell us about Mama Gonzales' death.

Sure enough, sometime during the night there was a pounding at the door. "Don't answer!" I said. Paul didn't question me and we went back to sleep.

The next morning when a knock sounded at our door it was Joe, Blanche's husband. The family had gone to the wedding, he said, and Mama and Papa Gonzales ate, drank and danced. They had had a good time. When they came home Mama lay down and died in her sleep. — *Los Angeles, Calif.*

SPIRIT OR ESP?

By Marjorie Seabury

IN THE afternoon of December 3, 1976, I decided to use my Ouija board. I had used it several times in recent months with some strange results. Some of my questions were answered by beings purporting to be spirits who gave me messages from other spirits, mostly dead relatives. When I mentioned these occurrences to my grown children or my friends they scoffed. I was beginning to be a little skeptical myself.

Anyway I asked how my children were doing. (I have four, all married or living away from home.) The board spelled out that my youngest son Matt had to have an operation because he had an infected toe.

This message came about 4:30 P.M. and after that I tried to call Matt at his home in Wappingers Falls, N.Y. I didn't really believe the Ouija board but I wanted assurance that he was all right. Getting no answer I thought Matt must be still at school. He is a student at Marist College in Poughkeepsie.

At 8:00 P.M. Matt called me and said he had just gotten home from a class. He told me he had a badly infected toe and was going to the emergency room in a nearby hospital. He wanted to know if our hospitalization insurance covered him. I told him he was covered and asked him to call me back after he returned from the hospital. He called about midnight and told me his entire toenail had been removed.

I knew then that I had been given a very accurate message that afternoon. Of course I don't know whether it was a message from a spirit or my own ESP and never will. — *Rockaway Park, N.Y.*



"HOOKERS"

ANGRY women in a steel plant in Saulte Ste. Marie, Ont., Canada, want their job title changed. They are called "hookers." A hooker in a steel plant hooks bundles of steel onto cranes. In August 1975 the company, Algoma Steel, was considering their request.

"When You and I Were Young, Maggie"



DO YOU KNOW A SECOND VERSE?

We passed through the tunnel —
and found ourselves in a world we never could find again.

By Peter Freudenreich

I KNOW a second verse to the song, "When You and I Were Young, Maggie." I believe I am the only person in this world who knows it and I would like to get it in print so it won't get lost. It's kind of cute even if it is a little mushy. I did not write it. This is how I came to know about it:

I was working in a livery stable in Butte, Mont., in 1917 when I was 16 years old. My hay fever was making it heavy going for me so the stable boss got me a job on a construction outfit building a narrow gauge railroad up the Big Hole River from the town of Divide to the Elkhorn mine. Another fellow and I were flagmen on the highway and stopped traffic when they were blasting on the other side of the river.

The other kid had an old Chevrolet, so old a model that it had a cone clutch and leather clutch lining. But it had a gearshift handle and that separated him from most of the other young people who had only Model T Fords. One Sunday he and I decided to drive along the Big Hole River to Dillon. We started down the road with a railway on our left and then the river. The railroad was the Oregon Short Line of the Union Pacific. About halfway down to Dillon we came to a tunnel and when we came out on the other side the railroad was on the *right* side of the highway.

We thought that was strange and when a train came along we knew something odd was happening. The engine and the cars were marked "Gilmore & Pittsburg" and I knew about the Gilmore & Pittsburg. My father Matt Freudenreich had worked in a Butte mine before he homesteaded down near Missoula. In the summer a lot of miners would get outside jobs to help clear the bad air out of their lungs. Mostly they went haying up in the Big Hole Basin or cut cordwood for the Anaconda smelter. But one summer my dad and five other miners got a job grading a new railroad that was to go from near Dillon to Salmon, Idaho, on the other side of the Rockies and then to Salt Lake. They did not work for a day's pay but by the bushel. In those days I guess the term "piecework" was un-

known. In day work you just fiddled around doing just enough work to keep from getting fired. The word "bushel" was a catchall to describe day work. You picked apples by the box, dug a ditch by the running foot, cut wood by the cord and picked strawberries by the crate — all bushel work.

My dad and the others agreed to build a certain amount of railroad grade for so much money. Winter came early that year and it began to snow hard while they still had 50 feet of grade left to do. So they went out in the night and piled brush to simulate a railroad grade and next morning it was covered by two feet of snow. The boss came around a few days later and thinking they had finished, paid them the whole amount. So Dad often told the story about the Gilmore & Pittsburg. But work was never resumed and the railroad was never built. I knew that for a fact, yet here was this little train marked Gilmore & Pittsburg.

Down the road a ways there was a gas station and a small store which sold canned goods, packaged foods,

According to the explanatory note in *The Golden Treasury of Verse* this old gentleman comes home from a walk in the country and says to his wife:

I wandered today on the hill, Maggie
To view the scene below,
The creek and the creaky old mill, Maggie,
As we used to long ago.

And so on. When he finishes, his wife sidles close to him and answers with the second verse:

I remember those days very well, Charley,
When we viewed the scene from above,
The creaky old mill and the creek, Charley,
Where you told me all about love.

The trees may be gone from the hill, Charley,
The creaky old mill may be closed,
But our love is the same as it was, Charley,
On the day that you proposed.

I know we are getting old, Charley,
And the course of life nearly run,
But let us drink to the fun that we had, Charley,
When you and I were young.

books and some hardware. I had nothing to read in camp so I bought a book. It was *The Golden Treasury of Verse*. We had a book just like it home on the farm — but this book turned out to be a little different. There was a little two- or three-line introduction to each poem, usually something about the author or how he came to write it. In this book I found the second verse of "When You and I Were Young, Maggie."

When we got back to Divide we told a drummer in the Basin Mercantile Company store about the Gilmore & Pittsburg train we had seen. He gave us the horselaugh and insisted we go right back there. He took us in his car back to the tunnel. At the other end the Union Pacific was still on the left as usual and there was no gas station or store like the one we had described. The razzing we got broke me of ever mentioning that business again.

I still had *The Golden Treasury of Verse* when I moved to Los Angeles in 1940. Once I took it to the big library uptown and asked for the address of the publisher so I could send for another copy. The librarian looked it up and said that there was not now and never had been a publisher by the name given in the book.

The book is gone now. Either I lost it or it disappeared due to sticky-fingered kids. But I memorized both verses of the song.



HOW TO SPOT A FAKE

TOP CALIFORNIA psychics say that Americans are being bilked out of millions of dollars by fake psychics who are nothing but shrewd judges of human nature. Marla Rinchiuso, a leading West Coast seer, told a newspaper reporter that fake psychics have no paranormal powers but they put on a dramatic show for gullible people. Mrs. Rinchiuso, a member of the Los Angeles-based Society for Psychical Research, gives some pointers on how to spot a fake. Anyone visiting a psychic should be cautious if:

- The psychic asks for payment in advance;
- Asks a lot of leading questions;
- Makes only tentative or noncommital "readings;"
- Plants a negative thought in your mind.

The seer urged anyone seeking the services of a psychic to contact organizations like SPR.

Zepha Bogert, a vice-president of the SPR, said that a fake psychic often asks clients why they are seeking his help. "This is the gypsy fortune-telling approach and one of the things that gives bona fide psychics a bad reputation," she said. "Always remember that a fake psychic will ask questions, get you talking about yourself, and then tell you things you want to hear."

Another way to detect a fake psychic is to note whether he gives out startling or frightening information, Mrs. Bogert says. "No true psychic will put a negative thought in anybody's mind because it can become a frightening and disturbing possibility."

Millions remember the famous author's dog stories but comparatively few know of his late-burgeoning fascination with life after death.

By Irving Litvag

This article is adapted from a chapter of Irving Litvag's recently-published book, *The Master of Sunnybank, A Biography of Albert Payson Terhune* (Harper & Row, 1977). Photos courtesy Harper & Row, Inc.

Automatic Writing from ALBERT PAYSON TERHUNE

ALBERT PAYSON Terhune was one of the most popular writers in American publishing history. He achieved fame and wealth writing stories and books, mostly fiction and mostly about collies. Although critics never considered him an important writer by literary standards his works appealed so strongly to both adults and children that they were among the best-selling books of the 1920's and 1930's, the peak years of Terhune's career, and continued to sell steadily for many years after his death. His most famous collection of collie stories, *Lad: A Dog,* is still in print today, almost 60 years after its original publication; it has gone through more than 80 editions.

Although Terhune's worshiping readers once numbered in the millions and many today remember his writings with great fondness, comparatively few know of the author's late-burgeoning fascination with life after death, his plans for a book on the subject, and the intriguing little volume that eventually came into being as a purported spirit communication from Albert Payson Terhune.

Terhune was born in Newark, N. J., in 1872, the son of a minister in the Dutch Reformed Church. His mother, who used the pen name Marion Harland, was a popular writer of romantic novels and guides for the homemaker.

After graduation from Columbia University in 1893 Terhune went to work as a reporter for the New York *Evening World*. Determined to become a successful free-lance writer he devoted most of his spare time (and some of his employer's time as well) to writing melodramatic short stories.

Terhune's parents owned a summer home and weekend retreat called "Sunnybank," a lovely 40-acre estate on the shore of Pompton Lake in the Ramapo Mountains of northern New



Terhune's collies, the prototypes for his stories, helped him realize his longheld dream of living permanently at Sunnybank as a successful free-lance writer.

Jersey. The great goal of young Terhune's life was to live there permanently as a successful writer. The elder Terhunes always had had dogs at Sunnybank and one of them was an old collie named Lad. It was Lad who helped Terhune reach his goal.

Early in 1915 a magazine published Terhune's first short story about Lad, a fictionalized adventure featuring the real-life Sunnybank and also Terhune and his wife, who were referred to in the story (and the many others that followed) as the Master and the Mistress. The story created a sensation. Readers pleaded with the magazine for more tales about the regal old collie and editors of other publications asked Terhune to write dog stories for them. The author was glad to oblige them. In 1919 a dozen Lad stories were published as the now-classic *Lad: A Dog.*

Terhune became rigidly characterized in the public mind as a "dog writer" and the role held him firmly for the rest of his life, although he tried now and then to write on other subjects. Almost all of the Terhune dog books that appeared during the 1920's were big sellers and the author's income approached $100,000



At this desk Terhune did most of his writing and here, after his death, his wife produced automatic writing.

a year. The Sunnybank collies, the estate itself, and Terhune and his wife became worldwide celebrities.

Several more Terhune books were published in the 1930's but in that decade the author's production declined as he passed the age of 60 and his health began to deteriorate. The demand for his work did not fade, however. Editors continued to ask him for new stories and books and his fan mail consistently averaged about 250 letters a week.

Late in his life Terhune began to evince an intense interest in life after death. He always had been deeply religious, his faith nurtured by his upbringing as a minister's son. An essential part of his faith was the conviction that some sort of afterlife must exist. However, only a few years before his death, perhaps due to his knowledge that death was not far off, did Terhune begin a serious study of the question of life after death. He did much reading on the subject and began to make notes for what he told friends would be a major book about it.

Although he never had written anything specifically about life after death, from time to time Terhune's fascination with the subject had crept into his work. There was, for example, a short story called "Something" which had been published originally in 1921 in Terhune's book, *Buff: A Collie and Other Dog Stories.*

The eerie story concerned a collie who always seemed able to sense when his beloved master was in danger. The collie is left behind with his mistress and her small child when the master goes to war in Europe. The woman and child take the collie for a walk in the hills near their home one night and suddenly the dog startles them with "howls of mortal anguish." A moment later the collie's howls abruptly cease and the dog comes running to his mistress, eyes shining and tail wagging, just as he always had dashed forward to greet his master. The dog's eyes are fastened not on the woman, but on the space next to her, as if the collie saw someone who had just joined the little group. Later the woman learns that at the same mo-

ment the collie first howled, her husband had died in an army hospital in France.

Terhune also wrote about and related to friends stories of incidents at Sunnybank which seem to touch on the supernatural. One of them involved a Terhune dog named Rex who used to stand outside on the veranda at mealtime, looking at his master through the dining room window. The dog also frequently lay at Terhune's feet in front of the living room fireplace. About 18 months after Rex died an old friend of Terhune's came to visit Sunnybank for the first time in several years. As he was leaving the friend commented on Rex's adoration, saying that he had been watching the dog stare devotedly at his master. The friend was reminded that Rex had died the year before — but he still insisted that he had seen the dog at Terhune's feet the entire evening.

Rex figured in another such story. Another old friend of Terhune's came to visit and this man never had seen the dog when he was alive. But he asked Terhune the name of the big dog standing out on the veranda and gave a detailed description of the dead Rex, even mentioning a crooked scar across his nose.

* * *

TERHUNE died in February 1942 at the age of 69. He never wrote the hoped-for book on life after death but he did leave some notes and the rough draft of an essay called "Across the Line" in which he firmly argued the reality of life after death. He wrote that each of us possesses something that he called "the real Self" which is imperishable. If it can go forth from the body in dreams, he argued, why is it not logical to assume that it continues to exist and to journey when the physical body goes into its permanent sleep? He declared that the wisest of men through the ages have affirmed the existence of life after death in a place "across the line." It is not ridiculous to believe in a life after death, he concluded in his usual emphatic manner, it is ridiculous *not* to believe in it.

Immediately after Terhune's death there was a strange real-life parallel to

For 22 years after her husband's death Anice Terhune believed she received messages from him almost daily. She carefully recorded them.



the incident described in the story "Something." The evening after Terhune's funeral his widow sat in the living room at Sunnybank with her husband's nephew, Frederic F. Van de Water, who was a complete skeptic about life after death. As he and the bereaved widow sat talking in front of the roaring fireplace, one of the dogs who had been sprawled on a rug nearby suddenly jumped to his feet, fully alert. He walked hurriedly to the front door, looked up and then followed "something" across the entire width of the big room, something that moved directly across the dog's field of vision. The dog wagged his tail happily in greeting, then returned to his place on the rug. Skeptic or not, Van de Water admitted later that the incident left him shaken.

Anice Terhune was devastated by her husband's death. She suffered a nervous collapse and was hospitalized for a time. When she returned to Sunnybank a series of incidents began which were to transform her life and convince her that her husband had not really left, that in spirit he remained with her at Sunnybank.

Mrs. Terhune never had been known to have any connection with psychical research or spiritualism. She was a talented, intelligent, rather domineering woman. A gifted pianist and composer, she gave up a promising musical career when she married Bert Terhune. She continued intermittently to compose music and later demonstrated writing ability of her own. She was the author of three published novels along with magazine articles and short fiction pieces. Her interests always were artistic and cultural; those who knew her well were not aware of any mystical bent.

A few weeks after Terhune's death his wife renewed a search in his old desk for some dog papers she needed. She had tried repeatedly to find them among the jumble of manuscripts and documents in the study, to no avail. Another effort ended in failure and she sat in her husband's chair, near tears from discouragement. Suddenly, she said, she heard her husband's voice gently telling her exactly where to look for the lost papers and she quickly found them. They had been inserted among other documents where her earlier searches had missed them.

Later, during Maundy Thursday church services, Anice was thinking of her husband's grave in the church cemetery just outside and silently began to weep. Suddenly she looked up and saw a light moving near the church ceiling, then coming closer to her. As it descended, she said, it became the face and form of her husband. He was conveying to her an urgent message: he was not out in the graveyard but was there in the church with her in spirit. He was not dead, the vision insisted; he was alive!

Mrs. Terhune later asked her minister whether he had noticed anything unusual during the service. He had not, he replied, but he had seen her face and knew at once that she was seeing a vision. (Recently I interviewed the widow of that minister. She told me that her husband never doubted that something very unusual had happened to Anice Terhune during that service. He never forgot the look of joy on her face.)

the floor. The teacher reverently placed the cigar box in the doctor's eager outstretched hands. Dr. Gooneratne balanced it on his lap, opened the lid and brought out a tarnished round of metal.

