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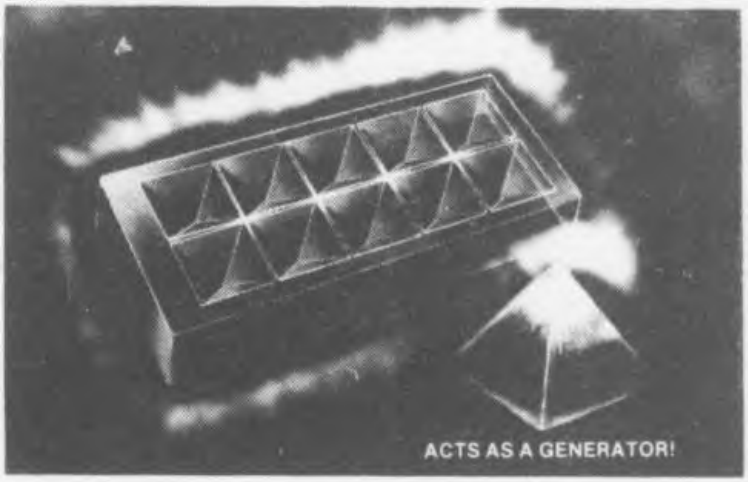
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

"It is only by eliminating the absurd or the impossible that one is forced to accept what would at first have seemed almost unbelievable" (that meteorites fall from the sky).

— French meteoriticist
Antoine Francois de Fourcroy
in 1804

THIS QUOTATION describes Fourcroy's perplexity over the problem of explaining a fall of meteorites in France when it was common knowledge that "there are no stones in heaven." Fourcroy found himself "compelled to choose between ideas that are just as unprecedented the one as the other" and was forced to conclude there are stones in heaven after all.

Fourcroy's type of dilemma exists in dozens of the areas FATE seeks to define. In a subject we wish to discuss this month Fourcroy's logic is quoted and used by John A. O'Keefe, a geophysicist at the Goddard Space Flight Center of NASA, who has written a fine article theorizing on the source of tektites, in the August 1978 issue of *Scientific American*.

Tektites are strange glassy pebbles found in gigantic fields strewn over various locations of our earth. The principal fields exist in the eastern and southeastern parts of the United States extending into the Gulf of Mexico and the Caribbean; off the southwestern coast of Central Africa (the Ivory Coast) and adjacent land areas; in southeast Asia and extending through the southern two-thirds of Australia; and in undefined areas in Central Europe and Siberia.

The known age of these respective fields varies from 750,000 years to 35 million years. The form and composition of the tektites found in each field differs. In every case, however, they are chemically different from any earthly volcanic glass; they contain far less water and have none of the characteristic microcrystals of known volcanic glass (obsidian), according to O'Keefe.

∞

NO MOTHER LODE

TEKTITES exist in enormous quantities. Those that are dispersed over the Indian Ocean, southeastern Asia, Indonesia and Australia have been calculated to total 100 million tons. The North American field, which is the oldest — identified at 35 million years — has been estimated at one billion tons.

The following are problems raised

by O'Keefe in seeking the source of tektites:

- There is no known mother lode.
- They are not the remains of some former exploded planet.
- Our moon voyages indicate they cannot be bits of lunar surface propelled to earth by meteoritic impact.
- Harold C. Urey says the size of the fields proves they do not come from space beyond the moon, because a cloud of such objects approaching earth from space would become so large and diffuse that it would cover an entire hemisphere of our globe, as meteor showers do.

After examining all known theories O'Keefe concludes there are only two possibilities for the origin of tektites. One, they are bits of terrestrial sedimentary rock excavated by meteorites, which melt and congeal as they are hurled through the air to their final location. Two, they are bits of lava fired at the earth by volcanic activity on the moon.

∞

WHY LUNAR VOLCANOS?

O'KEEFE dismisses the first hypothesis for a number of reasons, among them the calculations of Shao-Chi Lin of the University of California at San Diego which establish that the energy required to launch enough tektites by meteoritic impact to cover the area described would have produced a crater 186 miles wide and 25 miles deep. No single such crater has ever been discovered on earth, let alone several of them.

The geophysicist concludes, therefore, that tektites originate from volcanic activity on the moon. Volcanos on earth are steam-driven and never could achieve the velocities necessary for bits of molten glass to escape from the moon's gravity. So he hypothesizes volcanos driven by hydrogen which he calculates could produce enough energy to fire tektites at earth. The differences in composition of tektites and the known composition of the moon's surface are attributed to volcanism. Tektites must come from the moon's interior. Further evidence supporting this thesis is the shape of many tektites which suggests they entered the earth's atmosphere at high speed and assumed characteristic melted shapes that resemble the mushroomed heat shield of a space vehicle after reentry.

There is always the possibility, of course, that there may be more than one explanation for tektites. All the evidence may not yet be in on this intriguing mystery.

∞

ILLNESS AS METAPHOR

FIFTY YEARS ago it was generally believed that mind and body were separate. The term "psychosomatic illness" was coming into our vocabulary; although most physicians did not believe the mind affected the body — many do not today — still they thought it was a rather interesting new concept — that the mind could determine the course of illness.

Today we have gone a step further to the new concept of "holistic medicine" which tells us that the way to make and keep people well is to treat the whole person — mind and body. According to holistic theory a healthy person is one whose mind and body are in a state of dynamic equilib-

ASTRAL PROJECTION BY SOUND

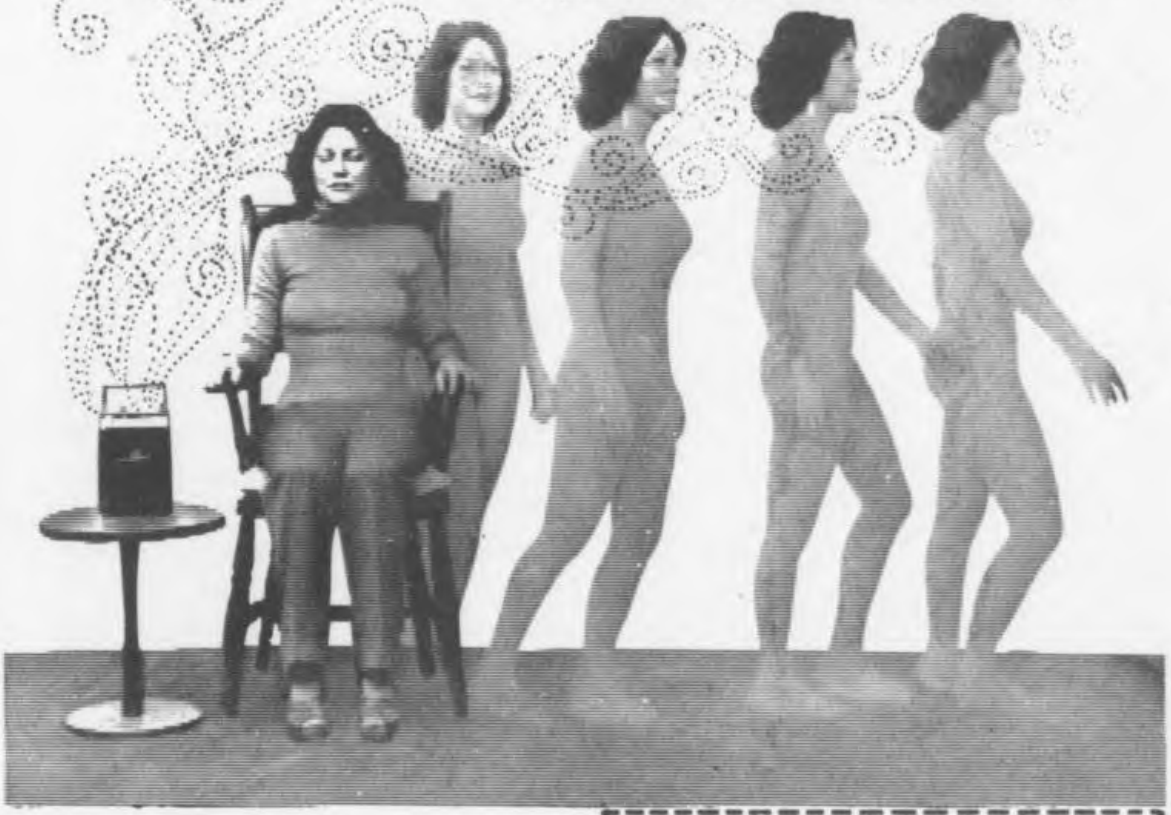
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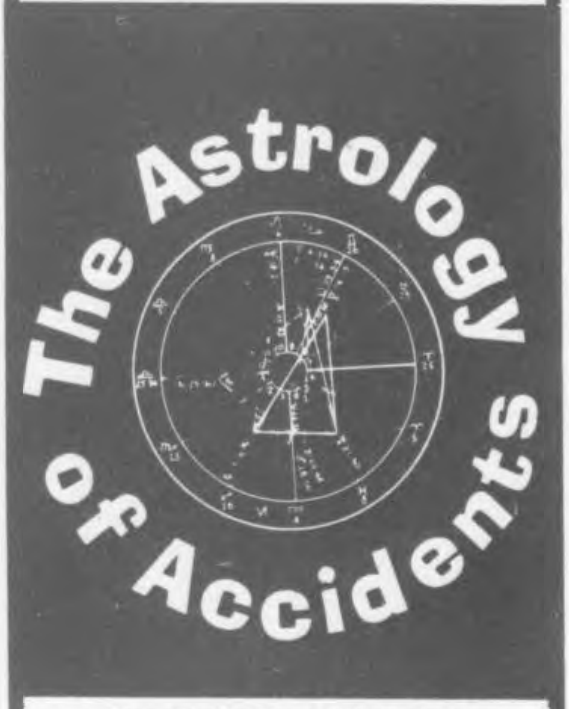
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rium in which the thrust toward health is stronger than the thrust toward illness.

Now comes Susan Sontag, writer, social critic and intellectual, whose new book *Illness as Metaphor* would erase the record of the past 50 years and return to the separation of body and mind. Miss Sontag rejects absolutely the theory that there is a "cancer personality" and that cancer is affected by emotional factors.

She writes: "Theories that diseases are caused by mental states and can be cured by willpower are always an index of how much is not understood about the physical terrain of a disease." She suggests that many persons with cancer have become convinced that they are themselves responsible. These persons have been described as "prone not to be able to forgive and to hold deep-seated resentments;" "low-gear persons" with "feelings of isolation;" victims of memories of "emotional deprivation in childhood;" persons who have suffered a loss of parent, lover, spouse, or close friend, etc. etc. . . . . She concludes that these descriptions are so general that they apply to everyone.

∞

SPIRIT OVER MATTER

WE BEGIN with the premise that doctors and medicines aid the patient but do not cure — it is the body that cures itself. Ambroise Paré, the 16th-Century surgeon, said simply, "I dressed the wound and God healed it."

Psychosomatic medicine holds that the body's defenses are aided by the easing of stress and the action of the mind. Jerome D. Frank, professor

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emeritus of psychiatry at Johns Hopkins, states the position well in an article, "The Medical Power of Faith," in the August issue of *Human Nature*.

"Bear in mind that more people throughout the world are treated by nonmedical healers than by medical doctors," he says. The rituals and laying on of hands of the nonmedical doctors "are designed to release or strengthen the patients' inner healing powers."

He cites several studies to show that the same sort of psychic effects work in our own society.

In one such example careful studies of 2500 United States naval officers and enlisted men were made before they embarked on long cruises. Those who had experienced stress situations before the voyage had nearly 90 percent more new illnesses during the first month of the cruise than those who had not had such stress.

Then there is the familiar Type A personality; the compulsive workers who are victims of their own self-imposed pressures are much more liable to heart attacks than their opposite Type B personalities. Stress tends to cause heart attacks. Can Susan Sontag doubt it?

Another study of more than 900 medical school graduates shows that those who were not as close to their parents as a matched control group were much more likely to develop malignant tumors.

There is much to be said for portions of Sontag's book and much to be criticized. She does not consider alternate evidence and offers only a footnote on the work of O. Carl Simonton

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MY FASCINATING DISCOVERY

A few years ago my boss, an importer, sent me on a buying trip to Bombay, India. I really dreaded going there because I had stomach ulcers, back pains and sinus trouble. Anyway, once there, in my hotel room, when I opened the closet door, I saw a small hole in the wall. I peeped through it and looked into the adjoining suite. There I saw an elderly swami—he wore a turban, a white robe, and was seated on a couch. At his feet sat his student—he was about 35, bearded, sick-looking and dressed in rags.

"Please help me," pleaded the student. "I have asthma and tuberculosis! And I'm poor—hardly anyone on the streets buys my candies."

"Moodha, my son, there is a technique—called the SECRET COSMIC BREATH—that can fill your brain and spinal nerve centers with a vast supply of cosmic energy. It balances your body's positive and negative nerve currents. So it can heal your diseased organs.

"It can also calm, control and concentrate your mind, so that its mighty power can attract tremendous riches. But if I show it to you, you must never reveal it to anyone. Promise?"

Moodha swore.

Then I watched the swami show him the secret technique. It took only two minutes and was simple enough for even a kid to do. Next, Moodha paid the swami a handful of cash—why, he must have been saving it up for months—and departed. "Poor sucker!" I thought.

I'M AMAZED!

I returned to the U.S. and completely forgot the matter. Nine months later my boss sent me back to Bombay again. Well, one day I was walking down one of the most elegant streets in the city, when who do I see coming out of a fabulous mansion—and followed by two servants and a chauffeur? Was it—? It looked just like Moodha, but I couldn't be sure... because now he was heavier, stronger, healthier—a perfect specimen! And his clothes—they were beautiful. No, it just *couldn't* be Moodha! But I had to find out for sure!

He was just about to get into his Cadillac limousine, when I called, "Hey, Moodha!"

He smiled at me, curious, puzzled.

"Are you—*Moodha*, by any chance?"

"Yes, but—do we know each other?"

"Weren't you once sick... and very poor?"

Grinning, he said, "Yes, I was. But the gods have smiled on me... and now I have a large candy factory and perfect health!"

Stunned, I whirled around and walked the other way. It was just too weird! How did he *do* it? Was it that same stupid cosmic breath that I saw him learn? It couldn't be... or *could* it? I *had* to know!

IT REALLY WORKS!

Back in the U.S. I practiced the technique every day. Then, oddly enough, my boss offered me a sales position. Well, as soon as I began, I felt a strange power gush through me. I could practically make anyone do whatever I wanted! In only four days I was top salesman. So they made me the manager! Then I established branches all over the country—increasing the annual profits by 5,000%. So they made me a partner!

At that point I had everything I had ever wanted—two beautiful homes, cars, cash, clothes, influence, respect, peace of mind—you name it! Why, even my health was perfect—my ulcers, backaches and sinus trouble cleared up completely!

My friends now considered me the luckiest guy in the world. They even asked me if I had some secret or charm. Well, since I had everything in life that I wanted, I decided to show them the SECRET COSMIC BREATH. And believe it or not, it worked for them too! I then resolved to make this simple technique available to anyone who was suffering—completely risk-free! Here are just a few of their experiences.

FANTASTIC HEALTH!

"My arthritic pains have been greatly relieved!"—K.T., Santa Barbara, Cal. **"I sleep better, my fatigue is gone, and I'm full of energy."**—R.G., Wheeling, W.Va. **"My menstrual problems are gone."**—Mrs. D.F., Saratoga, N.Y. **"I lost 30 pounds of ugly fat."**—A.L., New Orleans, La. **"Thank you for healing that boil on my neck."**—T.S., Portland, Ore. **"My constipation and hemorrhoids have finally gone away."**—L.B., Boston, Mass. **"I've never felt so relaxed in my life."**—W.W., Detroit, Mich. **"Those migraine headaches seem to be gone for good now."**—B.S., Houston, Tex. **"My memory and concentration are much better now."**—H.K., Miami, Fla.

INCREDIBLE WEALTH!

"My new job pays twice what I got before."—T.R., Albuquerque, N.M. **"I received an unexpected $550 check in the mail."**—S.R., Las Vegas, Nev. **"My sales commissions have actually tripled."**—W.K., Chicago, Ill. **"I sold my house and made a $10,000 profit!"**—Mrs. F.H., Denver, Colo. **"My husband bought me a new car."**—H.D., Savannah, Ga. **"What a bonus my boss gave me!"**—R.G., Charleston, S.C. **"I won my lawsuit and made $20,000."**—A.C., Washington, D.C. **"My stocks have shot up."**—K.K., New York, N.Y. **"I won $9,000 on the lottery ticket my brother got me."**—E.T., Newark, N.J. **"I inherited $6,500!"**—Mrs. H.S., Memphis, Tenn.

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Connie Sammis Says



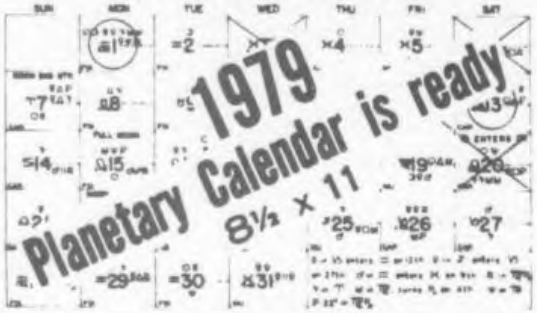
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and Lawrence LeShan. She believes that the claims of psychosomatic medicine, mental (or spiritual) healing and holistic medicine are essentially fraudulent. She deliberately takes a materialistic viewpoint and is highly critical of psychology. "A large part of its popularity and persuasiveness," she charges, "comes from its being a sublimated spiritualism: a secular, ostensibly scientific way of affirming the primacy of 'spirit' over matter."

∞

A MIXED BAG

THUS SUSAN Sontag has put psychology and parapsychology into the same bag and has tossed in psychosomatic medicine, healing and holistic medicine for good measure. Acceptance of her views would push us back into the 1920's. Probably her anger at the way cancer patients are treated cannot alone explain her reactions (not only do cancer patients suffer from a dread disease but psychological attitudes lead them to be ashamed of having incurred it, on the grounds that "character causes disease"). Sontag's unfavorable opinion of psychiatry leads one to suspect that she has had poor experiences with it.

But in understanding how psychological attitudes may assist healing, one must consider how healing takes place. The body's immune systems are capable of marshaling a marvelous array of defenses on behalf of the patient (Sontag objects to the use of such military language as "marshaled" and "defenses" though occasionally she is guilty of similar lapses). Admittedly, theories differ as to how the mind may assist healing. One view is that ten-



The Ancient Astronaut Society calls this a "launching pad for space vehicles." *El Fuerte* (the fort) is a pre-Inca stone construction located on Bolivian mountain.

sions and unhappiness create a climate in which the body's defenses cannot function efficiently. Another view is that by training, the mind may actually visualize the sick areas and send messages of healing to them.

But to deny the effect of the mind is ridiculous. Perhaps the simplest proof is the placebo effect. Even persons given sugar pills instead of medicines heal faster or believe they heal faster than those who receive no pills. Perhaps the occasional benefits of such unorthodox medicines as Krebiozen and Laetrile can be explained by such effects.

In any case, physicians' testimony and scientific studies both show the benefits of psychosomatic treatment. Help ease the patient's tensions. Provide personal attention and a feeling of being cared for. Give hope and understanding. And if acceptable, include prayer and the laying on of hands. All of these tend to help and in some cases are crucial to good health and recovery.

∞

ASSISTED BY THE MIND

TREAT THE sick person as a totality, not just as a body in

Television Psychic Bob Ferguson shows you

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Yes, soon miracles will be happening to you every day, with the amazing secret of PSYCHIC TELEMETRY! My name is Robert A. Ferguson. You may have seen me on TV. I have shown hundreds how to use this amazingly simple power to command instant miracles to happen in minutes!

Impossible? I have staggering proof that it's not only possible but *absolutely true* and that this MIRACLE POWER WILL ABSOLUTELY WORK FOR YOU–to change your life from poverty to riches, from poor health to radiant new health, to bring whatever you desire almost instantly! I'm not exaggerating when I say the sky's the limit!

POSITIVE PROOF THAT WHAT I SAY IS TRUE!

139-140–

- Cure ulcers, nervous headache, and insomnia! Calm the nerves!
- Cure diseases of the liver and spleen–stop bleeding!
- Strengthen the eyes, control epilepsy and disorders of the stomach!
- Cure heart disease, increase circulation, and heal gout!
- Heal burns, conditions of the nose, throat and sinus, treat hay fever and asthma!

. . . and much more! With these words, you ask great rays of healing power to enfold you, pulsating within every nerve and cell of your body, cleansing, soothing and healing! Whatever you are trying to heal, you know the job will be done.

MIRACLE CURES REPORTED!

Do you realize that it is possible to get rid of crippling ailments almost instantly with healing words? You can command that all sickness and disease be banished from your body! Here is a force so powerful that it almost defies description! It can heal a withered limb or return sight to the blind . . . raise the crippled from their beds! It has brought miracle cures to the suffering and the lame!

- **KIDNEYS MIRACULOUSLY HEALED!** Evelina's only hope was to find a suitable kidney donor. She was so weak, it took two people to almost carry her to the hospital for her frequent



ABOUT THE AUTHOR

Right now I'm going to *prove* to you how *easily* PSYCHIC TELEMETRY works for you. Remember, I cannot profit by exaggeration. What I tell you has *got* to be true, and it costs you nothing to find out for yourself.

● **HUNDREDS OF DOLLARS IN 45 MINUTES!** I have a report here from Mary D. who needed $400 quickly. She had no idea where she could get the needed money. Her sister gave her a Psychic Telemetry Enchantment to say. In only 45 minutes, she received $400 from an unexpected source!

That's chickenfeed compared to the staggering results many others have achieved with these magic words! Dave E. had been unable to find a job, and had only 3 days left before having to pay a big bill. He didn't have a cent. In one session, I showed him how to use the Psychic Telemetry Prosperity Ritual. The next morning, he was all smiles, as he reported a sudden windfall of $2,000—more than enough to pay the bill. A miracle? Of course! *Yet just a very average example of the power of these magic words!*

Dave used the Prosperity Ritual at about 9:00 P.M. At 8:00 A.M. the following morning, he got the money! As simple as that! I HAVE HUNDREDS OF CASES ON FILE, PROVING HOW EASILY MIRACLES HAPPEN with these magic words! Before I give you the next case, let me say this: DO *YOU* NEED MONEY? Say the *powerful words on page 37!* With this secret, money is always available to you!

You can get any amount of money at any time you need it! I am *telling* you the sky's the limit on how much money you can ask for and receive quickly with this power! Proof!

HOW AGNES C. WON OVER $500,000 WITH THE WORDS FOR WINNING CONTESTS!

Agnes C. was told about enchantments and spells, but insisted that she possessed no psychic powers and never had any psychic experiences. Here's what happened: she kept dreaming of a man in a flowing robe with dollar signs all over it, holding up 7 fingers, saying: "A dollar a day keeps poverty away!" She purchased a one-dollar lottery ticket.

"I simply could not believe it when my number was drawn for the grand prize (7 days later). I still can't believe it," she says. "I won over a half-million dollars." Agnes and her family are now enjoying their new lakefront home with its private boathouse and dock. They have two expensive autos and all the other luxuries money can buy.

The point is: YOU CAN USE THE *SAME* SECRET! You'll find the very words she used on page 37 of my book, and it won't cost you a single cent to find out what they are, and how they'll work for you.

MAGIC WORDS FOR MIRACLE HEALING!

Before I tell you how YOU may achieve a MIRACLE HEALING, let me tell you how a man was healed of arthritis in FIFTEEN MINUTES! A friend of mine, Louie A., tried the power Ritual for Magnetic Healing on page 146 on his next-door neighbor, Ken, who was confined to a wheelchair with arthritis. In a matter of minutes, the crippled man was WALKING! "I haven't been able to walk for months," he said, "and you got me out of my wheelchair."

Since that day, Louie has been able to heal "incurable" diseases! AND YOU CAN DO THE VERY SAME THING! This is just an average case. With this power, you can command healings like this on almost a daily basis. I'm telling you this power is FANTASTIC!

Look what you can do, with exact words I give you on page

treatments. There seemed to be little hope for her. With this method, she says—

"My whole body began to tingle—it felt like little electric shocks were playing games at the small of my back . . . suddenly . . . I knew I was healed! I leapt from my bed and ran into the living room screaming, 'I'M HEALED, I'M HEALED!' Our house was filled with tears of joy that night."

Today she is so healthy, she can hike and even climb mountains! It happens all the time with PSYCHIC TELEMETRY.

● **HOW HARVEY C.'s ASTHMA WAS CURED!** Harvey C. suffered asthma all his life. He could never run more than a few steps, without gasping for breath. Doctors were unable to cure it. I was so positive Harvey's asthma could be cured, I merely had him say the words on page 139-140. He never had another asthma attack! Now he can run and even play tennis!

● **HAROLD SAW HIS LUNG SPOT VANISH!** Harold F. was shocked, when told he had a spot on his lung, and needed an immediate operation. His wife quickly used the amazing healing words on page 145. The day before the operation, when x-rays were taken, the doctor was baffled. "I don't know how to explain this," he said. "Your lungs are perfectly clear."

MAGIC FORCES THAT WORK MIRACLES

Once you call on them, powerful forces stand ready to fulfill your every command. You can be confident that they will work a miracle.

● **HOW ALLEN F. WON $800 AT THE CRAP TABLE AFTER USING THE MAGIC WORDS ON PAGE 30!** Allen F. needed $800 by Monday morning. It was Friday already, and things looked hopeless. He's never been inside a gambling casino and knew nothing about roulette, craps, or blackjack, but he had a strange urge to try it. With only $1, he said the magic words on page 22, turned silently, and headed for the crap table. He threw the dice, and it came up 7. He tried it again and again. A crowd gathered. The dice were changed, but he kept throwing 7's. He walked away with $800!

Anyone can use these magic words. When you use them, what you command *does* happen! You can count positively on real results. It always works! It is not evil—nor is it Black Magic. Like electricity, it is simply a power given by nature to make life easier!

● **MAGIC WORDS GIVE YOU POWER OVER OTHERS!** Say the magic words on page 44 to make others do your bidding. With this Enchantment, you send forth mystic rays of power to impress those whom you command to bend to your will at all times. It makes other people like putty in your hands! No one can resist you! Let me show you how easily this happens!

To use this power is simplicity itself! Say the magic words—then just sit back and relax. Within seconds, minutes at most, you will have a willing, obedient slave!

You can stand next to a person and place a thought in his or her mind. When others are asleep, you are free to speak directly to their subconscious mind. Your voice is remembered upon awakening. People obey your commands. It's fantastic!

● **MAGIC WORDS THAT BRING YOU LOVE!** Say the magic words on page 47, to command and guide the perfect partner to you . . . to command him or her to be blind to your shortcomings, and fulfill your every need and your every desire!

● **MAGIC WORDS FOR SECRET KNOWLEDGE!** The magic words on page 164 allow you to become an invisible traveler to anywhere in the world. You can listen to conversations and you can see what's going on, completely undetected. You will experience the ability to walk through walls and doors. Nothing can be kept secret from you—there is no longer such a thing as a locked door. You can enter any place at will. If you wish to know about

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ROBERT A. FERGUSON, author, lecturer, and Psychic Telemetry teacher, has been involved in the occult field for over thirty years. He has been a frequent guest on many television talk shows, and has had articles published in magazines such as *National Enquirer, Occult, Psychic World* and others. Mr. Ferguson has been called, "The leading authority in this field" by a number of prestigious Societies in England. He has also acted as psychic consultant to top American corporations and entertainment personalities.

others, you can secretly and invisibly watch their every move and hear their every word!

● **MAGIC WORDS PROTECT YOU FROM EVIL!** Say the magic words on page 51, for attunement with the pure rays of power that come to you from the Great Cosmic Mind . . . to affirm protection from every curse or evil influence . . . Say them to command divine protection, and that no evil will be able to penetrate your shield of power, and that those who would send you evil shall be powerless, and their evil shall return to them a hundredfold.

