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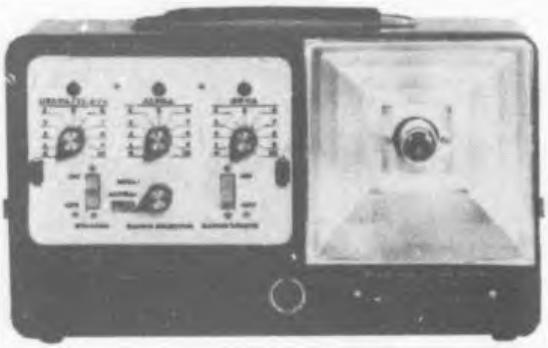
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February 1978 Vol. 31 - No. 2 Issue 335

Publisher . . . . . Curtis Fuller
Editor and Associate Publisher . . . . Mary Margaret Fuller
Managing Editor . . . . . Betty Lou White
Associate Editor . . . . . Jerome Clark
Art Director . . . . . Sydney Barker
Circulation . . . . . Cis Tossi
Phone . . . . . (312) 433-4550

Adv. Director . . . . . Chester S. Geier
Adv. Prod. Mgr. . . . . Diane Torres
Phone: (312) 433-4550
Adv. Representatives:
New York City . . . . SG&A Pubirs. Reps.
Phone: (212) 986-6612
Los Angeles . . . . . V. Fred Rayser
Phone: (213) 837-5797

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Published every month by CLARK PUBLISHING COMPANY, 500 Hyacinth Place, Highland Park, Illinois 60035. Second-class postage paid at Highland Park, Illinois, and at additional mailing offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscriptions: $7.50 a year (add $1.00 a year postage for Canadian or foreign subscriptions). Address correspondence regarding subscriptions and address changes to: FATE Magazine, 170 Future Way, Marion, Ohio 43302. Please notify Marion, Ohio, office of change of address 30 days in advance, giving both old and new addresses and Zip Code.

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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

Anthropologists have a tendency to regard the oldest known object as the oldest that ever existed. Intellectually they know better, but the idea that Clovis Man was the earliest American took hold.

— Boyce Rensberger
in the *New York Times*

SINCE THE early 1930's it has been widely accepted by most American archaeologists that man has been in the Americas only since the end of the Wisconsin glacial period about 12,000 years ago. Before that, it was assumed, conditions for crossing into North America at Bering Strait were too difficult because of the formidable northern glaciers.

In 1932 two sophisticated stone spearpoints were found near Clovis, N. Mex., in conjunction with the bones of an apparently butchered mammoth. After the carbon 14 method of dating was developed the approximately 12,000-year-old date for the Clovis points was confirmed and widely accepted as the date for the earliest man in America.

In the past five years this has been challenged, as readers of this column are aware, although much of the purported evidence for more ancient man in the Americas has been, in Rensberger's words, based "on rather slim evidence" by "a small band of archaeologists on the fringes of professional respectability."

It is sad that offering new evidence in opposition to the Establishment view brands one as being "on the fringes of professional respectability" but this should come as no surprise to FATE readers. However, it is now time to turn the tables. Henceforth anyone opposing the persuasive evidence that man in the Americas is much older than 12,000 years is on the fringes of professional respectability!

∞

WHO'S RESPECTABLE?

RENSBERGER takes a somewhat middle ground position on what has become a bitter argument among American archaeologists. He believes that to be credible, claims for dating must contain human bone or artifacts clearly shaped by human hands, must be directly datable by reliable methods such as radiocarbon dating, and must either be in an undisturbed stratum that contains objects that can be dated or lie below a stratum that can be dated. He believes the amino acid

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racemization dating technique, discussed in this column recently, is too uncertain because it is influenced by both temperature and moisture. Among the older sites that meet Rensberger's requirements are:

- A Pennsylvania dig which has turned up multiple layers containing evidence of human habitation beneath a natural rock shelter. The oldest layers so far turned up are nearly 19,000 years old.
- Stone tools found along with the remains of a dwarf mammoth (about the size of a bull) on Santa Rosa Island off Santa Barbara, Calif., which are beyond the limits of radiocarbon dating — older than 40,000 years.
- A find near Lewisville, Tex., which includes stone tools and some charcoal dated at about 37,000 years, but which is not widely accepted "because of various technical reasons."

∞

WALKING ON WATER

OF COURSE, there must be many others and in a sense one can only sympathize with archaeologists who are trying to reconstruct the history of an active, sophisticated people from the faint traces that survive.

It is important to understand what North America apparently was like during the ice ages. It is different in many ways from what scholars used to imagine. So much water was locked up in the glaciers that sea levels dropped enormously — perhaps 400 to 600 feet.

Exposed at Bering Strait was not a narrow, tenuous pathway which wound between masses of ice on the one hand and the threatening sea on

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MY AMAZING STORY

A year ago I really had a problem—*constant bad luck*! I had tried everything to change it—fortune-tellers, chants, astrologers, good luck charms, success courses—you name it! Then a strange thing happened that practically *changed my life overnight*.

I was on vacation in India. One evening I was hiking up a steep slope of the Himalayas toward Badranath, when I suddenly smelled a strange, bewitching fragrance. Turning toward the forest, I saw a long-haired, almost-naked holy man sitting before a cave. He was gracefully waving a burning stick—from which the heavenly fragrance came. As I approached him he smiled and said, "I've been expecting you."

"Me?" I asked, surprised.

"Yes. I see that you've been experiencing a great deal of trouble, and I want to help change your luck."

"How do you know—"

"I know everything about you." There was a long, eerie silence. Then he said, "This is a GOVINDA FORTUNE STICK. It's made of rare herbs, roots, barks, resins and flowers—from a very secret formula handed down for centuries by great sages. All you do is light it, wave it, and whatever you want is yours!

Then he whispered the secret formula into my ear and told me where in India I could get the sticks made. As I was about to leave, he waved his GOVINDA FORTUNE STICK mystically and said, "Here, my son—for you!"

I was amazed, aghast! Because, right before me, he materialized the most gorgeous gold ring with a diamond setting—out of thin air—and then put it on my finger!

At that point, I thought it was just a trick with some cheap costume jewelry. You can imagine my surprise when I found out the ring was real. Still skeptical, I went to the place he told me to go—in New Delhi—to get some GOVINDA FORTUNE STICKS made up. I actually didn't believe that they would work for *me*, but what the heck, it didn't hurt to give them a try.

MY LUCK STARTS TO CHANGE

• I soon returned to the U.S. with my GOVINDA FORTUNE STICKS. At the time I was in debt to the tune of $720, and was just about broke. The collection agency started calling me daily. So I burned a GOVINDA FORTUNE STICK and begged: "Please end my debt!" Three days later I found an $800 check in my mailbox—the lottery ticket that my girl friend purchased for me was a winner! I could hardly believe it!

• Two weeks passed and I came down with a bad case of flu. So I lit a GOVINDA FORTUNE STICK and asked for a quick healing. The next morning I woke up without a single symptom—in perfect health! I didn't know *what* to believe now!