Embedded in it was a light gray star sapphire which I judged to be about 40 carats. It was neither round nor oval but somewhere between. Its longest measurement might have been three-quarters of an inch. I was not impressed. My husband was wearing one almost identical in color, if somewhat smaller, which we had purchased very reasonably seven years earlier.

"This sapphire has been energized by a paste applied to its back," Dr. Gooneratne said. "The teacher mixed 186 ingredients into this paste. These are the same ingredients which he has made into an oil which he rubs into my legs and I am beginning to feel energy in them too! He has mixed up an elixir which I drink and it too is causing my legs to tingle."

We remained silent.

The teacher lit a match and turned off the feeble electric light. Murmuring ritual phrases he lit the camphor, last of all the oil wick, dedicating the light seeing session to the gods. He retrieved the sapphire from Dr. Gooneratne and propped it against the bananas. Then he placed the clay cup in a direct line three inches in front of the gem. The servant slid the doctor in his chair over to the table. The flame shone steadily on the sapphire.

Dr. Gooneratne stared at the sapphire. After a few minutes he said, pleased, "Yes, I can still see. It has taken me a year and a half, but I can see. I must work harder to see more but I still see." He looked for several more minutes, then motioned to be moved away.

I took his place.

The flame shone on the sapphire and at first all I saw was the blue flame, a vertical line on the stone. Abruptly this broke into fragments and a face appeared. It resembled that of the Sharmas' third son, Shridar, complete with Castro beard. There was a white gag across his mouth. I reported this, amused, but I was the only one who thought it funny. Then a different face appeared, a stranger with a cruel mouth saying things I strained to hear. My stomach and buttock muscles tightened. The odor of the camphor, the fruit, the spicy marigolds began to nauseate me. I wanted to hear what he was saying and yet something warned me not to probe further.

I drew back, frightened. That face disappeared and a swirl like cotton candy took its place. I peered closely as it whirled and dissolved into a series of views of Prime Minister Bandaranaike. I reported each development. The teacher spoke excitedly to Dr. Gooneratne.

"He has a message! He's trying to get across!" the doctor cried. "Talk to him. Ask him what he wants!"

Feeling like a fool, I spoke aloud to the vision of the late prime minister; then I silently asked him what he wanted, if he had a message. There was no reply. He appeared and reappeared for 20 minutes, each time remarkably clear, each time silent, each time looking as he had when we met him seven years earlier. Ex-

hausted, my head aching, I sat back in my chair.

"Please, please look again," Dr. Gooneratne implored.

I looked again.

This time I saw a three-dimensional scene. I saw a bull in the foreground, behind him a gaily decorated Hindu kovil cart used for religious processions — as I reported this Dr. Gooneratne became ecstatic.

"Do you see a road?"

"Yes," I said. "There's a road leading to the left toward the top of the scene."

"Do you see anything else?" he begged.

"I see a small dagoba at the end of the road." A dagoba is a Buddhist shrine.

He could barely contain himself. "That is what I see! That is what I see! Now you know it's all true! Now you know."

I drew back again. For the first time the teacher spoke to me.

"Within six months with my teaching you will be the strongest medium on the island," he said.

I thanked him politely but said that we were leaving the next night for the United States and that I had no desire to be a medium or even to look again at the sapphire. Again he spoke directly to me, begging me to look at a tin on which he had spread a special paste. Without waiting for my assent, he removed the sapphire and replaced it with another disc.

I looked but saw nothing and gladly relinquished my chair to my husband.

He stared at the sapphire for several minutes, then shifted uneasily. "See something?" I asked. "No," he answered gruffly and changed places with Mr. Gooneratne.

"It's no use," said Dr. Gooneratne. "My brother is all business. He will never see. He's wasting his time — and ours." His brother protested but admitted that he saw nothing. The teacher came forward, pinched the oil wick and turned on the light bulb. The servant opened the door.

I felt a sense of loss. Was it all over? I was eager yet hesitant to leave. There was an awkward silence broken by the doctor's announcement that he needed another bottle of elixir. The teacher left.

Dr. Gooneratne said happily, "Now I'm more convinced than ever. Someone else has seen exactly what I saw. It's too bad that no one else here is a good receiver but it takes time. It takes time."

"Well," said my husband grudgingly, "when I first looked I saw the reflection of the flame. It gave the impression of two eyes, a nose and a kind of minstrel mouth. Then the flame shifted and it disappeared."

Dr. Gooneratne was triumphant and repeated the disclosure to the teacher, who had entered with a pint bottle of brown liquid. The teacher began to talk with my husband as the doctor urged me to taste the elixir. I smelled it and refused. I heard my husband say, "Thank you, but it isn't necessary." Then he and Dr. Gooneratne joined us.

"We'll meet you out in the car," Mr. Gooneratne told his brother. "Our guests are already late for their next appointment."

We walked through the dim anteroom, out to the dusty path and the

modern high-powered car. As we waited, Mr. Gooneratne assured us his brother the doctor was an eccentric on the subject of light seeing. He and my husband agreed that if it gave the doctor satisfaction and the energy to fight his polio he should not be discouraged. They discussed my experience as I sat silent.

"You were licking stamps today with Bandaranaike's face on them," my husband said. "That would account for that image."

"I was not licking stamps today," I replied, "and furthermore I've never seen a stamp with his face on it looking exactly the way it did in the sapphire."

"Yes, and you did not say anything about a road until my brother said something first. That's the power of suggestion."

"I saw the road. I didn't have time to describe it before he asked. But what I want to know is what the teacher said to you, Len."

"He offered to 'energize' my sapphire," my husband said, "but I refused."

Mr. Gooneratne leaned forward. "Please," he said firmly, "I must ask you never to mention having seen Shridar with the white gag across his mouth. You must never tell the Sharmas. In fact, you must never repeat it to anyone."

"Why?" I asked.

"The white gag is a certain sign of death," he said sadly.*

Dr. Gooneratne and his servant now arrived; the car backed down the dusty lane and turned at the kiosk. We drove back to Colombo in silence.

*Knowledgeable persons since have told me that a gag does not necessarily imply physical death. It also can mean being cast out from one's caste or family, cutting communications or crossing "black waters" In 1973, six years, after the events described in this story, Shridat migrated to Canada, leaving his family possibly forever.



JOHN MILLAIS AND THE DEATH NUMBERS

By George Wagner

SHORTLY BEFORE the poet Robert Browning died in 1889, he dined with Sir John Everett Millais, the painter. The artist (best known for his *Man With a Hoe*) told Browning that he'd recently been plagued by mysterious visions of phantom numbers flickering across the surfaces of unfinished canvases.

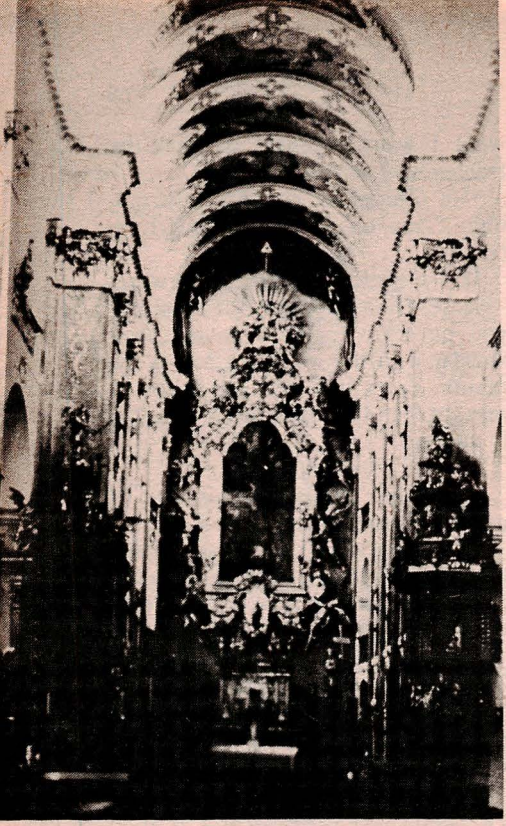
Later that same evening Browning visited his friend, ghost-hunter Violet Chambers Tweedale, who then lived in London. He told her what the artist had said and when Violet asked which numbers Millais had seen Browning showed her his cuff.

"Here they are, Violet," he said. "I knew you'd be interested so I took down the numbers for you. Better write them down for yourself but don't mention the subject to Sir John or any of his family." The numbers on Browning's cuff were 13, 1, 8, 9 and 6.

"The figures don't always come in that order," Browning explained, "but more often than not they do. The 13 always comes up as 13 but Sir John has also seen 9, 6, 1 and 8. What do you make of it?"

"At present nothing," Violet admitted, "but the future may throw light on the phenomenon."

The future obliged. John Millais died on August 13, 1896.



Lofty arches of Church of St. Jakub have stood since 1232.

After hours in hiding the soldier — who has an eye for a bit of gold — gropes his way to the altar and its sacred treasure . . .

THE MADONNA *who captured a thief*

By Ted Salay

FEW CAPITALS in the world are so romantic as the ancient city of Prague, Czechoslovakia. For more than 1,000 years men have been in love with her beauty, bewitched by her myriad towers and steeples and captivated by her ancient stones. On each of my visits to Prague I fall under her spell anew.

My wife Nadia, a native of Prague, has relatives there and this is the reason for our frequent visits. I am an engineer by profession and fascinated by ancient architecture so I have spent many hours strolling through the old town and studying the history of its centuries-old buildings. Therefore I knew the story of the Madonna who captured a thief before I came upon her purely by chance.

It happened on May 11, 1975, a cloudy day threatening rain. I was strolling through an old section which was undergoing restoration and many scaffolds lined the fronts of the buildings. Suddenly the sky opened and I was caught in a deluge. I crept along the old facades, taking what shelter I

could under the scaffoldings. My clothes were soon wet through and stained with the dust of centuries when I almost fell through a yawning doorway.

Perceiving lofty arches in the dim light I realized I was in a church; I had not detected this from the outside because of the scaffolding. It was not cold outside that day, for this was spring and aside from the rain the weather had been mild. But as I moved deeper into the dark interior I felt a numbing cold. I waited for my eyes to adjust to the darkness, then began to explore.

By Prague standards this was not an ornate church and yet I felt a strange premonition that it contained something special. I walked toward the main altar to study the pictures and statuary which gleamed in the soft light. Over the altar was a statue of the Madonna, a stunning work of art. Around her neck I saw a heavy gold chain — and my mouth went dry as the significance of the chain completed a circuit in my memory.

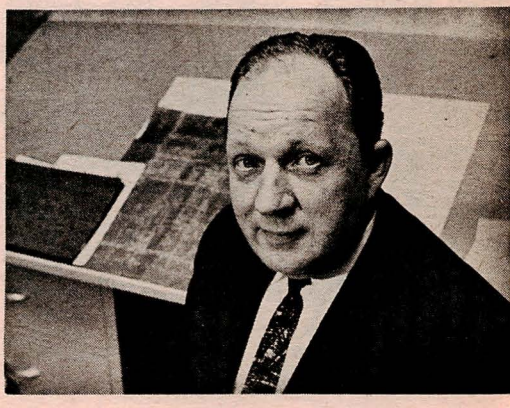
In the writings of the Czech Franz Kafka I had first read of the Madonna in the Church of St. Jakub, founded in 1232. But the story really starts in 1620 during the historic Battle of White Mountain when the Hapsburgs' mercenaries defeated the Czechs' bid for freedom in the Bohemian War.

ABOUT THE AUTHOR

TED SALAY, born in Trenton, N. J., in 1930, now lives in Vincentown, N. J., with his Czechoslovakian-born wife and two sons, aged 12 and 14.

Salay has a B.S.M.E. in engineering and for the past 20 years has been involved with plant engineering and construction of hospitals and environmental systems analysis, working for Princeton (N. J.) Medical Center.

His avocational research into parapsychology as practiced in Europe and the Iron Curtain countries is now culminating in a book, *The Psychic Citadel*, concerning Prague legends.



One of the paid German mercenaries, Jan of Polubny, had an eye for a bit of gold and planned to pick up the Madonna's chain before leaving Prague. He had planned his venture carefully and one night he hid in one of the church lofts and waited for the heavy doors to be closed for the night. What happened to our lone night stalker can be reconstructed from the old church records and legal records still on file at the old Town Hall.

Our soldier turned thief, after many cramped hours in hiding, decides that the time is ripe and gropes his way to



When author found St. Jakub's, scaffoldings concealed exterior.

the altar and its golden treasure. He finds a stool to stand on so that he can reach the holy figure's throat. Balanced precariously, he slowly slides his hand toward the delicate white neck — but within inches of his goal he feels a searing pain.

His wrist is caught in an iron grip. In unbearable pain he strains and pulls. Finally a low moan parts his dry lips. The stool has been kicked aside by his flailing feet and he now hangs by one hand. He looks up as the moon passes some clouds and light bursts through one of the stained glass windows. The Madonna is bathed in a reddish glow and he can see clearly that she herself holds him prisoner. He dangles from her delicate white hand. . . .

When the church fathers open the door the next morning a strange sight greets them: the soldier-thief dangling by one arm, his wrist still caught in the grip of the Madonna's fragile hand. On determining that the man is still alive, the priests try desperately to free him but no amount of pushing or pulling seems to help. Finally they summon the Town Executioner who, being a cool-headed fellow, solves the dilemma with one swift stroke of his keen-edged sword. He neatly chops off the arm at the elbow and the thief falls heavily to the floor. Then, to the priests' astonishment, the severed limb slips from the hand of the Madonna and falls beside the body.

Strangely enough Jan of Polubny did not die but recovered to stand trial before Albrecht of Valdstejn, the Generalissimo of the Imperial Army. He sentenced the humble soldier to five years, no doubt taking pity on him for the loss of his hand. It is said that Jan was a model prisoner and upon his release he joined the Monastery of St. Jakub's and became a dutiful monk.

As I walked toward the main door of the church I turned and stood alongside one of the tall columns. Gazing into the gloom I soon found what I was searching for. Impaled on a lethal-looking hook held by a slender black chain was the mummified hand of the thief as it had been left — a warning to other seekers of gold. The hand on its chain swayed ever so gently although there was no air to move it.

By Mildred Higgins

PREPARE TO MEET A UFO

What do you do when an unearthly intruder takes a sudden and unwelcome interest in you?

HAVING SEEN a UFO in Panama in 1936 I have been interested in the subject ever since. Recently I have thought it would be a good idea for people to prepare themselves mentally and physically for such encounters, so their reactions can be reasonable and controlled.

Close-up UFO sightings should present various opportunities. Why not carry a loaded camera in your car? Pencil and paper? Your recorder? But remember, too, if you don't have these devices at hand when you encounter a UFO you yourself are a picture-taker, a recorder, a memory bank. And science needs your data.

Let's consider four separate never-before-published close-up UFO sightings and see how the viewers reacted and what else they might have done had they been "prepared."

In 1966 at 10:30 P.M. Mrs. Sadie Hagar left a midweek church meeting and entered her parked car. The car windows were rolled up and Mrs. Hagar was thankful for the air-conditioning system because it was a warm evening.

Highway 77 in Benton, Mo., descends a small hill before reaching the turnoff onto the country lane that runs two level miles before coming to the Hagar home. Just before making this turn into the lane, Mrs. Hagar saw what she thought might be a crop-dusting plane flying late. She caught a glimpse of red lights moving just above treetop level and mentally noted that anything flying that low could be dangerous.

Then trees intervened and the next time Sadie Hagar saw the lights she realized they were not approaching her so much as she was approaching them. She now discerned two red lights on an object that was hovering quietly over a large tree in the field ahead and to her left. It was no crop-duster!

Suddenly and noiselessly the object began to move. Over the country lane it stopped to hover at an altitude slightly lower than the top of a nearby telephone pole—exactly ahead of Sadie.

Driving more slowly now and watching the hovering craft, Sadie instinctively reached out and locked her car doors. She reasoned that two courses of action were open to her. "I can either stop the car, turn around

and drive back to town, or I can drive under that thing," she thought. "I'm not about to stop this car!"