● **MAGIC WORDS TO SEE INTO THE FUTURE!** There is no need to blindly stumble into the future. When you say the magic words on page 62, your psychic eyes will open, and you will see actual visions of future events. Vision upon vision will flash brilliantly into your mind. If there is danger ahead, Cosmic Mind will flash you the warning so a possible catastrophe can be avoided. If there is tremendous goodness in the future, all will be revealed to you!

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On page 204, I tell you the amazing secret of *Cosmic Dust:* how to make it and USE it to bring *good fortune, punish evil doers,* and *heal the sick!* The 3 needed ingredients are easy and inexpensive to obtain. (You may already have them, in your kitchen or basement storage areas.) Put a level teaspoon of each in a bowl and mix well. Your Cosmic Dust is then ready to work amazing miracles for you!

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need of repair, advises Dr. Frank. "Although the effects of mental attitudes on bodily disease should not be exaggerated, neither should they be minimized," he writes. "It seems abundantly clear that emotional states can influence physical illness and the healing process."

Frank believes that the addition of psychotherapeutic techniques to medical treatment often encourages the state of mind that promotes healing.

This also is the approach of O. Carl Simonton, the Fort Worth, Tex., physician, and his psychotherapist wife Stephanie. In their book *Getting Well Again* they describe their approach to cancer treatment which combines modern chemotherapy and radiology with mental imagery.

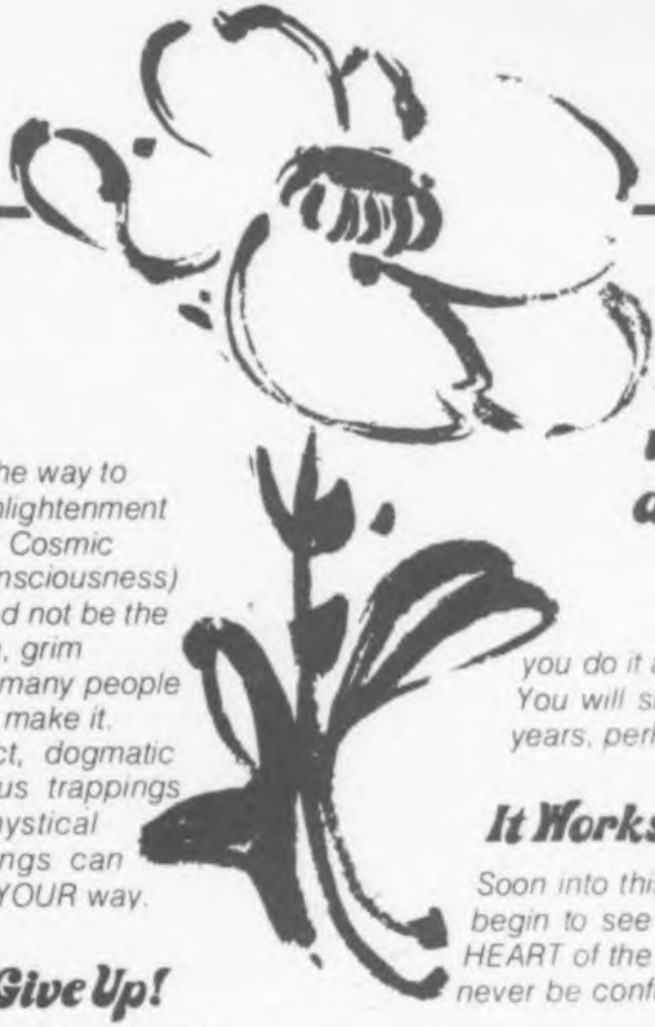
They believe that their training program bolsters the body's immunological defense system and helps enlist the patient's active participation in healing. Their book suggests techniques for dealing with resentment, seeking realistic future goals, making contact with one's inner health guide, managing pain, developing a viable exercise program, dealing with the fear of death and creating a supportive family environment.

Compared with United States averages, claim the Simontons, their "terminally ill" patients have lived longer and functioned more fully than typical cancer patients. In some cases they have experienced dramatic remissions.

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used to treat kidney failure. But a handful of researchers in the United States and other countries are successfully treating schizophrenia by this method.

Robert Cade, director of renal medicine at the University of Florida, began to perform dialysis on chronic schizophrenic patients six years ago. "One psychiatrist told me I'm crazier than the people I'm supposed to be treating," Cade told Joel Greenberg of *Science News*.

Yet Cade reports that 16 of the 25 patients he has dialyzed since 1972 "have either gotten well or improved enough to leave the hospital and go to work." A former Florida colleague, Herbert Wagemaker, also has been successful with this method.

A biochemical analysis of the bath used to wash the blood during dialysis has revealed abnormal amounts of a beta endorphin, which is a chain of amino acids active in the brain. Cade believes this is the cause of some schizophrenia. "But it may be one of many," he said.

∞

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THE UNITED States Office of Technology Assessment (OTA) says that unless a concentrated effort is made it is unlikely that on-site solar energy equipment will contribute significantly to United States energy supplies by the year 2000.

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enormous. Solar energy accounted for only 1/200 of one percent of United States energy requirements in 1977. If solar sales increased 50 percent annually for 20 years, by 1997 they would achieve an output equal to only 10 percent of the United States' energy needs.

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∞

ALAS, POOR SWEDENBORG

EMANUEL Swedenborg, the celebrated Swedish scientist, philosopher and theologist who founded the Swedenborgian religion of New Jerusalem Church, was one of the greatest psychics who ever lived.

But now, of all things, his skull was to have been sold at public auction this past spring, by Sotheby Parke Bernet, the famous London auction house. The authenticity of the skull has been practically guaranteed by the Royal Society of Sciences of Uppsala, which has stated that the evidence for its authenticity is "practically conclusive."

Swedenborg died in 1722 in England and his body was buried there. But in 1908 it was moved to the cathedral of Uppsala in Sweden. There his grave was robbed and the skull was stolen.

∞

JESUS' TOMB DISCOVERED?

MORE THAN 11 million persons in the world, including 10,000 claimed for Britain alone, are said to belong to an Islamic sect called the Ahmatiyya movement. Their cardinal belief is that Jesus did not die on the cross but was taken down by his dis-

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ciples and recovered from his wounds.

Ahmatiyya members assert that He then traveled to India where He died at an advanced age.

Now B. A. Rafiq, Imam of the London Mosque, claims Christ's tomb has been discovered in a valley at Srinagar, capital of Kashmir state in India. The discovery was purportedly made by Prof. F. M. Hassnain, state director of archaeology.

Although Rafiq admits there is no Christian history in Kashmir as it is normally understood in the West, he told James O'Brien of the *London Telegraph:*

"Here we have a tomb known to all as the tomb of 'Jesus the Gatherer,' a Christian cross and a slab of stone in which the sculptor has cut an outline of two feet pierced with holes. The holes correspond to where the nails pierced the feet of Jesus. Hassnain has also discovered and deciphered certain inscriptions on stones that support his claim."

In Kashmir, explains Hassnain, the tomb of Jesus was known as the tomb of Yus Asaph. "Yus" is said to be the same as "Jasu," the Arabic word for Jesus. "Asaph" is the same as the Hebrew "Asif," which means "the gatherer."

"Thus, what it meant was 'Jesus the Gatherer,' because Jesus had come to gather the lost tribes of Israel," said Rafiq.

The Ahmadiyya movement was founded by Hazrat Mirza Ghulam Ahmad, who was born in Punjab in 1835. In 1890 he claimed to have learned in a revelation that he was the promised Messiah and that Jesus had not died on the cross. The disciples did

not reveal Jesus' presence in India, so the story goes, because they did not wish to make known the fact that he was still alive.

SHROUD MYSTERIES

BY THE TIME you read this a scientific investigation of the Holy Shroud of Turin may have been made by a group of dedicated American scientists who have been studying the history of the Shroud and preparing for a physical examination of it for some time. The Shroud is purportedly the cloth in which the crucified Christ was wrapped after He was taken down from the Cross.

Controversy surrounds it. Authentic records of the Shroud's existence go back only as far as the 1350's. Even then the French family that owned it declined to say much about its origin and the Church denounced it as a forgery. Nevertheless, the Shroud is remarkable for many reasons.

- A Belgian scientist has reported that bits of cotton woven into its herringbone linen weave are characteristic of cotton used in the Middle East 2000 years ago.
- Various grains of pollen on the Shroud are characteristic of pollen from plants grown only around Palestine, according to the former head of the Zurich Police Scientific Laboratory.
- The image of the man on the Shroud is a negative image. Such images were unknown before the invention of photography.
- The method by which the image could have been imprinted on the cloth — by the crucified Christ or by

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Only a few years ago I suffered from heart problems, high blood pressure, and needed constant medical attention. I was out of work and didn't even know how I was going to get the money to pay my rent. My marriage was on the rocks, my children left home and weren't speaking to me. To say that things were going badly is putting it mildly. One day when I was very depressed I told a woman I knew how lucky she was. Everything always seemed to go right for her...and no matter how hard I tried, no matter what I did, everything always seemed to go wrong for me. She was very sympathetic and said she was going to help me by casting spells to restore my health and bring me the money I needed.

For a moment I thought she was joking... and I was surprised to learn that she was very serious. I told her that I really didn't believe that potions or spells could change anything, but I'd be glad to have her try. Actually I was a little amazed that a woman with her wisdom and intelligence would have such total confidence that anything could be changed by a potion or spell. **Then things began to happen! On my next visit to the doctor I found that my blood pressure had returned to normal. A week later I was offered a good paying job. Suddenly things were getting better...and I began to wonder!**

I went to my friend and asked her to tell me about her potions and spells. I learned that she had begun researching these ancient potions and spells as a college student over 18 years ago. **After many years of searching through dusty old volumes, with countless hours of experimenting and testing thousands of potions and spells, she had been able to find over 100 that actually worked!**

Even though I was still a little doubtful I found myself filled with excitement when she agreed to give me a complete copy of every potion and spell that she had tested and proven. I realized that if



all of her success...and my sudden good fortune really were caused by mysterious and unseen forces that could be controlled....that I now held a priceless treasure in my hands.

Did they work? That was three years ago and I've been using the appropriate spell or potion to solve my problems ever since. Today I live in a 14 room mansion, have my own business and drive a $15,000 car, and I have a very happy family and love life. Things just couldn't be better! I truly believe that these wonderful spells and potions have provided me with the tremendously happy life I now enjoy...and that they can do the same for you.

I feel that this great knowledge should be shared...that all of the wonderful benefits I received should be passed on to others so their suffering can be alleviated and their lives enriched as mine has been. I asked my friend if she would mind sharing the fruits of her labor with others. She smiled and said, "Of course not, but remember how skeptical you were? Very few people will be adventurous enough to even try. Remember, the only reason you believe is because it has already been proven to you!" I sincerely wish that she would be mistaken just this once...but I know that she isn't. It is absolutely tragic that so many people will pass up this once in a lifetime opportunity. But I know there are some people openminded and intelligent enough to give new ideas, new concepts a chance.

If you have read this far you are probably one of those people and you're a lot smarter and more adventurous than most of us. Chances are that you are one of the lucky few who will be stepping across the threshold to a glorious new life.

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other means — is unknown.

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SCIENCE AND THE SHROUD

IF, AS expected, the American scientists are given access to the Shroud sometime in October we hope their investigation solves many of its mysteries.

Most obvious of the mysteries is its age.

Then there is the problem of how the image was imprinted.

The American team is coordinated by physicist John J. Jackson of the United States Air Force Academy in Colorado. All the studies will be made by various methods of nondestructive testing.

An attempt will be made to obtain more detail about the image through computer enhancement, which means the experts will attempt to have the computer see what they cannot.

Studies of the fluorescence of the image, the cloth and the claimed blood spots will be made.

Coins appear to have been placed over the eyes of the dead man, in accordance with ancient burial customs. It is hoped that new photographs and possibly computer enhancement will show enough detail to permit the coins to be dated.

Experts will examine the Shroud by X-ray and study it with infrared radiation. It will be exposed to high-resolution photographic coverage, using a variety of films and filters.

Attempts will be made to obtain "surface transfer samples" by using pure hydrocarbon tape in an attempt to identify the chemistry of the image composition.

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Walter McCrone of Chicago, who a few years ago proved that Yale University's "Vinland Map" was a fraud by showing that one of its pigments contained a chemical first made in the 1920's, also will be on hand. McCrone hopes to apply carbon-14 dating to a few threads of the Shroud which have already been removed by Italian authorities.

Barbara J. Culliton, writing in *Science Magazine* of July 21, 1978, quotes Ray N. Rogers, a thermal chemist from the Los Alamos Scientific Laboratory, as musing: "What better way, if you were a deity, of regenerating faith in a skeptical age, than to leave evidence 2000 years ago that could be defined only by the technology available in that technical age?"

∞

A BEAR COMPLAINT?

LEONCE BOUDREAUX of Krotz Springs, La., claims he saw a seven-foot, 500-pound hairy Bigfoot in the woods nearby and heard the beast grunting and screaming in the night.

Boudreaux, 25, claims he and his wife have seen the creature several times, including twice on Sunday, June 4. Boudreaux adds that he first saw the animal in October 1977 but didn't report it because he was alone and was afraid he'd be laughed at. "The only reason I did report it is because I felt like I had enough evidence to prove there was something there," he told the AP.

He and his brother-in-law hunted around and found a place where a large animal evidently was bedding down. Wildlife agents admitted only

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that obviously a large animal was making a bed there.

"I really believe it is a bear complaint," Capt. Winton Vidrine of the Wild Life and Fisheries Division said. "I don't believe in Bigfoot."

∞

BIGFOOT PROTECTION

THE SIOUX Indians believe that "something terrible" will happen to the Indian people if Bigfoot, whom they call *Taku he*, is hunted or hurt.

Pat McLaughlin, tribal chairman of the Standing Rock Sioux tribe, published a legal notice in the *Mobridge (S.D.) Tribune*, asking the public to refrain from hunting "this elusive visitor."

"We will authorize NO search initiated or participated in by employees of any tribal programs or the Bureau of Indian Affairs, day or night, nor will any outsiders be allowed to hunt Bigfoot on this reservation," the notice said in part.

The Standing Rock Sioux are not the only people prepared to protect Bigfoot if such should turn up within range of a hunter's gun. Skamania County, Wash., will impose a $10,000 fine and a five-year jail term on anyone who kills a Bigfoot. Florida and Oregon, says the *Rapid City Guide*, also are considering laws to protect such creatures.

∞

NEWS AND NOTES

• It's too early to say exactly when it will crash but the 85-ton Skylab satellite which was sent into orbit five years ago will begin to drop into the earth's

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atmosphere sometime before October 1979. NASA admits there will "be a pattern over several thousand miles of pieces reentering and falling to earth." At the end of the last manned mission to visit Skylab in 1974 it was boosted into an orbit supposedly high enough to keep it aloft at least through 1982. Then it was expected that the space shuttle would be operating and able to boost Skylab into a new and even higher orbit.

What went wrong?

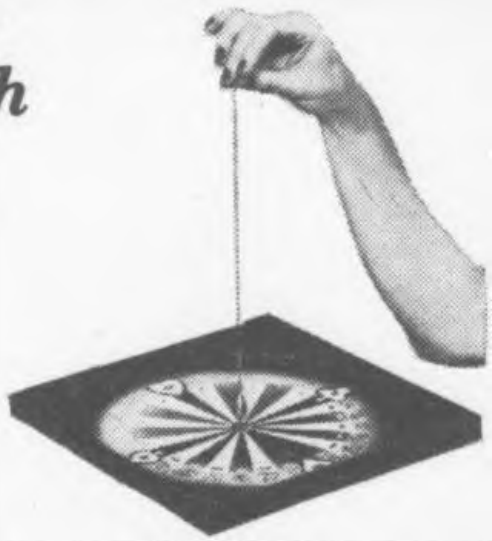
Apparently an increase in sunspots, which affect solar radiation and heat the atmosphere, has raised the density of the air and increased its drag on the satellite. NASA is blamed for not acting soon enough after an increase in sunspot activity was predicted.

• Bernard L. Cohen of the Department of Physics and Astronomy at the University of Pittsburgh has analyzed the relative risk of eating saccharin as compared with the risk of eating additional calories which cause extra body weight. Cohen says that if a person is 10 percent overweight, the risk of ingesting one diet soft drink, which would cause a decrease in life expectancy of nine seconds, is about equal to the risk of ingesting one additional kilocalorie. "A nondiet drink contains about 100 kcal, so if all other things were unchanged, the substitution of diet for nondiet drinks would increase life expectancy by 100 times more than the cancer risk reduced it."

Although Cohen admits that no acceptable studies have been made on the extent to which diet drinks actually reduce caloric intake, he believes they surely must reduce it by more than a factor of one hundred.

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The Oldest Civilization in the World

Thousands of years before history dawned in Sumer, before the first pharaoh reigned in Egypt, the Danubians pastured flocks, cultivated grains and coexisted peaceably with neighboring Neolithic tribes.

By Andrew E. Rothovius

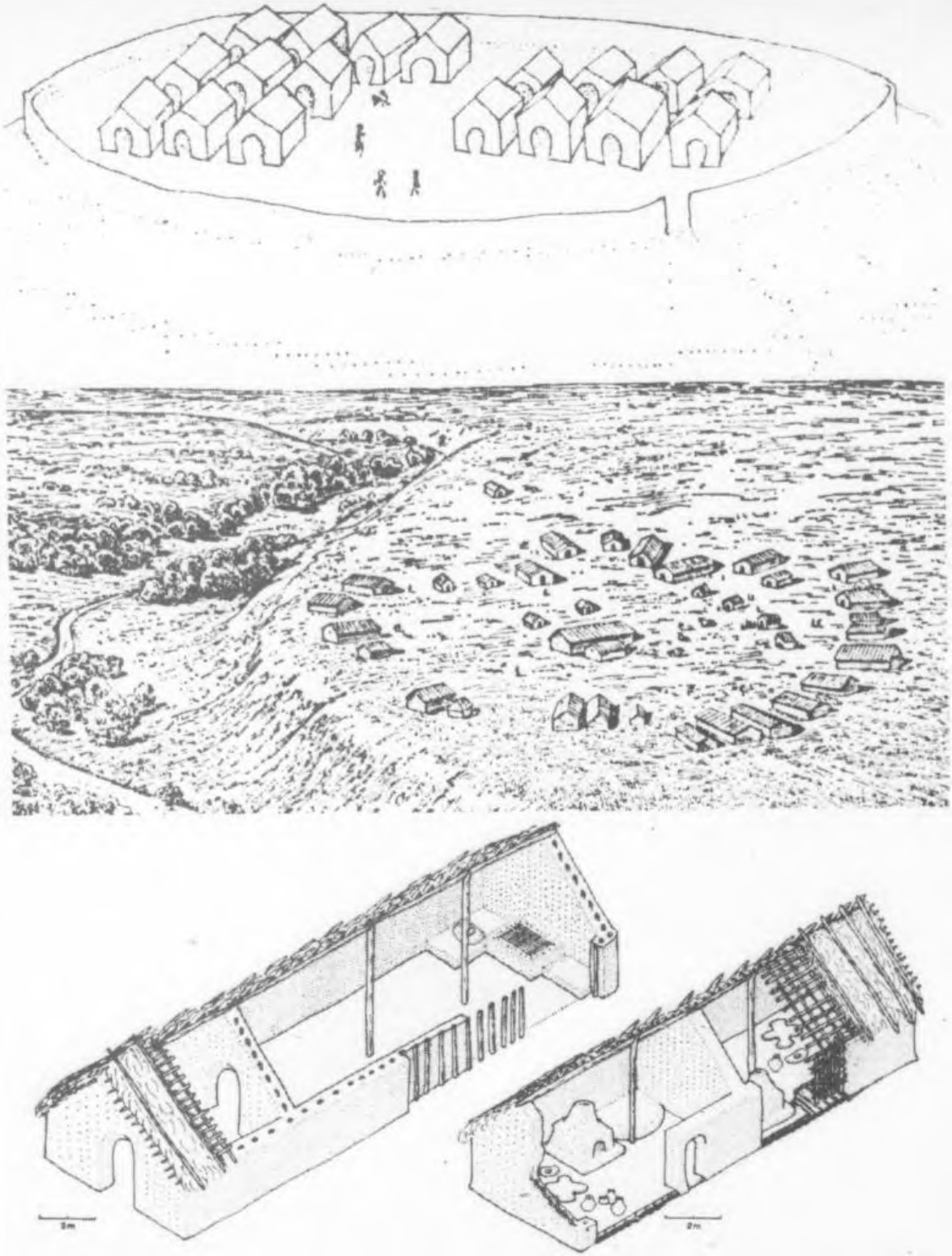
THE OLDEST civilization yet discovered is almost unknown to the public at large. Called "Danubian" because of its geographic proximity to the River Danube in southeastern Europe, it endured from about 7000 B. C. to 3500 B. C. — longer than the period from the Trojan War (1200 B.C.) to the present time. It came to an end more than five centuries before Egypt's Old Kingdom emerged and Crete's Minoan culture made its first shadowy appearance.

The Danubians seem to have lived relatively free of armed conflict. They cultivated grains and domesticated sheep, goats, pigs and cattle more than 1000 years in advance of the Middle East cultures which until now were thought to have been the first agricul-

Statuettes reflect unusual artistry of Hamangia phase (about 4500 B.C.). "Thinker" (right) antedates Rodin by nearly 7000 years. (Courtesy Institutul de Archeologie, Bucharest, Romania.)



By 6000 B.C. Danubian civilization had spread throughout the Balkan States, into Italy's boot and to Kiev in southwest Ukraine. (Map after Marija Gimbutas, *The Gods and Goddesses of Old Europe, 7000-3500 B.C.*, Thames & Hudson, London.)



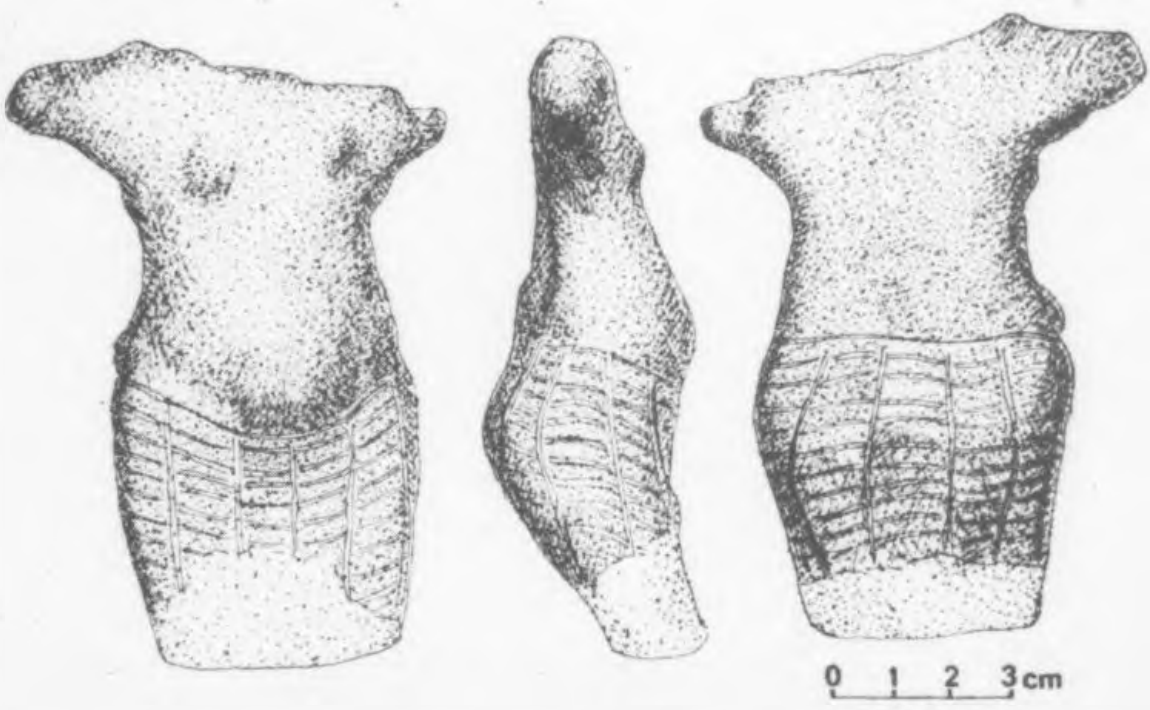
Top photo: Reconstruction of Danubian town at Karanovo, Bulgaria, is in National Archaeological Museum, Sofia, Bulgaria. Middle photo: Typical village of Tripolye phase was found at Kolomischiina in the Ukraine. Lower photo: Cutaway view at left shows interior of Karanovo house; at right, interior of house from Tripolye phase.

Photo credits: Top, G. Georgiev in *Le Fin de L'Age de Pierre*, Prague, Czechoslovakia, 1961. Middle, *Ocherki Istorii SSSR*, I, Moscow, 1956. Lower, Karanovo house cutaway, G. Georgiev (op. cit.); Tripolye, T. S. Passek in *Materialy i Issledovaniya po Arkheologii SSSR*, Moscow-Leningrad, 1949.

tural and pastoral peoples. The Danubians used tools made from smelted copper, wove and wore clothing much like the casual attire of today and lived in well-built towns. (One town near modern Kiev in the southwest Ukraine had 1500 houses and a population of 20,000.) They made attractive ceramic ware and sculpture surprisingly like that of the 20th Century and they developed a written script which is possibly 2000 years older than the Sumerian writing which has been thought to be man's first.

Perhaps even more remarkable than the existence of so advanced a civilization at such an early date is the way it came to be discovered. All conscious memory of it had been lost by the classic Greek and Roman civilizations which arose 3000 years later. Thus archaeologists had not even tradition to guide them when they began to uncover Danubian sites about 80 years ago. There was no single sudden startling find such as Schliemann made at Troy or Sir Arthur Evans at Knossos to make the world abruptly aware of this oldest of cultures, nor was there any discovery comparable to that of Tutankhamen's tomb to impress popular imagination with the wealth and quality of Danubian life. Rather, during excavations by scientists of many nations over a long period, a growing body of artifacts accumulated. Bit by bit the evidence revealed that these artifacts were the

Statuette from Vinca phase tells us that Danubian women of 5000 B.C. went topless, wore short tight skirts. (Courtesy National Museum of Belgrade, Yugoslavia.)



products of a single civilization which had lasted an exceptionally long time.

Two events in the mid-1960's drew popular attention to this evidence. The first was the discovery of the Danubian town at Lepenski Vir near the place where the River Danube breaks through the Carpathian mountain barrier in the Iron Gorge south of Belgrade, Yugoslavia. Here excavators found house foundations and sculptured figurines older than any previously found in Europe. (These were dated at that time to 4000 B. C.) Second, at Tartaria in western Romania, clay tablets bearing an unknown script were found in a context which indicated they were older than Sumerian writing.



Shallow vessel from Gradesnica in western Bulgaria bears inscriptions on both outer (a) and inner (b) sides. (B. I. Nikolov and V. I. Georgiev, *Arkheologija*, XII, 3, Sofia, Bulgaria.)

Both of these finds were briefly headlined in the world press but soon forgotten. Scholars, however, headed by Dr. Colin Renfrew of the University of Sheffield in England and Dr. Marija Gimbutas of the University of California at Los Angeles, were greatly excited. The Lepenski Vir and Tartaria discoveries became doubly important in the light of the recalibration of radiocarbon datings worked out in the late 1960's by Dr. Hans E. Suess of the University of California at San Diego.

Briefly, Dr. Suess' work shows that due to variations in the amount of solar radiation reaching the earth and affecting the radioactive carbon content of living organisms, dates which have been established for organic material from sites earlier than 1000 B. C. are incorrect by 800 to 1000 years. That is, the material is 800 to 1000 years *older* than previously believed.