• Then a month later I lost control of my car and accidentally hit a store window. The owner immediately asked for $5,000 damages. So I burned a GOVINDA FORTUNE STICK and prayed, "Please, help me get out of this mess." The next day the store owner withdrew his complaint . . . and a friend of mine fixed my car without charge! What would *you* believe now? I was almost tempted to stop doubting.

• Around the same time, I had been working at my job for a year without a pay raise. On two occasions I asked my boss, but both times he turned me down. Then I lit a GOVINDA FORTUNE STICK and pleaded, "Please, get me a salary raise!" The very next day, at 9:30 A.M., my boss approached me and said, "I'm making you manager of the Customer Services department—and your salary is doubled!"

Now I was positive—THE GOVINDA FORTUNE STICK worked! Therefore I had another batch of sticks made—to give to all my relatives, friends and acquaintances, so that they too could reap the same harvest of good luck.

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Wife Stops Cheating!—And my buddy Sal—he saw his wife enter a bar with another man. Overwhelmed, he asked THE GOVINDA FORTUNE STICK for quick help. A few hours later his wife begged his forgiveness and promised to stand by him forever!

Alcoholic Cured!—Martha C.'s husband was a chronic drunkard, but after she burned a GOVINDA FORTUNE STICK, he never touched another drink!

Yes, *you cannot fail*, because once you make your wish—whether for wealth, love, or health—the Universal Power of THE GOVINDA FORTUNE STICK will *make it come true*—without the slightest effort on your part!



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MORE WONDERS!

PROOF—Ted F. reports that before he took that ill-fated flight, he burned a GOVINDA FORTUNE STICK and prayed, "Get me to my destination safely!" The plane crashed, many people died, but Ted walked out of the plane without even a scratch!

PROOF—G.H. was just a small-time singer, but after he lit a GOVINDA FORTUNE STICK he made it right to the top!

PROOF—Betty T. used THE GOVINDA FORTUNE STICK to protect herself from physical harm. One night a sex maniac tried to molest her, but when he looked into her piercing eyes, he lost his nerve and ran screaming into the night!

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the other but a broad 1500-mile-wide strait. It probably was a cold dry plain inhabited by such northern animals as musk-oxen, mammoths, caribou and other game. The Asians who crossed over the strait probably were not even aware they were entering a new world. They probably were simply following the herds that provided food.

As far as that goes, Bering Strait freezes over in winter today and both animals and human beings walk across on the ice "from one continent to the other." One can assume that man could and probably did cross over any time he had the notion.

∞

HOW WRITING BEGAN

IT HAS been common practice to tie the official beginning of history to the origins of writing. Everything else was prehistory. Until recently it was believed the oldest known examples of writing occurred in Mesopotamia about 5000 years ago with Sumerian inscriptions on clay.

Now Denise Schmandt-Besserat, assistant director of the University of Texas Center for Middle Eastern Studies in Austin, offers evidence that seems to push the origins of writing back another 5000 years.

Professor Schmandt-Besserat is a specialist in ancient uses of clay. For some time she has been interested in the huge quantities of tiny clay tokens found in some of the Mesopotamian digs. These are variously shaped — tiny spheres, cones, disks, etc. — inscribed with lines and holes. They generally have been thought to be

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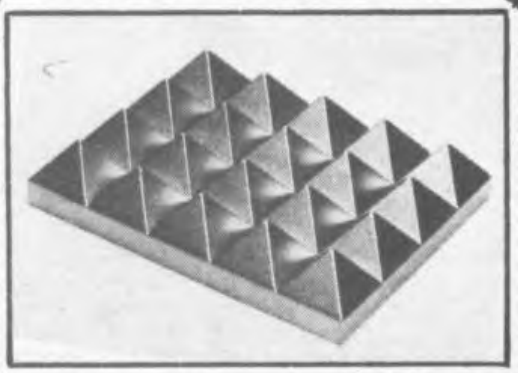
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toys or game pieces but some researchers have suggested they might be a form of record-keeping.

Professor Schmandt-Besserat now has assembled pretty convincing evidence that this is so and she has traced the development of writing from these clay tokens.

The tokens appear to have been developed for use in commercial transactions. As a first stage, for example, a herder selling sheep might accompany his delivery with 10 tokens representing the sheep, all contained in a pouch as a sort of bill of lading.

Later these tokens were enclosed in hollow clay spheres with the personal seal of the seller pressed into the clay on the outside. The clay sphere was broken open upon delivery.

At the third stage of development both seal and imprint of the token were pressed into the outside of the clay sphere — thus creating a duplicate record of what was contained inside the sphere. And with the fourth stage came the realization that it was only necessary to create the token marks on the outside of a clay tablet. Later still only a stylus was needed to mark the clay — thus writing was born.

Intact clay spheres have been found on which the outside marks correspond exactly with the tokens on the inside. These token marks correspond with early symbols used in cuneiform writing.

It all seems like a tidy solution.

∞

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a true story

SOME YEARS AGO I was a printer in a small Michigan town.

I drew a pretty fair pay check but it wouldn't stretch far enough to provide the kind of living I wanted for my wife and five children.

Then one day I was reading a magazine just as you now are and I saw an ad. It intrigued me. It offered me the steadily growing income I had always hoped for. It said I would have greater security and personal independence . . . and that's what I had been wanting.

I was a little skeptical, but I said to myself, "for a postage stamp I can find out." So I mailed the coupon. In a few days, I got a letter with a booklet that gave the whole story. It opened my eyes. I could see why owning my own business was so much easier than I had always thought . . . why the day to day guidance of a successful worldwide organization could assure my own success.

I read the booklet several times. It just seemed too good to be true. I talked it over with my wife. We decided that **now** was the time to make the forward step . . . there was no reason to keep postponing an income increase.

So, I applied for a Duraclean dealership and I was accepted. I stayed with my job . . . ran a few ads . . . sent some mailings . . . contacted a few stores and told my friends about the superior services I was now equipped to give them. Evenings and Saturdays, I rendered the service. As the business grew, I added servicemen.

I found that I didn't have to develop a single idea myself. Every step had been prepared for me and pre-tested. Hundreds of other men had already proven my methods successful.

It didn't take long to see that I was making three to four times (yes, 3 to 4 times) as much per hour in my own business as in my printing job. So, after only seven months with a good following of customers, I quit my job to go full time on my own. In the meantime, I had enjoyed all this extra income on top of my salary.

Each day, we realized what a **serious** mistake not mailing that coupon would have been . . . and how that little act that seemed so trivial at the time actually changed our lives.

The steadily growing income brought us many things we could not afford before. My efforts were so much more productive. I scheduled my time to my own liking. When we wanted a day or two off, we took it. I worked hard but, if I wanted to be home early or quit at noon, I did.

I became so enthusiastic about this business and so appreciative of what it had brought my family that, whenever a man opened a dealership near me, I helped him get a quick start.

The company learned about this and had each new dealer in my section of Michigan spend a day with me. One day the president of Duraclean Company asked me how I would like to move to Headquarters and spend my entire time helping dealers to increase their sales and profits.

That was good news to my ears. Since then I have worked with hundreds of our dealers in their own towns and at regional meetings, con-

step by step thriving business

present job, would $21 profit per hour?

by Bob Ferrel

ventions and dealer group meetings.