She took a deep breath, stepped on the gas and drove directly under the unidentified aerial object, noticing that its underside looked slate gray in her headlight beams. It appeared to be as wide as the road, football-shaped with upswept appendages on each side which ended in red lights, the glow of which seemed not to be reflected on the ground.

Speeding on toward home, Sadie could not see the object in either of her car mirrors and she had the weird feeling that it was directly above her, traveling at her same breakneck speed as she swung into the long driveway up to her home, jammed on the brakes and leaned on the horn, both at the same time. Her husband came racing out but he saw nothing. Nevertheless, they called the sheriff who came and investigated but found nothing.

Perhaps Sadie did what most of us would have done in similar circumstances. But wouldn't it have been wonderful if she'd had a camera that could have taken a confirming picture of the thing?

Laura Jaymes (not her real name) is another resident of Benton. On an autumn evening in 1968 she was returning home from Ilmo where she works, a distance of about six miles. She was following her husband who was driving their pickup truck when she was astonished to see what she too assumed were the lights of a crop-dusting plane flying very low over the field to her left. She slowed her car when she realized it was going to continue right across the highway—State 61—and was certain to hit the telephone wires!

However, the "plane" didn't hit the telephone wires. She heard no noise either and decided "that is no plane!" Bringing her car to a complete stop she blew her horn to get her husband's attention but he continued on his way and it was with some trepidation that Laura watched his red taillights vanish over the next rise.

Laura was curious. Turning off her motor, she located the strange object. It was oval-shaped, edged with blinking red lights, noiseless. Moving slowly on across the field it came to a stop above a grove of trees. The grove is about a quarter of a mile from the highway and Laura, fascinated, watched the object hover and blink for several minutes. All the while she noticed how quiet the night seemed.

It occurred to Laura that it would be a good idea to have another witness to this strange affair so she drove home to get her husband. He protested that the thing would be gone "by now" but it wasn't! They sat and watched it for a long time. Finally it rose just a little and blinked out—after a period of about two hours.

It would have been great if this couple had rounded up other witnesses. And of course, if they had thought to get a good camera they could have had pictures of the lights above the trees.

In the same general Missouri area Ronnie Burton, a high school senior in 1969-70, also had a close encounter with a UFO that year. About midnight he was driving along Highway 77 toward his home in Diehlstadt, a town with a population of about 150 persons, when he spotted something just beyond the next rise. It was a large dark shape hanging fully over his lane and across part of the shoulder of the road. He

wondered if a large van had overturned. There were no lights at all.

Ronnie slowed his car, turned up his bright lights and immediately realized this was no overturned truck. The object was shaped like two huge inverted soup plates, stuck together rim to rim. Ronnie braked and figured he could squeeze by the object but decided not to. He put his car into reverse and at that precise moment lights on the top and bottom of the UFO came on—as bright as magnesium flares. The brightness spread over the ship until the light was so glaring Ronnie could no longer look directly at it. The ship lifted from the ground, rose silently to the height of a telephone pole, tilted and disappeared!

The only tangible evidence left, as far as Ronnie was concerned at that moment, was the afterimage his eyes retained. The motor of his car was still running but at some point the radio had gone off.

Ronnie drove on home at a good pace, got his father out of bed, and together they returned to the spot. They could see that the grass on the shoulder of the road had been depressed by some heavy object. There was no other evidence.

An elderly lady who lives alone nearby, seeing them examining the spot, came out and said she was glad someone besides herself had seen the thing. She said she had seen it several times and had been afraid to say anything for fear of being ridiculed.

Ronnie deserves an "A" for his meticulous observation and report but what if he had had a camera handy?

Number four of our never-before-published UFO sightings took place in Alabama. It was about six o'clock on a summer evening in 1962 and Dean Self was returning home from visiting a friend in Clay, about 20 miles northeast of Birmingham. He was walking along the Clay-Palmerdale Road carrying an armful of phonograph records when he heard a sound "like wind blowing through a pine tree." There are no pines trees in that area. Then he became aware that the crickets and frogs had stopped chirping and as he said later, this created a "vacuum type of silence." Dean looked up and what he saw hanging about 100 feet above him sent him into the nearby ditch in one leap. The records scattered wildly in all directions.

Frightened or not, Dean is an astute observer. He estimates the object was about 40 feet long and figures the bulky part of it—the front, like a cockpit—was approximately six feet thick. Its outer skin was smooth and whitish. There were varicolored lights all around the bottom on the outside.

He reported further, "But one feature it had was the most unusual—the sound of the object and the lights of the object were the same. The sound was pulsing, throbbing, muted, sending its effect into my body; the lights, visible and pulsating, seemed to use sound as their source of energy. I have never seen this feature before or since and I work with electricity enough to know the principle used is not commonly used in the electrical, and I don't think this principle is known to electricity. I cannot describe this feature very well, but I would know it again if I saw it.

"I estimate the object was 100 feet from the ground and when it flew off it vanished before my eyes. It didn't fly off fast; it zipped and was gone. Then the

'wind-from-the-pine-trees' sound came again and the crickets and frogs started chirping again. The whole event happened in about 10 seconds."

Dean Self (who is now a policeman) climbed out of the ditch, picked up his records and went on his way with a strange and frightening tale to tell. Isn't it the sort of thing we should be prepared for?

When I mentioned Laura's statement to Sadie Hagar—"Not only was the object silent but there seemed to be an unearthly quiet in the vicinity"—Sadie exclaimed, "That's it; that's it! It was peculiarly quiet!"

Remembering, too, Dean Self's experience when all the frogs and crickets were silent we have to wonder whether the creatures voluntarily cut off their concert or whether their noises were canceled out by some kind of vibration from the UFOs.

Let's all travel better equipped and do some real legwork for the scientists who are increasingly interested in understanding this relevant phenomenon. We have gone to the moon, true, but we need more speed and agility—a different propulsion system—a more efficient fuel. We can all help by reporting what we see.



THE WORLD'S FIRST "CURSE-IN"

By Chet Novicki

A WAIKIKI, Hawaii, boutique owner, Wendel Simpson, presided over what is believed to be the world's first "curse-in" on March 15, 1976. The event, organized by Simpson to protest a 30-day eviction notice he received from developer William Mau, was directed against Mau's soon-to-be-built Waikiki Shopping Plaza, a $15 million project. Tenants of the site claimed that Mau had promised them 90-day notices.

Taking part in the "curse-in" were a Christian minister, a gypsy fortune-teller, a *kahuna* (Hawaiian witch or shaman) and a witch from a local coven. While spectators watched, Mama Loa, the *kahuna,* walked around the site to be developed waving ti leaves and chanting an ancient Hawaiian curse.

Simpson and the other tenants hoped their unusual protest would discourage Hawaiian construction workers, many of whom believe in the powers of *kahunas,* from beginning work on the site. However, before the start of construction, Mr. Mau had the site blessed by the Rev. Abraham Akaka, a noted Hawaiian minister. This blessing of construction sites by a Hawaiian minister and/or *kahuna* is general practice in Hawaii and no major construction is ever begun without this step. It seems to have satisfied any workers who may have been reluctant for in October 1976 construction was proceeding as planned.

The protesting tenants gained only an additional two weeks, bringing the total notice to 45 days. They had planned to hold a "bless-in" to remove the curse if the eviction notices had been extended to 90 days. The "bless-in" did not take place — probably because the tenants were too busy moving.

Philippine Psychic Surgery ... a ten-year update

"I was sure I'd never see my friend again. But when he returned from the Philippines he was the picture of health."

By James Crenshaw

PART THREE

STORIES OF what the Filipino healers are or seem to be vary with each individual who goes to the Islands to see them. They range from the highest praise to anguished cries of fraud and disillusionment. But always there are some who come back with enthusiastic tales of apparent miracles.

Are these more apparent than real?

I have talked with numerous returnees and while they all acknowledge they have heard of fraudulent psychic healing practices in the Philippines, they insist their own experiences were honest and genuine.

For example, here are the reports of three friends, one a doctor's widow, one an engineer and the third an attorney:

Mrs. Olga Lindenberg Farhit of Westlake Village, Calif., widow of a physician (but now remarried), declares she was suffering from a rare bone disease when she decided to go to the Philippines in 1966. "The bone marrow was being destroyed and the condition was traveling through my system," she says. Furthermore she was continually in pain — great pain. Tony Agpaoa performed "psychic surgery" to relieve the condition. I saw her when she returned and she was the picture of health. She still is. Also, she has been without pain from the condition ever since her return. Her specialist told her the disease was "arrested." She says flatly, "I was cured." She believes she would not have survived had she not resorted to psychic healing.

Earl Rader has his own engineering company in Burbank, Calif., which specializes in the design and manufacture of refrigeration systems. He had a unique introduction to the healer we have called Sister Maria. Her work was described in the second article in this series.

For a long time Earl Rader had

watched the gradual decline of a mining engineer whom he had known for many years.

"He collapsed once with a heart attack," said Earl, "and was in and out of hospitals. He was in pain much of the time and constantly used medications. Each time I saw him I thought it would be the last.

"Then he went to the Philippines. I didn't know he had gone but one day I saw him walking briskly up my driveway. He came bouncing in, looking the picture of health. There was color in his cheeks and he stood erect, whereas before he was stooped, weak and had practically no color in his face. I said, 'My God! What in the world have you done?' He said, 'Well, Earl, have you heard of the Philippine healers?' "

The mining engineer then told what had happened to him in the Islands. He had heard of Sister Maria and her mother and planned to see them there. However, shortly after arriving in Manila he had another heart attack. A friend who was with him took him back to the airport, asking that he be flown to the States immediately to see his doctor. The airline would not take him unless a doctor accompanied him and so he was temporarily stranded.

He was then persuaded to go through with his original plan to see the healers. He arrived at Maria's door in a state of near collapse. When she saw him she wasted no time. With the help of her mother and two attendants she "operated" immediately. Further treatments produced the results that Earl Rader now observed.

"As one who worked as an engineer," he said, "I had always dealt with facts. I will admit this wasn't too easy to accept. But here he was, looking healthier than he had in years. So I had to accept what I saw. I was flabbergasted!"

Earl Rader himself first met Maria in Canada where he had business connections and she had friends. The wife of one of his associates was seriously ill with cancer; in fact, after numerous operations she was considered to be a terminal case. Earl arranged for Maria to see her.

"We went to this lady's home where she was so ill she could not move or be moved. As we stood around her bed we were instructed to say the Lord's Prayer. Then the healer operated on her stomach cancer right in front of us."

Maria made an incision with her bare hands and removed a large quantity of tissue or substance, according to Earl. In 15 minutes the patient was able to turn over by herself — a movement that had been impossible before — and in another 15 minutes she asked for something to eat, although she had been unable to take food for several days. This was encouraging.

Later, however, Maria began to weep. The lady could not survive, she predicted. There had been too many previous operations. Two days later the patient did pass away.

But while Maria was in Canada she treated several other patients, including Earl himself. He had long worn glasses to correct nearsightedness. Maria said 25 or 30 treatments would be necessary to correct the condition. However, she decided to "operate" anyway.

In a moment she exclaimed,

"What's this? What's this?"

She apparently had removed from one eye — and a little later from the other — tiny particles of shiny metal that she could not identify. These seemed to come from back of the eyes and she had removed them without causing any discomfort. When he examined the particles after the treatment Earl realized what they were.

"They were little brass shavings, as bright as the day they went in there, perhaps brighter," he said. He explained that many years before he had done high-speed brass machining. A doctor had removed some particles from his eyes in 1935 but apparently other particles had lodged in the cavities behind the eyeballs. He had been warned not to continue such work without proper protection and so had given it up completely. But the bits of brass the doctor did not find had remained over the years until Maria removed them.

He next met Sister Maria in the Philippines. He was severely burned in a gas explosion while repairing refrigeration equipment in 1970; one hand was so badly burned that surgery and skin grafts were recommended. Even then, his physician felt he would regain only 50 percent use of the hand.

"I knew what I had to do," said Earl. "I told the doctor I had an appointment in the Philippines I must keep. I never told him about the healers. He said I was crazy but I insisted. Finally he agreed to give me the necessary medication and dressings to take care of it until I could get back. He said, 'It's ridiculous but it's your hand!' "

Soon Earl was on his way to Manila. He was in great pain and slept little during the long flight which included a stopover in Tokyo.

After Sister Maria's first healing treatment he slept soundly in his hotel. He stayed two weeks in the Philippines and then flew home. "Within 10 days the skin had almost completely grown back, although it was heavily scabbed in one area. The hand was practically healed by the time I saw the doctor again. He was extremely proud because it had healed so well. I never told him what I had done. His records show I had third-degree burns over 95 percent of the back of that hand. It is a mystery to me today how the veins and tendons that were so badly damaged became natural and the skin, except for a little shininess, is normal. And I have the full use of my hand."

Like Earl Rader, my friend Juanita Veron is used to dealing with hard facts and weighing their significance as evidence. She also has a good knowledge of the physiology of the human body, its ills and traumas. She is a lawyer who has practiced in the Los Angeles area for more than two decades and her practice sometimes includes personal injury cases in which an attorney must be prepared to meet and cross-examine doctors on their own ground.

She also knows from her own experience what the Philippine healers can do to alleviate suffering.

Late in 1972 Juanita was hospitalized and placed in traction for a back condition. Her X-rays showed two crushed discs, presumably the

result of a series of falls. Her orthopedist decided on a new experimental treatment designed to dissolve the offending discs. The doctor told her there should be improvement in six weeks. "Instead, after the treatment I became progressively worse," she said.

She had to wear a back brace, was in constant pain and carried on her work, including frequent court appearances, with extreme difficulty.

"I couldn't move around without that brace," she said. "I lost a considerable amount of weight and I had to keep taking medication for the pain. I began to feel like giving up. It was getting to the point where it didn't matter any more."

Six months after the treatment, in July 1973, she heard about the Philippine healers through friends in San Francisco. They were so sure she should go to the Islands that one of them went with her.

She first saw Jose Mercado, who was having a prayer service in his chapel. Before she left, however, he operated on her back, although she thought it was to be only a preliminary examination.

"I didn't know what he was doing. I could feel his fingers getting to the right spot. There was a little pain but it was not unbearable. My friend Irene was so nonplused she could hardly stammer. She said, "Do you know what he just did? He did your surgery!" He had made an incision. I had heard him say, 'Get this!' and 'Get that!' but I didn't realize why until afterward. Irene told me that a large amount of prurient material gushed out of the incision and they had to find things quickly to control it."

Juanita never put on her steel brace again and she completely stopped using the painkilling remedies she carried with her.

She had several more psychic operations, from Mercado and another well-known healer, David Oligani.

"After the third surgery I got in their form of transportation, which is a jeep with a board across the back. I rode about three miles and never felt a bit of pain in spite of one bump after another on that hard board. Their roads have big holes in them at intervals and the jeeps go over them very fast. I never would have been able to stand it before."

Juanita also described the healers' well-known "spiritual injections" during which they make motions with their hands as though they are using an invisible hypodermic needle.

"You feel that you have been stuck with a needle and sometimes there is a tiny drop of blood at the site of the injection. At other times the injections feel like pinpricks. Sometimes they were almost more than I could stand. I wanted to scream. Sometimes it felt like the needle was two inches long.

"But with the operations I didn't experience very much pain, although I did when the healers were massaging my legs. I had had a great deal of pain in my legs because of my back and they were trying to help me. It felt as if my bones were being broken. Once I had to make them stop; I couldn't bear it. Then I looked down and saw they were not pressing that hard at all. It was confusing to have it hurt so."

This "magnetic healing" and the

operations did wonders for Juanita. "I'm fine now. I do have to be a little careful not to lift or push anything I shouldn't but by the time I got home I could walk, climb and even run without difficulty. Everyone said I looked ever so much better. I had regained my natural color and looked like a different person. Before I left I was very pale. It had reached the point where my friends were shocked when they saw me. Also, I could hardly move."