Applied to Danubian material, the Suess recalibration pushed the beginnings of the culture back to about 7000 B. C. and at one stroke a great mass of data from scores of excavations fell into logical sequence. With the publication of Dr. Renfrew's paper "New Configurations in Old World Archaeology" in 1971 and Dr. Gimbutas' book *The Gods and Goddesses of Old Europe, 7000-3500 B. C.* in 1974, the full extent of the Danubian civilization finally emerged into full view.

Its great antiquity, duration and advanced culture had been known in rough outline for 20 or 30 years but so startling was the panorama of a previously unknown civilization older than Sumeria or Egypt that even some of the actual excavators were unable to accept the real meaning of what they had uncovered. The Serbian archaeologist Milan Vasic, who between 1908 and 1932 excavated at Vinca, one of the key Danubian sites, went to his grave insisting that it had been a Greek colony.

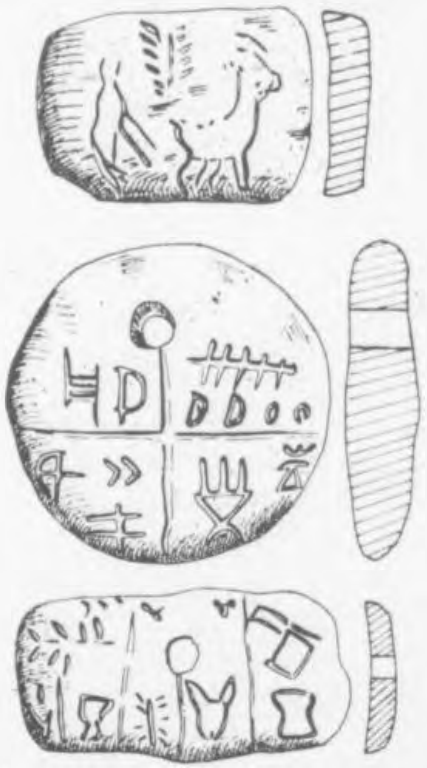
In Dr. Gimbutas' view, arrived at through painstaking examination and correlation of literally thousands of Danubian cult objects which reflect the Danubians' worship of fertility and the earth's productivity, the civilization was in some ways the ancestor of the classic Graeco-Roman culture. Although the latter had no memory or tradition of the Danubians, several of their deities survived to emerge 3000 years later as Artemis, Dionysus and Hera in the Olympian pantheon. Possibly, too, the legend of the Golden Age — when human beings were long-lived and free from war, oppression and greed — as sung by the Greek poet Hesiod in the Seventh Century B. C. reflected a dim tradition of the Danubians.

This ancient people had neither horse nor wheel and they were overwhelmed about 3500 B. C. by the horse-riding, wagon-pulling plainsmen from the steppes of what is now southern Russia. These were the Battle-Axe people, the earliest Indo-Europeans or Aryans, ancestors of the Celts, Teutons, Slavs, Greeks and Romans. The peaceful pastoral life of the Danubians gave way to predatory societies of roving warriors commanded by brigand chieftains.

The Battle-Axe people brought with them their sky gods, gods of clouds and wind and thunder, and drove underground the earth and fertility deities of the Danubians. But according to Dr. Gimbutas, the peasantry who continued to till the soil and herd the cattle kept alive the old gods and goddesses until the dawning civilization of Greece rediscovered them and elevated them to Olympus to dwell alongside the sky gods.

* * *

WHAT RACE were the Danubians? Where did they come from? These are questions not yet fully



Sacrificial burial pit at Tartaria in western Romania yielded inscrutable plaques. (N. Vlassa, Chronology of the Neolithic in Transylvania, *Dacia*, New Series VII, Bucharest, Romania.)

nor satisfactorily answered. The available evidence indicates they were originally a Mediterranean people who spread northward into the Balkans as the warm dry climate which followed the end of the Ice Age made that area suitable for raising grain and pasturing flocks. The oldest typically Danubian sites are those of the Sesklo region of north-central Greece (see map). These were excavated between 1902 and 1957 by Greek archaeologists from the Volos Museum. Here as early as 7000 B. C. grain and legume crops were grown, pottery was made and sheep and goats were raised.

From the Sesklo area the Danubians must have moved rapidly northward up the inviting valleys of the Vardar and Morava Rivers, for the numerous sites clustered around Starcevo near Belgrade are almost as old as those found in Greece. This area has more rainfall and bone remains from the Starcevo sites (excavated in 1930-32 by M. Grbic of the Yugoslav National Museum and a British-German team) attest that cattle and pigs were raised as well as sheep and goats.

The original inhabitants of the banks of the Danube were a Late Stone Age (Neolithic) people closely akin to the Cro-Magnons of western Europe. They were hunters and fishermen, chasing the aurochs (wild ox) in the forests and netting the giant carp in the river. The first Danubians coming into the Morava valley from the south appear to have intermingled peaceably with these hardy folk. Excavating the great Lepenski Vir site in 1965-69, D. Srejovic of Belgrade University found artifacts characteristic of both peoples.

Lepenski Vir may be in fact the earliest Danubian settlement north of Greece. The recalibrated radiocarbon age of the site is between 7000 and 6500 B. C. Found here are the foundations of three-sided houses, probably the oldest permanent habitations in Europe. The Sesklo Danubians, although they raised crops, were probably still seminomadic. In any event, the Starcevo sites, spanning 1000 or more years down to about 5500 B. C., provide abundant evidence that the Danubian civilization took firm root in the Belgrade area and flourished there. The Neolithic hunters and fishermen either were completely absorbed or retreated northward, for the Starcevo people were agricultural and pastoral.

Eventually they became a more urban population; their villages grew quite large and were laid out with streets in regular grid form. This phase is called Vinca, taking its name from the chief site just across the Danube from Starcevo, but the urban phase encompassed most of present Yugoslavia and spread northeastward into Romania. It lasted from 5500 B. C. to between 4000 and 3500 B. C., possibly right down to the time of the Battle-Axe invasions. To this period belong the Tartaria tablets, now dated from their associated organic remains to about 5200 B. C., whose script we cannot and probably never will be able to read. (Dr. Gimbutas believes that they are religious invocations and that the Danubians used writing only in connection with worship.)

Moving westward, the Danubian people reached the eastern shore of the Adriatic Sea between 6000 and

5500 B. C. and mingled with the Neolithic peoples living there and on the opposite shore in the heel of Italy's boot. Known to archaeologists as the Impresso or Impressed Ware people because of their custom of impressing pieces of seashells into the wet clay of their pottery, these Neolithic peoples apparently welcomed the Danubian civilization. At the Passo di Corvo site on the Italian side, excavated in the late 1960's by Santo Tino of the Italian Institute of Prehistory, more than 1000 house compounds were found in an area of 150,000 square feet.

At the time Starcevo flourished (6500-5500 B. C.) the Danubian civilization had already penetrated some distance northward into what is now Hungary, according to evidence found in the 1930's by G. Banner of the Hodmezovasarhely Museum. But its further progress was apparently resisted by Neolithic people who were already engaged in slash-and-burn agriculture. Eventually the Danubians overcame them and for 1500 years after 5000 B. C. they dominated all of Hungary and northward into Slovakia and even part of Poland. But on this northern frontier they were never secure and therefore deviated from the unwarlike character of their civilization elsewhere. The towns of the Hungarian Danubians were surrounded by ditches and wooden palisades with corner towers. These sites, excavated in the 1880's by the Hungarian M. Wozinsky, were the first Danubian settlements to be found, but their age and significance were not then understood.

The Danubians arrived in the eastern Balkans, or what is now Bulgaria, soon after they reached Belgrade. Some of the groups migrating northward from the Sesklo homeland probably branched off eastward into the Bulgarian mountain valleys. Known archaeologically as Karanovo, this branch of the Danubian civilization flourished for 3000 years — until the Battle-Axe invasions. It developed its own script, of which a specimen was found in 1968 at Gradesnica in northwest Bulgaria. Dated to about 4000 B.C. or 1000 years later than the Tartaria tablets, it too is believed to have had solely religious significance. The Bulgarian sites, which are numerous, have been excavated systematically since 1936 by teams from the Sofia and Nova Zagora museums.

In the Danube delta of Romania on the Black Sea coast, an unusually artistic phase of the Danubian civilization arose about 5500 B. C. It seems to have come from Bulgaria rather than downstream from Starcevo and Vinca. The phase is called Hamangia, from the chief site excavated in 1956 by the Romanian archaeologist D. Berciu. Hamangia sculpture was unrivaled in Europe until the time of the classic Greeks thousands of years later.

By 5000 B. C. the Danubian civilization had spread northeastward across all of Romania and over the southwestern Ukraine to the Dnieper River. This marked the northeastern limit of the culture and its greatest geographical extension. Here the Danubians encountered another Neolithic people, known as the Dniester-Bug from the names of the two Ukrainian rivers on which they lived. About 1000 years earlier the Dniester-Bug had already begun to de-

velop a civilization of their own, favored by the fertility of the region and the mild climate it then enjoyed. By the time the Danubians came — the artifacts indicate they were mostly Karanovo people from Bulgaria — the Dniester-Bug people already had a settled pastoral and village culture. They seem to have fused with the Danubians to form what is called the Tripolye phase.

Tripolye is located near Kiev and its excavation in 1899 by V. V. Chvojka of the Kiev Museum created a sensation. Although its great age (about 5000-4000 B. C.) was not then realized, historians and archaeologists were astounded to learn of a previously unknown civilization in the Ukraine. In the three-quarters of a century since then Russian and Romanian archaeologists — with hardly a break for world wars and political upheavals — have excavated scores of Tripolye-phase sites. One of these was mentioned earlier in this article as having a population of 20,000; it is Talnoe on which N. M. Shmaglij of the Ukrainian Academy of Sciences at Kiev is still working.

On this frontier too the Danubian civilization had a martial aspect. Defensive earthworks had been built to protect against the raids of the steppe plainsmen. The latter eventually proved superior and in the span of one or two centuries after 3500 B. C. the Danubians were completely overrun and assimilated; their very existence was forgotten after a few generations.

While some of their achievements, such as the arts of writing and sculpture, were lost and had to be rediscovered by the Minoan and Mycenaean civilizations some 1500 to 2000 years later, others survived to enrich mankind. The cultivation of grains and the domestication of useful animals spread from the Danubians into the Middle East. Their technology — town building, textile weaving and copper metallurgy — helped to give rise to the great civilization of Sumer and Akkad. Many of the Danubian religious concepts reemerged in classic Greece and some characteristics of the Minoan civilization of Crete, such as the high social status of women and the grace and equanimity of life that speak to us from the Minoan frescoes, seem to have come the long distance from the Danubian society.

* * *

IF WE COULD go back 6000 or 8000 years to visit the Danubian communities we would find them far different from the primitive barbarism that until recently was attributed to that remote period. The countryside itself, whether in the rugged Balkan valleys, the flat Danubian plain or the vast sweep of the Ukrainian grasslands, is under intense cultivation. Stands of wheat, barley and millet stretch as far as the eye can see. At intervals of generally no more than five or 10 miles are the villages, clusters of neatly-built one-story houses. In the warm southern areas they are built of clay daubed over pole frameworks and in the north, more solidly built of timber logs and planks. Roofs are thatched and steeply pitched to allow fast runoff of rain and each house has a ladder permanently in place for making roof repairs and dousing fires. The houses are gaily decorated with colored stripes on the outside and flowers

or tree branches attached to their eaves.

Inside, the houses are neat and plain, by our tastes sparsely furnished. Clay benches along the walls serve for seats and low clay pallets for beds. There is a hearth with a clay bake oven and meals are eaten from the floors which are kept scrupulously clean. One corner is set aside for a little shrine of the household deities and along one wall stands the weaving loom and tools for spinning yarn and thread from wool and flax.

The sheep, goats and cattle are kept in communal pens when not in pasture but individual houses have their own pig huts and beehives and the family dog lives inside with the household. (Cats have not yet been domesticated.)

The Danubians' clothing is colorful and informal. Men wear knee or below-knee breeches with V-neck blouses. Tightly fitting knee-length skirts and loose blouses are women's attire and in hot weather both men and women go topless. For cold weather they have skin and fur cloaks and leather shoes tied on with thongs.

For generation after generation life goes on placidly. Monogamy is the strict rule and women and men have equal positions in the household. There are no chiefs or rulers other than the village headman.

In its evenness of tenor, social and sexual equality and lack of competitive aggression, the Danubian civilization seems indeed the fount of Hesiod's lost Golden Age.

ABOUT THE AUTHOR

ANDREW E. ROTHOVIUS was born in 1923 in Milford, N.H., where he lives today. He has worked as a catalogist, buyer, promotion manager, sales writer and data retrieval librarian. He is a member of the New England Antiquities Research Association (which he serves as secretary and editor) and several other historical and archaeological research groups.

Studies of history and weather are more than avocations for Mr. Rothovius. A member of the American Meteorological Society, he has been the United States Weather observer for Milford for 24 years and was awarded the John Campanius Holm Award for meritorious service. Since 1947 he has written regularly on local weather and history for the Milford weekly *Cabinet* and since 1957 he has contributed a regular historical and scientific news column to the Peterborough, N.H., *Transcript*. He has been a regular contributor to FATE since the 1950's.

HAIR TURNS WHITE OVERNIGHT?

ANNIE OAKLEY'S head of black hair turned white within 17 hours after a train accident. The same thing happened to Marie Antoinette before she lost her head. Occasional newspaper reports tell of others whose hair grays rapidly after an emotional or physical shock.

However, sudden graying doesn't happen the way most people believe. The strands of colored hair do not suddenly lose their pigment. As explained by Dr. Aaron B. Lerner of Yale University in a spring 1978 issue of the *Journal* of the American Medical Association, individuals to whom this happens have a mixture of black and white strands of hair. The black hair, being older, falls out suddenly and leaves the white.

PHANTOM RIDERS ON SOUTER-FELL

By Frank John Reid

ONE OF HISTORY'S most famous "phantom armies" appeared in the northwest part of England in the 18th Century. The "army" was seen on a mountain called Souter-fell ("Cobblermount") and sometimes Souther-fell or Soutra Fell ("Southern Mountain").

Two accounts saw print in the 1700's. One of them served as the basis for several retellings in the 19th Century and later Charles Fort brought the story into our century. To the best of my knowledge the second account is given here for the first time since it appeared over 200 years ago.

The word "fell" implies a plateau- or mountain-pasture but I doubt any part of Souter-fell actually was pastureland. The mountain is in Cumberland, about 17 miles south-southwest of Carlisle. The physical location was described in *The Gentleman's Magazine* for November 1747:

"At *Gisedale* the water turns both ways, so that in a sudden shower you may with your foot only, send the rain-water, either to *Carlisle* or *Cockermouth*, by the channels of *Cauda* or *Lender-maken*.* This last springs under *Sadle-back*, a *Parnassan* eminence, with two prominent peaks; the most northerly is called *Blen-carter*, a surprisingly high precipice of the quarry kind.

"*Souter-fell* is a distinguish'd mountain of itself, encompass'd quite around with a *turbinated* trough, thro' which *Lender-maken* is convey'd. The West and North sides are barricaded with rocks, the East is more plain but withal steep, and seemingly 900 yards in height, but every where of difficult access."

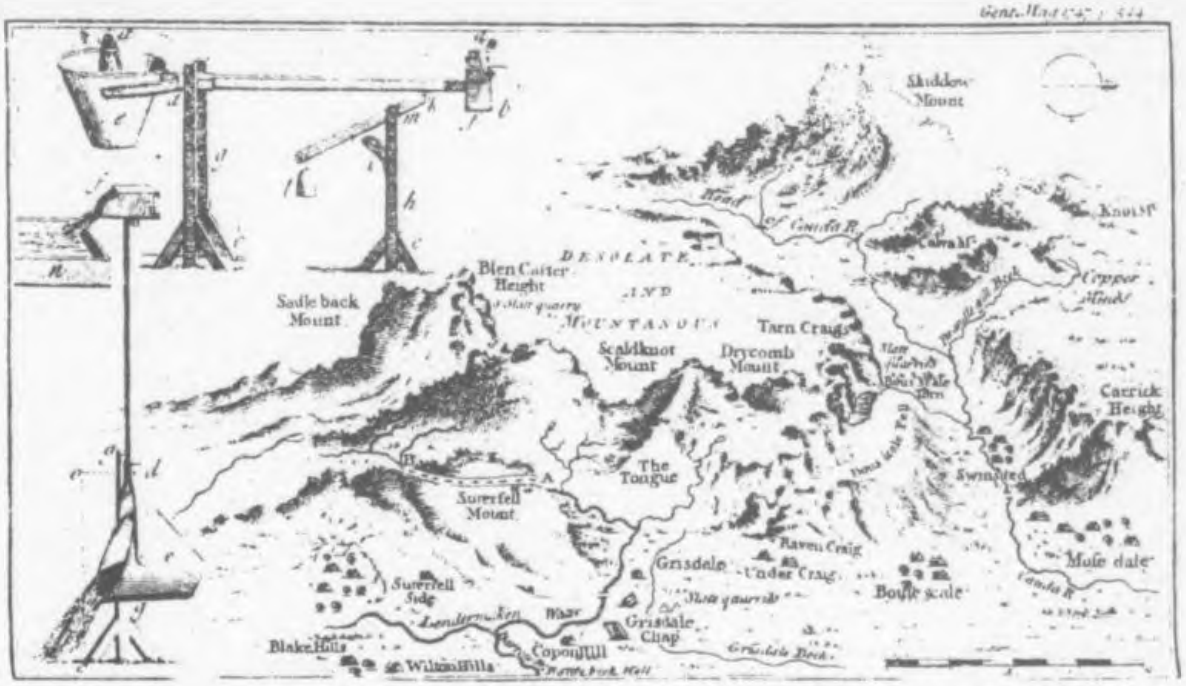
It was on this steep eastern slope that the phantoms marched.

The more famous account, that published in James Clarke's *Survey of the Lakes* (1787), reports that the incident began with a sighting by Daniel Strickett, a servant, and his employer, John Wren. Wren's (probably quite small) estate, called Wilton Hill, was near the mountain.

In the gathering darkness the farmers watched as the vast ghostly army marched silently over the mountain.

After supper one summer evening in 1743, they saw a group of horses on

*Today the River Cauda is called the Caldew; the other leads not to Cockermouth but to a lake called Thirlmere.



In a 1747 issue "The Gentleman's Magazine" published this map showing the path the phantom troops took on their 1735 appearance on Souter-fell in Cumberland, England.

the near slope of Souter-fell. The sight surprised them because the animals were galloping up a slope so steep that a horse could hardly be expected to traverse it at all. But the witnesses were even more surprised to see a man with a dog running after the horses but never catching up, yet going at such all-out speed that Strickett and Wren literally expected him to break his neck.

Horses, man and dog all disappeared over the lowest part of the Fell. Wren and Strickett didn't investigate that night but the next morning they went up the mountain. It would be worth the trouble to pick up the horseshoes that surely must have been cast off in that furious gallop. And they fully expected to find the body of the man who had been running so recklessly.

"Accordingly they went," Clarke wrote, "but to their great surprise found not a shoe, nor even a single vestige of any horse having been there, much less did they find the man lying dead, as they expected.

"This story they some time concealed — at length, however, they ventured to tell it, and were (as might be expected) heartily laughed at."

A year later, at 7:30 P.M. on Midsummer's Eve (June 23) 1744, Daniel Strickett saw the phantoms again. Although he was now working for William Lancaster (whose place adjoined John Wren's) he nonetheless observed them on the same slope of Souter-fell. Remembering the ridicule his story had earned him the previous year, he was at first reluctant to say anything to anyone. But there was no denying it — there *were* figures mov-

ing up there. After watching them for some time he went quietly to his employer.

Strickett told Lancaster that there was, ah, something curious to see. Lancaster asked what it was. Well, Strickett would show him.

"I suppose some bonefire," Lancaster remarked. It was the custom for local shepherds to try to outdo each other with "bonefires" on St. John's Eve (which is also Midsummer's Eve). But no sooner had they come to the end of the house than Lancaster burst out, "Is that what thou has to shew me?"

"Yes, master," said Strickett, much relieved. "Do you think you see as I do?" Lancaster agreed and so did the rest of the family when they came out to look.

Men on horseback were moving, troop after troop of them, at "a regular swift walk" on the steep side of Souterfell. Though not the gallop of the last year's mystery, the pace was still strangely quick for such treacherous ground.

The figures appeared at the lowest part of the mountain, a place called Knott. They moved along the side of the fell until they came opposite Lancaster's house, where they moved up over the mountain. They thus took a sort of curving course around the mountainside.

Blakehills, where Strickett and the Lancasters stood watching, was only a half mile from the phantoms' line of march. But the ghostly figures were seen by every person at every cottage within a mile. There were 26 witnesses in all, some nearer the horsemen than Blakehills.

"Frequently," Clarke remarked, "the last or last but one in a troop (always either one or the other) would leave his place, gallop to the front, and then take the same pace with the rest, a *regular swift walk;* these changes happened to every troop (for many troops appeared), and oftener than once or twice, yet not at all times alike. The spectators saw, *all alike,* the same changes, and at the same time, as they discovered by asking each other questions as any change took place."

This procession lasted at least 2 1/2 hours, from 7:30 on, and perhaps longer — for it was still going on when it got too dark to see. Apparently, no one tried climbing up to confront the riders.

No one who saw the spectral horsemen could believe he was the victim of his imagination or of a mere illusion. Not at that short distance!

James Clarke, a land surveyor, went through the Lakes District of northwestern England about 40 years later. He wrote an account of the phantom riders, mostly from the testimony of William Lancaster (who seems to have been a son of the William Lancaster of the story, since Clarke describes Strickett as "his father's servant") and Daniel Strickett, who had since become a professional auctioneer. These two read Clarke's account and swore to a statement (July 21, 1785) affirming its accuracy and truth.

The other, even more contemporary account (already quoted) appeared in *The Gentleman's Magazine,* November 1747. It's part of a series of letters, for some reason published without the author's name, about interesting English geographical sites.

The first thing we learn from this article is that *the phantoms were also seen in 1735 and 1737.*

In the earlier sighting, in 1735, the only witness was "*Wm Lancaster's* servant," who was "discredited and laugh'd at" when he told his story (there apparently being no tradition of such phenomena on Souter-fell). Since the specters of 1743 aren't mentioned in this account, we can reasonably speculate that someone simply got his dates mixed up. On the other hand, the two stories are different enough to make us wonder if two different employees of Lancaster's were involved. Moreover, the accounts are supposed to be taken more or less verbatim from the witnesses' testimonies.

According to the *Gentleman's Magazine* writer, on Midsummer's Eve 1735 the unnamed servant saw the east side of Souter-fell "covered with a regular marching army for above an hour together; he said they consisted of distinct bodies of troops, which appeared to proceed from an eminence in the North End, and march'd over a nitch in the top."

Two years later, again on Midsummer's Eve, between the hours of eight and nine, William Lancaster saw what he took to be several hunters following their horses on foot (the sensible thing to do on a steep slope). About 10 minutes later he glanced toward the place again and saw that "they appeared to be mounted, and a vast army following, five in rank" exactly where the servant had seen phantoms two years before.

Lancaster summoned his family and together they "frequently observed that some one of the five would quit rank, and seem to stand in a fronting posture, as if he was observing and regulating the order of their march, or taking account of the numbers, and after some time appear'd to return full gallop to the station he had left, which they never fail'd to do as often as they quitted their lines, and the figure that did so, was generally one of the middlemost men in the rank." As time passed and it grew darker the figures abandoned their orderly march and behaved more like a crowd riding home from a market. But they continued in great numbers, visible as long as there was light to see them.

Because this is reminiscent of Clarke's account of the 1744 phenomenon, it's again possible that at least one of our sources has confused the stories. If so the likely source of the confusion is the younger Lancaster, who after 40 years may have run two separate events together. We are sure of the date of the 1744 sighting because Daniel Strickett backs it up. He may not have known of the sightings of the previous decade because he probably wasn't working for the Lancasters then. So the phantoms seem really to have acted much the same in their last two appearances.

The Gentleman's Magazine gives us some additional details about the 1744 incident. It tells us:

— that there were carriages interspersed with the columns of troops;

— that William Lancaster (senior, presumably) never thought the immense armies could be real "because of the impracticability of a march over the precipices, where they seemed to come on";

— that "horse and man upon strict

looking at appear'd to be but one being, rather than two distinct ones";

— that they nonetheless were nothing like any clouds or vapors he had ever seen and that the weather was "extremely serene";

— that the visible length of the moving column was almost half a mile, which considering the long time they were seen marching means a positively incredible number of "horsemen."

This army seemed so real to some of the witnesses that the next day they climbed the slope in search of horseshoes, assuming some would have been left behind after the enormous procession of riders. But they found no trace whatever of the presence of horses or men.

* * *

OUR ANONYMOUS writer was attracted to the idea that the phenomenon was due to "an undulating lambent meteor" (a layer of mist) aided by "fancy" (imagination). But he rejected this explanation because there were too many reputable witnesses. And he couldn't figure how agitated mist could stop and start or "preserve so regular a system, as to appear still five in a line" — or (most important) why it should three times exhibit itself in this way only *on Midsummer's Eve*. (It seems likely to have been four times although we have no definite date for the 1743 sighting.)

James Clarke too was impressed with the number of witnesses and also with the phenomenon's habit of showing up on the same day of the year. The length of time during which people observed the figures further impressed him. Most apparitions, Clarke noted, were things seen momentarily by one or two persons.

"Is there any impiety," Clarke asked, "in supposing, as this (1744 phenomenon) happened immediately before that rebellion which was intended to subvert the liberty, the law and the religion of England, that though immediate prophecies have ceased, these visionary beings might be directed to warn mankind of approaching tumults? In short, it is difficult to say what it was, or what it is not."

The "tumult" which Clarke thought the phantom riders portended was the Jacobite Rebellion of 1745. This was the unsuccessful attempt to put a Stuart, Charles Edward ("Bonnie Prince Charlie"), on the throne.

Clarke's book went through several editions but today is very rare. Scientists of Clarke's time ignored the "ghost story," perhaps because Clarke's interpretation offended their sensibilities. "Divine portention" was thought to be superstition.

Eventually, however, Sir David Brewster presented Clarke's version in a chapter on mirages in his book *Letters on Natural Magic* (1836).

"The aerial troopers seen at Souterfell were produced by the same process as the spectre (mirage) of Dover Castle, having been brought by unequal refraction from one side of the hill to the other," he wrote. "It is not our business to discover how a troop of soldiers came to be performing their evolutions on the other side of Souterfell; but if there was then no road along which they could be marching, it is highly probable that they were troops exercising among the hills in

secret previous to the breaking out of the rebellion in 1745."

To this Charles Fort responded sarcastically:

"With a talent for clear-seeing, for which we are notable, except when it comes to some of our own explanations, we almost immediately recognize that, to keep a secret from persons living upon one side of the mountain, it is a very sensible idea to go and maneuver upon the other side of the mountain; but then how to keep the secret, in a thickly populated country . . . from persons living upon that other side of the mountain — however, there never has been an explanation that did not itself have to be explained."

In any case the mountain is too rocky for troop maneuvers on horseback.

In *Medii Aevi Kalendarium* (1841) R. T. Hampson dismisses the whole phenomenon as mere imaginative "description of the shadows of smoke against the hillside, or of volumes of smoke itself." Nonetheless Hampson was astute enough to note that such phantom armies had been reported elsewhere although he hastened to assure readers this was all "absurd superstition." He pointed to the legend of the Wild Hunt, found in the traditional beliefs of all Scandinavian, Germanic and Celtic peoples. The Wild Hunt in folklore was a terrifying apparition of a horde of armed riders. In the original story Odin led the hunt but in later, postpagan times its leader was often identified as a local hero, the victim of a curse or the devil himself. Sometimes the Wild Huntsman rode accompanied only by spectral hounds. Most people believed the Hunt occurred *on specific days of the year.*

The Wild Hunt tradition may have grown out of real sightings of phantom horsemen like those on Souter-fell; there are many other similar cases. One is reported in the Anglo-Saxon Chronicle for the year 1126. Another (among the prodigies listed in the Puritan *Annus Mirabilis* of the early 1660's) was seen for a half hour in Wales; then too the witnesses found no traces of hoofprints afterwards. Such phenomena have continued to occur through the centuries into our time.