Incidentally I sold my dealership at a good profit. If for any reason a dealer wants to sell, we maintain a service to locate buyers and help him sell.

Our job here at headquarters is to show each individual Duraclean dealer how to use his own abilities to bring him greatest success.

It's Easier than You Think To Build Your Own Business

If you've wanted to BE YOUR OWN BOSS... to become financially independent and have a fast growing income, now YOU CAN. And you own a Nationally Advertised business.

You can stay at your present job while your customer list grows . . . then switch to full time, lining up jobs for your servicemen to do. One job a day brings a good starting income.

If you hire two servicemen (full or part time) while you keep your job, the national price guide provides you a gross profit of $14 an hour on their work and this is much easier to do than you think. **We show you how . . .** step by step. That's $490 for a 35 hour week.

Your gross profit on three servicemen is $21 per hour. An efficient Duraclean dealer can gross $7 per hour on EACH serviceman plus $12 an hour on any service he himself renders. The 24 page illustrated booklet we'll mail you (with no obligation) explains how most of your gross profit becomes **clear net profit.** Your income is limited only by the number of servicemen you employ.

You can operate from a shop, office, or your home. Equipment is light and portable.

At the start, you may want to render service yourself . . . or you can start with full or part time servicemen. This business is easy to learn . . . easy to start . . . so easy to service that women dealers do it. We prefer you have no experience . . . not have to "unlearn" old ways.

We are NOW enlarging this worldwide system of individually-owned service businesses. If you are reliable, honest and willing to work to become financially independent, we invite you to mail the coupon.

When you receive our illustrated booklet, you will see the way we show you **step by step** how to quickly get customers . . . and still more customers from their recommendations.

You have 7 superior services that are rendered "on location" in homes, offices, hotels, theaters, clubs, motels and institutions.

These are not ordinary services. You have the prestige and endorsement of leading furniture makers and carpet mills, of National Magazine editors, of Research and Testing Laboratories.

National magazine advertising explains superior merits of **your** services, builds **your** customer confidence and brings job leads to **you.**

Stores, upholsterers, insurance adjustors, and decorators refer jobs to our dealers. These year 'round services are in constant demand.

Start Small, Grow Big in this Booming Business

Many men have said to us, "I can't afford to give up my job till I know I have a sure thing . . . a sound business that will provide both security and a better living for my family."

That made sense to us so we worked out such a plan . . . and those same men are now enjoying a Duraclean dealership in many communities. You don't experiment. You use **tested, proven** methods. You have **our backing and "know how."**

Does this appeal to you? Don't decide now. Mail the coupon so you'll have the facts to decide wisely. There is no obligation. You'll then know whether this is what you want.

You can start small and grow big. A third century ago Duraclean was an idea . . . but it caught fire and spread to a world wide service.

Our first service, the care of upholstery and carpets not only cleans, it enlivens the fibers . . . revives dull colors. Pile rises with **new life.** There's no harsh machine scrubbing. No soaking. Mild aerated foam lightly applied lifts out dirt, grease, many unsightly spots like magic. Furnishings are used again in a few hours.

Government figures show service businesses are **growing faster** than industries and stores . . . $750 million yearly potential just in rug and furniture cleaning. Your **6 other services** are explained in the free booklet we'll mail you.

Only $1985 starts you in YOUR OWN business. A day's profit more than pays the monthly payments we finance for you.

It is surprisingly easy to learn this business. You can decide from the information we will send you whether to apply for a dealership. So, with **no obligation whatever,** mail the coupon TODAY. Cut it out NOW so you won't forget to mail it.

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work, an organization devoted to researching the works of Immanuel Velikovsky and the catastrophist model in general, contains an enigmatic paper by Roger W. Westcott, professor and chairman of the anthropology department, Drew University, Madison, N.J. The following is a portion of this paper catchily titled "Anthropological Anomalistics: Dealing with Intellectual Gaps in the Study of Man":

"Eocene rocks contain what look like not only the footprints but also the sandal-prints of human beings — at a time when neither men nor their artifacts are believed to have existed. Man's Pleistocene ectodermal evolution is likewise puzzling: we can explain neither the uniquely rapid rate of the growth in human brain size nor the bizarre contemporary distribution of human body hair. Another paleontological mystery is the graphic depiction, by various protohistoric peoples, of animals supposed to have been either locally extinct (as in the case of elephants in Mexico and Peru) or globally extinct (as in the case of sabertooths in Scythia and tyrannosaurs in Arizona)."

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ORIGINS FOR DOGS

THE ORIGIN of domestic dogs has been a matter of controversy for many years. When I was in college it was generally held they could be traced back to the Asiatic golden jackal which seemed to have a more doglike appearance than wolves. More recently Konrad Lorenz, the world-famous ethologist, came to believe that domestic dogs derived from

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Solomon's trek of nearly 6,000 miles took him over oceans and continents - to Cairo, then across the Sahara by jeep, truck and, finally, camel! With diligence and purpose, he researched ancient dynasties, through thousands of years of Egyptian history. He visited archaeological diggings and museums; conferred with leading Egyptologists. After several months, he finally located a famous Pyramidologist, who helped him draw the specifications for the perfect pyramid-shaped vessel .... *It must possess identical proportions to the Great Pyramid at Giza ... be made of similar clay to that used by Ancient Egyptian priests for their sacred ceramic vessels; in addition, it must also be the authentic color of the Great Pyramid.* After weeks of trial and error, the first acceptable model was completed; members of The Talisman Guild were delighted.

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two wild animals — the jackal and the wolf.

Lorenz envisioned one major strain of domestic dogs developing from each of these original species, although he conceded there had been substantial interbreeding between them. Those with a heavy admixture of wolf blood he thought probably included the Eskimo dogs — the huskies, malemutes, samoyeds, and a number of other Siberian types such as the spitz, chow and even the Pekinese. Lorenz constructed a behavioral picture of dogs with heavy infusions of wolf blood as being more independent and on the whole less domesticated than those of the jackal strain.

These theorists seem to have been misled by the physical characteristics and appearance of the various breeds. It does seem reasonable to ascribe wolf origins to animals that look like wolves, and so on, even though thousands of generations of selective breeding have intervened since man first domesticated the dog.

However, even Lorenz no longer believes that domestic dogs developed from both jackals and wolves. It is generally conceded today that domestic dogs originally came from wolves, although undoubtedly there was some crossbreeding with coyotes and jackals.

Interestingly enough, this general viewpoint arises not because of the wolflike appearance of many domestic dogs and the similarity of their skeletons to their wolf ancestors, but because of their behavior. Wolves are



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highly social animals and can be much more easily domesticated than jackals or coyotes. Their behavior is much more "doglike" than that of other possible dog ancestors.

Dr. Juliet Clutton-Brock of the British Museum discusses this subject in the September 30 issue of *Science* and points out that even 20 years ago it would have been "disreputable" for scientists to base such conclusions on animal behavior. They would have looked at the appearance of the animals and remained unconvinced by their social behavior.

Relevant to this whole subject are the domestic dogs Europeans found living in South America when they first arrived there. There were as many as 11 species of a genus named *Dusicyon* which seems to have looked like a cross between a dog and a fox. These dogs disappeared after the Europeans came, however, because the Indians preferred European dogs to their own. It appears that the *Dusicyons* were difficult to handle and less than satisfactory pets. They were tamed but not really domesticated because they were not very social animals.