Perhaps most impressive was a "cure" she did not realize had taken place until after she returned home. She had known one of her legs was three-eighths of an inch shorter than the other. "That was in the medical records," she said. "I knew after I returned I could walk better. Then later on I found there had been a change. Both legs measured the same!"

Her orthopedic doctor, who asked her to come in for a checkup to determine the success of the experimental treatment, was pleased.

"He asked me how I felt. I said, 'Fine.' Then he had me do all sorts of gymnastics and finally said, 'I'm glad to see the treatment really worked. That's wonderful!' I said, 'No, doctor, it didn't work at all.'

"I told him what I had done and he just sat there with his tongue in his cheek and smiled benevolently and said, 'Isn't that interesting? I never heard of that before.' I'm sure he credited his treatment."

Like so many others Juanita Veron insists that no trickery was practiced by the healers she observed.

She saw David Oligani almost daily for nearly two weeks and watched him closely. She remarked that she finds it strange that Dr. William Nolen, in his book *A Doctor in Search of a Miracle*, devotes several pages to David Oligani, describing in detail how Brother David uses his hands and fingers, how he apparently scratched the skin of a patient with a tiny piece of mica to give the appearance of an incision and how he allegedly doubled up his fingers while "kneading" a patient's abdomen, but fails to mention that Oligani has a deformed hand — the fingers were not fully formed at birth.

Juanita is careful to point out that the healers insist that not all patients can be cured. They observe the aura and sometimes see that nothing can be done. Although they may try to help, they sometimes realize that "karmic law" must run its course.

Conversely, this astute lady attorney does not underestimate the subjective element in the healing process — the power of suggestion, the psychosomatic factors. But she also says, "I know how I felt, how I was looking, how I was becoming progressively worse and how I am now." That's the kind of evidence a lawyer can appreciate.

Many of the psychic healers are mediums. They work in trance or they believe guiding spirits, "protectors" or the Holy Spirit operate through them. Therefore many mediums and psychics are interested in them.

Dr. Mary Martin-Bacon, a longtime friend of my wife's and head of the Truth Center Foundation in Seattle, took her late husband W. Warder Bacon, Jr., a victim of cancer, to the Philippines.

"I knew it was too late for Warder before we left for Manila," she says, "but how could I tell him so when he was fighting so hard to stay with me?"

He was ready to collapse when they arrived in the Philippines late in 1973, and although a group of healers could not save his life — he had bone cancer, as well as numerous tumors — their compassionate ministrations convinced her of their sincerity.

Furthermore, successful surgeries were performed on her, she says. One was for a tumor just below her right ear. "I think it must have been caused by a bomb blast in England during the war. The pain had been very bad for months. Also, my right arm was swollen and nearly helpless. They made slits from shoulder to wrist and took out clots of blood. The arm is now normal."

She ridicules the idea that the healers could have used animal parts and other fake material for these surgeries, which always took place in the Bacons' own hotel room. "Nothing was brought in save a bottle of alcohol, a white enamel bowl and a roll of cotton, which I often handled. There was nothing to hide and nowhere to hide it. Alex, for instance, wore a short-sleeved shirt and tight stretch pants, as do all of the men. There was no possibility of fraud.

"When the healers realized they could do no more for Warder, they cried like children. At no time did they ask for money. When I offered it they said, 'Wait until the last day. Then if you think we have helped. . . .' "

Warder Bacon died within three weeks after they returned home.

And so the pro and con reports on the psychic surgeons go on. An American, Don Wright, who studied with them in the Philippines, has been lecturing in the States, demonstrating how he was taught to use trickery to simulate operations. He insists that genuine psychic healers do practice in the Philippines but that some justify sleight of hand practices to gain the confidence of patients and stimulate the patients' own self-healing.

As Dr. Stanley R. Dean, clinical professor of psychiatry at the University of Miami Medical School, told members of the American Psychiatric Association at their annual meeting at Anaheim, Calif., last year: "Wise men assure us that faith can move mountains. No one can deny that one of those mountains is nature's extraordinary ability to heal itself."

He was speaking on "Psychiatry and Psychic Phenomena," favoring a closer examination of psychic or faith healing. He said, "It is not always easy to detect trick effects such as blood and gore in psychic surgery, spirit materializations and the like. Teams of reputable physicians, preferably sponsored by high-level scientific bodies, are needed to investigate such practices. In addition, I would urge that a skilled magician be included on that team, for very often a magician can detect and even duplicate psychic trickery, as I have shown in a filmed exposé of a so-called psychic surgeon reputed to perform major operations and remove diseased tissue without benefit of instruments, antisepsis or anaesthesia."

Yet another doctor, Ian Stevenson, formerly chairman of the department

of neurology and psychiatry at the University of Virginia Medical School, who found that two "kidney stones" removed from a patient by a psychic surgeon were common pebbles, said, "After my return from the Islands I was asked by one of the leading American medical publications to write an article exposing fraud in the Philippines. I agreed to say what I knew about the fraud provided I was allowed also to draw attention to the important fact that perhaps some paranormal processes are occurring among some of the mediums and healers in the Philippines and elsewhere. My terms were refused and so the article was never written."

JUDAISM AND MAGICAL THINKING

By Paul Steiner

ALTHOUGH contemporary Judaism and Jewish life seem to have little in common with magic and superstition, many daily customs and practices have their origins in ancient mystical beliefs.

The term "mazel tov," for example, means "congratulations," as it's used today. In Hebrew, however, it means literally "good constellation" or "may the stars be good to you," thus reflecting the ancient Jewish interest in astrology. Astrology is discussed in the Talmud and it formed a basis for the 12th-Century mystical philosophy of the Kabbalah. Ancient synagogues and Jewish ceremonial objects were decorated with astrological symbols and some Jews believe the 12 signs of the zodiac correspond to the Twelve Tribes of Israel.

This is one of the relatively unknown aspects of Jewish folk belief explored in "Magic and Superstition in the Jewish Tradition," an exhibition in New York's Jewish Museum during the summer of 1975. More than 200 artifacts, amulets, folk drawings, incantation bowls and scrolls were on display. Many of these objects are believed to have curative and protective powers against unknown forces.

Also illustrated were the legends and practices which have evolved concerning childbirth. Iron implements such as horseshoes were sometimes used as amulets during childbirth since it was believed that harmful demons were pre-Iron age creatures and would be frightened away by this "new" metal. Today the horseshoe signifies good luck. Ancient man believed that certain sounds such as bells kept away evil spirits. Jews used bells to adorn the skirts of the high priest in Jerusalem. This concept prevails today in the use of noisemakers at Purim. Even babies' rattles resulted from this ancient belief.

The majority of the exhibits were amulets with inscriptions which give clues to their meaning and use. An amulet bearing a fish symbol (Pisces) was used to insure fertility. For the same reason, in medieval Jewish weddings the bride and groom sometimes ate fish.

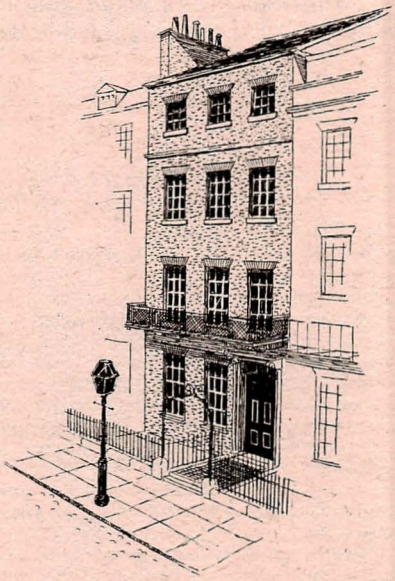
The "hamsa" amulet, shaped in the form of a hand, which was used to ward off (push away) the evil eye, remains a popular motif today in Middle Eastern art and jewelry. Animals and belongings also were protected by amulets. In the Talmud, for example, there are detailed references which indicate that a foxtail or crimson plume placed between a horse's eyes will protect him from harm.

Amulets often were inscribed with biblical sayings and the names of various protective angels. To confuse the demonic spirits, sometimes the letters were transposed or transformed into anagrams. The names of angels, however, were always written in Hebrew, for the ancient Jews believed that angels understood only that language.

The Horror at 50 Berkeley Square

The human inhabitants had been bad enough — but they were nothing at all compared to the ghostly ones who followed.

By George Wagner



"OH, MY God!" the policeman on the beat shouted. "You haven't been in *that* place!" Such was the horror the crumbling Georgian mansion at Number 50, Berkeley Square, held for Londoners of the 1880's.

The house in the Mayfair section of London had been fairly new when Mr. DuPre purchased it in the late 18th Century. He himself lived 20 miles away at Wilton Park, Buckinghamshire, but needed the townhouse for his violently insane brother who was confined to a third-floor bedroom and who would attack all who dared approach him. Food was thrown to this unfortunate creature through a hole in the formidable solid oak door.

The maniac's screams could be heard all over the neighborhood. And among those who undoubtedly heard them was statesman Horace Walpole who lived at nearby Number 11, Berkeley Square, until his death in 1797.

After the madman died in the early years of the 19th Century the house was owned by a wealthy bachelor, the guardian of an orphaned niece Adeline who lived with him. Apparently tension built up between the two, especially as Adeline entered puberty, and one night the uncle attempted to seduce his niece. Rather than submit to him Adeline leaped to her death from the third-floor room.

Subsequent tenants claimed to see the girl's ghost floating outside the window of this chamber, her phantom fingers rapping on the panes. Ap-

parently her specter could be seen only from inside the house.

Visitors to Number 50 also reported seeing the ghost of an ugly man with a monstrously large mouth, presumably the revenant of DuPre's insane brother.

During the 1820's the ghost of a very little girl also was observed. No story has come down to us to explain her appearance. At the times her apparition appeared the house would resound with hysterical crying.



George Wagner of Ft. Thomas, Ky., writes frequently for FATE.

Tenants also swore they saw a terrifying "something" which they described as half-reptile, half-octopus. This beast—whatever it may have been—sported numerous legs and tentacles. The monster was supposed by those who believed in it to have been born in a noisome forgotten sewer beneath Berkeley Square, from which it crawled up an abandoned connecting pipe into Number 50.

Understandably the house came to be shunned. No one cared to live in it even for a ridiculously low rental. About 1835 a man named Benson, who then owned the building, was approached by 30-year-old Sir Robert Warboys of Warboys Hall, Bracknell, Berkshire. Warboys asked permission to stay overnight in the "haunted room." Money probably changed hands but in any case permission was readily granted.

Warboys retired to the notorious upper bedroom while a number of his friends—including Benson, Lord Chomondely, Sir Dougall Forster and a Colonel Raynes—took up a vigil on the ground floor. During the night the group heard Warboys' pistol discharge, dashed up to the room and found Warboys had shot himself through the head.

Another man who later obtained permission to stay alone in the room took a watchdog with him. Reportedly, in the morning both the man and the dog were found dead. But this may be legend.

However, in the 1840's the famous novelist Lord Edward Bulwer-Lytton did spend a night in the haunted room. Bulwer-Lytton lived only a few blocks from the house and was deeply interested in the occult so naturally wished to investigate the notorious building.

The novelist armed himself with two antique blunderbusses full of buckshot and silver coins. He said that while he was sitting in the darkness he felt eerie brushings against his head and fired one of the weapons. In the brief flash of exploding gunpowder he saw a shapeless, disintegrating mass suspended in the air but in the few seconds it took him to strike a match the thing vanished.

It was Bulwer-Lytton's experiences in the Berkeley Square house that inspired him to write the chilling story "The House and the Brain," better known by its alternate title "The Haunted and the Haunters." This classic tale originally appeared in *Blackwood's Magazine* for August 1859 but has been reprinted countless times.

Soon after Bulwer-Lytton's visit the house was rented to a young man and his bride. While the newlyweds were on their honeymoon on the Continent, the bride's mother went to Number 50 to ready the house for their arrival. Then, exhausted from her day's activities, the mother fell asleep in the haunted room. A servant heard her scream twice but before help could reach the room the woman died on the bed, her face contorted in terror.

Around 1850 a Mr. Jarvice and his family rented the house for the autumn party season. One day the Jarvices' maid was missing and eventually discovered in the third-floor bedroom throwing violent fits. The maid died hours later in St. George's Hospital without regaining consciousness.

A few weeks later a Captain Raymond, a military officer engaged to one of the Jarvices' daughters, was a guest in the house. After dinner one evening Mr. Jarvice told his prospective son-in-law the history of the hauntings including their maid's recent death.

"Nothing but superstition!" Raymond retorted. "Let me sleep in the room tonight. I'll prove to you there's nothing there."

Captain Raymond's host and his sweetheart tried to change his mind but he was adamant and at length the officer's clothes and baggage were transferred to the ill-reputed chamber.

"If you hear me make one pull of the bell cord," Raymond said before going up to bed, "stay where you are. I could pull it accidentally or even out of nervousness. If I ring it twice, come *immediately.*"

At midnight the bell was heard to tinkle once very softly. This was closely followed by a furious jangling. Jarvice and his whole family rushed to Captain Raymond's room to find Raymond in convulsions. And like the maid, he died without revealing what he had seen.

From the early 1850's until her death in 1859 Miss Curzon, the daughter of a distinguished family of politicians and military men, tenanted Number 50. During her stay the house was curiously quiet. In fact, her butler George Vincent later wrote, "During the nine years I was in the house, and I have been in it alone at all hours, I saw no greater ghost than myself."

After Miss Curzon died Sir Charles Young occupied the house and no reports of disturbances come from this period either.

Early in the 1860's a Mr. Myers, son of Lady Mary Nevill and grandson of Henry, the second Earl of Abergavenny, purchased Number 50. Myers intended the house to be a wedding present for his bride-to-be but she eloped with another man. So Myers lived on alone in the house and grew increasingly eccentric. As the years passed he was heard making strange noises, muttering and moaning to himself as he rambled through the house at night. He became increasingly reclusive and at the time of his death in the late 1870's, his distant relative Lady Dorothy Nevill wrote, "An agent who inspected the house afterwards declared that he had never seen anything like the

dreadful state of dilapidation which prevailed . . . it seemed impossible that any human being could have lived in such a state of squalor and decay."

Myers' maiden sister inherited the house and promptly sold it to a Mr. Fish, who had little to do with the property except to advertise it for rent—in vain. Scotland Yard, however, kept the house under continual surveillance because of rumors that counterfeiting operations were in progress in the neglected building.

On December 24, 1887, two sailors from the British frigate *Penelope* arrived in Berkeley Square penniless, having blown their wages. The two men—Edward Blunden and Robert Martin—still had 10 or 12 days of leave remaining and were determined to hike back to their native village for the holidays. By the time they reached Berkeley Square they were freezing and needed shelter for the night. Seeing the rental sign hanging at Number 50 they guessed the building was empty. One of them tried a window and found to his surprise that it opened. The men raised the sash and hoisted themselves inside.

They bedded down for the night in the third-floor room. Around midnight the seamen heard footsteps on a lower floor. Heavy treads, apparently those of huge bare feet, laboriously climbed the stairs, then shuffled down the hall toward the room in which the two sailors lay. Then the door swung open but the moonlight revealed no visible hand which could have opened it.

Both men jumped out of bed. When the footsteps continued across the room Edward Blunden jumped from the window—the same window through which young Adeline had leaped 70 or 80 years before.

Robert Martin still could see nothing in the moonlit room but heard the footsteps plodding toward him. He dashed from the room, scrambled down the stairs and escaped out the same window by which he had entered. He located the cop on the beat and began screaming an account of what had transpired in the empty building.

It was then the policeman gasped, "Number 50? My God! You didn't go in *there?*"

Although his neck was broken, Blunden was still alive when Martin returned with the officer. He lived long enough to tell the policeman a story that agreed in every major detail with the story Martin had just told.