The phantom riders on Souter-fell seem to have been neither "ordinary" haunting ghosts nor portents of war nor natural phenomena. But this observation explains only what they were not — but not what they were.



A USEFUL CHRISTMAS GIFT

THE CHRISTMAS present Mr. and Mrs. Eugene Bulakites of Fairfield, Conn., received from their son may have saved their lives. Billy Bulakites, a volunteer firefighter in nearby Weston, gave his mother and father a smoke detector and on Monday, December 26, 1977, still under the Christmas tree with other presents, the device went off. The Bulakites, another son, a daughter and a guest were upstairs asleep but managed to get out of the house safely as flames shot out the windows and up the walls of the Cape Cod-style home.

The Ghost Who *WASN'T* Dead

We were shocked to find a ghost in our cottage — and even more surprised to discover the ghost's true identity.

By Helen Prescott

WHEN MY roommate Loretta and I moved into our small lakeside cottage in Whitmore Lake, Mich., it was slightly run-down but hardly old or eerie enough to be haunted. It looked tired, I thought, as if too many harried families with too many rambunctious children had moved in and out without caring much for the house itself.

By the middle of September 1976, having lived there a week, I felt quite at home. Then I awoke one morning before dawn to see a woman gliding silently past my bedroom door toward the living room. The house was still dark and in the rosy-gray light which barely penetrated the curtains I wondered if I was dreaming or hallucinating. But when I dressed and went into the kitchen to make some coffee, I saw the woman wandering across the living room, her form clearly outlined against the pale wall. She wore a 1950's-style floral print dress and her short grey-flecked brown hair made her appear to be in her late thirties. Her face was angular with watery dark eyes, tightly pursed lips and the hard sharp lines that come from worry.

For several minutes I stood perfectly still in the doorway, watching her pace the room, her thin arms folded across her chest, her eyes downcast. Then as the sun rose over the horizon, beams of light flooded the room and the woman became more and more shadowy. Finally I could see only motes of dust floating in bright shafts of light where she had been standing.

I sat for a while in the living room thinking about what I had seen, wondering who the mysterious visitor was and if she would return, and debating what to tell Loretta, a strict Catholic who believed that ghosts were souls too evil to be allowed into purgatory. Since this ghost seemed not at all malicious but rather sad, I decided not to mention her to Loretta.

That night, in a dream, the ghost-woman appeared again. She was stooped over the kitchen sink cleaning garden vegetables and as she worked, she told me about herself. Her name was Marjorie, she said, and she had spent her life on a nearby farm. For reasons she was too proud to tell me, her father had sent her away. She

lived for a few years in this cottage, chopping wood for the small stove, tending her garden, raising animals, preserving food — alone and exiled from her family's farm. Now, she said, her father was dead and she was ready to return home to her mother. As proof she showed me a small brown leather suitcase. The setting of the dream was the same cottage I lived in now but it seemed much newer.

In the morning Loretta greeted me with a strange story. She said she had awakened in the middle of the night and realized all the lights in the house were on. As she opened the door to the living room, she saw a thin worried-looking woman with short dark hair slumped in an overstuffed chair. The figure looked so real that for a moment Loretta thought a stranger had broken into our house. Then she noticed that she could see faintly the pattern of the chair through the woman's smoky outline. She quickly retreated to her room and mentally told the person to please leave the house. When she returned to the front room the ghost had vanished.

After Loretta finished I told her about Marjorie, who had surprised me at dawn and returned that night to explain herself. We agreed that it must be the same person but knew of no reason why she would come to us.

I thought no more of Marjorie until I paid a visit on our neighbors to borrow the proverbial cup of sugar. A thin woman with matted grey hair answered the door. Before she introduced herself as Marjorie Smallwood, I recognized her as the woman who had visited my house. She was older now and the harsh lines around her mouth had deepened, but her liquid dark eyes and the worried look were the same.

As we made small talk I asked as discreetly as possible about her life and she told me the same story a younger Marjorie had told me in my dream. She grew up on a nearby farm, lived in my house for several unhappy years, then moved back home. Later she married and moved into the house right across the street from where she had lived in lonely exile 10 years earlier.

Of course I didn't tell her we had already met. I thanked her for the sugar and the conversation and left, wondering what I had seen in my living room. Was it Marjorie's astral body visiting the house she had once lived in while her physical body slept across the street? Was it an etheric imprint left by the emotions of the person she was 10 years ago? Were Loretta and I looking into the past?

I don't know the answers to any of these questions. But I do know that Marjorie is a nice neighbor and her "ghost" has never visited us again.



WITCHES SEEK EQUALITY

ENGLAND'S witches, who haven't been burned at the stake since the 17th Century, now are demanding protection under the Race Relations Act. According to London's *Daily Express*, white witch Doreen Valiente of Brighton said that many witches dare not tell their co-workers the truth about themselves for fear of losing their jobs. To bring this situation to an end, the witches are lobbying to persuade Parliament to protect them from discrimination.

Bernadine Villanueva . . . Misunderstood Mystic or Clever Con Artist?

Part 2

The women believed everything the fast-talking "psychic" had to tell them and learned too late an important but expensive lesson — before you invest, you'd better investigate!

By Jane Bandy

BETWEEN Labor Day 1976 and the end of the year, Evelyn Sharp, Jane Swingle and Doris Ivie of Knoxville, Tenn., turned over almost $45,000 from their savings and checking accounts to one Bernadine Villanueva, a professed psychic and healer who had promised to help them establish a metaphysical center, a project dear to the hearts of the three women. When it became clear that the psychic's intentions were not what she claimed, the three women took out criminal warrants for her arrest. Then they set out to salvage what they could.

One of the properties they had contracted to buy at Bernadine's insistence was a building formerly occupied by Knoxville's Cumberland Presbyterian Church. Evelyn, Jane and Doris tried desperately during January 1977 to find a way to pay for the church. A few groups were willing to rent space but expensive remodeling was needed to convert any part of the building for other uses. It was large and drafty and hard to heat. With the heat in the building set just high enough to keep the pipes from freezing, the utility bill for the month of January was more than $1000. There was no way they could afford the upkeep on the church plus the contract payments. Sadly they gave it up. Evelyn paid most of the utility bill and forfeited the $500 she had paid as ear-

nest money. It was accepted as rent for the three months they had used the building.

The house they had bought in September 1976 (with Bernadine Villanueva's name on the contract) could not be used as a place of worship because of zoning regulations. When no more payments were forthcoming, the house was foreclosed. Evelyn, Jane and Doris bought it at the foreclosure proceedings so they would not lose more than $15,000 they had already invested in it. They paid $31,000 at the foreclosure sale and resold the house for $46,000 after repairs of several thousand dollars had been made. These repairs and the closing costs represent their total loss on the house of nearly $8,000 — in addition to $14,546.16 Bernadine had diverted.

Jane Swingle had borrowed $2300 using her truck as collateral, money to be used to pay for the Indian jewelry Black Hawk was making and to build shelves for the metaphysical bookstore the group had planned. She was able to pay off the loan against her truck out of her teaching salary but her savings account was gone. She had borrowed more than $8,500 against it and given it to Bernadine who actually used $8000 of this money to make a payment on the house. Doris and Evelyn had given all of their savings to Bernadine.

* * *

WHY DID these three professional women allow a stranger to talk them out of nearly $45,000?

"We called her our green-eyed guru," Jane testified at Bernadine's trial. "She kept me so busy I didn't have any time to think."

Doris said, "She told us that doubt could destroy everything we were working for. She said that if anyone doubted the rest of us should work together to help that person overcome his doubt."

Evelyn testified, "It's like I was hypnotized. They say when you get around someone with great energy this can happen to you. I do know there is a great power of the mind which many people do not acknowledge. We were in trance . . . . There were four of us in trance at one time. Was it her power? God's power? Whose power was it?"

"This woman *does* have power," Prosecuting Attorney Herbert Moncier told the jury in his closing statement. "The power that she has is to look at each of us and find our weakness, to look at each of us and find our vulnerability, and to take that vulnerability and convert it into cash."

While the police hunted for Bernadine, the three woman and their lawyer began investigating the information they had been given about the psychic. They investigated the "centers" mentioned in Bernadine's publicity material — Tirol Retreat near Idyllwild, Calif.; Hesperia Inn in Hesperia, Calif.; and Hillarion House in Tampa, Fla. They learned that all three centers had been closed within weeks after opening due to lack of funds. None of them had existed at the time Bernadine came to Knoxville. The Florida land promised the yoga teacher at the Labor Day 1976 retreat had never materialized.

As well as learning of the collapse of Bernadine's financial deals, the

Knoxville women found evidence that there had been some reality to some of the psychic's actions.

On November 3, when Bernadine asked Evelyn for a $5000 loan to put down as earnest money on property in Atlanta, there *had* been a house there. Mrs. Millie Hammond, the real estate agent who had showed it to Bernadine, testified at the trial, saying that the selling price on the house which was located in an elite section was $165,000.

"She told me that she wanted the house for her family," Mrs. Hammond testified, "and that she would like to get the closing completed as soon as possible so that they could move in before the holidays." Bernadine gave Mrs. Hammond a check for $5000 as earnest money on October 26, a week *before* she borrowed the money from Evelyn. "The check bounced and Mrs. Villanueva failed to show up for the closing," Mrs. Hammond testified, "so the contract was canceled."

When Jane gave Bernadine money for books and a car there *was* a car — a 1973 Cadillac Fleetwood. Lee Harris, whom Bernadine hired as her agent in Atlanta, arranged for her to buy the car from one of his friends. "She paid $2300 down on the car," Mr. Harris testified. "It was to be a business car for both of us to use. We kept the car for 30 to 60 days. When she didn't make any more payments on it my friend started hounding me for the money. I finally arranged for another friend to take over the payments. . . .He still has the car."

Mr. Harris testified that Bernadine also had asked him to order books. "She asked me to order 50 to 100 hymnals from the Bible Book Store in Chamblee, Georgia; I was supposed to pay for them when I picked them up. They sat there two or three weeks and the bookstore called me several times. But she never gave me the money to pay for them. She also gave me a booklist and asked me to order some books for the Knoxville center. But I never ordered them. I was still embarrassed over the business of the car and the hymnals."

Mr. Harris also testified that he had leased an office on Bernadine's instructions and spent three days painting and papering it. But she never made a decision on furnishings and the office sat empty. After two months he quit his job as her secretary and business manager — and then his salary check bounced. "She told me the check bounced because people in Knoxville had given her bad checks," he said. When his check bounced a second time Mr. Harris decided to take the matter to the authorities.

On February 4, 1977, Bernadine was arrested in Atlanta on bad check charges. Knoxville police were notified and they went to pick her up. Bernadine fought extradition from Georgia and more than a month passed before she was released to Knoxville detectives. Finally, on March 22, she was returned to Knoxville. When police searched her luggage at Knox County jail, they found passports belonging to Evelyn, Jane and Tony (which had been given to Bernadine when the abortive trip to Iran and Egypt was being planned). Jennifer Sharp's birth certificate, which Bernadine had also taken, was not found.

ON EASTER weekend in 1977 Bernadine was in jail in Knoxville. Before the criminal trial, a civil trial was held in June 1977 in an attempt to collect the money Bernadine had borrowed from the Knoxville women on promissory notes. Bernadine admitted owing the money and the court ordered her to pay Evelyn, Jane and Doris compensatory and punitive damages totaling $59,277. But they could not collect because Bernadine apparently had no assets. Their lawyer discovered a long list of civil judgments against Bernadine in her Florida hometown for unpaid bills.

Throughout the trial Bernadine insisted that she had no criminal intent in her financial dealings. The proceeds from her first lecture in Knoxville, the $320 which Doris had given her, was to cover her expenses to stay in Knoxville longer than she originally had planned, she testified, and she had intended to repay all the other money the three women had given her until her financial situation made this impossible.

"I couldn't do my work . . ." she sobbed on one of the few occasions when she lost her composure. "With the arrests . . . the newspaper articles . . . I was tried before the fact with people that I loved. That's been the hardest to accept. Until this day I haven't been able to explain to my friends, to my children . . . If I had been able to do my work during this period, we wouldn't be sitting here."

Bernadine talked freely about her psychic abilities but when pressed for factual details about names, places, dates or sums of money she gave vague answers or avoided answering at all by saying, "I don't recall."

She insisted that she had worked with the FBI and the CIA in solving many crimes but could not give any details due to security reasons. She testified that she worked with several airlines, warning them of potential plane crashes, but she could not remember the names of any of the persons to whom she had given her warnings. She also testified that she had psyched out oil for Standard Oil and Gulf Oil in 1975 and 1976 and again couldn't recall the names of the persons who hired her. She talked about the many metaphysical centers she had helped to start but when asked for details she could not remember the names of any of them.

She said that most of the money she had borrowed from Evelyn, Jane and Doris had been put down on property near Franklin, N.C., for a retreat. The real estate agent's name was Tom Chisolm, she said. "He was here Saturday to testify," she insisted, "but he left." Court records did not show a Tom Chisolm subpoenaed as a witness.

A powerful witness against Bernadine was another "victim" whom Doris had found in mid-January 1977. She was Goldie Lipson, author of several books on yoga, who had met Bernadine at the Labor Day 1976 retreat as Doris had.

"When Bernadine told me that she and her little boy might come to visit me at my home in Florida, I was thrilled," Goldie testified at the trial. "My husband had recently died and I needed someone."

Bernadine called Goldie on Decem-

ber 17, 1976, 10 days after her last contact with the Knoxville women, and asked to borrow $1000 for a few days. Goldie wired her the money — but when Bernadine arrived in Lake Wales, Fla., on December 23 to pay it back, she told Goldie about a retreat she planned to start at Ela, N. C., near Cherokee.

"It sounded like such a beautiful place," Goldie testified. "I was to have a small place there of my own to use as my personal retreat. I gave Bernadine $5000 for the property and she promised to send me the deed."

On January 3 Bernadine visited Goldie again. This time she told Goldie about the Mayo Cottages at Indian Rocks Beach, Fla., which she was buying to start a school. Goldie gave her a $5000 binder on five lots and six cottages.

"When I didn't receive the deeds on either piece of property I wrote Bernadine and asked for my money back," Goldie said. Her letter was not answered.

Goldie's money, Bernadine testified, was being held for her by Sam Hollander who worked for a law firm in St. Petersburg, Fla., but lived in another town. She couldn't remember the name of his law firm or the town in which he lived.

Her defense did not convince the jury. They found her guilty of four of the six charges of fraud and recommended prison sentences ranging from three to 10 years on each of the four charges. A motion for a new trial was heard and denied on May 12, 1978. Judge Richard Ford sentenced Bernadine to 11 to 20 years in prison. The case will be appealed.

* * *

IS BERNADINE a true prophet of God who has a poor head for business and is therefore simply unfortunate in her financial dealings? Or is she a con artist, preying on the religious beliefs of financially inexperienced people in a deliberate plot to steal their money?

In an interview with radio station WIVK during the trial Bernadine vowed to continue her spiritual counseling from behind prison bars if necessary. "Even if I go to prison for a thousand years," she told a reporter dramatically during a court recess, "that doesn't matter as long as I can do my work." Whether she is a con artist, a gifted psychic or both may eventually be proven by her prison record.

Whatever the final verdict, three women in Knoxville, Tenn., have learned an important but expensive lesson: Before investing, investigate!



SEX IN THE SMITHY

IN THE early 1900's in the little town of Ralston, Okla., my father Wilbur Lady owned a blacksmith shop on Main Street. Directly across the street there was another blacksmith shop owned by Wilbur Mann. — *Icie M. Marlow.*

TRUE MYSTIC EXPERIENCES

UNEXPECTED GIFT

By Carol Van Gorder

IN 1968 when our daughter Elaine was 2½ years old my husband Charles and I were living in a small house in Globe, Ariz., in the very early months of the year. We had been lucky to find this small house for a reasonable rent while we waited for Charles to be hired by the copper mines when the strike was over. It was then in the process of being settled.

Elaine was a lively beautiful child with laughing blue eyes and a zest for life. We were very close as she was our only child and we went everywhere together. The only flaw in our happiness was her weight. She had been large at birth and due to a faulty gland she could not metabolize calories very well or handle a great deal of sugar in her diet. She seemed to gain weight just being close to food. Our landlady was a typical grandmother-type who delighted in giving Elaine huge half-pound blocks of milk chocolate every time we went over to pay the rent. It really pained me to see Elaine's eyes light up when she gave it to her, knowing that as soon as we got home I would have to give her a small chunk the size of a dime and then hide the rest in the freezer. I made many quiet protests that a gift was unnecessary and that we did not want to spoil Elaine but as the months passed she still gave her the same present every time we paid the rent.

My husband at last went to work and we would send the candy with him for part of his lunches in order to use it up. During the month I would ration it out to Elaine in very small chunks and there was always a lot left over. Her weight by this time had reached 60 pounds. After three months and more chocolate than we could eat, Elaine and I dressed up for the short one-block walk over to the landlady's house. The sun was beautiful and the birds were singing, a breath of the late spring was in the air.

Elaine's small fingers gripped my hand as we stepped off the porch for



Carol Van Gorder

the big adventure, when she looked up and said, "Mama, the lady has a book for me today."

I felt uneasy and said, "No, she doesn't."

I was puzzled by this unusual statement, especially so since the only thing she had ever given Elaine was the dreaded candy.

Then Elaine repeated very positively what she had said before, "Yes, Mama, she went to town and got me a book. Oh boy!" She fairly glowed but I thought she was going to con our dear landlady into giving her a toy or a book or some other thing. So I said sternly, "You are not going to ask for anything!"

The rest of the walk was uneventful except for the butterflies and rocks and grass that make up the world of small children.

We entered through the wire gate and were let into a dim homey room where we talked about the landlady's garden, her roses and her family. After half an hour of small talk I could sense Elaine was becoming fidgety and nervous. She had been sitting quietly and expectantly beside me on the couch and looking for all the world like a child who knows she will be given a special prize. But now her patience was beginning to wear thin. So I stood up and made reasons for going home. This was more than two-year-old Elaine could bear and she blurted out her question, "The book?"

I started to remonstrate when our landlady interrupted me, saying, "Oh, yes, a few days ago I was downtown and saw this book. I just knew she would love it because of the pictures and it is about a little girl."

She didn't seem startled at Elaine's knowing but I certainly was pretty dumbfounded. Mrs. McL. returned from her bedroom in a few moments with a book in her hand and gave it to Elaine. She smiled and said, "I thought that this might be a better gift than that candy; you must be getting tired of it by now!"

I was happier with this book than she could possibly know. We kept it until Elaine turned nine years old and then gave it to the firemen's Christmas drive for the poor. For many years it was mute testimony that grownups don't always know it all. — *Phoenix, Ariz.*

I AM A GHOST

By Joan Parrin

I AM A ghost — it's absolutely true — a real ghost who has done everything ghosts are supposed to do. Although you may not believe it, let me tell you my story.

Since I married Harvey Parrin about 35 years ago we have lived in the same house on 11 acres of land about four miles from downtown Portland, Ore. In the 1950's I became friendly with a neighbor named Mary McCall. She was an elderly woman and didn't drive a car so we went almost everywhere together. One of the places we visited was the Multnomah County Library where we would check out five or six books on every trip. She liked fiction and travel books while I usually ended up in the philosophy or psychology sections.

One day I brought home a book about a young man who could think himself to another location and actually see what was happening there

without his presence being known. I don't remember the name of the book or its author but it made a great impression on me at the time.

After reading it I went to bed and lay in the dark trying to wish myself at my mother's house. My mother Edith Schmidt lived near Orchards, Wash., about 18 miles away from us. I concentrated and tried to do everything the young man in the book said he had done to travel mentally. I must have kept trying for about half an hour or so with no results so I finally gave up and went to sleep.

The next morning at about 9:15 Mrs. McCall came to have coffee with me. This was not at all unusual — but what she told me made my hair stand on end. The first thing she said when she came in was, "I saw you down at my house last night. You were standing just outside my bedroom door at the head of the stairs. Then you just faded away."

She kept on talking about the experience but I was so shocked and embarrassed that I never told her about my experiment of the night before. I guess I had been doing something backwards because instead of discovering what was going on at my mother's house I had been seen at my neighbor's house.

That wasn't the only time I was seen as a ghost. One night in the fall of 1962 Harvey and I had an argument and I went out to sleep on the davenport. I was lying there feeling regretful for having acted so childishly and had almost decided to go back to bed when my husband called from the bedroom, "Now I believe in ghosts! I just saw you standing in the air at the foot of the bed plain as day. You were wearing your yellow dress." That ended the hostilities; I went back to bed and we talked about ghosts.

Now that we are older and our children are grown my husband and I have separate bedrooms. One night in November 1977, soon after we had gone to bed, I heard my husband talking. Since I couldn't understand what he said I called to ask him.

"Oh," he replied. "I thought I saw you standing by the side of the bed and I wondered what you wanted."

Well, that's the last time I have been seen as a ghost. Now I wonder if that's all there is to the ghostly phenomena we keep hearing about. If other ghosts don't know any more about what's going on than I did when I was a ghost, they're surely nothing to be afraid of. — *Portland, Oreg.*

THOUGHTS HAVE WINGS?

By Vaneeta Brannam

ON AN ordinary day about the middle of April in 1972 I was standing at the kitchen sink washing the dinner dishes when I heard the front door open. Footsteps came toward the kitchen so of course I



Vaneeta Brannam

turned to see who was there.

It was our son James who at that time was in the air force and stationed in Thailand.

James looked straight at me and said, "Mom, I am leaving Thailand." Before I could reply he just vanished.

Two weeks later when James really did arrive home I asked him, "Where were you two weeks ago today?"

He said, "I was hurrying to catch a plane. And I told my buddies, 'I wish I could walk into my Mom's kitchen and tell her I'm coming home.' "

I found it hard to convince him that he had done just that. — *Magazine, Ark.*

CAT FEVER

By Barbara B. Shulman

I HAD A deeply troubling dream. For one flashing instant I saw two girls lying side by side on long narrow tables. Then suddenly my dream shifted and I was bending over a coffin. In the coffin lay Kate, my sister Judy's roommate at Ohio State University. Kate, dressed in a short white gown, lay very still with her eyes closed.

I knew Kate well. Her family lived next door. I was a scrawny girl of 14 at the time but Kate was friendly and always had a big "hello" for me. She was nothing like Judy, my oldest sister. Judy, a beautiful girl of 19, went to great lengths to ignore me. We didn't get along.

In my dream I held a sponge as I bent over the coffin. A basin rested on the rim. I dipped the sponge into the basin and began to bathe Kate. In great distress, I bathed her over and over again until my arms hurt and my back ached. After what seemed an eternity, Kate opened her eyes, then slowly sat up.

Overcome with relief and joy, I threw my arms around Kate and hugged her. "You're alive, you're alive," I cried.

Then I awoke with a violent jolt and lay awake the rest of that night, shivering.

The next morning, Saturday, I rose and dressed with a heavy sense of foreboding. "I had a bad dream last night," I told my second sister Ann at breakfast.

"So?" Ann teased. "Haven't Mother and I told you that dreams don't come true? Forget your dream."

"But this one won't go away," I protested. "I feel that something is wrong somewhere."

"Don't be foolish," Ann said. "Eat your breakfast."

But I couldn't eat. For some reason, the sight of the telephone terrified me. I didn't dare look at it. But I was passing the phone when its shrill ring suddenly pierced the air. I froze with fear.

"Answer the telephone," Mother called from the kitchen.

I couldn't touch the phone. I stood by and let it ring. Ann came running. But she stopped abruptly in the doorway and stared at me with a curious expression on her face. The phone kept ringing. I backed away from it.

Finally, Mother hurried past us both and lifted the receiver. She looked at me with a puzzled frown as she said, "Hello."

I watched the color drain out of Mother's face as she listened. "Yes," she stuttered at last. "Yes, I'll be there as soon as I can."

Before Mother said a word I knew the call was about Judy. Her voice shook as she said, "Judy is very ill, in the hospital. I must go to her immediately."

Ann idolized Judy. Now she was ready to listen as I described my dream. "We won't know anything until we hear from Mother," she said shaking her head. "All we can do is wait."

I thought about Judy constantly and felt a deep need to draw closer to her. Although Judy never allowed me to touch her belongings, I took her clothes out of the closet and hung them outdoors to air. Caressing each garment I prayed, "Please God, don't let her die."

Mother unexpectedly came home the following Monday. She was tired but in good spirits. "Judy is going to be all right," she said.

After she unpacked Mother sat at the dining room table relaxing with a cup of tea as we talked. "One of Judy's boyfriends gave her a fluffy white kitten as a gift," she said. "She loved the kitten and played with it constantly. Then last Friday evening Judy suddenly came down with a very high fever. No one in the dormitory worried since she had been in perfect health all that day. But the fever climbed higher and around midnight she became delirious. Finally an ambulance rushed her to the hospital where they recorded her temperature at 106 degrees.

"The doctors were unable to diagnose her illness. They gave her tests. Kate donated blood in a direct transfusion. Nothing helped. Judy's temperature rose to 108 degrees. There seemed to be no hope. The doctors packed Judy in ice as a last resort. They had done everything else possible to save her life. They left to get some sleep while the nurses continued the treatment for excessive fever.

"By the time I arrived at the hospital," Mother said, "the crisis had passed. Judy was weak but she was smiling. The nurses still hovered over her. The aides were removing the equipment that had been used — empty alcohol bottles, basins and sponges littered the room. It really was quite a sight."

As I thought about Kate donating blood I gasped with the shock of recognition. The two girls lying side by side — the blood transfusion! Basins, sponges, they were all in my dream! I looked at Ann across the table but she refused to meet my eyes.

Intent upon telling her story, Mother continued. "The nurses told me that they kept Judy alive by bathing her constantly with tepid water and alcohol. Even though they did not expect her to live, the nurses refused to give up hope. Working in relays, they labored throughout the night with sponge and basin to save Judy's life."

I sat as if in a trance. While the nurses were fighting to save Judy in a hospital room 150 miles away, I had experienced their drama in a dream. Dreams do come true!

Many aspects of that dream still puzzle me. Why was my dream about Kate rather than about Judy? Did my big sister have the power to prevent me from approaching her even in a dream? Or was the fact of Judy's illness too frightening for me to accept?

We know now that Judy had cat fever, an illness undiagnosed in 1935. It causes an extremely high fever and

while not usually fatal, the disease is always dangerous.

Judy suffered no permanent damage from her illness. We are good friends now. Judy, Ann and I live near each other. Kate, our dear friend, lives not far away. Throughout the years we have remained aware of the great bond that exists between us. A bond that in our youth we could acknowledge only in a dream. — *Palo Alto, Calif.*

BALL OF FIRE

By Helen Keyes

IN THE spring of 1958 a heavy storm lashed the city of Chicago. Ordinarily I would draw the curtains, see that the children were all in the house and then find a good book to read. There was no reason to be unduly disturbed. But this late afternoon I began to feel very upset. A vague feeling of impending disaster hung about me like an invisible ghost. Both of the girls, Suzanne and Sylvia, were in their room playing with the cat. My son Robert was in the bedroom above mine studying and two students from the university were in the other bedroom quietly reading. The house was snug and secure. But with each ominous thunderbolt my fear increased. I walked all through the house both upstairs and downstairs and my son and the two students looked at me askance.

"Come on, Mama, calm down," Robert said as I walked by his bedroom for the third time. "Expecting something spectacular? You and your premonitions!"