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LYCIAN LANGUAGE KEY

THE LYCIANS were a mysterious people who lived in southwestern Turkey and spoke an Indo-European language that never has been deciphered. No one knows who the Lycians were although their language suggests they were related to the Hittites, according to Dr. Henri Metzgar, director of the French Institute of Anatolian Studies in Istanbul.

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Lycia is a small area which was continually conquered and reconquered by Greeks, Persians, Egyptians, Romans, Byzantines and Turks. Yet traces of its ancient culture remain — for example the people of modern Xanthus, once the capital city of the Lycians, still build wooden houses in the style of their ancestors of 2500 years ago.

Now it seems we soon will know a great deal more about Lycia. In 1973 French archaeologists digging at Xanthus made an important discovery. They excavated a slab announcing the establishment of a sanctuary to honor two local gods in Xanthus. The slab was inscribed in three languages — Aramaic, Greek and Lycian — and described the location of the new sanctuary and the rituals and sacrifices to be performed there. Its importance, of course, lies in the fact that translating the Aramaic and Greek inscriptions will give us the key to the Lycian inscription.

Prof. Amanuel La Roche of the College de France in Paris is deciphering the inscription. Already considerable progress has been made "and every day we are doing more," says Dr. Metzger.

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HOTTER OR COLDER?

WE WANT to take another crack at the doomsayers who tell us that the continued burning of fossil fuels, which will increase extensively as we switch to coal, is going to cause a climatic disaster.

Latest to join this group is David M. Gates, a professor of botany at the University of Michigan. Gates says

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MEET THE AUTHORS

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

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

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

with Magic Witchcraft. For example, there is a spell called the "Cross Not My Path" ritual, for people who are having neighbor trouble. When you use it, you know you will never again have trouble with this neighbor!

With these amazing Witchcraft secrets, other people will look up to you—in awe—you'll automatically dazzle others with your power to make things happen at your will, you'll be Master of your destiny, and never have to apologize to anyone for anything!

Whatever you want or need, whatever frustration is bothering you, Witchcraft will help you. It is not evil—nor is it Black Magic. Like electricity, it is simply a power given by nature for the use of men, to make life easier.

You'll see how to get paid without working . . . how to get expensive clothes and furs FREE . . . how to get a first-class plane seat FREE . . . how to vacation at the finest hotels, motels, pools and pleasure palaces, start living like a millionaire as Witches do!

AMAZING TECHNIQUE HAS HELPED THOUSANDS!

Witchcraft secrets like these can make you rich faster than anything else in the world! Here's how others have used them to make money from her, rushed to pay her back!

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

Using the same Witchcraft secrets, YOU can achieve peace of mind and freedom from money worries for the rest of your life!

Now! Let This Amazing Witch Book Bring You INFINITE WEALTH, FINE POSSESSIONS, A COMFORTABLE NEW HOME, FINANCIAL SECURITY, LOVE, CONTROL OVER OTHERS, And More—Easily And Automatically!

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

By using these Witchcraft secrets, you too can change your life and gain health, wealth, someone to love—or anything else—surely, swiftly and automatically!

• **THE WITCH'S MONEY JAR!**—You'll discover the secret of the Witch's Money Jar, a mysterious jar that fills with money—whenever you want or need it! All you need is some water, pennies, and an ordinary jar or bowl! You'll be amazed at the speed with which it fills with money—a seemingly endless supply of needed cash!

• **THE WITCH'S MONEY MAGNET!**—You'll see how to magnetize a dollar bill so that it multiples! All you need to make your own Witch's Money Magnet is a dollar bill, a green candle, and the words on page 38. Once you do this, your dollar will double and keep doubling! You'll enjoy glittering luxuries, and start living like a millionaire, as Witches do!

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

YOU CAN HEAL YOURSELF AS WITCHES DO!

Feeling sick today? Plagued by a lot of troublesome illnesses? Perhaps some relative is sick and constantly demanding your attention? Or perhaps it is even a pet that needs help? With the MAGIC POWER OF WITCHCRAFT, you can cure anything, say authors Gavin and Yvonne Frost: "In our experience . . . we have not found a single incurable disease!"

• **ANDY DISSOLVES A GALLSTONE!**—Andy M. developed gallstones. When his illness became too troublesome to ignore, he went to a doctor. Urine tests revealed that he was chronically alkaline. His body was badly out of balance. Using this Witchcraft method to restore balance to the mind and body—in a short while, X-rays showed that he had no more gallstones! Andy never again suffered the excruciating pain of passing stones!

In the same way, say Gavin and Yvonne Frost, almost all illness can be prevented. You are actually employing an ancient Witchcraft method to remove diseased tissue! Even if you do not have any belief in the results, the power will work for you!

One woman, who had been in a wheelchair for 26 years, due to polio and arthritis, used the Witchcraft healing method, and reported that she had no pain and could walk and garden again! A man reported that his son's deep 3rd degree burns miraculously healed overnight!

• **SO SIMPLE A CHILD USES IT!**—A 4-year-old girl asked if she could try to heal a man who was limping—due to a torn ligament—with this simple Witchcraft healing method. In a matter of moments, she started her chant, laying her hands on the weak ankle. The man was miraculously cured! To skeptics, this should be convincing PROOF that anyone can use it!

AMAZING POWER CAN BE YOURS!

Whether you want infinite wealth, or just a comfortable new home, financial security, fine possessions, love, companionship, new health and vigor, power to control others, secret knowledge, protection from evil, or anything else, the magic power of Witchcraft can bring it to you quickly, easily and automatically! It's the easiest thing in the world!

• **HOW TO SEE INTO THE FUTURE!**—Would you like to be able to see the future? You CAN with the magic Black Mirror you'll see how to make on page 23. All you need is some ink and a bowl of water. Then use the chant on this page, and you will be able to see many things. One man uses it to read tomorrow's newspaper. YOU can use it to check the stock market or that important horse race!

• **MAKE TIME RUN BACKWARD OR FORWARD!**—A Witch uses ancient methods to make time stand still or to run it backward or forward! To make your face look young or old at will, all you need is some morning dew, and the instructions on page 27. You can fly through time and space, on astral wings, go anywhere, do anything, with the simple method on page 126. You can visit a friend, look in on an acquaintance and see what he is doing—even appear in someone's dreams, and convince that person to do whatever you wish!

• **SECRETS OF SILENT PERSUASION!**—There is a magic handshake that Witches often use, revealed on page 62. With this secret, you can implant a thought in someone's mind! You can use this Witchcraft power to dominate others! Control your boss! Make someone love you! Leave your enemies groveling in the dust! There is even a gazing technique Witches use on page 45, for identical thoughts. With this secret, you can read your friend's mind and share his or her identical thoughts!

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our heavy use of fossil fuels probably is good because it will stave off another Ice Age by creating a warmer global climate which will cause "sweeping changes" in geography, population distribution and life styles — such as:

- The Great Lakes and inland waterways will shrink.
- The corn belt will move northward into Canada.
- The world's oceans will spread and deepen.
- Increasing aridity will halt population growth in the more arid West and Southwest and there will be heavier populations around the Great Lakes where some water will remain.