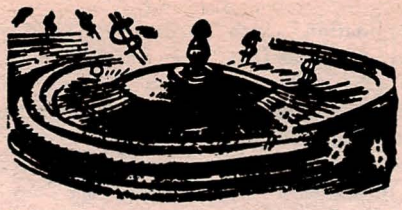
Around the turn of the century Number 50 Berkeley Square was completely remodeled. Even the street number was changed. No further hauntings were reported after this.

Eventually the notorious structure and its neighbors were demolished to make way for a block of shops and apartment buildings.



BAD TIMING

IN JUNE 1976 *The Arizona Republic* reported that Bill Warren, a driver's license examiner of Kennett, Mo., had some doubts about 17-year-old Ricky Grubb's qualifications but gave him the benefit of the doubt and issued the boy a permit. Ricky thanked him, pocketed the license, got into his car — and as he drove away hit Warren's parked automobile.



Wheel of Fortune

By Paul Steiner

A Wood Ridge, N. J., woman claims that for four years 14 warts on her left hand resisted treatment with garlic oil, Vitamin E and fish liver oil, but they slowly disappeared when she began to eat four tablespoons of canned pureed asparagus twice a day.

•

Helen Mergilj of Pekin, Ill., won $300,000 in the Illinois lottery — right after she had been fired from her Chicago real estate job.

•

Fine paintings valued at about $2.3 million — a Bonnard, a Renoir, a Van Gogh, a Millet and several Corots — were stolen from Milan's Gallery of Modern Art before daybreak some months ago. Five guards were in the gallery at the time of the theft but they had turned off the electronic alarm system for fear it would disturb their sleep.

•

Tony Lip, who plays a detective helping to apprehend Al Pacino in the movie "Dog Day Afternoon," has a relative who helped apprehend the real bank robber. His relative, Dominick Mailio, is a security officer.

•

A heavy loser at Monte Carlo's famous Grand Casino in Monaco used to be able to celebrate his financial fiasco by flinging himself dramatically into the Mediterranean. But now, due to the construction of the Loew's Monte Carlo Hotel directly below the Grand Casino, a misguided plunger would land comfortably in the new hotel's rooftop pool, from which he would be instantly and agreeably rescued. The pool lifeguards are mademoiselles in bikinis.

•

In a race at El Commandante in Puerto Rico on December 27, 1976, the camera record proved that horses named Costurera and Paris Girl were nose to nose at the finish line. Both winners were sired by Moral Suasion and they were ridden by brothers J. L. Diaz and D. Diaz. Costurera is owned by D. Diaz and trained by his cousin J. L. Diaz. Neither owner nor trainer is related to either jockey.

How To Get The Inca Sun God To Bring You Miracles Of Wealth & Happiness (As He Has For Me).

An amazing but true experience that changed my entire life. By Robert L. McCarthy.

Just a few years ago I was really down on my luck. I could never seem to make ends meet. I had a job I hated and I could feel the ax about to fall.

I'd had an operation on my ankle and the cast had just been off a few days when my employers sent me on a business trip to Peru. (I told them my leg was still very weak and a long trip might injure it again. They told me that was my problem).

With a family to support I was not in any position to argue, so with cane in hand I hobbled off to Peru, which turned out to be the greatest blessing of my life.

Lost City Of The Incas.

While I was there I was overcome by a strong urge to visit Machu Picchu, the sacred "Lost City" of the great Inca empire that ruled much of South America for more than 500 years. It actually sits **above** the clouds high in the Andes Mountains, completely unknown to modern civilization until it was rediscovered in 1911. A masterpiece of engineering, it is built of huge boulders (some weighing hundreds, even thousands) of tons, cut and set in place like the precision jewels of a fine watch.

A Little Help From Their U.F.O. Friends?

Just how the Incas did it is a mystery that still baffles engineers today. Some learned experts even claim they had a little help from their friends. If you have read Von Daniken's best selling book, "Chariot Of The Gods", you have an idea who these friends were. His theory (and it fits right in with Inca legend) is that many of the fantastic Inca constructions were actually developed for use by U.F.O.s.

I made a little discovery of my own.

In my tour of Machu Picchu I got my cane stuck between two rocks near the "Altar of The Sun God". As I freed my cane a small object came out with it. When I examined it, I got the shock of my life. It was perfectly round with a jagged edge and on one side was carved the features of a face. It was obviously an amulet of The Sun God himself.

It's against the law to pirate historical treasures out of Peru.

Not wanting to risk any trouble I kept my find a secret until I got back to the States. And since my little treasure was not a precious stone in the ordinary sense, like the great gems that fill the museums in Lima, I kept it as a sort of good luck charm.

More precious than emeralds,

To me this simple amulet has a power more precious than any emerald or ruby. I don't understand how it works any more than I understand any of the mysteries of Machu Picchu. All I really know is that from the moment I first held it in my hand, my life started changing dramatically for the better.

One miracle after another.

It's been less than four years since I made my little discovery. And in that time my fortunes have turned upward like a shooting star. Today I'm no longer worried about being fired. I own a controlling interest in a multi-million dollar organization that provides me and my family with all the luxuries we'll ever need. I live in a home valued at $150,000 +, drive a $15,000 car, work as little or as much as I feel like, and have the time and money to go anywhere I please. Last year it was Europe and the Caribbean. Maybe next year I'll take the whole family to Machu Picchu. (It's the least I can do for all the good luck I found there).



When you get your amulet, look into the Sun God's face until you can picture him with your eyes closed. Then press the amulet against your temple or forehead and make your wish. Wish for wealth, success, health, power, love, anything. And watch your dreams begin to come true right away. You have 365 days in which to prove it works. Or it costs you absolutely nothing!

Share my good fortune with others.

In the last few years I've told many of my friends about the power of the Sun God amulet I found. And in every instance they wished they had something to give **them** the same amazing luck they'd seen me enjoy. Then one day I decided to have a jewelry company make some exact copies of my amazing amulet to give my friends for gifts. I didn't think any more of it . . . until they all began asking me if they could **buy** some more amulets to give their friends and relatives. And then they all told me the most fantastic stories of how their luck had improved suddenly.

Everyone who's had one wouldn't be without one.

They all said they didn't believe in any kind of "magic" and weren't the least bit superstitious. And all that good luck was probably a fantastic coincidence, but they weren't taking any chances. Whatever it was about that little Sun God, they weren't sure, but they certainly weren't going to be without one. They were concerned that if they should lose theirs they'd be out of luck, since no store carries them. At this point I went back to the same jewelry company and gave them the exclusive contract to reproduce, right down to the last detail, a limited quantity of the same little Sun God amulets my friends have all worn with such success. (Each faithfully copied from the original I found at Machu Picchu).

The Sun God has the proud handmade look of a genuine antique.

He stares at you with the wisdom of the ages and the appearance of very old silver. And though He is a God and not a Goddess — He is in no way a male chauvinist. He favors men and women equally. With His matching 23" chain, He looks just as great against a low-cut gown as He does a hairy chest.

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If you don't believe in the power of this little Inca Sun God, just order one and find out!

He is guaranteed for 365 days of good luck. After owning Him for an entire year, if you don't honestly believe in His fantastic power to improve your luck . . . just send Him back in good condition for a full money-back refund. No questions asked.

Who knows where His power comes from?

Maybe it's from the same supernatural Being some experts believe helped the Incas build Machu Picchu. And maybe it's all in our minds. Perhaps this particular design, this image, is made to work like a key. When it touches our consciousness it simply unlocks a power which we all possess but are unaware of. Just because we don't yet understand it doesn't mean it doesn't work. It has for me and a lot of my friends. I believe it will for **you** as well.

Sincerely, Robert L. McCarthy

A sworn statement by Mr. McCarthy's Accountant.

I hereby certify that Mr. McCarthy does indeed own a multi-million dollar business. Which he has built up from virtually nothing in less than three years. It's one of the most startling success stories I've ever witnessed. James Reilly

— James Reilly
Accountant



This is me amidst the Llamas at Machu Picchu. The sacred lost city of the Incas. High in the Andes Mountains of Peru. This picture was taken January 25, 1973, the day I found the little Inca Sun God amulet. (Just look at the size of those boulders behind me). Remember, the average Inca was under five feet tall. And they didn't have any horses, oxen, or other large beasts of burden. Now I ask you. Did they do it all by themselves? Or did they have a little help from the Sun God?

The sooner you mail this coupon, the sooner the Sun God can start bringing you good luck every day. But you'd better hurry — this is a limited edition. And not sold anywhere else!

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GRANNY'S FUNERAL MONEY

By Theresa Sternberg

IN JULY 1975 my mother Rachel Leivas and a family friend, Ray Daugherty, borrowed a motorhome to take me and my two children, Rina, aged 10, and "Gunner," aged nine, from Oxnard, Calif., to our new home in Tulsa, Okla. My new husband Ken had gone ahead to get things ready for us.

Mother and Ray left for the return trip to Oxnard on Sunday, July 20, and arrived there Tuesday. That night, as Ken and the children and I were sitting down to dinner a police car stopped out front. An officer came to the to the door with a message for me to call my mother.

I was afraid they had had an accident on the way home and I hurried to the phone booth a block away. Mother assured me she was all right but just as they arrived in Oxnard, my grandmother Lula Upton was being rushed to the hospital after a heart attack. Mother was calling to say that Granny had just died.

The next night, Wednesday, right after I went to bed my grandmother appeared in our bedroom. She was wearing a light lavender dress and telling me to come into the front room with her. I followed her and sat down in an armchair near the bedroom door. Grandmother seemed very upset about something. She paced back and forth and seemed to be trying to tell me something that was very important to her. All I could think of was that I was dreaming. I wondered why, if I was in the front room, I could see myself lying in bed beside Ken. Suddenly Granny turned to me and said, "You're not listening. I'll try again later." With that she was gone and I was back in bed where I awoke with a jolt.

The next night I lay waiting as if I knew she'd come. About 11 o'clock I saw her leaning over Ken as if she were reaching for my arm. For some reason I tried to touch her hand and just that quick she was gone.

Friday I got another message to call my mother. She wanted to know if I had any idea where Granny had hidden the money she had put away for her own funeral. I didn't know how I knew but I found myself telling Mother where to look. This made me think of the dream of Granny in the lavender dress. When I related it to Mother her only response was silence. Then she said they would look again for the money and added that she had a picture I would be interested in. She would mail it right away.



Theresa Sternberg

A few days later the letter came. Mother said the money had been found and the picture was enclosed. It was my grandmother in her coffin. She was wearing a light lavender dress. — *Tulsa, Okla.*

MY "IMAGINARY" PLAYMATE
By Mary E. Dowd

IT HAS been many years since I played with Jane, my invisible playmate, but I remember clearly the fun we had together for a brief time in 1927 and the sad circumstances which caused her to leave.

When my parents separated my mother Grace Dowd and my brother Chuck moved in with her sister Agnes Atkinson in Rochester, N.Y. I stayed across the street with my Aunt Alice Helfrich who had a daughter Helen just a few weeks older than I. Aunt Agnes also had a daughter a year or so younger, my cousin Jane. We had great fun all summer and Aunt Agnes' house was always full of children.

Then came September. Helen started school and Jane became seriously ill. All the rest of the children were either in school or too young to play with me. I was one lonesome six-year-old until the day I went out into the backyard and saw a little girl my own age holding her doll and watching me.

We eyed each other in the manner of children and when she said, "Would you play with me?" I was only too glad to say yes. She said her name was Jane and she was also six years old. She told me to get my doll and we could play.

I quickly fetched my doll from the buggy on the back porch and we started to play, chattering back and forth. Then I wanted to trade dolls. I was surprised when she said if I tried to hold her doll my hands would go right through it. I tried anyway, and sure enough they did. She explained that she couldn't hold my doll either because her hands would "go through it."

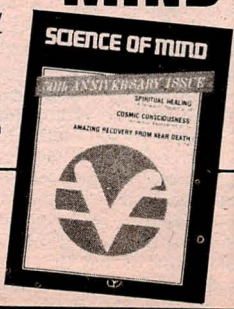
Then she said, "Anyhow, we can play lots of other games, even if we can't touch each other."

I accepted this unusual situation as an innocent child would. She told me she used to be like other kids until she was in a bad auto accident. Ever since then, hardly anyone could see or hear her. She said she had

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stayed home with her parents for a long time until even her Mommy and Daddy couldn't see her anymore. When she called to them and even cried they didn't hear her. "They don't even know I'm there anymore," she said sadly.

Finally she found a little girl who saw and heard her and she played with her happily until the child made friends with some other children who made fun of her for talking to someone they couldn't see. Her newfound friend finally told Jane she didn't want to play with her anymore because she "wasn't real."

Jane looked so sad that I quickly reassured her. I said I knew she was real and would always be her friend and play with her.

Every so often as we played, my Aunt Alice would call out and ask me "Who are you talking to?" When I answered, "I'm playing with Jane," she would caution me not to go out of the yard and then return to her work. She supposed I was playing with my cousin Jane who was now up and around although not fully recovered.

Then one day, when I answered her question with, "I'm talking to Jane," she came bounding off the porch and grabbed me by the hair.

"You are lying!" Aunt Alice scolded. (She could not abide a lie.) "Confess. You know Jane went to the doctor with her mother. Confess to your wicked deliberate lie."

I pleaded, "Not that Jane, Aunt Alice, the other Jane." She stopped shaking me and looked around.

"I'll give you the benefit of the doubt," she said. "If you can show me where this other Jane is, you won't get spanked."

I told her, truthfully, that Jane had hidden under the back porch when she heard my aunt coming out the door. Aunt Alice bent over and searched under the porch and when she straightened up she was furious.

"Another lie, you bad, bad girl! You know there is no other Jane, under the porch or anywhere else."

I thought my aunt must have missed Jane's hiding place so I looked myself — but sure enough, she was gone.

Then came a cruel grilling. Aunt Alice

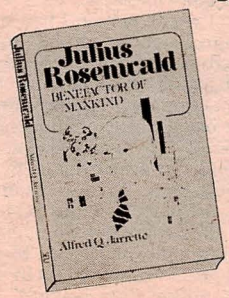
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tried to make me confess that I had made up a story. She was worried that if I was not a born liar, then I couldn't tell make-believe from reality. She marched me by the ear into the living room and made me sit for 15 minutes looking at the picture of "The Last Supper" which hung over the fireplace. After the time was up she gave me a long lecture on the evil of breaking a commandment, then put me over her knee and used a paddle to pound my rump soundly. When I was through crying she let me go outside again. Jane was waiting at the side of the house.

"I can't ever play with you anymore, Mary," she said, "because I can't bear to see you get such a spanking on account of me."

I pleaded with her saying that I didn't mind the spanking, but she said, "I better leave right now before your aunt hears you talking." With that she disappeared around the front of the house.

I waved good-bye to her, then began to cry again, not because of the spanking which still hurt but because I knew I had lost my invisible playmate Jane. — *Miami Beach, Fla.*

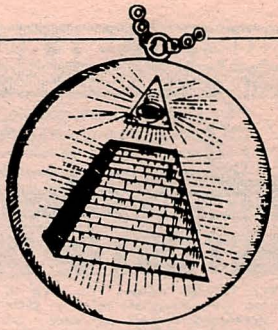
"IN HIM WE LIVE"
By Marian D. Kravig

IN FEBRUARY 1958 my brother Robert's wife Alice called me at the Chicago office where I worked to report that my 89-year-old mother Lena Kravig had suffered a stroke and was in a coma.

Sadly I made arrangements to leave for Minneapolis on the earliest possible train. Mother died on Sunday, February 23, 1958, only a few days after my arrival. She had never regained consciousness.

Although as a young person I had by no means fully appreciated my mother, by the time I was mature we had established a deep bond. Because she was reserved Mother didn't express her feelings for her children in the usual words of endearment or by displays of affection. Instead she showed her tender concern for us by the thoughtful things she did. For example, one time she crocheted a large beautiful purse for me. But even more important, when I became downhearted Mother would remind me, "Remember, 'In Him we live, move and have our being.'"