I laughed, half with embarrassment, but I could not shake the feeling. I looked out my bedroom window every other minute and kept feeling that someone was pushing me to some point of action. I didn't know what to do but my fear was mounting. The steady downpour of rain on our roof was a menacing drum. Then there was another crash of thunder and a huge spark of light in the sky.

In that moment, propelled by uncontrollable fear, I rushed from my room to the foot of the stairs, shrieking, "Come down! Robert, come down! It's going to come here."

My son dashed down the stairs, the girls rushed out of their room and one of the students followed Robert down. The other student saw what happened.

He said a ball of fire moved into my son's bedroom, bounced across his bed, continued bouncing through the front bedroom and went out of the window.

I was screaming and crying so hysterically my son had to shake me and slap my face. The girls were crying. I threw my arms around my son and sobbed, "Thank God. Thank God."

The ball of fire split a tree in front of our house and went into the ground where it cut the gas main so that a weird fire continued to burn as if giving a glimpse of an inferno below.

The firemen came. The gas men came. All of the neighbors watched the scene in disbelief. The firemen told me there had been a fire near our house and it had an effect on the lightning in the area. It was a freak occurrence. But I know that a mystically transmitted warning had prompted me to cry out and so save my son's life.

One fireman said that if he had been in the bedroom when the ball of fire went through he would have been burned to a cinder. — *Tucson, Ariz.*

Money from Heaven



This coin, probably Carthaginian, was found lying six inches under the soil in Arkansas. Did it fall from the sky?

Just how solid is our money? We all know how easily it can slip through our fingers — but can it slip through other dimensions as well?

By Larry E. Arnold

AN INVIGORATING breeze blew through the intersection of Broad and Vine Streets in Philadelphia on July 27, 1977. Officer Jack Einhorn was busy directing early morning commuter traffic when suddenly, at 7:50 A.M., pandemonium broke loose.

Motorists jumped from their cars to look upward at the sky. Pedestrians ran about like chickens. Traffic jammed for four blocks around the startled police officer. Passengers leaped from stalled buses and joined the frantic melee.

Was it a UFO above Philadelphia? No. For many it was something even more exciting. It was money from heaven!

"It rained $20 bills here yesterday," the Associated Press dispatch from Philadelphia read for July 28. People "were on their hands and knees, grabbing money right and left," commented Policeman Roland Elliott.

There were a lot of smiling faces in the City of Brotherly Love that morning as, for a few brief moments, Philadelphia's Broad Street was "papered with 20's" — an estimated $242,000 worth!

What caused this cache to fall suddenly, enriching this tiny area of southeastern Pennsylvania? Did the Broad and Vine intersection temporarily become what Charles Fort termed "an appearing-point" wherein objects — in this case $20 bills — mysteriously materialize into this physical reality?

The solution is more mundane. In this instance the "money from heaven" came from a Brooks Armored Car Service truck whose door opened un-

OUT-OF-PLACE COINAGE: Pre-Columbian Voyagers or Evidence for "Money from Heaven"?					
COIN	LOCATION	DATE	FINDER	SITUATION	SOURCE
Roman coin of Antiochus IV (175-164 BC)	Cass Co., Ill.	early 1882	farmer	"picked up...a curious bronze coin"; "very much blackened and corroded from long exposure, but when cleaned it appeared in a fine state of preservation and but little worn."	Kansas City Review (in Scientific American, 46, 17 June 1882, p. 382).
Coins (unidentified)	near Aix-en-Provence, Fr.	1786-8	quarrymen	found between 11th and 12th stratum of "compact limestone" at 50' depth; also hammer handles and other tools with wrought stonework.	Am. J. of Science, 1:2:144-146, 1820.
Roman coins (at least 1100 yrs old)	in a cave in Cook Mts, N. Mexico	ca. mid-20th C	unidentified couple showed them to Mrs. A. W. Marshall, librarian at Denning, N. Mexico	found while exploring; nearby evidence of Roman artifacts and inscriptions. Highly controversial!	Bill Mack, Argosy, 376:42-3, March 1972.
copper coin	in mound at Crystal Lake, Montcalm Co., Michigan	1894	reported by H. I. Smith	found in casket in burial mound, along with skeletons and pottery; discounted because "Assyrian and Egyptian faces" found on nearby pottery. Called a 'hoax'.	Am. Antiquities, 16: 313 & 384, 1894.
bronze coin	near Chillicothe, Ill.	1871	well-drillers led by J. W. Moffit	brought up by well bit from depth of 114-120'. Authenticity naturally debated.	Edwards, Strangest of All, p. 101.
'Roman' coin	near Norfolk, Va.	Sept. 1833	well-drillers	at 30'; size of English shilling; distinct figures of "a warrior or hunter and other characters, apparently of Roman origin."	W.S. Forest, Historical Sketches of Norfolk Virginia; Fort, Book of the Damned

copper coin	near Connecticut River	1842	Joseph D. Comming	Arabic-like glyphs on a very corroded disk ⅓ as thick as a penny; not identified with known ancient or modern foreign coinage.	Am. Pioneer, 2:169, 5 January 1843.
bronze Roman coin	eastern Oklahoma	?	Sam Short's chicken	scratched up by a chicken	Dr. Totten, personal comm.
Roman coin	off Barton, Eng.	late 1972	George Dean	found inside a caught cod fish's stomach; identified by museum officials as authentic and worth $240.	Steiger, Mysteries of Time and Space, p. 76.
Briton coin, 4th C	Texas	1963	?	London-minted coin found in Indian mound dated ca. 800 AD	Dr. Totten, personal comm.
Antioch coin	Arkansas stream	?	?	?	Dr. Totten, personal comm.
Carthaginian	west Arkansas	?	Jesse Ray Kelley	found with metal detector, 6" deep; "very little surface wear, but badly corroded" and buried a long time.	Dr. Totten, personal comm.
Carthaginian coin	near Phoenix City, Alabama	?	15-year-old boy	same type of coin as above.	Dr. Totten, personal comm.
Carthaginian coin, ca. 200 BC	southeast Kansas	?	?	"Never previously known anywhere!"	Dr. Totten, personal comm.
Roman coin	Ill. mound	1913	excavators	Dr. Emerson, of Chicago's Art Institute, said it's "of the rare mintage of Domitius Domitanus, Emperor of Egypt."	Fort, Book of the Damned, p. 177

MONEY FROM HEAVEN!: Table 1. Arnold

expectedly and allowed one of eight bags containing some $1,238,000 to tumble onto the street where it burst.

Still, there was a baffling aspect to the case. "Neither police nor Brooks was able to explain why the truck door opened and how the bag fell out," reported *The Philadelphia Inquirer* on July 28, 1977.

Perhaps the most incredible aspect of the event is that almost all the money was returned to Brooks and the police.

But what if — unlike this case — money falls around you and it can't be determined where it's coming from? Is the "windfall" then yours to keep?

* * *

CONSIDER, for instance, the precipitation of valuable coins that fell upon London's Trafalgar Square in the early part of the 20th Century. The crowd went for the money; the bobbies went looking for the rich litterers. But unlike the Philadelphia case, no explanation was to be found.

Consider the astonishment of Mr. and Mrs. Basil McGee when, as they tended their lawn in Gastonia, N. C., one fine October afternoon in 1958, a glittering something fell into the pile of wet leaves near Mrs. McGee's rake. She stooped and retrieved a shiny two-franc coin. There was no one nearby; nor was an airplane visible overhead. They kept their treasure — which had little monetary value but great worth as a memorial to an unknown Frenchman's loss and to the Unknown itself!

Consider also the perplexity of the shoppers at Ramsgate, Kent, England, on the weekend of December 7 and 8, 1968, when pennies began bouncing onto the pavement.

"Between 40 and 50 of them came down in short scattered bursts for about 15 minutes," Mrs. Jean Clements told the *London Daily Mirror* "You could not see them falling — all you heard was the sound of them hitting the ground." There were "no tall buildings nearby and no one heard a plane go overhead." Yet the coins were dented from the impact.

Certainly these airborne (or air-dropped) bonanzas don't rival the shower of $20 bills in Philadelphia but on the other hand the finders could keep their "windfall" with a clear conscience for no one could determine where the money came from.

Mysterious rains of money are perhaps the rarest form of Fortean precipitation. We believe there are more cases of falling alligators than of plummeting pennies.

Yet if you're lucky enough — or unlucky, depending on accompanying circumstances — your financial nest egg will get a boost courtesy of the Unknown.

One such "lucky" person was Mr. Steward.

In January and February 1901 a cascade of copper coins fell inside his London home. This lucrative deluge was accompanied by what Steward called "showers of the most varied missiles descending as if from the ceiling." Stones, nuts and screws, gas pipes, pieces of quartz, old nails and other things fell with the more desirable coinage. All witnesses were "mystified as to how this miscellany had got into the room."

Where could one expect to find these diverse objects in the first place, that they should somehow fall to-

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From

gether? Only one plausible source comes to mind: a hardware store!

We can offer a theory, which remains, for lack of any documentation at all, a romantic fantasy: Somewhere in a British hardware store a careless clerk, his customer's money in hand, trips and knocks over several stacks of merchandise. Instead of the expected deafening crash, however, the clerk is dumbfounded as the mass of tumbling objects (including the money) suddenly and silently disappears into a warp in what Fort called the supergeography of time and space. The distraught clerk finds himself confronting an unexplainable inventory-and-cash loss while elsewhere, specifically in Mr. Steward's house, the forces of nature that demand balance rematerialized these "lost" goods back into another (but slower moving) time-space framework in the form of (for the most part) a mass of unwelcome debris.

Then there was the poor lad Harry Boddington mentioned in *Materialisations, A Critical Analysis of Physical Phenomena*. The youth wasn't poor in the financial sense, mind you, because he was unable to prevent coins from suddenly clattering down in his vicinity. Not only should this rather unique ability have made him rich monetarily but one would expect him to be wealthy in friendships too.

But alas, not so. Like Midas' golden touch, the lad's seeming good fortune was also a curse: "In the midst of friends he was at one time smothered with an inexplicable shower of pins." With things like this likely to descend upon one's head, it's easy to see why the youth suffered not only "considerable embarrassment" but lack of close companionship as well.

Wild talents there are indeed, to borrow a phrase from Charles Fort.

* * *

IN BOSWELL's *The Life of Samuel Johnson*, Johnson quips that "there are few ways in which a man can be more innocently employed than in getting money."

These words certainly are true of Mr. and Mrs. R. A. Beatty and their 15 lodgers at the Ohiro Lodge in suburb of Wellington, New Zealand. During late March 1963 they were innocently standing around when a New Zealand penny (a large coin weighing almost as much as a United States half-dollar) crashed through a veranda window. This was at 9:30 P.M. and for the next 7½ hours the Lodge was bombarded with coins and, less enriching, stones! Twelve policemen and a score of civilians searched the area but, although at the height of the assault the boarders were forced to huddle in the kitchen, they could find only 30 stones and four pennies by the time the fall ended, according to *The Evening Post*.

To everyone's consternation, the mysterious attack of coins began again next evening and lasted until 1:00 A. M. And again, detectives and police dogs failed to find the legendary strong-armed joker with a catapult.

The third night about 600 people showed up and as the strange shower began at 6:30 P. M. the crowd cheered as each penny and stone descended upon the house. The police caught some persons in the crowd tossing coins but they couldn't capture the

unseen force that continued the freakish bombardment.

New Zealand isn't the only part of the British Commonwealth to experience mysterious monetary deluges. In January 1928 the Robinson household in Battersea, London, suffered a bombardment of copper coins accompanied by chunks of coal.

"The Robinsons are educated people," reported the *New York Evening World*, "and scout the idea of a supernatural agency. However, they are completely baffled and declare the phenomena take place in closed rooms, thus precluding the possibility of objects being thrown from outside."

The Beattys and the Robinsons had become, for some unknown reason, recipients of money from heaven.

* * *

RAINS OF riches are not always the welcome gift one would expect in this dollar-dominated day. Unfortunately, sometimes they are accompanied by disquieting, even dangerous forces. The "Great Amherst Mystery" is a good case in point.

Walter Hubbell's best-selling little book *The Haunted House* (1879) described the nightmarish events of the diabolical affair. It began in the summer of 1878 and for a full year continued to plague the David Teed family of Amherst, Nova Scotia. "Ghosts" ripped sheets, kindled fires, threw knives and utensils and caused objects to disappear.

Amid these mixed horrors one almost overlooks the fact that coins were among the objects that "continually vanished and suddenly turned up, or rather fell down, mysteriously from ceilings."

When the mystery that haunted the Teeds finally left them it did not leave Canada. A similar case, equally horrific, began 14 months later for the George Dagg family of Clarendon, Quebec. On September 16, 1889, it was discovered that a $5 and a $2 bill had been mysteriously teleported. This movement of money heralded a two-month reign of terror in which a "demon" unleashed a plethora of poltergeist-type phenomena.*

Famous psychologists of the 19th and 20th Centuries have asserted that, under the watchful eyes of parents and policemen, a young girl or boy can secretly overturn sofas, kindle "spontaneous" fires by tossing matches and make money "appear" by flipping it about when no one is looking! This blame-the-child mentality was invoked in both the Teed and Dagg episodes. Yet one member of the prestigious Royal Canadian Academy did not agree. "I have no theory to offer. The mystery still remains," wrote investigator Percy Woodcock.

The evidence leads me to agree with Woodcock. The above poltergeist cases (with their materializing money) were not caused by trickery. We suggest instead that discarnate beings intervened in the financial affairs of man. Seeking company in this belief I note that Everard Feilding, "an extremely cautious" secretary of the Society for Psychical Research, was not so skeptical that he couldn't believe in the "jinn — a most desirable imp" that accompanied his Hungarian lawyer. Feilding described the jinn's

*Complete details of this enigma are given in contemporary issues of *The Daily Times* of Brockville.

activities in a letter written in 1914: "This creature first started operations at a time when, for lack of pence, the lawyer wanted to commit suicide. He suddenly found money in his pocket which he knew wasn't there before . . . Then money began to drop on the table . . ."

The jinn continued to meet what it thought were the lawyer's needs. The Emperor's cigars appeared "out of the air," as did screws, pipes, toys, marble slabs and many other articles.

At least it's fun to fantasize an unseen genie who showers you with riches.

* * *

IN SOME cases, because of property losses, humans have ended up on the debit side of the ledger because they received money from heaven.

For an incredible three years, beginning in late 1829, the John McDonald family at Baldoon, Ontario, suffered "most mysterious and extraordinary happenings" which included falling money.*

One astounding incident involved Patrick Tobin, a peddler who stayed overnight at McDonald's farm. Tobin awoke to find 20 half-dollar pieces had vanished from his wallet during the night. He was even more startled when during breakfast 19 of them flew one by one against a windowpane and plunked onto his plate. The 20th piece never did return.

*See Neil McDonald's rare booklet *The Baldoon Mysteries, A Weird Tale of the Early Scotch Settlers of Baldoon*, W. Colwell, Wallaceburg, Ontario, 1910.

The cosmic jokesters must have laughed even harder as they watched perplexed humans respond to the showers of money in Poona, India. From June 1928 to January 1930 Miss H. Kohn, a well-educated British lady, kept a careful diary of the bizarre manifestations that plagued her home in western India.

"On several occasions in broad daylight we now saw coins fall among us from above," she wrote in one entry. "At first we . . . merely saw them fall," she explained. Soon, however, she and her entire family "actually saw the money appear in the air." In some cases the coins were known to belong to individuals.

Miss Kohn also described how her momentarily unguarded handbag suddenly "lost" its purse. Furious, she yelled, "Purse, please!" Whereupon the purse fell at her feet but without "a sign of the two rupees, nor were they returned to me subsequently." At other times paper money disappeared from locked safe boxes. Sometimes it was never recovered but on other occasions an equivalent amount reappeared in the form of small change.

After reading some of these cases of money from heaven one begins to wonder just how solid our money is — intrinsically, economically or materially — if it can vanish before our eyes only to reappear elsewhere. Apparently money which so easily slips through one's fingers can also slip through multiple dimensions.



The Other Side of the Coyne Encounter

Did the helicopter crew really see a UFO and experience bizarre effects from the craft — or is there another, less exotic explanation for the incident?

By Philip J. Klass

THE UFO incident that occurred near Mansfield, Ohio, on the night of October 18, 1973, involving an Army Reserve UH-1H helicopter under the command of Capt. (now Lt. Col.) Lawrence Coyne (August 1978 FATE) is a classic case because it demonstrates the difficulties UFO investigators face in trying to obtain the "true facts" of a brief, unexpected and frightening incident even when four witnesses of good character are involved. It demonstrates also the need for caution in accepting the claims of witnesses who do not come forward until months or years after the event.

The Mansfield incident also demonstrates that mysterious effects which at first appear to be the result of the UFO's presence can turn out to be quite unrelated and to have prosaic explanations.

For example: Coyne and his crew experienced a "radio blackout" when they attempted to report the UFO encounter immediately following the incident. Understandably they attributed this to the presence of the UFO. As Coyne described the incident less than three weeks later when he appeared on the Dick Cavett television show (ABC-TV) on November 2, 1973, the copilot rapidly changed radio frequencies trying to reach airport controllers at Cleveland, Columbus, Akron-Canton and Mansfield and it was not until "six or seven minutes later" that they made radio contact.

My own investigation, which includes an interview with the engineer who designed the helicopter's radio transceiver, revealed that these communication difficulties occurred because the helicopter was too distant and at too low an altitude to reach three of the airports. At my request Coyne later conducted an experiment from his helicopter at the same location and altitude on a "non-UFO day" and confirmed that he could not make radio contact with the Cleveland,

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Zeidman on Klass on Coyne

Has Philip Klass really explained the Coyne encounter — or does it remain one of the strangest and best-documented cases in the history of UFO research?

By Jennie Zeidman

PHILIP KLASS' article demonstrates the need for caution in accepting the claims of "investigators" who have not done their homework. Readers should bear in mind that Klass talked with only two of the nine witnesses (and only one of these face to face); that his time analysis of the event omits crucial data; that the appearance and movement of the object, independently described by air crew and ground witnesses, invalidates the meteor theory; and that the ground witnesses have contributed important data which corroborate the crew's testimony — and these data, previously unpublished, came to light only through careful technical analysis.

I have spent many hours interviewing the nine known witnesses *in person* and I find 36 debatable points in Klass' argument. Many are silly irrelevancies whose apparent aim is to distract from the fact that Klass' meteor theory is untenable. I shall concern myself only with his more superficially plausible objections to the Coyne encounter.

The radio blackout: The Mansfield airport was seven miles away, certainly within easy radio range of the helicopter, and (as Klass correctly states) both the Columbus and Cleveland airports were out of range. Although Klass speculates that the Mansfield controller didn't respond because he was talking with another aircraft, the fact is that the controller *did* respond, saying, "Go ahead, army one-five-triple-four." *Then* the blackout occurred. That fact is confirmed in the official Army Report 2496 which Coyne filed* and in Coyne's various taped interviews with Dr. J. Allen Hynek and me. Since Klass possesses a copy of the official

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*The relevant section reads: "A radio call was initiated to Mansfield Tower who acknowledged the helicopter and was asked by Capt. Coyne if there were any high performance aircraft flying in the vicinity of Mansfield airport (;) however there was no response received from the tower."

(continued from page 72)

Columbus or Akron-Canton airports.

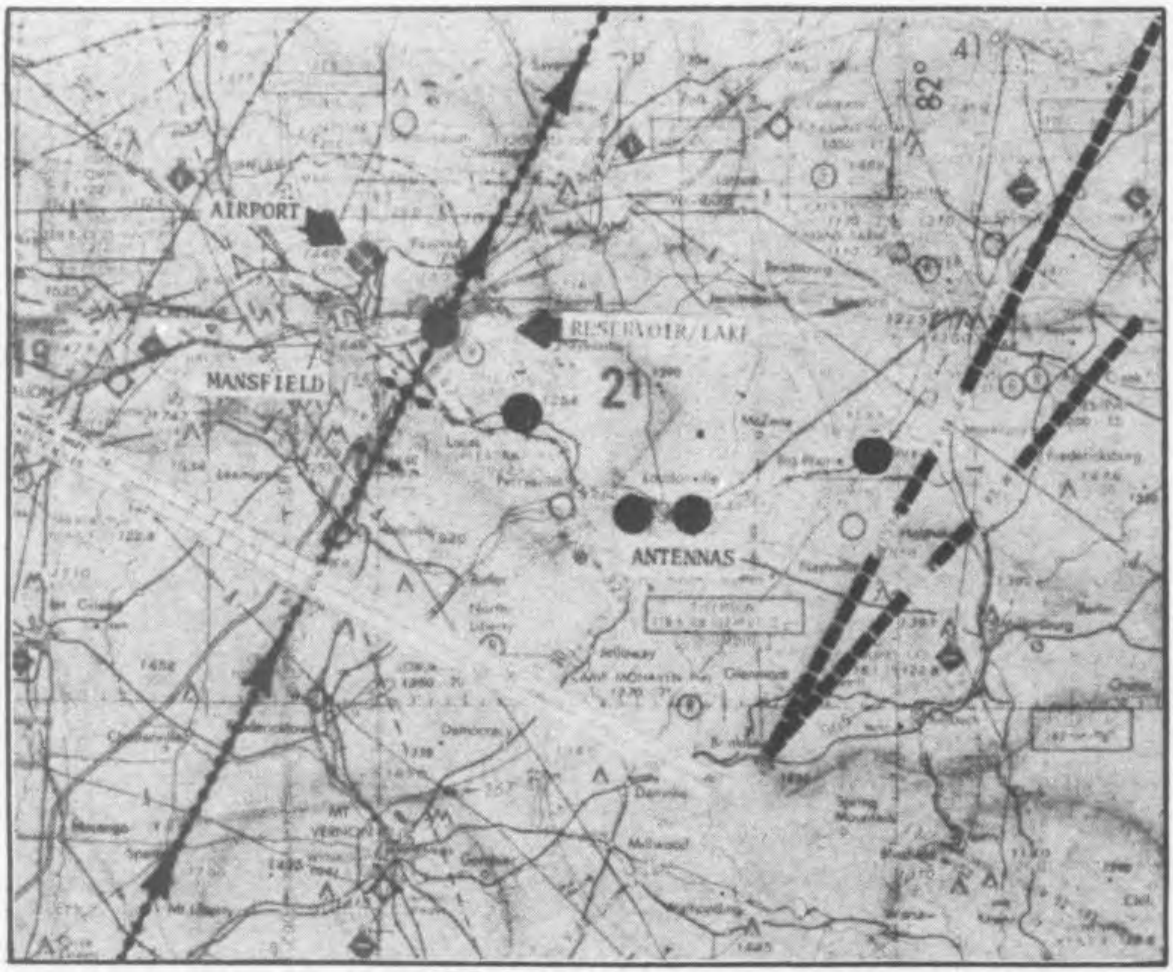
The nearby Mansfield airport was within range but my investigation shows there was only one controller on duty at that late hour and if he were busy talking to another aircraft he would not respond and would expect Coyne to call back. Thus the "black-out" could be due to natural causes.

Despite the widespread publicity given the Coyne case in Ohio newspapers and on national TV and radio, the family of five persons who now claim to have witnessed the incident did not report their involvement until nearly three years later, in response to an article in the *Mansfield News Journal* which appealed for witnesses.

According to the story told by Mrs. C. (who insists on anonymity), she and her three children and a young cousin were driving *near the shore of the Charles Mill Reservoir,* a few miles east of Mansfield, on the night of October 18, 1973, when they saw the helicopter-UFO encounter near a bridge that crosses the reservoir.

Warren Nicholson, Columbus, Ohio, director of a small UFO group called Civil Commission on Aerial Phenomena, on November 22, 1976, told me the story related to him by the

(continued on page 76)



In Klass' map helicopter flight path is miles to west of "witnesses" at reservoir.

(continued from page 73)

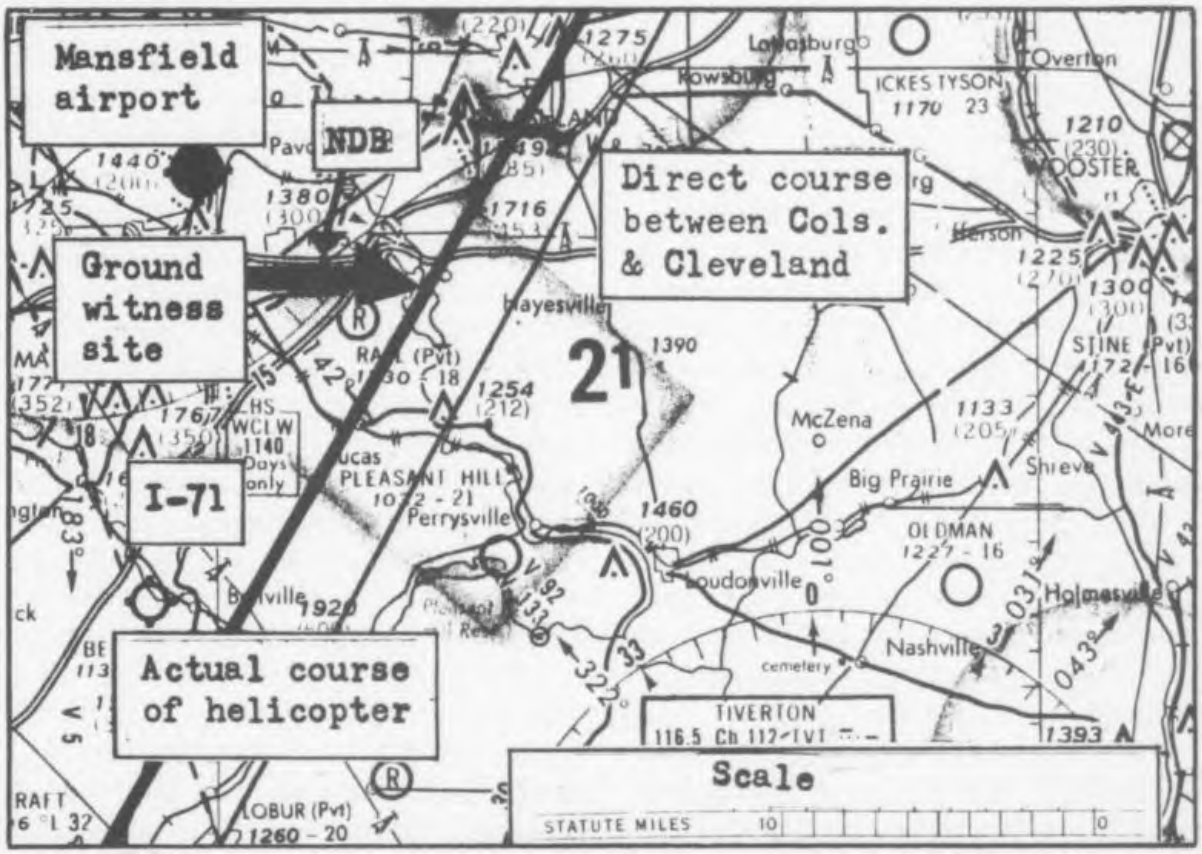
report I am at a loss to understand why he continues to advance this fallacious argument.

The ground witnesses: Warren Nicholson, William Jones and I have repeatedly reviewed and analyzed the three separate interviews with the ground witnesses. Their testimony is persuasive and straightforward, with no evidence of collusion between mother and children. In two independent interviews the witnesses' grandmother remarked forthrightly that "they've been telling the same story all along."

The family did not report the incident because they did not know *where* to report it — a common problem since the closing of Project Blue Book a few years ago. Mrs. C., who is in a precarious domestic situation, requested anonymity — hardly the ploy of a hoaxer who is eagerly seeking publicity.