Gates told Steve Brown of the *Chicago Daily News* that summers will be warmer within 20 years. The process of change will be gradual at first but will accelerate. By 2050 the average temperature of the earth could increase three degrees Centigrade.

The problem with Gates' prediction is that his colleagues do not all agree. It generally is conceded that carbon dioxide in the atmosphere is increasing. Philip Abelson in a recent *Science Magazine* editorial cites data indicating that by 2000 A.D. the carbon dioxide concentration will exceed by 25 percent the levels that existed, say, in 1800. But other scientists declare that "because of complex feedback phenomena the net effect of increased carbon dioxide might be global cooling."

∞

MORE CLIMATIC TRAUMAS

ALTHOUGH climatologists disagree on the reasons for the cli-

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Research reported in leading journals and magazines has disclosed that the pyramid has the power to focus biomagnetic rays for a unique effect. Some scientists say the pyramid can promote healing and growth. Others say it preserves food. Still others say it may improve relaxation, meditation — even lovemaking!

Biomagnetic energy has been used experimentally to treat cancer, arthritis, backache, rheumatism, fatigue, and mental illness. One experimenter even proved that mice live up to 45 percent longer, when exposed to biomagnetic energy.

We make no claims that it can cure any specific illness, but the ESP PYRAMID RING is a powerful generator of similar biomagnetic energy. Wear it around your finger, and see if it doesn't:

- *Make you feel younger, happier, more alive.*
- *Improve the taste of the food you eat, the wine you drink.*
- *Improve your sexual powers.*
- *Enhance your ESP.*
- *Help you win lotteries and games of chance.*

When you wear the ESP PYRAMID RING on your finger, you will be able to see for yourself exactly what the pyramid can do for you. And, at the same time, your friends will admire an exciting, exquisitely crafted jewelry design.

THE PYRAMID AURA

The ESP PRYAMID RING contains an aura stone you can use to discover hidden energy forces emanating from people around you. Look through the special aura chamber, and see the hazy aura -- the life force - shimmer around your friends. Red means passion. Green is spiritual. Blue is cool and collected. Orange is fiery. Black means sad. Though auras have been known to prophets, psychics, and masters of the occult for thousands of years, this is the *first time* biomagnetic energy has been used to enrich the aura effect!

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The expert craftsmen at the House of Collingwood have also included a secret compartment in the base of the pyramid: only *you* will know it is there. Use it to energize precious possessions that you value. Use it to energize seeds, medication, diamonds, other jewels - all kinds of tiny treasures. Close the latch, and seal it with a drop of wax, and see how it can begin to work for you.

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mate changes that have taken place in our world in historical times, Wallace S. Broecker, geochemist of the Lamont-Doherty Geological Observatory, now solemnly warns us that extensive use of coal will pollute the atmosphere with "unprecedented" quantities of carbon dioxide. This in turn will produce a warming effect on the earth the consequences of which cannot be gauged.

For every ton of fossil fuel burned, Broecker declares, roughly three tons of carbon dioxide is released into the atmosphere. He believes that the combustion of gas, oil and coal already has increased the content of carbon dioxide in the atmosphere by 12 percent. And in the next century we will be burning enough coal to double the atmosphere's carbon dioxide content, he warns. This will mean an average increase in temperature of five degrees Fahrenheit.

No one yet knows how serious such consequences will be. Broecker suggests we ought to find some way to remove excess carbon dioxide from the atmosphere. And a century from now he hopes we will have arrived at "the golden age of solar power."

But for the immediate future "we will be as hooked on coal as we are on oil."

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MONSTERS AND BIG BIRDS

WITH THE exception of the Geller Effect, with which we are familiar, we need to know more about these claims. However, the holographic theory implies that we are bombarded with all kinds of vibrations of which we are unaware. Our

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brains are attuned only to particular vibrations which then are interpreted to create our particular holographic universe.

Our conscious senses are extremely limited. We see, hear, taste, smell, touch; these senses define the world we live in. But that world is only one of many possible worlds. Our particular sensory equipment tells us what reality is and we then assume that reality is limited to what our brain tells us in terms of our senses.

Yet we *know* better. We *know* that to an X-ray we are substantially transparent. We *know* that a cosmic ray can penetrate the earth. We *know* there are energies which pass through our earth almost as if it were nonexistent. And we *know* that, in accordance with atomic theory, things we call solid consist of mostly open space. If our earth were crushed down to its essential matter it would be only .a few hundred yards in diameter.

Among the various explanations of paranormal phenomena are concepts of parallel universes, interpenetrating universes, overlapping worlds. These are still in the realm of science fiction but they represent attempts to explain what presumably sane, rational people are observing.

As I write this Illinois is agog over its own black and white "big bird" which reportedly tried to carry off a 70-pound boy and which has been described as having a 10-foot wingspan. It has been seen by many responsible people including a doctor of veterinary medicine. Yet ornithologists assure us that if the descriptions given to them are correct there is no such bird.



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Are the hundreds of persons who report these phenomena crazy? Or are we crazy to believe they really saw something?

It's been easy to dismiss all this as some kind of unknown mind phenomenon. UFOs are mind phenomena too! We can hold the mind responsible either for creating the phenomena or, granting a kernel of fact, for interpreting in its own terms what it has perceived.

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ANOTHER FISHY MONSTER

OFF THE coast of New Zealand Japanese fishermen netted a dead animal they could not identify. The remnant of the creature weighed two tons, was 44 feet long and smelled so bad that after taking a few samples and photographs the crewmen returned the rotting creature to the briny.

Prof. Yoshinori Imiazumi, director of animal research at the Japanese National Science Museum, examined the photographs and a drawing of the dead animal and stated that it looked like a plesiosaurus and almost certainly was a reptile. Tokio Shikama, described by UPI as a "scholar of ancient animals at Yokohama National University," said, "It has to be a plesiosaurus."

Plesiosaurs are marine reptiles believed to have been extinct for 100 million years. Prof. Fujio Yasuda of Tokyo Fisheries University agreed that the photographs he was shown looked like a plesiosaurus but said it was impossible to be sure without a bone sample.

Western zoologists could not agree on their identifications. A. Fraser-Brunner, a Scottish zoologist and aquarium curator for the Royal Zoological Society of Scotland, was fairly positive, he declared, that the

carcass was that of a Hooker's sea lion. By this time the estimate of the length of the remains had been reduced to 31 feet.

Other experts jumped into the act. Carl Hubbs of the Scripps Institute of Oceanography told *Science News* that it probably was a small whale and his colleague Richard Rosenblatt added that "dead whales have been identified as all sorts of things."

Hubbs and Fraser-Brunner backed up their views with some reasonable statements, and the latter took a swipe at those persons who theorize the Loch Ness monster could be reptilian.

Hubbs doubts that any unknown ancient reptiles exist in the ocean because they would need to surface frequently for air and in that case likely would not be unknown. "If I'm wrong I'd like to know," he declared.

Fraser-Brunner added, "They could not exist in cold deep waters. Moreover, they (plesiosaurs) laid eggs as turtles do, and if that was happening in Loch Ness the Scots already would be marketing the eggs."