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Often when I was living at home and lay down to rest Mother would come to me with a lightweight blanket and say, "Marian, you shouldn't lie down without putting something over you." Sometimes she would cover me herself. She seemed to sense that it wasn't just sleep and relaxation that I sought when I lay down but escape from the problems of life.

One day in the spring of 1961 when I was again living in Minneapolis I felt as if my life had come to a dead end. Depressed, I lay down on what had been my mother's bed. I am positive, however, that I was fully awake when I had the following experience.

Suddenly cloud-like sheets of white vapor swirled up from the floor. I was so startled I sat up in bed. Then my mother appeared — wearing a housedress and her rose-red, much-washed sweater. She stood at the foot of my bed and looked at me without saying a word. I stared back at her in silence. Gradually the vision faded until she had disappeared altogether.

Once again, I felt, Mother had come to tell me, "Remember, 'In Him we live, move and have our being.' " — *Harlingen, Tex.*

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By Winifred Ziegler

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In November 1959 in Kemmerer, Wyo., my grandmother Mary Larson died suddenly. I had lived with her and loved her and was stunned by her sudden passing.

Everyone in the family knew that Grandmother had a lot of money. She never mentioned it, however, and we assumed that it was in a bank. Going through her things we found no bankbook so we checked at the only two banks in town and found no account. Everyone in the family was puzzled and there was nothing to do but ransack the house in the hope of finding the money. Our search was useless. We locked up the house and left.

Several days before Grandmother died she had told me she wanted to talk to me

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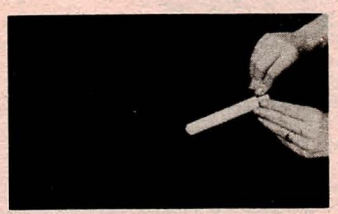
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about some very important things. Now she was gone and whatever she wanted to say was gone with her.

A few nights after her funeral I could not sleep. I can't remember ever having been so restless. All at once Grandmother appeared at my side just as real as could be. She took my hand and led me down the stairs, through the streets and to her house. We walked around to the back of the house and into her garden. Under an old pine tree she showed me a spot where no grass grew.

"Dig here as soon as it's light," she said and disappeared.

In the morning I was shaking with cold but I went out to Grandmother's house, found a shovel and dug in the spot she had shown me. When the shovel hit something hard, sure enough, there was her money, $2500 buried in a coffee can!

The family could hardly believe my story. I could hardly believe it myself — until Grandmother visited me twice more.

In January 1960 I was critically ill and doctors didn't seem to know what was wrong. On a night when I felt I could stand the pain no longer Grandmother came and sat at the side of my bed. She held my hand and told me that in a few days I would be better.

I felt her touch and then heard my husband Herb calling, "Has someone been here, dear?"

"Yes," I answered. "I have had a visitor."

"The door blew open and I felt such a cold blast. But the door is closed now," he exclaimed, shaking his head.

In the spring of that year I lost control of my car on a slippery road and ended up a short three inches from the edge of a steep embankment.

The investigating officer said, "Lady, how in the world did you ever get your car stopped there?"

"I didn't," I told him honestly. "Someone else did."

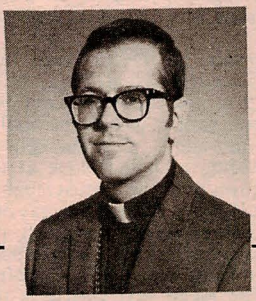
It seems uncanny but I felt Grandmother's hands take the wheel from me as she stopped the car. And I saw her ghost-like figure leave the scene before other cars arrived.

My grandmother died — or did she? — *Smithfield, Utah.*

New Books

NEWS and REVIEWS





J. Gordon Melton

MYTHOLOGY OLD AND NEW

LIKE MANY FATE readers I am fascinated by accounts of ancient myths, prehistoric monuments and extraordinary religious experiences. No longer the esoteric concerns they once were, they have come into prominence in recent years as groups professing belief in the mother goddess of the witches, the Norse, Egyptian and Greek pantheons, and African loas have proliferated.

The new mythic thinking grew out of the investigations into the human psyche which Freud, Jung and others pioneered. Jung, whose thought has been particularly influential in this regard, argued that the elements of myth were "archetypal" in nature. Rather than crude idols, the ancient gods emerged as visible representations of humanity's internal processes; as such they offered us an effective if indirect approach to self-understanding. If this is the case we need not marvel at the new burst of energy currently being channeled into myths.

After all, each of us eagerly pursues our own spiritual heritage. While science expands knowledge in its arena a different kind of knowledge — that dealing with self, community and life in this world — claims our attention. Several recent books help us explore our psychic roots.

Myths (McGraw-Hill, New York, N.Y., 1976, 320 pages, $39.95), a large, elaborate beautiful volume, combines the learned insights of scholars such as Mircea Eliade and Joseph Campbell with a dazzling pictorial display which complements the text.

Eliade introduces us to the mythical world. Myth, he tells us, always has to do with a "creation" — that is, it describes how something came into being. Myths disclose the activity of the supernatural actors and reveal the sacred character of their actions. We see modern myths being developed around fictional heroes (Superman), superstars (Marilyn Monroe) and technological processes (UFOs).

Joseph Campbell traces the spread of myths from the Middle East and Africa eastward to Australia and Oceana and the Americas. Wherever myths appear they manifest the same themes, reshaped only by local circumstances. Campbell illustrates the single theme in three legends: On Mangeia Island natives tell of a decapitated eel whose buried head gave rise to the first coconut tree. Eskimos relate the legend of the origin of seals — from chopped-off fingers of a woman. And in New Guinea the dismembered pieces of the maiden Hainuwele gave rise to the food plants of the island. In each case the immediate environment helped recast the same myth about the origin (creation) of the staple food item of a people.

In the remainder of the massive volume Alexander Eliot combines text and pictures to tell the stories of creation, other

worlds, fertility, war, heroes, mythic beasts and life after death. The text, while aimed at a popular audience, still speaks with authority and conveys solid information. The charts and pictures, many in full color, give the text its life and will transport anyone with the slightest imagination into a world of unicorns, love goddesses and martial heroes.

The Immortals by Derek and Julia Parker (McGraw-Hill, New York, N.Y., 208 pages, $19.95), on the other hand, is a feeble attempt to project us into the mythic search for immortality. All it succeeds in doing is providing a shallow look at the "myths" of "primitives." We must laugh at them, say the Parkers, for fear we may end up weeping for ourselves. In effect the Parkers have produced a coffee table book comparable to their earlier *The Compleat Astrologer*. The bland text clearly is not meant to be read; that leaves us with the pictures — to be perused while waiting for something more important to happen. As a matter of fact, if it were not for some of the full-page color illustrations, many of which are high-quality prints, the book would be a Compleat Bust.

STONEHENGE AND BEYOND

LIKE MANY people in the mid-1960's I read Gerald Hawkins' *Stonehenge Decoded* and saw it as the definitive word on the stones of Britain. Hawkins believed Stonehenge was a primitive astronomical laboratory and worship center. For the most part his colleagues bought his ideas and the Stonehenge controversy appeared to have been laid to rest.

But as it turned out, Hawkins' work caused researchers of various backgrounds to launch their own studies of the numerous monolithic monuments and prehistoric remains that dot the English countryside. While Stonehenge is the one that captured public interest, it is in fact only the most spectacular of hundreds of such ancient structures.

Of the recent books Evan Hadingham's *Circles and Standing Stones* (Doubleday, Garden City, N.Y., 1976, 240 pages, $4.95, paperback) is the most successful in its effort to draw the information together into a comprehensive overview. Taking the lead from such authorities as Alexander Torn and R. J. C. Atkinson, Hadingham surveys the henges, stone carvings, cairns, menhirs and stone buildings across Great Britain. He argues — and I quite agree with him — that the various ideas which people have put forth as "explanations" for the stone remains are as fascinating a chapter in history as the remains themselves. His account of the numerous fantasies the stones have inspired makes for delightful reading. He even takes a whole chapter to relate the story of the Druidic revival which developed in the 17th Century and climaxed in the next, leading modern celebrants (who are blissfully ignorant of the true origins of the Druidic-Stonehenge connection) to celebrate "Druidic rituals" at Stonehenge annually.

Circles and Standing Stones could be a particularly valuable book for American audiences because it introduces them to the "other" stone monuments such as Avebury, Woodhenge and Callanish, which, though not so spectacular in their present state, are fully as intriguing as Stonehenge and as deserving of our attention.

The Folk Lore of Prehistoric Sites of Britain by Leslie V. Grinsell (David and Charles, London, England, 1976, 320 pages, $19.95) explores the legends and superstitions which have grown up around the multitude of stone and earthen remains in England, Scotland and Ireland. The book isn't exactly exciting reading. It is put together more like a catalogue or a dictionary than a narrative account and this will discourage any but the scholarly reader. The average reader may choose to confine himself to the introductory material in which Grinsell treats such legendary themes as fairies, ghosts, healing, the devil and King Arthur.

Hadingham and Grinsell share a "prejudice" against the Druids. Actually such "prejudice" is well-founded since scholarly research dates the Druids many years after the era of the stone builders. The popular images of the Druids and their bloody rites originated in the Druidic revival and numerous writers of historical romances popularized them to a credulous mass audience. Hadingham discusses Druidism as an interesting set of ideas while Grinsell simply dismisses it.

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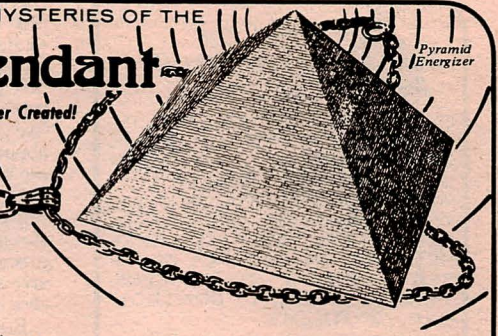


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surveys of the monolithic giants, Aubrey Burl's *The Stone Circles of the British Isles* (Yale University Press, New Haven, Conn., 1976, 410 pages, $20.00), opens with this declaration: "To begin a book about stone circles by mentioning Stonehenge is like starting a discussion on birds by talking about the dodo. Neither is a typical example of its class. Both are above average in size of peculiar construction, and both represent a dead end to development." Having pushed Stonehenge aside Burl proceeds to chronicle the first comprehensive survey of the more than 900 stone circles in the British Isles.

Burl writes that Neolithic Britons built the circles during the Third Century B.C. (give or take several hundred years). But despite centuries of debate we still don't know what the function of the circles was or how the rings were used either by their builders or by later cultures. Beyond the indications of astronomical alignment and some magic and seasonal rituals, speculation ranges from the logical to the preposterous but remains just that: speculation. Like Grinsell's book, the major part of Burl's work catalogues the various stone sites, most of which he illustrates with maps and diagrams. The result is a major reference work which should be useful for years to come.

WILD TALES

WELL, RUTH Montgomery has done it again. I continue to hold to the foolish hope that each book will be her last but like Hans Holzer she goes on and on. *The World Before* (Coward, McCann & Geohegan, New York, N.Y., 1976, 208 pages, $7.95) continues her experiment in plumbing the depths of public credulity. Montgomery, who launched her career in psychic literature with a best-selling biography of Jeane Dixon, followed it with *A Search for the Truth* in which she revealed the story of her own psychic initiation into automatic writing. Along the way she became interested in reincarnation and wrote a passionate apology for it in a work that rivaled some of Mr. Holzer's in the number of inaccuracies it contained.

The trouble really began, however, in 1971 after the death of Arthur Ford, when she published what she claimed was a

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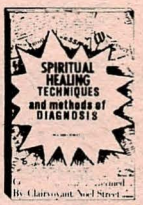
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description of *The World Beyond* from information channeled from the famous medium. According to her account Ford dictated daily in 15-minute sessions and just happened to confirm all the ideas she had expounded in her earlier reincarnation book.

The problem was not so much her belief in reincarnation or in spirits. It was her use, without confirming evidence to substantiate her claims, of a famous deceased person to sell her own personal psychic vision. Of course she is not the only one guilty of that. (I intend to explore this subject in a future column.) But in this particular case Ford comes off as a somewhat pompous teacher who has combined the doctrines of Edgar Cayce, Madame Blavatsky and latter-day theosophists; apparently he spends his time hobnobbing with the famous who have joined him in the great beyond.

Not content to let Ford rest, Montgomery followed *A World Beyond* with *Companions Along the Way*, a testimony to group karma which asks us to believe that she, Ford and a group of cohorts made up exclusively of people whose names you would recognize if someone dropped them have continually reappeared together through the ages. Among other bizarre and preposterous claims she maintains that Ford, the father of the biblical Lazarus, was also the father of Montgomery, the unnamed sister of Mary and Martha.

Now Montgomery invites us to travel to the beginning of creation and to listen to her views concerning the lost continents of Lemuria and Atlantis. She says of this flight into psychic fantasy, "The guides have led me through a fantastic realm that I could not conceivably have constructed from my own beliefs or intuitions." I grant Montgomery her lack of creativity. But the vision easily could have been constructed from the writings of Edgar Cayce, Madame Blavatsky, Erich von Däniken, James Churchward and Levi's *Aquarian Gospel*, all of which she obviously has read and from which this derivative drivel has surely originated.

Montgomery is a good writer and were *The World Before* put forth as a novel or even as just her opinion, I would enjoy reading it. But it claims to be objectively true and then offers *not one piece* of sup-

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porting data. Like so many mediumistic conversations with the famous, *The World Before* substitutes wish fulfillment for fact. Truth comes not by experiment but by fiat and she claims status not by virtue of true accomplishment but by association with the famous. Instead of new information she delivers a highly personal rehash of old stuff that at best is a "matter of opinion." After all, who can say her ideas about the afterlife, Atlantis and Lemuria are wrong or that she and Arthur Ford were not father and daughter in Palestine? On the other hand, *The World Before* offers absolutely no reason to believe any of that.

THE TM CONTROVERSY

TRANSCENDENTAL meditation has become a major fad which publishers, who have turned out book after book on the subject, have been happy to assist. Patricia Drake Hemingway's *The Transcendental Primer* (Dell, New York, N.Y., 1976, 264 pages, $1.95, paperback) reads better than most. She describes her initial enthusiasm, eventual initiation and movement into the advanced levels and details the mass of scientific data which attests to the benefits of TM. Although the topic is stale Hemingway's treatment is not; she succeeds in communicating the fresh new perspective she feels TM brought into her life.

The book, however, suffers from two significant flaws. First it promises us a "step by step how to do it" approach which it does not deliver. The only instructions we get are some hatha yoga positions which are available in any basic yoga text. As a matter of fact, in one of the book's more astonishing moments the author confesses she had to get a copy of Swami Satchidananda's yoga book in order to make the TM yoga instructions comprehensible. I must say I never realized before this that TM taught yoga. Second, there is no discussion of how the tests on TM relate to other forms of meditation. The fact of the matter is that *all* meditation techniques produce the same results on the body that TM does; it's just that most of the others don't carry the blessing of an Indian guru.

If I sound cynical about TM there's a reason for it: I *am* cynical about it. You will be too after you read John E. Patton's *The*



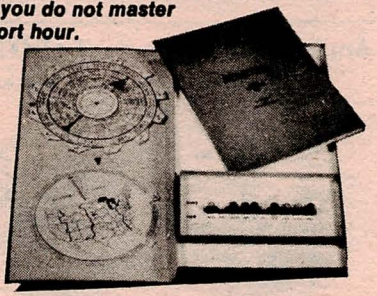
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Case Against TM in the Schools (Baker Book House, Grand Rapids, Mich., 1976, 100 pages, $1.45, paperback). Here for the first time someone has laid the whole TM system bare and explained why the Maharishi has cloaked so much of it in secrecy. Patton, a lawyer who has argued against the use of state funds to subsidize TM in the public schools, contends that TM is a religion — and one that is fraudulently representing itself to the public.