But a more important consideration concerns the *location of the encounter*, which Klass sees as "indisputable evidence" that the ground witnesses' testimony is a hoax. Klass never worked with either air or ground witnesses to establish the exact site at which the incident took place. The Center for UFO Studies investigators, on the other hand, knew what course the helicopter was following three years ago. In fact one of the reasons we followed up on the C. family's story was that we realized that the C.'s must have been in the flight path area of the Huey helicopter Coyne and his crew

(continued on page 82)



Zeidman's reconstruction of flight shows helicopter passing over family on ground.

(continued from page 74)
five newly discovered witnesses shortly after he had interviewed them. Some of the details they related were significantly different from those reported by Coyne and his crew. For example, Nicholson said that the "new witnesses" claimed the UFO reversed its high-speed flight to the west and "paralleled their car for at least a mile" as it drove east. This would mean the UFO flew east for a full minute if the family was driving 60 miles an hour or for two minutes if the car was going 30 miles an hour. This contradicts Coyne and his crew who originally reported that the UFO maintained its westward flight trajectory throughout the incident.

Aside from this, there is indisputable evidence to show the helicopter-UFO encounter could not possibly have taken place along the shore of the reservoir as the "new witnesses" and Jennie Zeidman claim.

The incident occurred approximately five miles west, near a nondirectional (radio) beacon or NDB, as it is called. Coyne stated this himself barely one hour after the incident occurred and shortly after he arrived at the Cleveland airport and reported the encounter to the Federal Aviation Administration. Coyne talked with FAA's Emil Emery who promptly wrote a report on their discussion. Lawrence Jenkins, assistant chief in the Cleveland tower, read Emery's report to me when I called him on November 5, 1973. It says in part:

"Approximately 04:15 GMT (12:15 A.M. EDT) I received a phone call from Captain Coyne, the pilot of the aircraft, thanking us for the (special) handling and to relate a strange event which resulted in his critical fuel situation. He said he was over the NDB (nondirectional beacon) at Mansfield, planning to land at Mansfield for fuel. . . . An aircraft with strange red light at the nose or front was approaching at high speed. He quickly put his copter in autorotation to avoid collision. . . ."

If the UFO incident had not occurred, after passing over the NDB, Coyne would have turned northwest toward the nearby Mansfield airport and started his descent.

If the helicopter was five miles east near the shore of the reservoir, as the five "witnesses" claim, this would indicate a gross pilot navigation error — during good visibility conditions when the town and airport lights should have been visible to the crew. And it would have wasted fuel at a time when it was running low. Unless one believes Coyne lied to the FAA in reporting his position and intention to land at Mansfield, it is clear that the family of five did not see what they later claimed to have seen along the shore of the Charles Mill Reservoir.

It will be recalled that Coyne, in an effort to avoid a possible midair collision with the UFO, pushed the helicopter's cyclic and collective pitch controls all the way forward, putting it into "autorotation" and a dive to obtain a maximum descent speed. When I first interviewed Coyne on January 3, 1974, he told me the helicopter was descending 2000 feet a minute, a figure that I accepted as factual. Not until I checked with Bell Helicopter Company officials, whose company produced the UH-1H, did I learn that

under the conditions involved the helicopter's rate of descent probably was close to 4000 feet a minute, an important discrepancy.

Coyne told me that when he last looked at his altimeter it read 1700 feet *relative to sea level*. But the terrain near Mansfield is 1200 to 1300 feet above sea level. This means his helicopter was less than 500 feet above the ground and descending at 2000 feet a minute — using Coyne's figure. Thus if the helicopter escaped the midair collision with the UFO it would crash into the ground killing its crew within 15 seconds unless the pilot or copilot pulled the aircraft out of its descent. If the Bell Helicopter figure of nearly 4000 feet a minute descent rate in autorotation is used, then Coyne had less than eight seconds to haul back on the helicopter pitch controls to avoid crashing into the ground.

When Coyne next remembers looking at the altimeter he found it read 3500 feet (above sea level) and the vertical-velocity indicator showed the helicopter was climbing at 1000 feet a minute. Something had changed the helicopter from a steep descent into a moderate climb. Was it some mysterious "suction force" from the UFO? Or had Coyne or his copilot instinctively pulled back on the cyclic pitch control to avoid crashing into the ground after the threat of a midair collision passed?

All of the many experienced helicopter pilots I have discussed this case with agree that the first thing they would have done, after the collision threat was over, was "haul back on the collective control stick."



PHILIP J. KLASS, senior avionics editor of *Aviation Week & Space Technology* and a Founding Fellow of the Committee for the Scientific Investigation of the Paranormal, is the author of *UFOs — Identified* and *UFOs Explained*. He is currently at work on another book.

Yet, as Coyne recalled the sequence of events shortly after the frightening incident, he and the copilot forgot about pulling the helicopter out of its approaching collision with the ground and he had not thought even to look at his altimeter until nearly two minutes later (two minutes equals an 1800-foot climb at 1000 feet a minute) at which time the helicopter controls still were set to cause the helicopter to crash into the ground.

The basic issue then is how reliable is a pilot's memory during a brief period of terror. (Emery's report indicates that even an hour after the incident Coyne still sounded "shaken.")

A near midair collision between an American Airlines and a TWA jetliner that occurred on the night of November 26, 1975, offers an analagous situation. And the official report of the National Transportation Safety Board on the incident states that American Airlines pilot "Captain (Ely) cannot remember the exact sequence of his observations and actions during the short time space in which the traffic conflict materialized and was avoided."

Since Mrs. Zeidman wrote the article published in FATE's August 1978 issue she has published a brief commentary on the Coyne case in *The MUFON UFO Journal* which indicates she has changed her views to more closely parallel my own on the cause of the change in the helicopter's vertical descent. She wrote: "There is no physical evidence to indicate that the 1800-foot — 1000 feet-per-minute — climb or the apparent radio malfunctions were in any way a product of the object's (the UFO's) proximity."

As I first proposed in my book *UFOs Explained* (Random House, 1974) the glowing object might have been a meteor/fireball from the Orionids meteor shower. The Orionids meteor shower was near its peak intensity on October 18, 1973, when the Coyne incident occurred. The Orionids meteors come out of the east, as did the Coyne UFO. The shower typically begins around 11:00 P.M. and the Coyne UFO appeared around this time.

In dismissing the fireball possibility Mrs. Zeidman quotes Dr. J. Allen Hynek as saying that the Orionids shower "does not produce fireballs at all." Hynek's statement is disputed in a letter I received from the director of the American Meteor Society, Dr. David D. Meisel, on January 29, 1974, in which he wrote: "The Orionid shower is especially noted for its fireball activity." And indeed, two nights after the Coyne incident the crew of a United Airlines jetliner flying near Pittsburgh, several hundred miles east of Mansfield, did report seeing a meteor/fireball at approximately 10:07 P.M. EDT.

Zeidman also tries to rule out the fireball explanation by quoting the helicopter crew chief Robert Yanacsek as saying the object stopped and hovered over the helicopter for some time: "I mean *stopped* for maybe 10 or 12 seconds." But this claim of Yanacsek's contradicts the official report that he and the other three members of the crew submitted to their commanding officer on November 23, 1973, barely a month after the incident. In this official report the crew agreed that "the object was observed to hesitate momentarily over the helicopter."

But fireballs characteristically have long luminous tails of electrified air or plasma which may extend for many hundreds of yards and if this was indeed a fireball the light from its long tail would have illuminated the cockpit for perhaps several seconds as it passed over the helicopter. And the illumination would have been an intense green due to the green-tinted plastic window overhead. The several seconds of intense illumination thus produced would lead the crew logically, if incorrectly, to deduce that the object "hesitated momentarily" over the helicopter.

Alan Harkrader, Jr.



On June 5, 1969, this fireball generated UFO reports from airline and military crews when it appeared in broad daylight near St. Louis. (Sky seems dark because photographer stopped-down lens for better contrast.) Did Coyne see a similar object?

The discrepancy between the crew's official report and Yanacsek's more recent claim points up the importance of depending on testimony obtained shortly after any incident. It is well known that people, albeit unwittingly, tend to embellish a story to make it more interesting, more mysterious. One such embellishment is Zeidman's statement that the helicopter's "magnetic compass was spinning: 90, 180, 270, zero, 90. Coyne said it was still spinning the next day as Triple-Four (the helicopter) sat on the flight line. The instrument had to be replaced."

If the magnetic compass was affected by the UFO and continued to behave erratically many hours after the UFO disappeared and the helicopter landed, as Zeidman reports, this would have been the most amazing aftermath of the entire incident. Yet Coyne never mentioned it on the Dick Cavett show, nor did he mention it in any of our three conversations nor in his official report to his commanding officer. Nor did Zeidman mention the spinning compass in either of her two articles on the Coyne case published in the November 1976 and January 1978 issues of Britain's *Flying Saucer Review*. If the instrument actually was removed for service it is strange that Coyne never bothered to learn the cause of the compass malfunction.

Zeidman attempts to eliminate the possibility that the UFO was a fireball by claiming that the object was continuously in the crew's view for "300 seconds, plus or minus 10 percent," or for approximately five minutes. I fully agree that if the UFO was continuously in the crew's sight for even half that time or for 2½ minutes it could not have been a fireball. However, if the time interval was 90 seconds or less, then the fireball explanation cannot be rejected on this basis, as Zeidman

herself has admitted.

It is useful to contrast the time duration estimates made by Coyne and his crew shortly after the incident occurred with the revised estimates made months or years later — which Zeidman prefers.

In the crew's official report of November 23, 1973, we find ". . . Yanacsek observed a red light on the east horizon, 90 degrees to the flight path of the helicopter. Approximately 30 seconds later Staff Sergeant Yanacsek indicated the object was converging on the helicopter. . . . Captain Coyne observed the converging object, took over the controls of the aircraft and initiated a power descent from 2500 feet to 1700 feet to avoid impact with the object. . . ."

When Coyne appeared on the Cavett show two weeks after the incident, Cavett asked: "All this happened in how long?"

Coyne replied: "In about a minute's time."

An article "Eyewitness Testimony" by Robert Buckhout, published in the December 1974 issue of *Scientific American*, provides this note of caution: "An observer is less capable of remembering details . . . when under stress. . . . Research I have done with air force flight crew members confirms that even highly trained people become poor observers under stress. . . . Time estimates are particularly exaggerated."

This confusion is apparent in the statement Coyne made on the Cavett show: "It was just a matter of seconds. We were at 1700 feet and then we were (at) 3500 feet, climbing 1000 feet per minute. . . ." But if the helicopter had climbed from 1700 feet to 3500 feet in "just a matter of seconds" its blades would certainly have been sheared off. During my January 3, 1974, interview with Coyne, when I asked him to estimate the time duration from when the altimeter read 1700 feet until it read 3500 feet, he replied: "I would guestimate — oh, I don't know; I'd say a matter of seconds." And less than three weeks later, on January 23, when I posed the same question Coyne still replied: "Oh, I wouldn't know. It is pretty hard to guess. I'd be guessing by this time; I would say maybe 30 seconds, maybe 30 to 40 seconds."

But if the helicopter was climbing at the 1000 feet a minute Coyne reported seeing on his vertical velocity instrument when he noted the helicopter was at 3500 feet, then the 1800 feet change in altitude must have taken approximately 1.8 minutes, or 108 seconds. Clearly the *Scientific American* article makes a good point in saying that "time estimates are particularly exaggerated."

Here is how Coyne described events on the Cavett show shortly after the incident occurred, "He (Yanacsek) notified me of a bright red light on the horizon. I told him to keep an eye on it, check it out. He stated that it looked like an obstruction light on top of a radio tower. About a minute later he said that the red light was pacing us, paralleling us at our speed. . . . About a moment later he said the light was converging on us on a collision course. I looked to my right . . . and I observed the light coming at a very fast speed, in excess of 600 knots . . . I immediately took the controls from

the copilot and initiated a power descent. . . ."

It is possible that the red light to the east may have been exactly what it seemed to be — a warning light atop one of the several tall antennas in the area. Clearly Coyne did not consider the red light, which he could easily see from his seat on the right of the cockpit, to be a threat because he left the controls in the hands of the copilot.

Only after Yanacsek decided that the red light was converging on the helicopter and alerted Coyne to the collision threat can we be sure that the two men on the right side of the helicopter were continuously watching the red light that would become the UFO.

If one uses a figure of 3000 feet a minute as an average for the entire descent, calculations show it would have taken 16 seconds for the helicopter to descend 800 feet from its original 2500-foot altitude to Coyne's last observed 1700 feet as the UFO approached the helicopter. *This is the only portion of the total elapsed-time interval that can be estimated with any degree of accuracy.* If we add four seconds for the interval between the time that Yanacsek decided the red light was on a converging course this provides an elapsed time of 20 seconds — if we assume the red light first observed by Yanacsek was exactly what it then seemed to him to be, an obstruction light on one of several antennas east of the helicopter.

If the UFO was a meteor/fireball, which is burning itself up in the atmosphere as it enters, obviously its brightness rapidly decreases and so it would remain visible to the crew for a somewhat shorter time as it departed than as it approached. Based on this assumption, the elapsed time from the moment Yanacsek and Coyne became concerned about the red light and began to monitor it continuously until it disappeared in the west-northwest would have been something less than 40 seconds. This comes close to Coyne's original estimate, made on the Cavett show, that the entire incident had occurred "in about a minute's time."

There simply is no sound basis for Zeidman's assumption that the UFO remained in view until shortly before Coyne looked at his altimeter, or roughly 108 seconds after it passed overhead. This implies that Coyne and his copilot spent 108 seconds watching the UFO although it no longer posed a collision threat and completely forgot to pull their helicopter out of its steep descent when the ground was less than 15 seconds away. I cannot believe Coyne and his copilot were so incompetent!

When I first discussed the incident with Coyne on January 3, 1974, I described an incident in which two senior airline flight crews mistook a fireball for a squadron of UFOs in broad daylight and suggested the possibility that Coyne's UFO might have been a fireball from the Orionids shower. Coyne replied "Well, that would sound like a logical explanation." But that was before each crew member was awarded a $1,250 *National Enquirer* prize and before they had become "UFO celebrities."

Finally, it is interesting that on the night of October 18, 1977 — the fourth anniversary of the Coyne incident — a very large fireball came out

of the east at around 8:15 P. M. CDT and traveled several hundred miles south of Mansfield. This anniversary incident demonstrates once again the fallacy of the statement that the Orionid meteor shower "does not produce fireballs at all."

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(continued from page 75)

were flying. (See map.) A hoaxer probably would have drawn a straight line between the Columbus and Cleveland airports and placed himself along that line, unaware that Jezzi was not following the projected course but was instead following the lights of I-71 and cross-checking with Cleveland VOR; this fact had never been published. There was no "gross navigational error" involved. Klass also has misread the sectional aeronautic chart; the distance between the actual site and Klass' alleged site is three miles, not five miles.

The remarks of Lawrence Jenkins from the Cleveland tower as quoted by Klass are misleading and out of sequence. Only the first sentence is correct. Coyne *was* concerned about the amount of fuel used during the UFO encounter and needed a precise position fix to determine if he could make it back to Cleveland or if he would have to refuel at Mansfield. (It turned out that he had just enough to return to Cleveland; when the helicopter landed there, it had only nine gallons of fuel in its tank.) Before the UFO sighting occurred, Coyne had no intention whatever of landing at Mansfield. The second, third and fourth sentences seem to suggest Coyne was planning to land at Mansfield *before* the event occurred.

In any case it is irrelevant to the question of whether or not the object was a meteor.

Because the precise location of the encounter is known, Klass' repeated assertion that the helicopter was about to crash is demonstrably incorrect. The lakeshore site is exactly 1000 feet above sea level. If you add about 50 feet for the trees, you'll find that the helicopter was 650 feet above the treetops when the altimeter read 1700 feet. "I had night vision," Coyne told me. "I could see the ground. I was more afraid of the thing ramming us than of crashing into the ground . . . I've flown that low at night many times before." In other words, because there was no imminent threat of collision with the ground, the crew had no reason to look downward and every reason to look upward at the strange flying object above them.

The apparent eastward flight path of the object reported by one of the ground witnesses further corroborates the crew's testimony. It demonstrates the actual zigzag flight path of the object over the ground which of course the crew perceived as "approach, stop-and-hover" and departure. (The apparent eastward motion was not a mile but only 200 feet or so.)

The rate of descent:The two pilots, Coyne and Jezzi, both reported that their instruments showed the helicopter was descending at 2000 feet per minute during the second part of the dive. Klass' insistence on the 4000 fpm figure seems to be another attempt to shave a few seconds from the total time of the event. It has no basis in

reality. Coyne himself found the idea preposterous. "If we had been diving at 4000 fpm," he said, "I never would have been able to recover" in time to keep from crashing. Going to the Bell Helicopter Company to find out how fast the Huey was diving is comparable to calling the Ford Motor Company to ascertain what injuries were sustained by the victim of a hit-and-run LTD.

The climb: Now, in an abrupt turnabout, Klass, attempting to show that the climb was a "normal" one, suddenly elects to accept the pilots' word: He believes them when they report that the rate of ascent was 1000 fpm and he concludes that therefore the climb from 1700 feet to 3500 feet must have taken 108 seconds. What Klass does not seem to understand (perhaps because he did not talk with the witnesses) is that *the object was in view during the entire climb!* "I saw the altitude," Jezzi reported. "It was over 3000 feet . . . I'm sure the object had disappeared just then because I immediately looked back over the instruments and that's when I caught the altitude." Coyne recalls that the object was still in view when he noticed the 3500-foot altimeter reading — a point I brought out clearly in my FATE article.

In any case how can Klass justify a total event-time of only 90 seconds when he agrees that the *climb alone* consumed 108 seconds? And of course to that 108 seconds we must add Yanacsek's initial 60-second observation; the 30-second interval between the time he first pointed it out to Coyne and his announcement that the object had started to converge; the actual convergence (during which there was plenty of time for Healey to become sufficiently curious to unstrap himself, get up out of his seat and stoop in the aisle to observe); the actual encounter while the object was hovering (verified by ground witnesses); and several other, smaller segments of the event. All of this, as I have said before, adds up to between 270 and 300 seconds — or "300 seconds, plus or minus 10 percent."

It is not true that I have changed my views to parallel Klass'. By "*physical evidence*" I meant lasting "hold-in-the-hand" evidence, comparable to rings burned in the ground, tree branches broken or aircraft damage such as ufologists have documented in other close encounters of the second kind. There is certainly plenty of *observational* evidence that the object affected the helicopter. UFOCAT, the Center for UFO Studies' computerized UFO catalogue, lists a number of cases in which radio malfunctions, unexplained sudden climbs and magnetic compass interference have occurred while an aircraft was in close proximity to a UFO.

I did not hear of the *compass malfunction*, first reported by Coyne and subsequently corroborated by Jezzi, until my second interview with Coyne. He did not consider it to be one of the more significant aspects of the event because it was not a threat to his personal safety. However, Dr. Robert Wood, CUFOS consultant and guidance-and-control specialist for the McDonnell Douglas Aircraft Corporation, agrees with Klass that it may well be the strangest aspect of the episode.

The Orionid meteor shower is characterized by swift streaks of 66 kilometers a second and persistent trains. The reader can easily find a dozen references for this in his local college science library. An object traveling 66 km/sec would cross the celestial sphere (assuming an entry altitude of 80 kilometers) in 22 seconds. Sporadic fireballs may occur at any time and are not necessarily associated with meteor showers. But no fireball or meteor lives long enough to traverse the entire sky.

No astronomer who knows anything of his subject would consider the Coyne object to have been a meteor if he were provided with the facts that, Klass' erroneous claims to the contrary, the object was *not* glowing, had *no* luminescent trail, was *precisely* shaped, was dark with three *separate* light sources, took approximately *five minutes* to cross the sky and interrupted its trajectory with a zigzag motion perpendicular to the flight path. In summary, the object in no way resembled or behaved like the meteor pictured in Klass' article.

Klass' speculation that the object Yanacsek first spotted was a warning light atop a tall antenna is without foundation. Yanacsek's assignment during the flight was to act as spotter for the right side of the aircraft. He sat facing outward and his full attention was directed to viewing that section of the sky. When he first noticed the red light he watched it for "a minute to 90 seconds" before he mentioned it to Coyne. He realized fairly quickly that it could not be a stationary antenna light because it was *pacing* the helicopter, not receding in the distance. That's why, by the time he spoke to Coyne, he had begun to suspect it was an aircraft of some sort.

It is important to understand that Yanacsek had the object in full view at all times. His observation of it *was not interrupted*. There is practically no possibility that, as Klass would have us believe, he could have mistaken two different objects for a single object. Even more important, tall towers carry a flashing red obstruction light; the light Yanacsek saw was *not* flashing.

Klass' argument about the federal airway traffic is irrelevant. The airways he has marked are 22 and 26 miles away!

Klass is correct at least in one regard. Stressful situations *do* cause people's sense of time to go awry. As Klass points out, Coyne at first thought the climb had taken only "30 to 40" seconds when in fact it took 108 seconds. It was only later, as on four different occasions I had the crew carefully reenact the incident step by step, that the men realized just how long the event had taken. Coyne understood then that the sighting could not possibly have occurred in only "about a minute's time." Klass himself stated in *UFOs Explained* that the entire episode must have taken longer than the crew later estimated.

Klass has agreed that if the object was in sight for even 2½ minutes (150 seconds) he must abandon the meteor theory. My work has established an event-time of twice that: 300 seconds, plus or minus 10 percent.

I can only repeat the conclusion of my earlier FATE article:

"The Coyne encounter not only has

stood up to the most searching scrutiny but actually has been strengthened by it. It is, in short, one of the best-documented high-strangeness cases in the history of UFO research."

Klass has yet to prove otherwise.

JENNIE ZEIDMAN has been active in ufology since 1953 when as a senior at Ohio State University she was a student of Dr. J. Allen Hynek and later his technical assistant on Project Blue Book. She is a Research Associate of the Center for UFO Studies, which will publish her full technical report on the Coyne case in the near future. She and her husband Gordon Zeidman live in Columbus, Ohio.

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REAPING THE WHIRLWIND

By Gene Moore

MY PARENTS are buried in the Hobb's Chapel Cemetery in the outskirts of Cape Girardeau, Mo. When we were visiting their graves in the summer of 1976 my wife suggested that I take some pictures.

With a cheap camera called the Imperial Debonair which uses 620 roll film, I took a picture of my parents' tombstone, then stepped back to take a picture of the complete grave site. When I had the film developed I was astonished to see that in the second picture I had captured a whirlwind. There had been no such disturbance in the cemetery when I snapped the picture.

I showed it to a couple of photographers and asked if they knew what could have caused the whirlwind to appear in my picture. They had no answers, for even a double exposure would not be likely to create this effect. However, I am sure it was not a double exposure. The picture was taken in bright sunlight without a flash; the weather was calm with no noticeable breeze.

What makes the picture doubly significant to me is that in 1963 after my mother's funeral I went to her home feeling bereft and heartsick. As I entered her yard a small whirlwind seemed to come from the front porch. It circled the rosebushes near the porch as if caressing them, then "danced" right to me and played around my feet for a few seconds before it vanished. Often when I think of my mother the memory of that little whirlwind comes back to me.





DOORWAY TO A PREVIOUS LIFE



When the door of the old castle opened into a banquet hall, I stood transfixed. This was my medieval room — I knew I had been there long, long ago.

By Dorothy Ann Richards

"CLOSE YOUR eyes. Think of yourself in a room, then go out the door."

These were the words used by Dr. Gordon Tappan, my psychology professor at Sonoma State College, in the spring of 1964 at the start of an experiment to make us conscious of our inner images.

After a few minutes Dr. Gordon questioned us about our imagery. I became increasingly uncomfortable as everyone told about going out a door. I had not gone out a door.

The room I had envisioned was medieval. Three banners hung from a balcony on my left and on my right there was a huge fireplace between two leaded glass windows. On the opposite wall sets of antlers hung above a long table and bench. Left of the table, across the room from where I stood,

was a closed door. It bothered me that I didn't try to go through it.

* * *

A FEW months later my daughter Jill Butler and I went to Europe. In England we took a side trip to Bakewell in the Derbyshire Peak District. Curiosity about our roots took us there. My mother Viette Beebe knew nothing about her ancestors but her maiden name was Bakewell.

The innkeeper told us about a manor house nearby. "Haddon Hall, it's called," he said. "Been there since Norman times. It's stood empty for a century but now the ninth Duke of Rutland is restoring it. You shouldn't miss it."

We crossed a stone bridge across the River Wye and approached the hall. It looked more like a castle than a manor. At the gate leading to a cobblestone courtyard, we paid our shillings and the gatekeeper handed us a brochure titled "An Illustrated Survey and Guide, Haddon Hall" from which we learned that the door straight ahead led to a chapel, the door on our left to the house itself. Since the house door was open, its stone stoop worn concave by centuries of footsteps, we went through it into a vestibule.

On the right a large doorway opened into a banquet hall. I stood transfixed.

Jill said, "What's the matter, Mom?"

I stammered, "This is my medieval room. There's only one thing missing — the banners." She knew about the incident in my psychology class because we had compared notes; she was taking the same class at another college.

Together we went to the door on the opposite side of the room. I knew it was locked but we tried, unsuccessfully, to open it.

Jill ran back to the gatekeeper. "Can you tell me please if banners used to hang from the balcony of the banquet hall?"

"Oh, yes, my dear, but they were so tattered the duke is having them replaced. They were the crests of four families which you will find in the guidebook."

"What about the door on the wall with the antlers? Where does it lead?"

"Oh, that's always locked, young lady. You can get to the garden from other doors in the newer wing of the manor."

I was looking idly through the brochure as I waited for Jill. When she returned I showed her the story about another door. Dorothy Vernon was said to have eloped through it with John Manners, son of the Earl of Rutland, in 1558, the year Elizabeth I ascended the throne. At that time George Vernon, Dorothy's father, owned Haddon Hall, and there would have been only three crests so only three banners would have hung from the balcony. This is the way it had appeared to me. The fourth banner, the crest of the Earls of Rutland, would have appeared only after George Vernon's death when his daughter inherited Haddon Hall.

I was still preoccupied as we continued to tour the manor. In the long gallery a bay window looking over the garden seemed familiar but I pictured a large table and heavy chairs in it. The "Dorothy Vernon Door" I had read about seemed totally unimportant to me.

When we returned to the gate the gatekeeper told us the stables had been converted into a museum and tearoom.

"I hope they have Bakewell tarts like we had in town yesterday," Jill exclaimed.

"That they do, miss, if you're not too late. You'll be wanting to look in on the museum too before you leave."

Over tea and Bakewell tarts we read the architectural notes on the history of Haddon Hall in the brochure. Somebody was mixed up about "Dorothy Vernon's Door" because it was built in 1636 — 52 years after her death in 1584.

"My door," the locked door I had envisioned in my psychology class, was part of the original hall erected in 1370. I can only speculate that Dorothy Vernon eloped through "my door" as it was the closest to the old pack road.

Why would George Vernon have ordered the door locked forever after his daughter's elopement? Because she was disobedient? Was he preparing to marry her off to someone she didn't love? John Manners, who came from a family of rank, should have been acceptable.

Why was it so frustrating to me in my memory of that room that I couldn't go out this particular door? Did the consequence of her rebellious act imprint itself on Dorothy Vernon's mind forever, even from one lifetime to another? Is it a coincidence that my name is Dorothy and my husband's name is John?

"Well, Mom," Jill said, "we'll never know. We might as well head back to Bakewell."

"Okay, but I still want to see the museum." I was reluctant to leave this mystifying place.

The museum held another shock for me. It exhibited a death mask and the card beside it read:

"Grace Pierpont Manners, Daughter-in-Law of John and Dorothy Vernon Manners. Founded Lady Manners School, Bakewell, 1598."

It was my mother's face. The bone structure was astonishingly similar. Mother's left eyebrow and left nostril tilted more than the right. Grace Manners' face had these same idiosyncrasies.

Do I believe this likeness and my imagery in the psychology class are related? Are they suggestive of reincarnation? I don't know — but I shall never forget these experiences. They must have some special meaning. . . .