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TEXAS JOHN'S REPORT

THIS WHOLE business of extinct animals fascinates most laymen. It's primarily the zoologists and biologists who are skeptical — although some of them, like Roy Mackal and Bernard Heuvelmanns, continue to hope for the unexpected.

We're fascinated, too, and would like to give you this additional report on Illinois' "Big Bird" which was described as having a wingspan up to 12 feet and having tried to carry off a 60-pound boy.

"Texas John" Huffer, of Tuscola, Ill., one of many persons who saw the celebrated creature and its mate, stated that the two birds deposited droppings the size of baseballs around a large dead tree where they apparently roosted. (Where did Huffer get the nickname "Texas John?")

Less doubt and controversy surrounds a new mammoth find reported out of Russia. A photograph from Leningrad shows a baby mammoth which was found frozen in northeastern Siberia last June 23. The poor little creature appears to be about four feet tall. The report states that after the remains are studied they will be stuffed and placed in a museum.

∞

GREAT LAKES TRIANGLE

WOULD YOU believe that a new book claims "hundreds of ships and planes and thousands of souls have been lost in dread encounters with unknown forces. . . . Here are true tales of horror to chill your mind and make you wonder if you, too, might become a victim of 'The Great Lakes Triangle' "?

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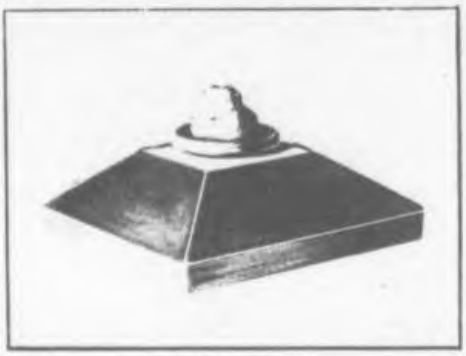
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The author maintains that stranger things have been going on in and over the Great Lakes than ever happened in the "Bermuda Triangle." Of course, legends of death and destruction in the Great Lakes abound and some of them are true, no doubt, as in any other heavily-trafficked area. Author Jay Gourley, well known as the enterprising reporter who once was caught rifling Henry Kissinger's garbage, appears not to accept the theory that the missing air- and watercraft may have been snatched up by kidnapers from outer space.

Whatever he does believe is sure to be hard to swallow.

∞

SOVIET TRIANGULATION

MEANWHILE, all of you will be interested to learn that a Soviet research team has returned from the area of the Bermuda Triangle to report there's nothing to it.

Just to clear the air, you should know that a five-nation scientific expedition was sent to the area early in 1977. The Soviet Union contributed its research ship *Viktor Bugayev* under E. I. Baranov, the expedition's leader.

"A close study of the structures under the ocean and the atmosphere of the area, it seems to me, will help to show nothing supernatural is going on there," Baranov told a correspondent of *Komsomolskaya Pravda.* While the ship was in the triangle, he said, "there were no unexplainable phenomena either to our senses or in the natural surroundings."

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Close Encounters:
History's Best Case

By Jerome Clark

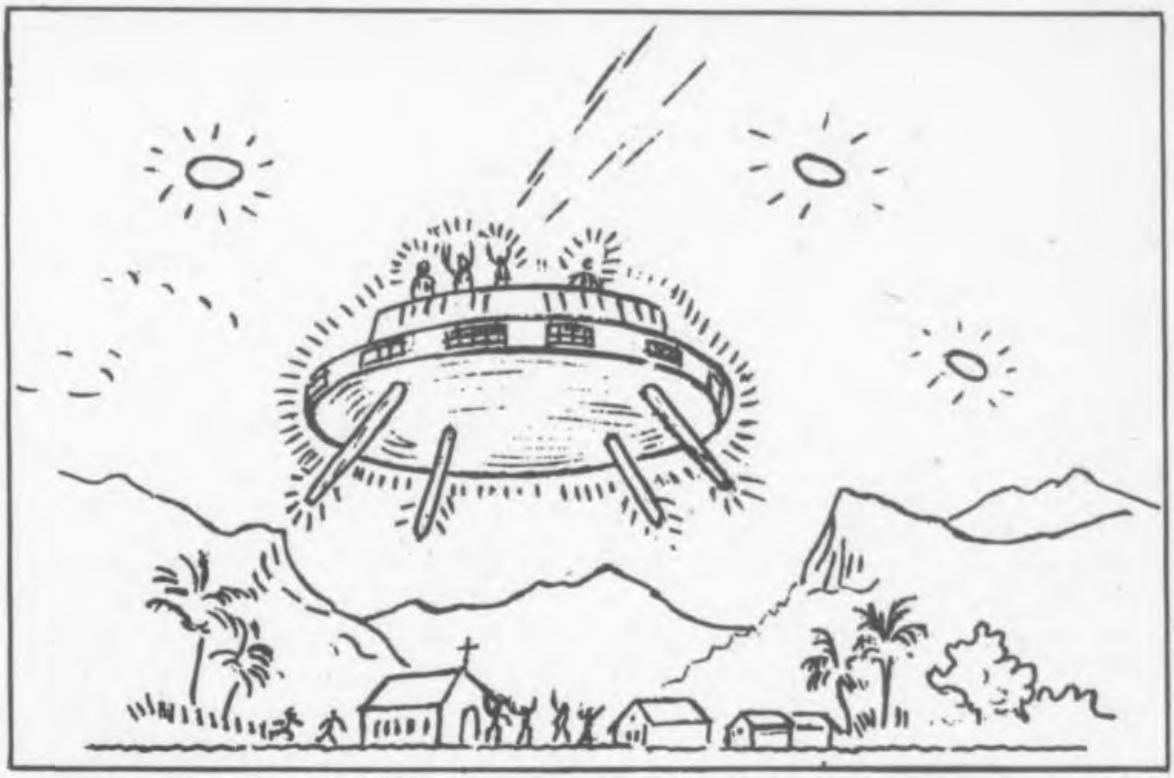
FOR ALMOST A year before the historic encounter at Boianai, strange flying objects had been appearing in the skies over Papua New Guinea. But Father William Booth Gill paid little attention to the reports and even laughed when his colleague Dr. Kenneth Houston, of nearby Dogura, described his own sighting on October 18, 1958. "You saw Sputnik," Gill suggested. Houston denied it but Gill soon forgot about the matter.

Houston's story made so little impression on Gill, an Australian Anglican missionary who first came to Papua in 1946 and had been there off and on ever since, that some months later, on April 9, 1959, he did not think to connect UFOs with a strange light he saw high up on the flank of Mt. Pudi near the mission station at Boianai. At first he thought it was someone carrying a Tilley Lamp but 10 minutes later the light reappeared on the opposite side of the mountain — an impossible distance for a man to travel in so short a time. Besides, no one lived up there; the land was arid and remote.

At 1:00 A.M. on June 21 Gill's assistant Stephen Gill Moi saw a strange object shaped like an "inverted saucer" near the mission. He told Father Gill about it and claimed he had never heard of flying saucers.



Father William Gill, witness to celebrated 1959 close encounter, at home of Dr. J. Allen Hynek.