Patton writes that after TM's original corporation, the Spiritual Regeneration Movement, failed to make any impact, Maharishi and his close advisers decided to repackage it. They constructed a non-religious facade without changing the content; they did so by substituting "Creative Intelligence" for "God," "science" for "religion," and so on. Under such guises TM could be sold as a secular practice — despite the Hindu initiation ceremony and the Vedanta theology that surround the basic mantra (japa) yoga technique. Everyone who has ever taken or considered taking up TM should read Patton's book.

A final new TM book, William J. Peterson's *TM: Much Ado About Nothing* (Keats Publishing Company, New Canaan, Conn., 1976, 106 pages, $1.95, paperback), attacks TM from a conservative Christian position. While much of the book bogs down in irrelevant religious polemics, Peterson does a more than capable job of detailing the growth of TM. He translates the initiation ceremony and analyzes the Maharishi's theology. Christians might want to give consideration to the section on Christian meditation, although Peterson seems to lack understanding of its deeper forms such as those described in the writings of the Christian mystics.

OTHER REVIEWS

IS THERE A BERMUDA TRIANGLE? by Michael J. Cusack, Julian Messner, New York, N.Y., 1976, 126 pages, $5.79.

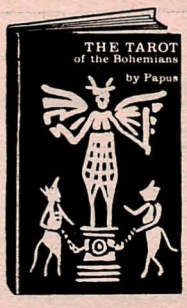
Is There a Bermuda Triangle? is a short but incisive introduction to the subject. Intended primarily for a teenaged audience, it is a worthy contribution to the literature, certainly an improvement over the more

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sensational, less responsible treatments that fill the paperback racks.

The first chapter is devoted entirely to the famous case of the five navy fighters that left Ft. Lauderdale, Fla., on December 5, 1945, and never returned. Author Michael Cusack corrects the voluminous misconceptions and misinformation which have found their way into published reports of the incident. But in the end he is forced to admit that we still have no real explanation for what happened.

Of Lawrence Kusche's *The Bermuda Triangle Mystery — Solved* — which some have seen as the final word on the subject — Cusack says, while acknowledging that book's great contribution, that "many mysteries still remain." He discusses several other famous cases in depth and concludes with a 15-page appendix which lists the most famous disappearances within the Bermuda Triangle in the past 500 years.

Cusack believes that the area's notoriously unstable weather, to which he devotes three rather textbook-like chapters, is the cause of many of the disappearances. No doubt he's right. But in my opinion he's also correct in acknowledging that this is not the whole answer. — *Jack E. Lorts.*

PARAPSYCHOLOGY: Its Relation To Physics, Biology, Psychology and Psychiatry, edited by Gertrude R. Schmeidler, Scarecrow Press, Metuchen, N. J., 1976, 278 pages, $10.00.

In May 1976 the American Society for Psychical Research sponsored a symposium which brought together parapsychologists and physicists, biologists, psychologists and psychiatrists. This was part of a landmark effort to review psi research from the perspective of the more established scientific disciplines. In this book, which grew out of the conference, Dr. Gertrude Schmeidler has done an outstanding job of organizing an immense amount of information around several basic themes. Perhaps the most important of these is the assertion that ESP is very much a part of our daily lives, influencing us in ways we do not even suspect.

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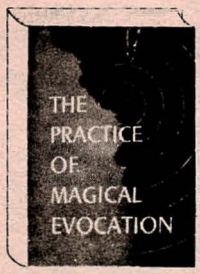
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dent of the paranormal should read. I find S. David Kahn's paper "Myers' Problem Revisited" notable because it calls attention to a neglected classic of psychical research, F. W. H. Myers' great work *The Human Personality and Its Survival of Bodily Death,* recently reprinted in the two-volume complete edition. Dr. Kahn writes that Myers' "group mind idea has received little attention in modern parapsychology because it has been extremely difficult to translate the various metaphors into a form where they could be experimentally tested and either accepted or rejected."

These 12 impressive studies document parapsychology's rise from precarious beginnings to a recognized position in the scientific community. It no longer sits "below the salt," as William James once put it. Pres. Montague Ullman of the ASPR writes, "Parapsychological data can no longer be swept under some ideological rug."

Teachers will find this book of great value in assessing the current state of parapsychology and students will find in its pages an exciting adventure into the frontiers of science. — *Bernhard Mollenhauer.*

ADVANCES IN ALTERED STATES OF CONSCIOUSNESS AND HUMAN POTENTIALITIES, VOLUME ONE edited by Theodore X. Barber, Psychological Dimensions, Inc., New York, N.Y., 1976, 691 pages, $20.00.

As research in various aspects of consciousness has accelerated in recent years, it has become difficult for interested laymen and professionals to keep abreast of the many new discoveries. In *Advances in Altered States* Psychological Dimensions, Inc., has valiantly attempted to correct that problem. It has condensed various aspects of consciousness research into appropriate categories and tied them all together in one volume. By their nature limited distribution papers are not readily available to the interested public. Also many reports are lengthy and some are fairly tedious reading, so the editors have aided those who are peripherally interested by skilled sorting and condensing. Moreover, they have painstakingly cross-referenced the book and indexed its contents in detail. PDI in-

tends to publish a continuation series every two or three years and that is certainly good news.

One complaint: the small type used in some of the reproduced articles makes for somewhat difficult reading. But the minor discomfort is well worth the effort.

The topics covered include awareness, consciousness, mental functions, biofeedback, mind-altering drugs, hypnosis, acupuncture, meditation, yoga, religious experience, dreams and sleep, parapsychology and psychical research, and a section on human potentialities which is especially interesting.

I also enjoyed Charles Tart's overview of consciousness as a field of knowledge and his explication of the many problems inherent in the development of an orderly science. The excerpt from Carl Rogers' plea for scientists to humanize their attitudes and consider the potentialities of the whole man is quite impressive.

In fact, the one common theme that units the 43 articles in this book is the view of man as a holistic being whom true science can help us to understand. I hope that other scientists are heeding the lessons of consciousness research. — *Paul T. Severson.*

ALSO NOTABLE

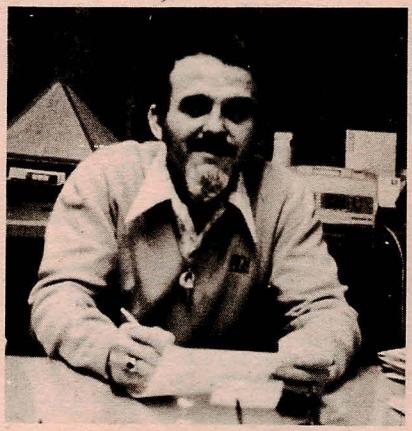
MIND MAGIC: THE SCIENCE OF MICROCOSMOLOGY, Oubrobourus International, Inc., Moonhaw Road, West Shokan, N.Y. 12494, 358 pages, $9.99 (paperback).

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The problem with microcosmology is that it assumes, perhaps too optimistically, that the average individual can accomplish all of this without outside help, when in fact we may need others to encourage us to admit our situation. We then short-circuit the process because it hurts to change. We lie to ourselves unless we have someone to keep us "honest." Finally nothing guarantees a better reprogramming in the future. But if you have started walking into a new future, you will find *Mind Magic* a helpful tour guide.

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THE TWO ANGELS: TWANGELA AND TARMELA by Gladys Marie Sharp, Amherst Publications, Amherst, Wis., 1976, 128 pages, $3.50.

An exploration into the angelic realm, *The Two Angels* tells the story of a man who had a mystic vision of two such beings at the time of his sister's death. The book discusses the spiritual meaning of that vision.

CONSCIOUSNESS IS WHAT I AM by Joel S. Goldsmith, Harper & Row, New York, N.Y., 1976, 142 pages, $5.95.

Joel Goldsmith authored numerous books in his lifetime and devotees of his devotional writings will welcome this posthumous selection of material on the path to higher consciousness.

THE PEOPLING OF THE EARTH by Geoffrey Barborka, Theosophical Publishing House, Wheaton, Ill., 1976, 233 pages, $10.00.

The Stanzas of Dzyan, often attributed to an ancient civilization but in fact the product of Madame H. P. Blavatsky's mediumship, tell the story of humanity's origin in HPB's cryptic *The Secret Doctrine*. *The Peopling of the Earth* is the latest of several commentaries on this essential aspect of theosophical doctrine.

OCCULT CONSPIRACY AGAINST ISRAEL by John Hammers, Churchill and Cohen Publishers, Portland, Ore., 112 pages, $2.95.

John Hammers has put together a naive hodgepodge of biblical, occult and UFO material, coupled it with questionable history and paranoiac speculations and fashioned a conspiratorial view of the workings of the world. The bad guys are some extraterrestrial/extradimensional characters who control people with a telepathy-amplifying device.

1000 KEYS TO THE TRUTH, Mark Age University of Life, 327 N. E. 20 Ter., Miami, Fla. 33137, 155 pages, $5.00.

Mark Age has grown since its founding in the 1950's to become the largest of the UFO contactee groups. This book summarizes all it has learned into a thousand aphorisms presented systematically.

LUCID DREAMING by Gregory Scott Sparrow, Association for Research and Enlightenment, Virginia Beach, Va., 1976, 60 pages, $2.25.

The latest of the Cayce booklets approaches "astral traveling" as self-reflecting consciousness functioning without the mediation of the body. Instead of "leaving the body," Sparrow suggests, the "traveler" really transcends time and space.

Report from the Readers

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EXPOSÉ ON SHAKY GROUND?

Jerome Clark's article "The Great Airship Hoax" (February 1977 FATE) is an example of a serious ufologist telling it like it is when a classic sighting proves to be a hoax or misrepresentation. I hope the critics who claim all ufologists are uncritical of the material they publish took note.

However, the exposé itself raises some questions. For one thing, if it was known at the time that Alexander Hamilton had falsely filed an affidavit some publicity must have attended the resulting scandal that such an action by a prominent citizen would have precipitated. In fact, there should be a record extant of criminal charges resulting from such perjury. The absence of this follow-up information keeps me from total acceptance of Clark's solution of the calfnapping airship case.

Also, it would be enlightening to discover whether other persons mentioned in the affidavit recanted. If not, the hoax explanation is on shaky ground. We must not rule out the possibility of a false confession or one made under duress or some similar attempt to discredit the affair. — *David A. Krouse, Wallingford, Pa.*

THE AUTHOR REPLIES:

Reader Krouse's objections are interesting but hardly relevant.

First, he may not know that liars' clubs were very much a part of 19th-Century American small town life and the calfnapping tale was far from the first whopper that members of the Yates Center, Kans., branch had told. Second, Hamilton did not file an affidavit, falsely or otherwise. He simply gave a statement to the *Yates Center Farmer's Advocate*. The affidavit was made by others (actually fellow members of the liar's club) who said only that they believed what he had to say.

Why should there have been a "scandal?" Krouse should reread Ethel Shaw's statement in which she quotes her parents as saying about the report, "Pay no attention to it as it's just another of (Hamilton's) stories." Apparently Hamilton had a reputation as a spinner of outrageous tales. (His granddaughter Mrs. Elizabeth Linde confirmed this in a conversation with me.) Also, anyone who has researched old newspapers knows that the journalistic standards of yesteryear left much to be desired; 19th-Century newspapers are riddled with phony stories, often concocted by the editors themselves.

Even more important, however, is the fact that the signers of the phony affidavit included the local justice of the peace and the county sheriff. Apparently they didn't consider their participation in a harmless prank any kind of serious "crime."

In a conversation I had with her after writing the article, Mrs. Linde said contemporaries of her grandfather had told the Hamilton family for years that the story was a hoax concocted by Alex and the newspaper editor. Evidently no effort had been made to keep that a secret from local people; the intention seems to have been to hoodwink people outside the community — an effort which succeeded admirably. Curiously, however, the Hamilton children and grandchildren seemed to *want* to believe the story and simply chose to ignore what their fellow townsfolk had to say about the incident.

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As to the possibility of a confession made "under duress" — duress from what quarter? Hamilton certainly cannot have been under duress when he laughingly told his wife about the "story I fixed up." Editor Ed Hudson can hardly have been under duress when he volunteered the information, *46 years later*, that the calfnapping story was a hoax.

There simply is no reason for anyone to continue to believe such a clearly fraudulent story when many real and genuinely puzzling UFO reports demand our attention. — *Jerome Clark, Lake Bluff, Ill.*

THE DEATH OF HARRY EDWARDS

With the deepest sorrow my wife and I have to tell you that Harry Edwards, the healer, died peacefully in his sleep in December 1976. We know of the help Mr. Edwards has been directing to his many correspondents in the United States.

Although Mr. Edwards is now on the other side of life it was his expressed wish that his healing work continue under the direction of my wife and me — for we know that he will honor a promise to us, and thereby to you also, that from his new life in spirit he will be our guide and inspirer. — *Mr. and Mrs. Ray Branch, The Harry Edwards Spiritual Healing Sanctuary, Burrows Lea, Shere, Guildford, Surrey, England.*

WELSH INDIANS? OF COURSE!

Don't you know that the Shawnee tribe was named for a pre-Columbian Welsh-American girl named Siâni, and that the Shoshone tribe was named for her brother Siôni, who stuttered? Whenever anyone asked him his name he stammered, "Sio-sioni," pronounced sho-shone. — *C. A. Bevans, Seattle, Wash.*

REEXAMINING THE "SPACEMAN"

Curtis Fuller's article "A New Psychic Photographer" (December 1976 FATE) is much appreciated. Eventually, someone in the reading public or in the world of science will solve the mystery of this phenomenon and vindicate the claims of Ted Serios, Jule Eisenbud and the Veilleux family of Waterville, Me.

Some years ago Dr. Eisenbud taught me to examine psychic photographs from all

viewpoints. Willi Schwanholz has said that the upper photo on page 37 is a "spaceman" but if you turn the photo 180 degrees (upside down) you will see what seem to be several normally clad persons in the foreground and several differently clad individuals beyond them.

Perhaps I should not argue with Willi's identification and perhaps I am wrong in my perception but I believe all possibilities should be considered. Each photo you publish brings us closer to the ultimate solution. — *Charles E. Lyle, Selinsgrove, Pa.*

THE FACTS, PLEASE

I am confused by something you have published and I would like to have either an explanation or a correction.

In the article "Perils Involved in Fingertip Vision" by Larry Ashby (July 1976 FATE) he states that in Benvenuto Cellini's autobiography can be found the following chant: "Merry Widow, I killed your husband," for conjuring demons.

I have just finished reading Cellini's autobiography and I found no such chant. As I am fascinated by chants I would like to find the origin of this one. Will FATE readers help me? — *Steven P. Koch, White Plains, N. Y.*

IN DEFENSE OF OLIVER

In "I See by the Papers" in your January 1977 FATE Curtis Fuller dismisses Oliver, the unusual ape, as a complete hoax because some unnamed zoologist said he was a "shaved chimpanzee." The sparse hair on the head and front of this animal is the least remarkable thing about him. I have seen equally bald chimps in zoos.

The characteristics that make Oliver seem different are his bipedal gait and stance. Some Japanese scientists who saw him last summer, while they couldn't say what he was, noted that his upright posture and walk were natural to him at all times, not something he had been taught. His knuckle pads, while present, show no signs of having been used. I have seen a picture of him standing and there is no sign of the slightly bent knee that gives trained chimps a bowlegged look when they stand upright.

Other pictures show that Oliver's arms are shorter than other chimps' and there



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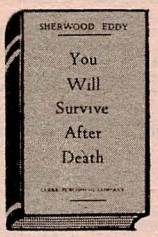
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are other apparent differences. His nose is small and distinct, his lips are slightly everted, and his ears are set high on his head and do not protrude as much as in the normal chimp. He also seems to have a square chin and jawline and his cells have been proved to contain 47 chromosomes as opposed to 46 in humans and 48 in other apes.

A man I know spent some hours with Oliver while he was still the property of Frank Burger. Burger said the animal came originally from west-central Africa and he claimed Oliver was three times as smart as the other chimps in his act. He could learn a routine in one session while it took several for the others. Oliver preferred humans to other chimps and lived with the Burgers in their quarters.