★

ON SECOND THOUGHT . . .

POLICE of Unterpfaffenhofen, West Germany, say a robber entered a fabric shop there in the summer of 1977 and demanded that the owner hand over the contents of the till.

The owner held up about $80 and said, "Here, take it, but is it really worth it?"

The robber thought for a second, then without the money he ran out, jumped on his bicycle and rode off.

HOROSCOPES — A FRAUD?

An Open Letter To Everyone Who's Ever Felt Gypped, Ripped, Conned, Or Simply Disappointed By The Horoscopes They've Read.

With horoscopes, you have about as much chance of obtaining a legitimate meaningful piece of information as you do when you crack open a fortune cookie.

That's because horoscopes are made the way fortune cookies are — they're manufactured for mass consumption. Take the horoscopes in the newspaper for example. If you took your daily prediction seriously, you'd have to believe that everyone who has your same sign will have the same type of day as you. And of course that's baloney. It's good for a few laughs and that's about it!

What about the more detailed Horoscopes that people pay up to $20 for (and sometimes more!)

Everyone of the mass produced horoscopes on the market today (including the computer versions) are simply no more than what astrologers call "Natal" horoscopes.

All "Natal" horoscopes are based on the positions of the Sun, Moon and Planets only at the time of your birth. But the Sun, Moon and the Planets never stop moving! And unless these constant changes---day by day and month by month---are programmed into your horoscope, it's going to be far too general to really be of much value.

You might as well crack open a fortune cookie instead. At least you're getting something to eat for your money!

Now If You Could Afford To Hire A Full Time Astrologer Like Queen Elizabeth And Princess Grace Have - To compute all the astrological changes on a daily basis - You'd Have Something Of Enormous Value to You!

J.P. Morgan (who amassed one of the greatest fortunes the world's ever seen) credited his smart moves to the advice of his private astrologer. **Winston Churchill's** personal astrologer, Louis de Wohl was considered by British Intelligence to be the secret weapon that enabled Churchill to forsee every one of Hitler's "surprise" moves.

The truth is, the rich and powerful people of the world don't pay any attention to anything as incomplete and faulty as a simple "Natal" horoscope. What these people demand and get from their personal astrologers is information that includes the daily and monthly shifting of the heavenly bodies which are always in transit. Because only when these "transits" are computed is astrological information something that should be taken very seriously!

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MY PROOF OF SURVIVAL

JIM'S PROMISE

By Wilma Carroll

JIM GRADY and I were not extremely close friends but we were close enough to talk frankly about our spiritual values and beliefs. We were both staunch believers in reincarnation and neither of us had any fear of physical death.

Always curious about "the unknown" I began to study palmistry and Jim cordially dedicated his hands to my studies. His short lifeline, indicating that he might not live past 22 years of age, only elicited laughter from us while he promised to incarnate as quickly as possible. On this note the subject was dropped and I forgot about it for almost two years.

In the autumn of 1970 I left our communal house in Berkeley, Calif., to travel around the world to gather as much occult knowledge as time and money would allow. After nine months of traveling through Asia and the Middle East I decided to spend the last months of my stay in England. There I learned about Miss Christine Burnett-Smith, a sensitive whose reputation for accuracy was highly acclaimed. She worked regularly at the College of Psychic Studies on Queensberry Place in London.

My appointment to see her was made for 11 o'clock on an August morning in 1971 — and the reading began promptly. She reviewed some of my past experiences, described my present situation and then went on to tell me what to expect in the future. (Her predictions proved to be amazingly accurate.) Then she began to talk of spirits which were around me.

"There's someone here by the name of Jim," she said. "He died in the spring of 1971 and you'll learn the facts of his death when you return to California."

The August heat and the jam-packed months of traveling had muddled my mind.

"I don't know any Jim," I said.

Miss Burnett-Smith insisted I did and everything would be clear to me when I got home.

Back in California in September 1971 I decided not to return to the communal house. Instead I took a small apartment in Berkeley. I had been told that all the original members of the house were gone anyway.

On a crisp October night I was sitting at my desk writing when some powerful force sent me flying out of my apartment, into my car and through the streets until I found myself parked in front of the old blue communal house.

I went to the door where I was greeted by a friendly young man with long hair who invited me in for coffee. We chatted for a while about "do you know so and so?" and "what happened to what's-his-name?" when suddenly he stopped talking and



Wilma Carroll

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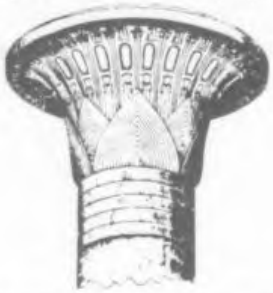
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looked as if he were trying to remember something.

"Oh, yeah!" he said. "Do you remember —"

"Jim," I interrupted.

"Yeah, Jim. Well, he died on a camping trip in April. He fell asleep under a tree and froze to death. It took a search party three days to find his body. Hey! What's the matter?" He noticed that I was shivering from head to toe.

"Nothing," I lied. "More coffee please — real hot."

But the steaming coffee couldn't chase away the icy chills racing up and down my spine. In that very house Jim had promised to come back — and he had kept his word. — *Smithtown, N.Y.*

DADDY STILL LOVES US
By Patricia Butler

MY FATHER James Osborne was killed in an accident in 1956 when I was 4½ years old. Six years later on a night in the spring of 1962, when I was 11 years old, I awoke and saw someone standing at my bedroom window. It was dark but I knew it was a man and I could see light behind him. I was frightened until I heard my father's voice say, "Don't be afraid, sweetheart — it's Daddy."

As he walked toward me he said my mother was upset over things and told me I should be a good girl and do everything I could to make my mother happy and never hurt her. He bent over to give me a kiss and I went back to sleep.

When I awoke I found my sister Barbara Jean already up so I told her what had happened. She said Daddy had visited her too. Just then my mother Minerva Osborne walked in, as white as a ghost, and we knew she had seen Daddy too.

Years later after I was married my husband Robert, who is a lot like my father, had a sales job which required him to drive 200 miles a day. One day in the summer of 1976 he felt a presence next to him in the car but before he had a chance to look he heard a loud voice shout, "Turn!" He turned immediately — and saved himself from what could have been a serious accident. As Bob gradually recovered from the shock he smelled a strong scent of gardenias in the car.

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My father used to bring my mother a gardenia every Saturday night. Sometimes when my mother is upset she will feel a hand pat her shoulder and she knows that Daddy still watches over her. She too smells gardenias when this happens.

It's comforting to know that Daddy still loves us. — *Los Angeles, Calif.*

THE LADY IN THE LOFT
By Lawrence Zelman

MY MOTHER Helene Zelman, nee Kalita, was born on a farm outside Poznan, Poland, in 1922. When she was seven months old her parents brought her to the United States and they eventually settled in Detroit, Mich. My grandmother's sister Mary Wiatrowska who remained in Poland often said that my mother was her favorite niece.

One day in 1927, when my mother was five years old, she was playing in a barn and decided to climb to the loft. She had just mounted the steps when she saw in the loft a strange lady who faintly resembled her mother.

Frightened, she ran to her parents' apartment and told her mother about the lady who looked sort of like her. My grandmother checked the barn and its loft but found nobody. She concluded that her daughter had simply imagined the occurrence.

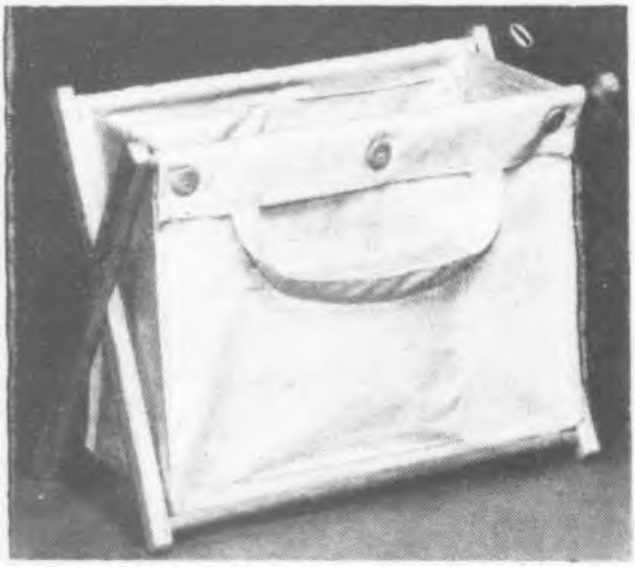
Several weeks later my grandmother received a letter from her family in Poland. The letter reported that her sister had died on the same day at the exact hour my mother had seen the strange lady in the loft. — *Hazel Park, Mich.*

CURSED BY A CAT
By Gret'n Daughaday

DURING THE early months of 1968 my husband Robert and I converted the large garage behind our house on Anna Maria Island, Fla., into an office for our business. Our cat had always been an inside pet but he would follow us out to the office to lie in the sun at the front door. Eventually a very large grey long-haired cat began to appear. It would lurk under the pine hedge surrounding the yard and as

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soon as our cat showed up it would be attacked by this visiting cat.

After weeks of abuse and injuries to our pet we began searching the neighborhood for the cat's owner. Anna Maria Island is primarily a winter resort so most of the houses were closed. There were very few year-around residents. No one we asked had ever seen the cat nor had any knowledge of its owner.

Finally, as a last resort, my husband shot the cat. It ran under our house and died there. I had the unhappy task of removing it and we buried it at the bottom of a large deep hole we were preparing for an azalea bed.

About 10 days later I came from a back room to the front office where I found Robert standing transfixed, staring out the door. When I asked what the matter was he just pointed toward the hedge. Sure enough! There sat the cat in its same old place. We were spellbound and just stood looking at it. After a minute or two the cat growled a bit and then disappeared.

After it was gone we recovered our mobility and searched the area but we never saw the cat again.

The azaleas planted in the bed promptly died, nor did we ever succeed in growing anything else at that particular spot. — *Old Town, Fla.*

MOTHER RELEASED ME

By Pauline McClellan

MY MOTHER Anna Petrash Schultz died suddenly and unexpectedly one morning. It seems she got up as usual to prepare our breakfast; then, feeling ill, she went back to her room. There we found her lying dead, across her bed.

I couldn't help feeling responsible for her untimely death. Usually I got up when Mother did and if I had done so this morning I would have known she was ill and gotten her to a doctor. I couldn't rid myself of the guilty feeling that I could have saved her life. This thought stayed with me night and day, haunting me, almost driving me out of my mind. It was my fault for sure! I should have been there when she needed me most!

After the funeral we tried to pull ourselves together, to go on with our lives as Mother would have wanted us to do. I

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moved into her old room and slept in the bed on which she had died.

One night in January 1975, a few weeks after her death, I lay down in bed and closed my eyes. However, sleep did not come and so I just lay there. As usual, my thoughts were on Mother and how I might have saved her.

It was then that I heard the door to the room open. Soft footsteps came slowly towards my bed. I lay with my eyes closed, listening. Somehow I knew it was my mother who had come into the room and was coming closer. I felt her standing next to the bed, then she leaned over. Her long hair brushed my face. I recognized the smell of the perfume Mother had always worn. I felt her hand touch the covers. Then she kissed me on my cheek.

I heard her say, "It's all right, dear. I'm happy now. I'm with Ambrose and Little Mary now."

Ambrose Kirzan was my mother's first husband who had died in an accident many years before. Little Mary was her baby girl by her first husband. Little Mary died of measles when she was only 18 months old.

For as long as I could remember, until her death, each Memorial Day we had made the trip to the cemetery to fix up the two graves. Now Mother herself was buried beside her two loved ones.

I felt Mother's hand on my forehead and she said softly, once more, "It's all right. You mustn't blame yourself, dear."

My eyes still closed, I heard her footsteps retreat and then she was gone.

At that moment a sudden wave of warmth and happiness swept over me. The guilt feelings were gone. My dead mother's spirit had come back to release me forever. — *Sanborn, N.Y.*

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ONE NIGHT IN MARCH

By Polly McLellan

LATE ONE NIGHT in March 1976 little Lisa, my three-year-old, became quite sick. She had difficultly breathing and ran a high fever. I knew I would have to get her to a hospital at once. But how?

My husband Jim, a truck driver, was on the road hundreds of miles away. We lived in an isolated part of the country, on a little-used road, with only a few scattered neighbors, the nearest about three miles away. We had no telephone and I couldn't drive. I was in a terrible bind. My baby was desperately ill and I could do nothing to help her. Wrapping her in a blanket I held her hot, limp body close.

"Oh, if only Jim were home," I thought tearfully.

I looked out the window, holding little Lisa close, tears of fear and panic streaming down my face. It was a nasty night, cold and wet. The wind whistling through the trees made an eerie sound.

Suddenly I saw the lights of a car coming down the road. The car turned into our driveway and a woman, dressed in a trench coat and with a kerchief over her head, got out. It was Betty Martin, a neighbor down the road from our house in rural Sanborn, N.Y. She ran up the stairs of the porch and knocked on the door. When I answered, I was still clutching Lisa in my arms.

"Well, I'm here!" Betty announced. "Let's get Lisa to the hospital right away!"

Stunned, I asked her, "But how did you know that Lisa was sick?"

"Your mother came to my house awhile ago," she explained. "Said to come here right away, that Lisa was sick and you needed a ride to the hospital right away."

Seeing the bewildered look on my face, she asked, "Why? What's the matter?"

"My mother —" I stammered. "That's impossible!"

"Well, she said she was your mother," Betty said. "But when I went for my coat and car keys and came back, she was gone."

I shook my head in disbelief. "My mother's been dead for over three years," I told her. — *Sanborn, N.Y.*



BOOKS

NEWS & REVIEWS

by J. Gordon Melton



VON DÄNIKEN'S PROOF?

I WRITE THIS column having just returned from the Fifth Annual Conference of the Ancient Astronaut Society, held in Chicago from July 27 to 29. All the major writers were there — Erich von Däniken, Andrew Tomas, Josef Blumrich, Robert Earle and Zecharia Sitchin, to name a few. Speakers and participants came from England, Germany, Italy, Mexico and other countries. Even New Zealand sent a representative — Rocky Wood, editor of *Earth Colonization Report* (39 Callender Terr., Paraparaumu Beach, New Zealand) and the most articulate spokesman for the ancient astronaut hypothesis I have met.

One subject dominated the conference and served as the central emphasis of most of the lectures: those nasty people who criticize von Däniken and the ancient astronaut theory. Not that the speakers made any serious attempt to address the critics' arguments; it was enough for them simply (and repeatedly) to denounce their opponents as closed-minded bigots.

Fittingly, von Däniken's latest book, *Von Däniken's Proof* (Bantam Books, New York, N.Y., 1978, 305 pages, $2.25, paperback), was released just before the conference opened. Billed as the definitive reply to his many critics — something we've long waited for — it restates the author's central thesis, presents his best evidence and strongest arguments, and vigorously attacks the scoffers as mere "perpetrators of alleged truth."

Unfortunately von Däniken's "answers" are no answers at all. He fails to rebut — or even consider — a single major question raised about his work. Instead he knocks down legions of strawmen and calls upon the "Supreme Court" (i.e., his readers) to judge him.

In the first chapter he lists a number of "superficial" criticisms which he claims others have leveled at him. I agree; the criticisms he cites *are* superficial. They are also beside the point since to the best of my knowledge (and I speak as one widely read in the ancient astronaut literature) none of them has ever appeared in print. For example, von Däniken says he has been denounced because he does not possess a Ph.D., whereas in fact his critics have attacked him because he is stunningly deficient in such basic areas as scientific methodology and logical thinking.

In the final chapter von Däniken rails against the critics of his infamous *Gold of the Gods*. Again he neglects to mention the most significant objections to it. Both Ronald Story and Peter Tompkins charge him with deliberate fraud and lies. They point out that the objects pictured in the book are not ancient gold artifacts but are instead recent brass and copper products of Ecuadorian artisans. They further claim that von Däniken faked the story of his expedition to the hidden caves since the man who supposedly guided him denies participation in any of the events the book describes. If what Tompkins and Story allege is true — so far no one has answered their charges, first made several years ago — von Däniken's credibility rests somewhere on the other side of a colossal gap.

In order to show that his ideas merit serious attention, von Däniken must answer his critics directly — not their "superficial" criticisms but the substantive ones which

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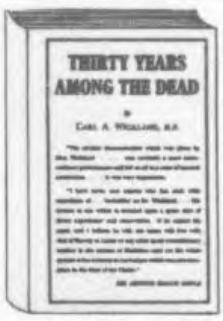


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have kept many of us from seeing him as anything but a bad science fiction writer.

Several criticisms in particular *must* be addressed, if not by von Däniken himself then by one of his learned associates.

First, his critics say, von Däniken misuses facts. He carefully picks and chooses artifacts, myths, whatever he works with; he takes them out of context and refuses to consider significant data which might detract from his theory.

Two cases stand out: the Great Pyramid and Easter Island. "How was the Great Pyramid built?" he asks, then pronounces it to be "visible testimony of a technique that has never been understood." He conveniently ignores the hundreds of pyramids and protopyramids that dot the Egyptian landscape and which together tell the story of how the Great Pyramid evolved from the common wooden structures upon which the earliest pyramids were modeled. He also "forgets" to mention pictures illustrating the massive labor that went into the construction of the Great Pyramid. A lost technique? Hardly. The pyramids were no more difficult an engineering accomplishment than the great Corinthian Canal, an ancient feat whose construction by the same method which went into the building of the Pyramid has been extensively documented.

Von Däniken also ignores the considerable body of Easter Island anthropological research which has shown how the statues were made, transported and raised upon their platforms.

The lesson seems clear enough: early human beings could think, build, create and imagine quite well without assistance from extraterrestrials.

Finally, when each piece of evidence is considered, artifact by artifact, myth by myth, a new question arises: just what is left? When each item, from the Nazca Plain to the Piri Re'is Map to the Palanque "astronaut," is reduced to the mundane, what remains? Is there any monument, legend or anomaly left unexplained by conventional hypotheses?

I know of only one: the Sirius mystery. While relatively new, the story of the Dogon tribe of Mali, West Africa, and its remarkable knowledge of only recently discovered facts about the double-star system Sirius remains unexplained. And as it is

subjected to further examination, who knows whether even that will survive?

In the last analysis von Däniken plays with his readers. He appears to be engaging in science while in fact he violates scientific methodology at every turn. He relies on the public's love of science coupled with its general ignorance of both science and its methods for arriving at truth.

It is my personal opinion that von Däniken is trying to sell us a religious myth under the guise of a scientific hypothesis. The myth concerns the origin of things. Like the Garden of Eden and Atlantis myths, the ancient astronaut idea appears to explain but in reality only obscures. The Garden of Eden story lodges creation in the mystery of God and Atlantis buries it in the ocean. Von Däniken slings it into interstellar space.

Those of us who remain earthbound are still waiting for von Däniken's proof. If this latest book is the best he can do, it will be a long wait.

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SYNERGY IS power. Synergy means that reality is *more* than the sum total of its parts. Unite the parts of a human being — mind, body, spirit — and you create new, undreamed-of possibilities. *The Spirit of Synergy* (Abingdon Press, Nashville, Tenn., 1978, 159 pages, $6.95) led to the healing of author L. Robert Keck's longstanding pain and to his exploration of the psychical-mystical inner world.

Keck's problems began with polio and were further aggravated by a football injury and overwork. Crippled with pain, Keck had resigned himself to spending the rest of his life in a wheelchair until one night he had a dream. In the dream Keck heard voices in the basement of his house. Upon investigation he discovered a man sitting inside a fully equipped architect's office. The man described himself as the "architect" of Keck's home. Not only that, but he said he lived in Keck's home which he explained had more rooms in it than Keck realized.

Keck spent the next few years (and you will spend the best part of *The Spirit of Synergy*) exploring these overlooked "rooms" — faith healing, psychic healing, acupuncture, biofeedback and medical hypnosis. Through these, especially the



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last; Keck conquered his pain. The experience made him a new man.

Perhaps *The Spirit of Synergy* will change your life too. Read it and see.

From this we are led naturally to Harold Sherman's latest book, *How to Picture What You Want* (Fawcett Gold Medal Books, New York, N.Y., 1978, 224 pages, $1.75, paperback). Keck devotes a chapter to the power of imagery and both Keck and Sherman illustrate their points with the recent dramatic self-healing experience of author-editor Norman Cousins.

I usually hesitate to recommend a book that has no single new idea in it and only a few new illustrations. In Sherman's case he is writing about an idea he has preached for over 40 years. But in *How to Picture What You Want* he addresses a new generation which may not know of his central insight about human potential. I must admit I learned nothing new from reading this book but that is because I have read almost everything Sherman has written and at his personal urging some years ago began to use his advice. I've never regretted it.

If you are longing for a way to make psychic reality a *functioning* part of your daily activity, get his book, which treats its subject coherently, systematically, maturely. One reading and a little bit of practice will do you more good than a year in a development class — and it will cost you a lot less.

OTHER REVIEWS

OUR ANCESTORS CAME FROM OUTER SPACE by Maurice Chatelaine, Doubleday & Co., New York, N.Y., 1978, 209 pages, $7.95.

PARADOX: THE CASE FOR THE EXTRA-TERRESTRIAL ORIGIN OF MAN by John Philip Cohane, Crown Publishers, New York, N.Y., 1977, 182 pages, $10.00.

SECRETS OF THE LOST RACES by Rene Noorbergen, Bobbs-Merrill Co., New York, N.Y., 1977, 228 pages, $10.00.

Three men, three books, but only two theories. In *Secrets of the Lost Races* Rene Noorbergen, the odd man out, stubbornly insists that man was not aided in his rise to his present technological eminence by ancient astronauts. Frankly I think he is right — but not for the reasons he gives.

But first a look at the astronaut boosters.

Maurice Chatelaine is author of *Our Ancestors Came from Outer Space*, — to which one is tempted to respond, "Speak for yourself!" He is also a numerologist. Lord knows how many computers he wore out devising the numerological bricks necessary to construct his theoretical edifice.

He has, he says, rediscovered "The Constant of Nineveh," a 15-digit number (195,955,200,000,000 in case you're curious) which he believes is the "long lost magic number called the 'Great Constant of the Solar System' . . . alchemists, astrologers and astronomers" have searched for these past centuries. Just why they've been searching for it Chatelaine never really explains.

Using this "constant" Chatelaine takes us through page after page after page of numero-illogical flapdoodle designed to "prove," among other things, that the Cathedral of Chartres has certain similarities in its construction to the Great Pyramid at Giza; that the placement of Chartres and nine other French cathedrals replicates the configuration of the constellation of Virgo; that a Maltese Cross can be derived by drawing lines connecting 13 famous Greek temples; and that the Ziggurat of Ur, the Tower of Babel, and Great Pyramid and several constructs in pre-Columbian America all used similar, if not identical, measurements in their construction.

No doubt many guileless souls will find this sort of dazzling digital display convincing but I am not one of them. Chatelaine is convinced that our ancestors were a bunch of dummies who needed a god or an astronaut to teach them "all this knowledge of astronomy and mathematics." But how, may I ask, did the original ancient astronauts acquire all *their* knowledge? If they could learn it all on their own, why couldn't we also have learned it without any heavenly intervention and assistance?

While Chatelaine was busy with his computer, John Cohane was taking an anthropological approach to man's rise as earth's dominant life form.

His publisher tells us that Cohane "does not question the evolutionary process . . . (but) . . . does question the Darwinian theory that man evolved from the ape." In *Par-*



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adox: The Case for the Extraterrestrial Origin of Man Cohane argues that "there would appear to be no proven accepted fossil evidence of man's direct ancestry up to the beginning of the Holocene epoch (c. 10,000 years ago) or, if one includes Cro-Magnon man as *Homo sapiens*, up to 30,000 years ago." Therefore, he says, *Homo sapiens* must "have evolved as a fully developed species somewhere else and then come to this planet in relatively recent times as part of a universal colonizing and evolutionary process."

In marshaling evidence for this conclusion Cohane gives us a lot of fascinating material — that dealing with the battles fought between opposing factions of scientists is especially interesting. His data are certainly thought-provoking but hardly conclusive. His failure to discuss Richard Leakey's recent work undercuts his argument. Nowhere is there any mention of either *Homo erectus* or *Homo habilis* whose bones seem to fill some of the fossil record gaps on which Cohane's space colony theory depends so heavily.

On the plus side he presents some excellent material on pre-Columbian Old World travels to the New World. I certainly agree that there has been much more cultural diffusionism than establishment science cares to accept but I do not see this as an argument for space colonization. Why would space colonists confine themselves to only one or two major Old World areas? How did the various races of man arise? Are we to assume successive visits by several space races? Cohane does not address himself to these questions. Perhaps in his next book. . . .

Interestingly enough Noorbergen's book complements Cohane's in several areas. Cohane is even quoted although the references are from his earlier work, *The Key*.

Eschewing the ancient astronaut theory, Noorbergen plumps for a strictly homegrown antediluvian civilization whose technology was the equal of (or perhaps even more advanced than) our own. The Biblical Deluge, says Noorbergen, obliterated that civilization and a later catastrophe destroyed the postdiluvian World Center at Babel. Eight post-Babel civilization centers, cut off from the stabilizing influence

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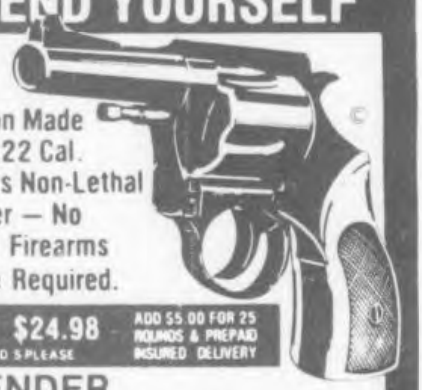
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of the World Center, then bombed each other out of existence with nuclear weapons. A grim scenario indeed — and one with mighty little evidence to back it up.

As proof of the post-Babel destruction Noorbergen offers his interpretations of various ancient epics, cites certain puzzling ruins and mentions a few out-of-place artifacts including the "Baghdad Battery" and Greece's "Antikythera Calculator." From these archaeological anomalies, which he feels could not have been created by the people of their time, he infers the existence of his antediluvian civilization. Along with much else in his book — often without attribution to prior theorizers — his evidence will be familiar to longtime Forteans. Food for thought, yes. Proof, no.

If you can afford only one book, get Cohane's. It is the most solidly grounded in what we *really* know and provides a wealth of citations for those who care to dig deeper. — *George W. Earley.*

GHOSTS IN PHOTOGRAPHS by Fred Gettings, Harmony Books, New York, N.Y., 1978, 152 pages, $10.95.

We don't hear much about spirit photography any more. Although many "spirit" photographers appeared on the psychic scene during Victorian times and even into the 1920's and 1930's, the practice (or art) of this curious form of mediumship seems to have all but disappeared. It is therefore a pleasant surprise to note the appearance of a new book on the subject. Certainly a fresh evaluation is needed since most works on the question have been written either by credulous supporters or by fanatical skeptics.

Fred Gettings' *Ghosts in Photographs,* illustrated with over 80 examples of "spirit" and related pictures, is certainly entertaining; in addition, it is probably the best book on the subject currently available. Gettings, who is obviously very familiar with his topic, even has a number of surprises to offer. One chapter, for example, deals with spirit photographs of animals, about which little has ever been written.

The most important section of the book, however, concerns cases of spirit "extras" which were recognized faces of deceased persons who had never been photographed

while alive or whom the psychic photographer never knew. In such instances fraud seems an unlikely explanation for the photographic effects.

Another highlight concerns an old controversy which has recently been revived in the pages of FATE. In his discussion of the famous Cottingley fairy photographs Gettings does not stop merely with dismissing them as crude caricatures. Instead he goes on to explain how they were faked and argues convincingly that the first of these famous photos depicts "fairy" figures patterned after illustrations in *Princess Mary's Gift Book*, published by the British firm of Hodder and Stoughton in 1915.