The beings seen in the UFO which hovered over the Boianai mission acknowledged presence of witnesses by waving to them.

Gill remained skeptical, and on Friday, June 26, he wrote his friend the Rev. David Durie, head of a mission college at Dogura and a UFO buff, to express his reservations about flying saucers. He signed himself "Doubting William." "I am almost convinced about the 'visitation' theory," he said, "but my simple mind still requires scientific evidence before I can accept the from-outer-space theory."

That very evening, even before Gill mailed the letter, he saw the UFOs himself and entered history as the principal figure in the most impressive close encounter of the third kind ever recorded. This sighting and the one that followed it the next night have been widely published in the literature of ufology. Because they are so well known, I will recount them only briefly:

Gill first spotted a bright white light in the northwestern sky at 6:45 on the evening of June 26. Thirty-eight persons gathered to watch a large disc-shaped object with four legs hover overhead. On top of the object four humanlike figures, their bodies surrounded by some kind of illumination, seemed to be "doing something on deck." At various times one or all of the figures would disappear below, only to reappear soon after. At 7:30 the object was lost from view in the gathering clouds.

About an hour later other smaller UFOs arrived on the scene. Gill speculated these might be satellite craft from the original object — the

one he thought of as a "mother ship," which again became visible at 8:50. The UFOs remained intermittently visible until 10:50, when the sky became so overcast that the mother ship, the last remaining object, disappeared for good.

The sighting had lasted over four hours. There were 38 witnesses, 25 of whom signed a report of the incident which Gill prepared soon afterwards.

At 6:00 P.M. the next day the UFOs and their occupants returned. One was the "mother ship" with its four occupants, two of the smaller craft were also visible.

Again the figures appeared to be at work on something. This time Gill and his companions (about a dozen in all) waved and shouted to the "men" and tried to coax them into landing the craft. The ufonauts waved back, then resumed their task, whatever it was. As it began to get dark, Gill signaled to the UFO which moved back and forth in apparent response.

At 6:30 Gill went in to dinner. Half an hour later when he checked once more only the "mother ship" remained but it was smaller than before. He went inside to preside over a church service. When it was over at 7:45 the sky had clouded over and there were no UFOs to be seen.

The UFOs showed up for the last time the next evening, June 28, at 6:45. At one point some four hours later as many as eight UFOs aligned themselves across a section of the sky. At no time were occupants visible. At 11:20 P.M. Gill noted "a sharp metallic and loud bang on Mission House roof, as though a piece of metal had dropped from a great height. No roll of 'object' down roof slope afterwards. Outside, four UFOs in a circle round station. All high. 11:30 P.M. to bed, and UFOs still there.

"Monday 29/6/59. Roof examined. No apparent mark or dent, which one might expect from last night's noise."

* * *

ONE WOULD think that an incident of this magnitude should be enough to settle the question of whether or not UFOs are real. It hasn't, however.

One prominent UFO skeptic, Daniel Cohen, even has suggested that Father Gill does not exist! Cohen writes in his book *Myths of the Space Age* that if Gill exists, then UFOs exist; since there is no reason to believe that UFOs exist, therefore there is no reason to believe that Father Gill exists. An airtight argument whose only problem is that Gill *does* exist.

In September 1977 Father Gill, now an education official in Melbourne, Australia, visited the United States for the first time and stayed as a guest at the Evanston, Ill., home of Dr. J. Allen Hynek, Northwestern University astronomer and director of the Center for UFO Studies. On October 1 I met with Gill at Center headquarters at 924 Chicago Avenue in Evanston.

My first question, inevitably, was, "Do you exist?" As Gill gaped at me uncomprehendingly, I repeated Cohen's allegation. Gill laughed and said, "Well, you still don't know that Bill Gill exists. Would you like to see some identification?"

I spent most of the day in Father Gill's company and ended up, as many others have before me, most impressed with the man. He is a very

serious individual, well-educated and well-spoken, somewhat formal in his dealings with others. But perhaps more than anything else he is careful — he refuses to speculate about his own sighting and discourages others from reading more into it than he does himself. He believes that the objects he saw were extraterrestrial vehicles of some kind, but only because no one has ever offered him a better explanation for them.

He is not by any means a UFO buff. He told me he has read three books on the subject: Erich Von Däniken's *Chariots of the Gods?* and Desmond Leslie and George Adamski's *Flying Saucers Have Landed* (an account of Adamski's supposed meeting with a Venusian in the California desert), both of which he dismisses as "trash" — and Hynek's *The UFO Experience*, which he likes. But he is frankly skeptical of most UFO claims he hears, so much so, in fact, that he did not really begin to trust me until I told him about several UFO claims I had investigated and disproved.

He doesn't even mind having people question his own report. "I am very willing to hear other people's points of view," he told me. "I understand their doubts because I myself query many reports that I hear. People who seem very sincere tell me things I don't understand and I tend to be skeptical. And I have the right to be. Until somebody gets one of these things and puts it down in the middle of Sydney so that everybody can feel it and examine it, one has a right to be skeptical.

"Even Dr. Menzel has this right and so does this fellow — what's his name? Philip Klass. But I think it isn't fair to make assumptions that are unjustified and I fear that Menzel and Klass have made their assumptions without bothering to check whether they could possibly have any basis in fact."

In a report prepared on December 20, 1967, the late Harvard astronomer Donald Menzel, a longtime foe of UFOs, stated flatly that he had "solved" the Gill case.

Menzel's arguments are curious, to say the least, and Gill seems more baffled than annoyed that a scientist of such eminence should be so careless in his reconstruction of the event. Menzel writes, for example, that "none of the sightings by Father Gill and the mission group refers to (Venus)" — even though Gill states clearly in his report that "I saw Venus but I also saw this sparkling object (the 'mother ship' UFO) . . . above Venus."

But that really is the least of Menzel's mistakes. Menzel goes on to say, "We are first to assume that Father Gill and Stephen Gill Moi (teacher) both suffer from appreciable myopia and that they were not wearing spectacles during the sighting. They probably had appreciable stigmatism *(sic)* as well, so that the image of Venus was large and definitely elongated."

Gill cannot understand why Menzel assumed this without first checking with him. (Menzel never communicated with Gill or any of the other witnesses.) "I cannot specifically remember wearing glasses," Gill told me, "but I certainly would have remembered if I could not find the glasses or

if they had been lost or broken. In the same way you might ask me if I remember whether or not, when I was in downtown Chicago this past Tuesday, I had my glasses on. I would have to say no — because I automatically have my glasses on. But if I *hadn't* had them on, I certainly would have remembered that because that would have been a very memorable occasion."

For another thing, Stephen Gill Moi has excellent eyesight and never has worn glasses.

Menzel goes on to speculate that the Papuan natives did not observe either the UFO or the waving occupants. "Father Gill simply assumed that the other people were seeing what he saw," Menzel suggests. "Although a great many 'witnesses' signed the report, I doubt very much that they knew what they were signing and why. They would certainly have been mystified as to why their great white leader was seeing something that was invisible to them. On the other hand, they would not have been too surprised because after all, they looked upon Father Gill as a holy man."

Gill shook his head when I asked him about these assertions. "That 'great white leader' business might happen in Hollywood movies about African missionaries," he grinned, "but certainly not where I was.