My friend said that while spending time with Oliver he had a strong feeling of warmth and friendliness and a sense of communication like nothing he had ever experienced with any animal.

The media have tried to build up Oliver as a cross between man and beast or a young Bigfoot. Michael Miller, his present owner, has spent more than $30,000 trying to get answers from "experts" as to what causes Oliver to be different from ordinary chimps. I have no doubt that Miller would like Oliver to prove to be a new species or some exotic crossbreed in the hope of having something to show for his expenditures, but should he be branded a hoaxer?

Is it so impossible to believe that Oliver might represent a so far unrecognized species of chimp? After all, it was not until 1929 that science officially recognized *Pan paniscus,* the pygmy chimp, as a separate species. The natives of the Congo are said to claim there is a chimp that always walks upright which they call *kakarundara.* And we should keep in mind that when the first reports of gorillas were brought to Europe they were believed to be native myths, and the first gorilla skin studied was said to be made of two chimpanzee skins and branded a hoax. — *Madelyn Darrow, Langhorne, Pa.*

* * *

I'm not a zoologist but I've seen the photos of Oliver and it seems to me that any layman whose only training consists of

watching nature programs on TV could see at least three differences between Oliver and a chimpanzee.

First, Oliver has a prominent chin while other chimps do not. Second, his ears are higher on his head and laid back; a chimp's ears are lower and protrude from the head. Third, Oliver stands naturally erect with his back straight and arms straight down at his sides. This is an unnatural position for a chimp.

Oliver may not be a new species but he looks different enough to merit more than a quick dismissal as a hoax. — *William Bailey, Gig Harbor, Wash.*

FLIMFLAMMING THE PUBLIC?

Over the years you have run several articles on "healers." When an address has been given I have written asking for healing and in each case I have sent money, for I believe that a man is worthy of his hire. To date I have received no sign of any kind of healing ministrations from any of them. I still have my ailments and they are getting progressively worse.

I have come to the conclusion that it is almost wrong to print articles of this kind, for I'm sure that many persons write the healers and undoubtedly many send money they can ill afford.

Whether or not the public is being flimflammed is anyone's guess. — *D. P., Kelso, Wash.*

* * *

About a year ago I decided that if all this healing was going on, perhaps I should try to get someone to help me. I began to contact every healer whose name I could get — and I tell you they were all fakes. Then I became interested in trying to discover if there might be one honest healer.

Most of the replies I received made the same pitch. I would always have to send about $5.00 first, then follow up with a phone call. I must have spent a couple of hundred dollars this way. I kept a record of each healer in a card file and marked each card according to a grading system I devised.

I contacted 31 would-be healers. One of them left it up to me as to whether I wanted to continue sending more $5.00 bills and another one sent me a tin medal of the Virgin Mary and said she would pray

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for me. I graded these two individuals as "honest" because they got me to part with only $5.00.

I got varied responses from the others when I phoned them. I was admonished for not enlisting their aid sooner and told how difficult it is for them to counteract the hexes and demons that cause the problems. Some of them shouted at me and others tried to scare me. Their fees range close to $1,000, depending on how many hexes and demons they have to dispose of.

I learned that the most prominent healers, those who make the headlines, usually send out a mimeographed letter telling you to pray with them at a certain time of day. Others who are just as prominent merely take your $5.00 and your self-addressed stamped envelope without bothering to reply.

So much is written on the subject of healing that the public is misled into believing that finding a healer is as easy as finding a good doctor. — *M. R., Hope Valley, R. I.*

* * *

I am practically 100 percent cured of arthritis in my fingers thanks to the article "Fasting for Spiritual Growth" by Paul Martin (October 1976 FATE). I have suffered from arthritis for 14 years and I never took pain-killers because I wanted to cure it, not conceal it. I have had many healers pray for me and give me treatments, without budging the arthritis.

In Martin's article I read about the Russian physicist and his fasting for 45 days to cure his crippling arthritis. I fasted for five days, taking only water, mineral and cod liver oil capsules, alfalfa and kelp pills and vitamins. The swelling in my fingers went down. They are not sore anymore and I can bend my fingers.

I shall fast a little more. It is not hard at all. The hardest part is trying to keep busy to occupy the extra time I have when I don't cook or eat. — *J. D., Detroit, Mich.*

GREMLINS WHO TINKER

The article "Are UFOs Tinkering With Our Satellites?" (February 1977 FATE) leads me to share my personal experience.

In 1969 and 1970 I was stationed at a satellite communications facility in Vietnam as a clerk-typist. Satellites which stayed in a relatively fixed position with

regard to "dish antenna" facilities on earth were used to transmit information from the United States to Southeast Asia and vice versa. I was informed by personnel who actually operated the equipment there that our communications satellites had had several inexplicable transmission failures lasting from 20 minutes to several hours, at the end of which time they began to operate as before.

When all other possible causes had been eliminated, it was determined that these failures were caused by gremlins in the equipment.

I have found recently that my home TV set won't operate unless I give it a hard slap on the side. Again, this is because of the gremlin. When he falls asleep on the job, a good hard slap wakes him up and puts the set back into operation.

I hope this settles the question of the "malfunctioning satellites." — *Ron Dobbins, Tempe, Ariz.*

* * *

A frequently recounted instance of Uri Geller's remarkable abilities is his miraculous repair of Dr. Wernher von Braun's pocket calculator. Von Braun thought the batteries had not been recharged but his secretary assured him they had. Knowing the fallibility of humans as well as electrical chargers, I wonder. When pocket calculators operate on too little power they give weirdly wrong answers. Sometimes this can be temporarily righted by turning off the calculator and letting it recharge itself but usually the battery must be either recharged or replaced.

A. B. Turner's article "Are UFOs Tinkering With Our Satellites?" seems to



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suggest a parallel situation. Computer chips and circuitry would be as vital to the collection and transmission of data from satellites as to the operation of pocket calculators. Despite careful design they both müst be susceptible to power variations. Experts close to the matter cannot be expected to have a sure explanation for resumption of normal operation of an orbiting mechanism which they cannot recover and examine.

I would rule out the idea of UFOs "tinkering" with our satellites — although in the case of von Braun's calculator and the revived satellites the process of restoring electric power to the proper level remains a mystery. — *Clifton J. Noble, Huntington, Mass.*

FOSSILIZED FOOTPRINTS

I would like to know whom to contact to learn about fossilized footprints. In some soapstone (dendritic) I bought from a mine in Montana, I have come across a print which is $1\frac{1}{2}$ inches wide and $2\frac{1}{4}$ inches long. It has five, possibly six toes, and was made while the soapstone was soft, for the dendrite is smashed inside the print. It also appears that whatever made the print was quite heavy or moving fast. — *Nellie Kasoff, Lewiston, Idaho.*

THE DEAD TELEPHONE

Hurricane Camile was the most devastating storm ever to strike an American shore. The residents of our beautiful resort area around Biloxi, Miss., were warned hours in advance of the 200-mile-an-hour winds and 30-foot tidal waves which would strike on August 17, 1969.

I had a strange experience after the wrath of the storm had passed far inland. We lived only two blocks from the beach and we had taken refuge in our place of business on higher ground in a stronger building. The day after the hurricane struck our battery-powered radio gave us the news of the terrible destruction everywhere. I was concerned about our home and belongings. Trees and downed power lines were everywhere and it was impossible to drive so I decided to walk the three miles to our home along the railroad tracks which were relatively clear of debris. As I

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 120)

cut across the woods from the railway right-of-way to get to my street, I saw huge pine trees strewn around like matches. I threw limbs at the power lines to see if they were hot.

Finally making it through the jumble of twisted trunks I could see our home was untouched except for the shingles on the roof. I was elated. My first thought was to let my husband know. Once in the house I reached for the phone and dialed our office number. When he answered I said, "Everything's fine here. I'm coming back."

After I hung up I thought he might want me to bring something from the house. I picked up the phone to dial again — but it was dead. And no wonder. The telephone poles were lying in the street and the wires had been ripped from the house. How did I get through the first time?

Some power was at work, for when I got back to the office my husband said, "Yes," when I asked if he had talked to me on the phone. — *Barbara Hale Hudson, Biloxi, Miss.*

MORE ON KING ARTHUR

In "I See by the Papers" (January 1977 FATE) Curtis Fuller mentions a charge by historian Robert Dunning that the discovery of the grave of King Arthur near Glastonbury Abbey in 1191 was a hoax. Mr. Fuller seems to believe that this is a new charge and that it casts doubt on the existence of Arthur.

Three questions are at issue here: whether Arthur existed; whether if he did exist the remains found at Glastonbury were authentic; and if they were not, whether the discovery was an honest mistake or a hoax. All three questions have been debated for years.

The Arthurian legends are primarily astrological and mystical and may be related to the Irish legends of High King Conary Mor. Nevertheless, scholars have long believed they have a measure of historical truth.

A powerful military leader (probably not a king) did flourish in southwestern Britain in the early Sixth Century. The evidence for this is archaeological. Cadbury Castle, a fortification dating from a much earlier period, was reoccupied in the Sixth Century; the hill known as Glastonbury Tor was put to military use in the same century. The "Arthur-type figure" responsible was either the nucleus around which the Arthurian legends formed or a person of sufficient importance to cause a localization of preexisting legends.

The remains found at Glastonbury may have been his but probably were not. The strongest argument against their authenticity is that they had been buried in a hollowed-out log, a pre-Christian ritual suggesting a much earlier date for the burial. It is possible, however, that secret druidical practices continued at the outwardly Christian abbey as late as the Sixth Century.

The possibility of a hoax was fully dis-

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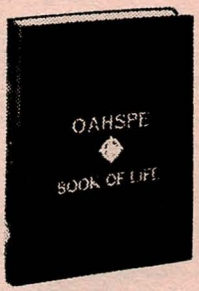
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cussed by Geoffrey Ashe in *King Arthur's Avalon* published in 1957. It is true that the abbey had been destroyed by fire in 1184 and that the monks needed funds for rebuilding. This necessity may have impelled them to test the truth of an old tradition concerning the grave of Arthur. But there are two strong arguments against an outright hoax.

First is the nature of what they found. Twelfth-Century monks had no knowledge of pagan burial practices. Even if they had been attempting to simulate a pre-Christian burial they would not have reported finding a "hollowed-out log." That certainly would not have fitted their idea of a Sixth-Century "royal" burial.

It is true that they also found a Latin-inscribed cross which identified the burial site as that of King Arthur in the Isle of Avalon. The cross, almost certainly of later date than the burial, has been cited as proof of fraud. But if the site was traditionally that of the grave of Arthur, a marker may have been placed there in good faith sometime before the monks found it. They apparently made no effort to conceal the fact that the cross and human remains were found at different levels.

Second, there was no contemporary challenge to Glastonbury's claim to be "Avalon" and to possess the remains of Arthur. The claim was universally accepted despite its obvious commercial possibilities, despite the fact that Arthur had become a Welsh culture hero and Glastonbury was not in Wales, and despite the folk belief that he still lived and would one day return. This suggests that a widely known tradition had already associated Glastonbury with "Avalon." (By contrast the abbey's claim to possess the remains of its most famous abbot, St. Dunstan, generated great controversy.)

Incidentally, Mr. Fuller or his source is mistaken in saying that 12th-Century historian William of Malmesbury did not mention King Arthur. According to R. F. Treharne (*The Glastonbury Legends*, 1967) William did mention Arthur and accepted his existence. He did not link Arthur with Glastonbury, however, and a statement to that effect has probably been misquoted. — *Kathleen Kelly, Albany, N. Y.*

* * *

The item "What, No King Arthur?" might lead a careless reader to believe that some really significant evidence was under consideration — but it turns out that all that is in question is the Glastonbury exhumation of A. D. 1191. That has been regarded with suspicion ever since then so it is hardly hot news. In recent years a fairly plausible case has been made for the authenticity of that find by divorcing it from the obviously later inscription on the leaden cross.

Robert Dunning may well be right in assuming that the whole discovery was a fake but bones were found — a large man's skeleton and a woman's. These might be the Wulfred and Eanfled commemorated on a nearby cross or two other Bronze Age Britons. Burial in an oak-trunk coffin was a standard Bronze Age practice.

Nevertheless, Arthur lived about A. D. 500. The fund-raising antics of 12th-Century monks are of no consequence in this connection. Pioneer Daniel Boone died at Booneville, Mo. Later the state of Kentucky, which Dan had vacated when its population began to grow, received permission to move his remains to that state. However, in Missouri people believe that when Dan was quite old he whittled himself a coffin. While he was still alive an unknown traveler stopped in Booneville for the night and died there. Dan buried him in the coffin he had intended for himself. So it may be that in the future archaeology will demonstrate that the bones in Kentucky do not fit the specifications for Daniel Boone. Will that disprove old Dan's existence? — *Paul K. Johnstone, St. Louis, Mo.*

A MAJOR IRRITATION

Ann Gallant's story "Watching Holy Rollers" (February 1977 FATE) made me so ill I could hardly finish reading your magazine.

"Holy Rollers" is an ignorant derogatory term used to describe Pilgrim Holiness worshipers. Only an idiot would laugh at their religious ecstasy and call it "antics."

I do not belong to this sect but I respect people who do. Shame on FATE for publishing that story! You should be above laughing at another's religion. — *Marilyn C. King, Brasher Falls, N. Y.*

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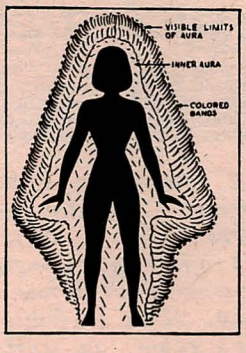


Diagram of normal aura based on W. J. Kilner, M.D.

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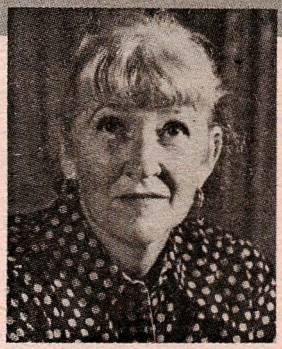
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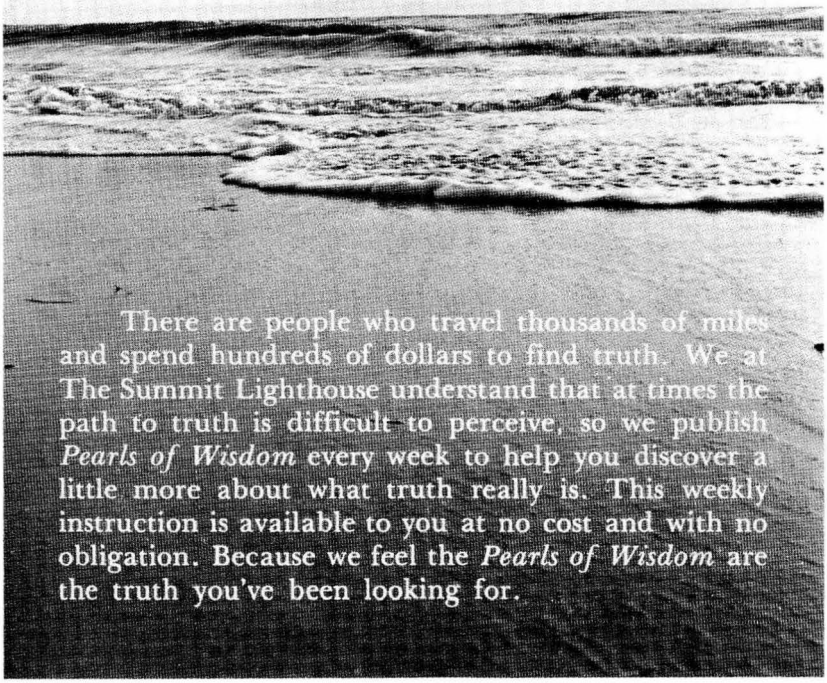
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