While *Ghosts in Photographs* has its virtues, it also has its problems. Although Gettings has done a tremendous amount of research and has delved into the subject in greater depth than any modern researcher in the field of parapsychology, still his book is woefully superficial in some key areas.

He offers no real critical evaluation of the subject and his review of the history of spirit photography is all too sketchy. The case studies are only briefly described and inevitably written from a simplistic Spiritualist frame of reference. Such questions as the mechanics by which these psychic impressions find their way onto photographic plates or film, the incredible controversies which surrounded the famous psychic photographers of the past, and how the spirit photograph phenomenon relates to the psychokinesis mystery in general are all glossed over.

There is no doubt that in *Ghosts in Photographs* Gettings has produced an informative and needed work. Unfortunately the book is not as authoritative as we might have hoped. — *D. Scott Rogo.*

CLOSE ENCOUNTER AT KELLY AND OTHERS OF 1955 by Isabel Davis and Ted Bloecher, Center for UFO Studies, Evanston, Ill., 1978, 196 pages, $10.00, paperback.
ULTIMATE ENCOUNTER by Bill Barry, Pocket Books, New York, N.Y., 1978, 207 pages, $1.75, paperback.

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phenomenon in depth. Both *Close Encounter at Kelly and Others of 1955* and *Ultimate Encounter* are works all serious ufologists *must* have.

Isabel Davis' study of the Kelly, Ky., incident (in which members of a hillbilly family were besieged by two or more humanoids over a period of several hours and even fired on the beings) is a classic UFO document which, although it has existed for years, has never been published in book form until now. Davis, a pioneering ufologist who was one of the founders of the legendary Civilian Saucer Intelligence, New York (whose writings first interested me in UFOs back in the late 1950's), guarded it jealously. When Jacques Vallée published excerpts from it in the original hardcover version of *Anatomy of a Phenomenon*. Davis threatened him with legal action and forced him to remove the quotations from later editions.

At last, however, the report — updated and ably edited by Mimi Hynek — is available to the public and it was worth the wait.

Davis' own considerable personal investigation was supplemented by the work of radio personality Bud Ledwith, who arrived on the scene shortly after news of the episode broke and who conducted extensive early interviews with the percipients. Although the story is fantastic, even ludicrous in some ways, to all appearances it happened just as the alleged witnesses claim it did. Davis carefully reviews alternative theories about what happened (hoax, hallucination, errors in perception) and shows that so far the only explanation that satisfies all the facts is the one which says a UFO landed at Kelly and its occupants scared the daylights out of some backwoods people.

Ted Bloecher, who probably knows as much about close encounters of the third kind as anyone in the world, contributes a 76-page section on other 1955 humanoid reports, concluding that since then "a significant escalation in the *strangeness* of the reports has taken place. The 1955 incidents . . . were certainly bizarre at that time, but compared to some later reports, they are almost routine."

Take, for example, the Travis Walton abduction, which occurred two decades lat-

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er on November 5, 1975. The subject of unceasing controversy ever since, the case has managed to withstand some of the most withering attacks ever directed against a UFO claim and is now almost universally accepted as authentic by responsible researchers.

It is also the first UFO case ever to be the subject of two entire books. Walton's account appears in his *The Walton Experience* (Berkley Medallion Books, 1978). And now we have reporter Bill Barry's superb *Ultimate Encounter*, which examines in admirable fashion the human and phenomenological aspects of this complex and peculiar episode. Barry's book is every bit as good as John G. Fuller's classic work on the Hill abduction, *The Interrupted Journey*, and that is high praise.

If this year produces other UFO books as good as or better than these, we shall be very lucky indeed. — *Jerome Clark.*

LIVING WITH THE HIMALAYAN MASTERS by Swami Rama, Himalayan International Institute, Honesdale, Pa., 1978, 490 pages, $13.95.

Swami Rama, probably the best-known yogi in America, has demonstrated a number of yogic abilities in scientific laboratories under controlled conditions — feats such as stopping his heart, changing the temperature in his hand by 10 degrees Fahrenheit and producing different brain waves on command.

Living with the Himalayan Masters is a record of his spiritual and psychic experiences in the mountain homeland of his master, Babaji, and the many other sages and adepts who inhabit the sacred Himalayas. An inspirational and instructional work, it is sheer pleasure to read. Using stories drawn from his 45 years in India, Swami Rama offers the purest spiritual teachings in entertaining and dramatic form. Although the events come from his own life and are illustrated with many photographs, his objective is always to present universal truth and insight, not to recount personal experience.

FATE readers will be especially interested in the stories of miraculous events which Swami Rama personally has witnessed. There are tales of yogis who can levitate,

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transmute matter, astrally project, bilocate, control weather, transfer their consciousness to other bodies (even after they have died) and demonstrate other dazzling paranormal accomplishments.

The author reveals that yogic methods of dying consciously and "casting off the body" have been recorded systematically in documents which Swami Rama names. "The techniques of dying which are used by yogis are very methodical, painless and conscious," he says. "It is not like committing suicide but is an exact procedure or way of leaving that body which is no longer an instrument for enlightenment. Such a body is considered to be a burden — an obstacle which might obstruct the journey of a dying man. . . ."

It is equally interesting to read his description of "How We Live in the Caves" — what the activities of daily living are, what the yogis eat, how they obtain their food, deal with changes in the weather and so forth.

Just as important as the stories of paranormal phenomena — which Swami Rama stresses are not the means to enlightenment — are the lessons he presents for spiritual growth. These lessons are also largely drawn from his own experience as a young swami whose ignorance leads him to make many mistakes. In his search for self-realization he had to conquer many character flaws and intellectual blocks to the truth. He depicts himself as arrogant, disrespectful to his master and puffed up with egotistical pride over the acquisition of various yogic powers. He also shows how those same powers are used compassionately and wisely for human benefit by the masters he came to know in the Himalayas.

Living with the Himalayan Masters is a classic in modern yogic literature. — *John White.*

ALSO NOTABLE

NEW PSYCHIC FRONTIERS by Walter and Mary Jo Uphoff, Samuel Weiser, New York, N.Y., 1977, 278 pages, $9.50.

This new reprint of a 1975 survey of psychic phenomena includes many anecdotal accounts of a wide variety of ESP, PK, mediumistic and related events. It includes a lengthy bibliography and list of research and teaching centers.

REPORT FROM THE READERS

BURNING UP IN ENGLAND

Dorothy F. Thompson's comment ("Report from the Readers," September 1978 FATE) that she has never heard of spontaneous human combustion in her native England must get a rise out of Charles Dickens' fans.

In his 1852 novel *Bleak House* Dickens presents all the clues to the horrible demise of Mr. Krook, the drunken rag and bottle dealer, through the conversation of Tony Weevle and William Guppy. "Crumbling black thing on the floor. . . . The burning smell is there — and the soot is there — and the oil is there — and he is not there. . . ." Then in the last sentence of Chapter XXXII, "The Appointed Time," he writes, "Call the death by any name Your Highness will. . . It is the same death . . . spontaneous combustion and none other of all the deaths that can be died."

Despite Dickens' good reportorial reputation I always thought his imagination had worked overtime on this episode until I read "The Flaming Fate of Dr. Bentley" by Larry E. Arnold (April 1977 FATE). I have strong reason to recall that article. Scarcely had I begun to read it when there was a roar and the pipe of our living room stove began to glow. At 9:50 P. M., February 26, 1977, we had our first chimney fire — alarming but harmless. — *Clifton J. Noble, Huntington, Mass.*

* * *

Dorothy Thompson of Bermuda is apparently unaware of accounts of SHC, a strange and terrifying phenomenon, in England.

Dickens readers will recall the death of Krook by this means. There is reason to suppose (as I discovered when doing research for my master's degree at King's College, London University) that Dickens read about SHC in a short-lived magazine *The Terrific Register* to which he was addicted at the age of about 13.

But what of later accounts? Michael Harrison, an historian and a biographer of Dickens, has written a well-documented book on the subject, *Fire From Heaven* (Sidgwick & Jackson, 1976; revised paperback edition, Pan Books, 1977). In it he enumerates 20th-Century English cases as well as others from a number of other countries. His book has a full bibliography with references to medical publications of the highest repute.

When I was a student at Oxford University I was told that a whiskey-drinking professor at the University of St. Andrews had perished in this gruesome fashion in the 1920's. However, knowing students and their folklore, I fancy this was wishful thinking. — *Veronica M. S. Kennedy, New York, N. Y.*

TRIBUTE TO A HEALER

In November 1976 my wife was in the local hospital with terminal cancer. She had been operated on five times in Syracuse, N.Y., for lung and breast cancer. The doctors said there was no help for her — so we called Mr. John Scudder of Homewood, Ill. We had been corresponding with him for about a year and he came the Monday before Thanksgiving. He said she was awfully sick and he would return the following Monday.

On Thanksgiving Day my wife felt a lot better and I'm satisfied that if he could have come back sooner things might have been different — but Mr. Scudder could not get here that next Monday. His wife called to say he couldn't get reservations so he would be here on Friday. My wife passed away the Wednesday before that.



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I have been bothered for several years with arthritis and couldn't raise my arms over my head. When Mr. Scudder came to the house I told him to go right to the hospital to take care of my wife — but he told me to lie down on the couch. For not more than 10 minutes he worked on my shoulders and arms and I haven't had a pain in my arms or shoulders since.

Mr. Scudder is surely a great man doing God's work but I am not writing this letter only to compliment him but for the sake of any FATE reader who needs help.

I figured it would cost him a lot of money just to come to our house so I told him I would give him $1000 if he would come. We were perfect strangers but he didn't ask for any money in advance. He came not knowing whether he would get anything or not. Not many people would have done that. — *Clinton J. Young, Lowville, N. Y.*

EPILEPSY AND THE MIND

In "Report from the Readers" in your August 1978 issue, Robert K. Jones refers to epilepsy as a mental illness.

Epilepsy is properly and correctly defined as a disorder of the central nervous system. It is a physical disorder and not a mental affliction. More than 40,000 epileptics could be living more constructive lives if people (employers especially) realized they are completely normal. Epileptics are no more deranged than persons who are free of such seizures.

The raving lunatics in our society are the misinformed people who cause the epileptic so much heartache. I hope Mr. Jones will find a good neurologist for his daughter. — *Marilyn C. King, Brasher Falls, N. Y.*



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TABLE-TIPPING AND SAMADHI

I am not at all surprised that Arthur Koestler's "pilgrimage" to India was disappointing ("Arthur Koestler's Psychic World," August 1978 FATE). For him to go to India or anyplace else in the expectation of finding saints is to misunderstand the purpose for which saints are here. Surely they are not here to satisfy the intellectually curious or the skeptical. Without intending to belittle a man of Koestler's stature, I think the point needs to be made that the stature of a saint far exceeds that of even the most intellectually gifted — and it follows that to meet a saint might not be possible unless one has his spiritual credentials in order.

I am always a little amazed when a metaphysical writer lumps together such disparate phenomena as table-tipping and samadhi — although it may be true that they come out of the same metaphysical grab bag. However, a novice will find that the former is easier to achieve and he may never succeed in the latter at all. These two levels of experience show the gulf between the metaphysics of an ordinary individual

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and the metaphysics of a saint. What you experience depends greatly on what you are.

But even if one has the capacity to experience what the saint does (and I don't mean mental telepathy or precognition) the intellect is an encumbrance rather than a help. At best, the intellect is a tool designed to deal with the so-called real world. At worst, it misleads man into thinking that all knowledge is within the scope of the intellect. So man holds on grimly to his intellect — like a drowning man holding onto an anchor.

Arthur Koestler's experiences are fairly typical of what happens when a man of great intellect confronts metaphysical phenomena that do not yield to intellectual assault. It is to his credit that he does not reject his intuitive experiences, even though they have no relevance to the world of reason in which he is so firmly anchored. — *Larry Shull, DeBary, Fla.*

NO SONIC BOOMS

William V. Larivee has asked a very good question: Why doesn't the excessive speed of UFOs send back shock waves when they go through the sound barrier? ("Report from the Readers," August 1978 FATE).

The reason UFOs don't send back shock waves is simply that the outside of such ships is magnetized and this realigns the gravitational fields along their routes.

When the electrons are pulled in, they are forced to travel certain pathways laid out with wiring. First they move from the voltage regulator into the main coils, then into the mule coils and then to the outside of the UFO. Each coil handles only two outside coils. Each main coil has no opposite side, so the positive electron is forced upward to the top of the ship while the negative remains on the bottom holding it negative. Since the magnetic surface of our planet is 87 percent negative, it helps to repulse the planets' gravitational fields. The rest of a UFO's push is achieved with negative-facing magnetic motors and, if the UFO is in a hurry, with booster rockets. — *John B. Randall, San Clemente, Calif.*

"AMEN!"

I say "Amen" to F. W. Mallette whose

letter in your September 1978 issue was titled "Was It a Fair Offer?"

I too have wanted to order some of the items advertised in FATE but I do not have the money. The so-called lucky charms, pendants, talismans, "Cosmic Power Stone," "Genie in the Bottle," "Aladdin's Lamp" — even the secret of how to get a prayer answered!

If these *things* can do all that is attributed to them, why do your advertisers need the few dollars they charge for them? They ought to have all they could ask for or need for themselves through their lucky pieces. If I had such wonderful magic objects I would want to give them to the needy.

Once I wrote for some free pamphlets offered by a so-called religious organization which advertised in FATE. Later I received several threatening letters to the effect that if I didn't send some offerings a curse of bad luck would be put on me. I destroyed the letters but I realize I should have contacted the postal service. — *L. M., Memphis, Tenn.*

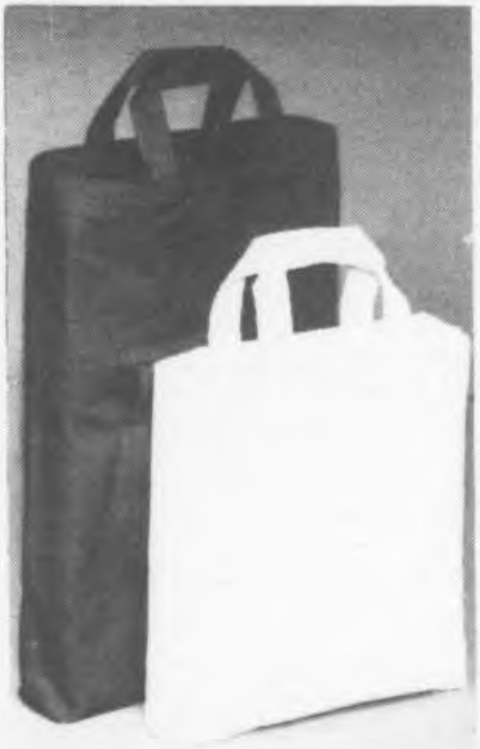
"THE GREAT MORMON DEBATE"

I have followed the "Great Mormon Debate" as it has progressed in the pages of FATE and I feel compelled to clarify the situation with a few facts.

The *Book of Breathings* is *not* the source of the *Book of Abraham*, no matter who may say so, whether in the Mormon Church or not. Joseph Smith described in detail the particular papyrus which he said was the source: "The record of Abraham and Joseph, found with the mummies, is beautifully written on papyrus, with black, and a small part red, ink or paint, in perfect preservation." (*Documented History of the Church*, Vol. 2, p. 348.)

The *Book of Breathings* is coarsely written, lacks the red rubrics and is in a poor state of preservation. Since Smith possessed a number of Egyptian documents, some of which are nicely written, it is unlikely he would have ascribed "perfect preservation" to the *Breathing* text. The absence of rubrics alone is sufficient proof that the source of the *Book of Abraham* must be found in some other document.

As for the "Spaulding theory," this supposition has been discredited for years, even among enemies of the Mormons. The recent handwriting flap also proved a bust



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when two of the three "experts" were invited to examine some original documents in the handwriting of Solomon Spaulding and compare them to writing of the "unknown scribe" found in the *Doctrine and Covenants* which was demonstrably written in the 1830's. If these experts were to conclude these samples were also from the hand of Solomon Spaulding, they would also be concluding Spaulding was alive some 20 years after his death. At this juncture, the experts conceded they had not made a scientific study but had acted at the request of their employers, whose only motivation was to discredit the Smith story. The handwriting experts' retraction was printed in the *Los Angeles Times*, the newspaper which had originally made the accusations. — *Walter A. Rumbarger III, Memphis, Tenn.*

MORMONISM: THE LAST WORD

FATE readers' discussion of the *Book of Mormon* indicates that they equate Mormonism with religion. An issue of *Time* Magazine in March 1963 quoted a decision of a high court of England in a case of some Mormons suing to claim tax exemption: "This group or as they call themselves, 'Church of Jesus Christ Latter-Day Saints,' by virtue of the fact that they deny membership to certain races and peoples is therefore not a religion but a business and consequently cannot be exempt from taxation."

As to the *Book of Mormon* Mark Twain said it best. After he read it he remarked that it was a "combination of bad grammar and Old Testament." — *Sal Sanchez C., San Francisco, Calif.*

A HOAX PRECONCEIVED?

The story in the June 1978 issue of FATE about the Cottingley fairies by Robert Sheaffer leaves me with mixed feelings — amusement and exasperation. If FATE and Mr. Sheaffer have embarked on a debunking conspiracy, it would seem that a new effort is indicated.

I get the strong impression that Sheaffer had a preconceived negative viewpoint and made a rather feeble attempt to be objective. I am not impressed.

Has anyone considered asking the Irish people what they think about the possible existence of the Cottingley fairies? They

believe in "little people" and take them seriously even today. Maybe they have reasons for their belief. — *James Fleetwood, Rockwell City, Iowa.*

THE SKULL IN THE WELL

Years ago I read that if one held a mirror over a well and peered at the reflection of the water on Mayday, he would see the person he would someday marry.

Two different years I tried this and after some time a figure did appear in the mirror — a skull. This happened on both occasions and to say the least, it left a bad taste in my mouth.

I have married twice and both marriages ended in divorce. I have jokingly told my friends that my "intended" must have died at an early age.

I am not usually given to visions. Can any FATE reader offer an explanation? — *Sharon Rice, Oologah, Okla.*

A THANK-YOU NOTE . . .

I would like to thank you and author Ann Druffel for a job well done on the article "Harrison Bailey and the Flying Saucer Disease" (April and May 1978 FATE).

I have received comments on it from all over — east, west, north and south. — *The Rev. Harrison E. Bailey, Pasadena, Calif.*

WISCONSIN WALLABIES

David Fideler and Loren Coleman's article "Kangaroos From Nowhere" (April 1978 FATE) closed with the prediction that "somewhere in the American countryside a mystery kangaroo is just waiting to spring into action."

On April 5, 1978, just about a month after your April issue came out, eastern Waukesha County (just west of Milwaukee) experienced the first in a series of at least 10 kangaroo sightings. Several weeks later, on May 21, one of the Waukesha kangaroos or some other one was seen almost 200 miles to the northwest near Eau Claire, Wis.

On April 23 I heard that last Christmas a woman in Waukesha had received from her son (who lives in Australia) a pair of wallabies, a variety of kangaroo, and the male occasionally hopped over the fence to explore the neighborhood. When I was able to check this out personally I learned



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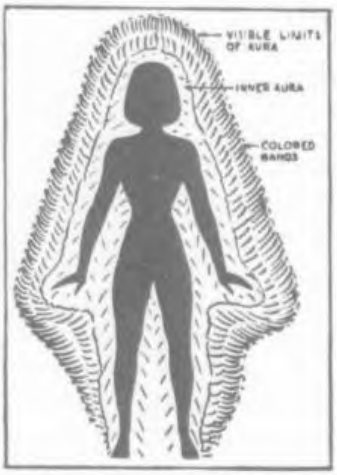


Diagram of normal aura based on W. J. Kilner, M.D.

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that the wallabies had been taken to a California zoo on March 24.

However, in the meantime I told two newspapers about the wallabies, suggesting that they might be responsible for the "kangaroo" sightings. The Waukesha *Freeman* reporters were out when I stopped in, but I left my name and never heard from them. I spoke with a reporter for the *Milwaukee Journal* who had written about the kangaroos. He treated the whole thing in a jocular manner. As long as the Milwaukee County zoo was not missing any kangaroos he "knew" there could be no genuine kangaroos involved. He took absolutely no interest in the possible solution to the mystery which I offered.

My experiences with the two newspapers show that even if the solution to the kangaroo mystery is practically dumped in their laps, their readers will never know about it. The fact that the solution later turned out to be wrong is beside the point.

This reminded me of a UFO case in Ted Bloecher's *Report on the UFO Wave of 1947.* A "friend" of an alleged witness had reported a hoax to the Raleigh, N. C., *News & Observer;* yet when the "witness" denied it, the editor refused to publish a retraction. Then there is the Texas "big bird" incident of January 21, 1976, which the press, including the UPI, covered; yet when it fell apart, no correction was published.

To give another example of this type of thing, in the mid-1970's the Wisconsin press gave considerable uncritical coverage to the so-called UFO Education Center of Valley Center, Calif., which set up an office in Appleton to promote contactee-hoaxer George Adamski in the midwest. This coverage continued even after my letters to the editor exposing Adamski. Fortunately the publicity changed last November — but only after it came out that the UFO Education Center is really a front for a religious cult based on the teachings Adamski claimed to have received from the "space brothers." Even this did not matter to some daily newspapers which continue to write about the outfit as if it were a UFO research group.

It seems that the serious press is really not much better than the tabloids. — *Richard W. Heiden, Milwaukee, Wis.*

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 120)

ANOTHER PHANTOM PANTHER

I can add another "phantom panther" report to Loren Coleman's report ("Phantom Panther on the Prowl," November 1977 FATE).

In early September 1975 residents of Stockbridge, Ga., in Henry County, only 20 miles from the Atlanta metropolitan area, began to report sightings of what appeared

to be a large black panther. The animal had a long sleek body, huge glowing eyes (prominent in every report) and a long slim tail. The beast was repeatedly seen loping through the woods and crossing highways in broad daylight. Many residents heard piercing catlike "screams" coming from wooded areas at night.

Two weeks after the reports began the carcass of a goat was found with its throat torn open. The goat had been kept in a pen immediately behind the owner's house but the vicious attack, which occurred at night, did not disturb the sleeping residents.

Capt. H. Chiles of the Henry County Sheriff's Department said that his men investigated the panther reports within minutes after they were received, but officers never found evidence of the animal.

In late September the animal killed again, this time destroying two 300 to 350 pound cows. The attack took place in a pasture so quietly that the owners of the cows, asleep only 100 feet away in a mobile home, didn't hear a sound. They did report that their house cats went crazy that night "trying to scratch their way through the bottom of the house trailer."

Hunting parties organized by the terrified residents turned up nothing, not even tracks. Officials from the Georgia State Game and Fish Commission claimed the killings were committed by "dog packs," the same theory put forth by "officials" in Coleman's article. The Commission did try to capture the animal, however, baiting a trap with a can of cat food. There were no takers.

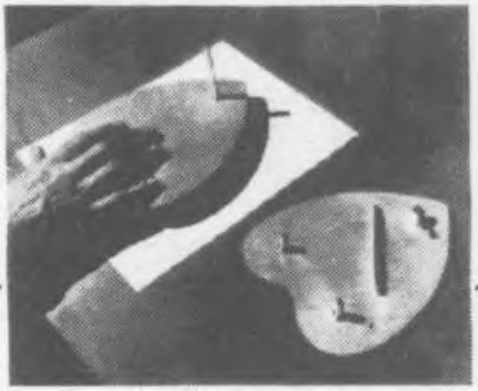
After the cattle killings, no more stock was molested and no one saw the phantom panther again.

Panthers have been extinct in Georgia for at least 100 years. A few may still survive in the Okefenokee Swamp in the extreme southeastern corner of the state, but none could exist in the Atlanta area. Ironically, Seminole Indian legends from the great swamp tell of "ghost panthers" which preyed on people and deer and could be destroyed only with spears blessed by tribal holy men.

So far there is no rational explanation for the "mystery panther" that terrorized Henry County, Georgia, for a month. — *Jim Miles, Warner Robins, Ga.*

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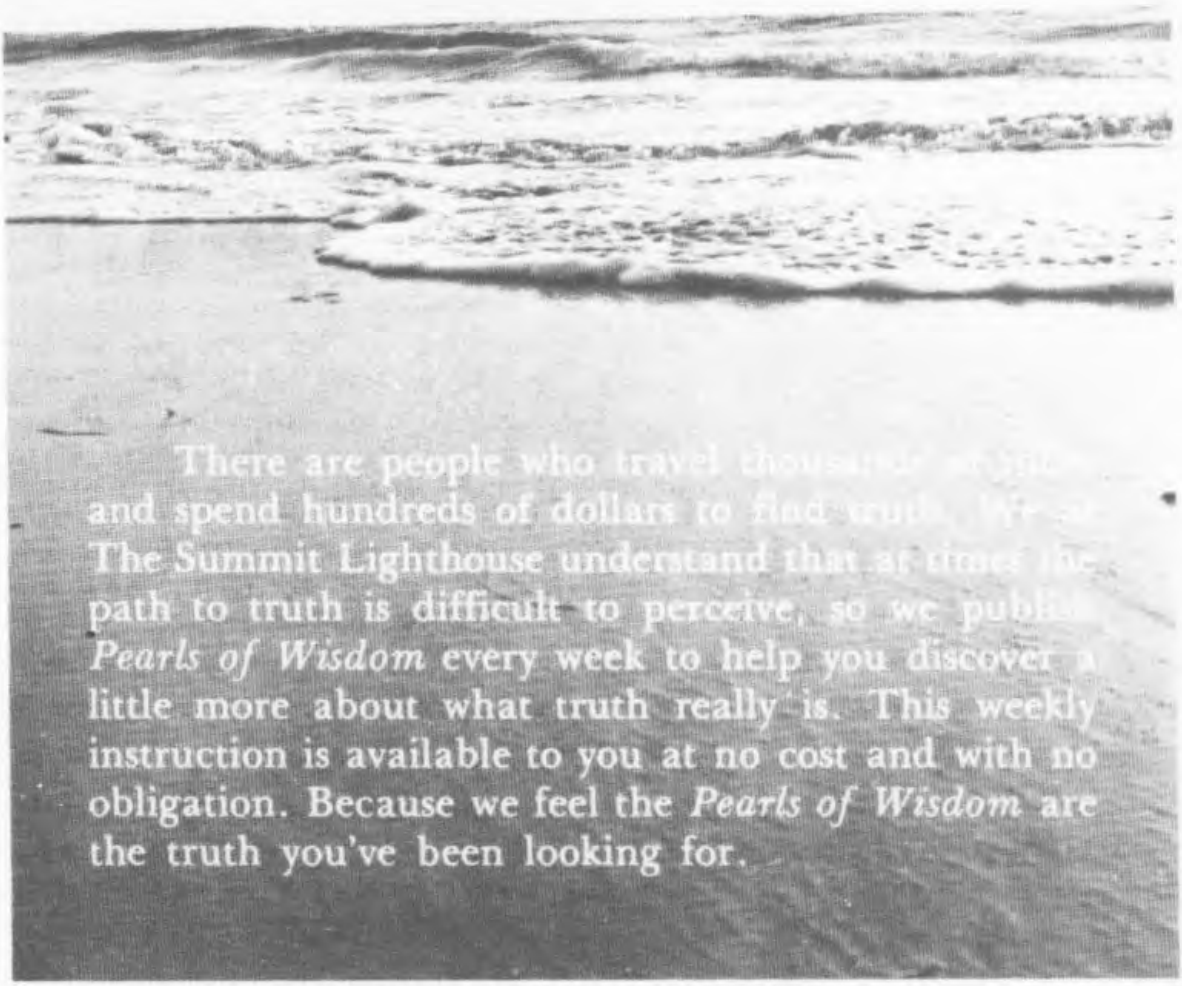
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