"I was sent to Boianai to sort things out because there were certain problems caused by a growing anti-European feeling. They didn't want a European there at all, really, and they wanted me least of all because I was a stranger to the district. They would more likely have accepted me if I had been there in the past and returned later to help them, but they resented somebody's sending in a bloke they didn't know. We had some real difficulties.

"There were nights when they pelted my house with rocks and on another occasion the people in the anti-European faction spread stories saying I was doing all sorts of things I wasn't doing. This was a month before the UFO sightings. There was even an investigation which cleared my name and ended up making the accusers look bad.

"The people at Boianai were fairly well educated and in fact some of them went on to assume leadership positions in the surrounding communities. I should emphasize that their education was in English. From grade three onwards they're doing all their schoolwork in English. These people are quite gifted linguists. All the children speak English and their own language. So there is no basis to Menzel's charge that they had no idea what they were signing.

"The fact of the matter is that after the sighting on Friday some of us separated and independently drew pictures of the UFOs. When we got together again afterwards I was impressed that in all the important details the diagrams were similar. The general shape was there; the legs were there and the manlike figures were there. Clearly we had seen the same things.

"If we'd been making something up that wasn't true or if I had been hallucinating something the others weren't seeing, I'm quite certain that

within a week — at the outside — I would have been exposed because the members of the anti-European faction were looking hard for a chance to show up the 'great white leader.' "

Father Gill had never heard of UFO critic Philip J. Klass nor of Klass' attempt to debunk his sighting. So I handed Gill a copy of Klass' 1974 book *UFOs Explained* and had him read the chapter entitled "UFOs Over New Guinea," which deals with the Boianai encounter. As he read it, the normally unflappable Gill kept murmuring, "This is very strange," or "This is most extraordinary," punctuating his running commentary with an occasional chuckle.

Finally, putting the book down, Gill remarked mildly, "I really don't understand why these people write such things without first asking me if they're true or not."

Klass' story is this:

Gill's superior, the Rev. Norman E. G. Cruttwell, was a flying saucer buff who initiated a UFO watch among his missionaries. He kept careful track of how many sightings each mission reported. Gill, apparently either because of a childlike desire to please his superior or because of a concern for his professional position, became obsessed with UFOs and imagined or invented the famous encounter; as a result, Klass writes (his italics), *"Gill's mission at Boianai moved into first place"* in the number of reported sightings.

While Gill was trying to please his superior (Reverend Cruttwell), Stephen Gill Moi, "whose name," Klass notes ominously, "suggests his close friendship with Gill," was trying to please *his* superior (Father Gill) by going along with the hoax or hallucination. Klass finds it significant that, although 25 persons signed a statement attesting that they also had seen the UFOs on June 26 (a fact Klass skips over as hurriedly as possible), *"Cruttwell does not explain whether the other 13 were unable or unwilling to sign the report."* (Klass' italics again.)

Further "evidence" comes from the fact that the next evening, when the UFOs reappeared, Gill went inside to dinner after watching the objects for only a few minutes. "I simply could not believe my eyes when I read this in a photocopy of the original Cruttwell report," a shocked and indignant Klass comments. ". . . Dr. J. Allen Hynek, who has characterized the Gill case as a 'classic,' says that he is 'impressed by the quality and number of witnesses and by the character and demeanor of Reverend Gill . . .' My appraisal is quite the opposite, based on the old adage that 'actions speak louder than words.' I would only hope that if fate should ever offer you the potential opportunity to personally greet extraterrestrial visitors, you will be willing to suffer the inconvenience of a delayed dinner to avoid missing such a historic event."

Klass writes that several years ago he received a letter from a Franciscan monk who had seen a UFO but concluded that if such things existed, "Jesus would have told us and He only spoke of humans and angels." On the basis of this single statement from a single man of the cloth, Klass implies that UFOs and Christian theology are incompatible and there-

fore Gill's lack of concern about this question is suspicious.

Gill says that Klass is wrong on virtually every count.

"I must say this man has come up with something new," Gill remarked wryly. "I'd never heard the suggestion before that I was trying to impress Cruttwell. But then why should I? I don't know where this Mr. Klass gets the idea that Cruttwell was my superior. He wasn't. He was a colleague of mine and we were of equal status. Besides that, I hadn't even seen him for at least 18 months, maybe two years.

"UFOs were something I knew about only fairly slightly, although I knew my friend Dr. David Durie was interested in them. He had a mission post in Papua and we would exchange occasional letters in which I'd express my reservations about the idea that these things were extraterrestrial visitors. I'm not even sure who told me that reports should be sent to Cruttwell. It may have been Durie; I'm fairly confident it wasn't Cruttwell himself. I certainly knew nothing about this mission-by-mission UFO count Klass is talking about here.

"This business about Stephen Gill Moi makes no sense at all. I had known Stephen Gill Moi only 18 months when our sighting occurred. When I arrived on the scene, Moi was a man well into his 30's and he had had that name since he was a baby. How could he have been named after me? In fact, he was named after the late Stephen Romney Gill — no relation of mine — who was an old missionary pioneer who'd been in the territory for about 40 years.

"I have no idea why 13 of the people didn't sign. I never asked them. Maybe they weren't really interested. Maybe they missed half the show. Maybe they hadn't seen what we saw. I don't know. That's just speculation. The important thing to my mind is that 25 people *did* sign. Of course if all 38 had signed, this might very well have satisfied Dr. Menzel that I was the great leader who could get everybody to do what I wanted. The signing, however, was purely voluntary and some said no and twice as many said yes.

"Why did I go into dinner while the UFOs were still out there? I'm always asked that question, either in puzzlement or with a sneer.

"Having had about four hours of this sight on Friday night, we were not nearly so interested when it returned on Saturday night, especially after we were unable to persuade it to land. You must also keep in mind that there was nothing eerie or otherworldly about any of this. It was all so ordinary, as ordinary as a Ford car. It looked a perfectly normal sort of object, an earth-made object.

"I realized, of course, that some people might think of this as a flying saucer but I took it to be some kind of hovercraft the Americans or even the Australians had built. The figures inside looked perfectly human. In fact, I thought they *were* human, that if we got them to land we would find the pilots to be ordinary earthmen in military uniforms and we would have dinner with them. It was only in retrospect that the whole thing seemed really extraordinary.

"Now this was the second night and

there was no reason to suppose they wouldn't appear a third or fourth or fifth night and in fact there's only so long one can stand craning one's neck upwards. That first night it was certainly a fascinating novelty but after that it became rather more routine. You know, it's a bit like what happened when television first arrived in Melbourne. Everybody watched the television until their eyes looked like television screens, but there came a time when we had to resume our normal lives."

I asked him if he hadn't found the illumination around the occupants rather peculiar for human beings.

"Only later, when I wrote David Durie and had to ponder all of these things," he said. "You see, the craft was illuminated and I guess I must have assumed that this glow was a reflection from the interior light. I'm really not sure what I was thinking. It kept running through my mind that it was some kind of man-made hovercraft. I was in that mind-set as I was watching and only later did the really unusual aspects of it make enough of an impression to start me thinking in terms of the extraterrestrial."

Gill finds nothing theologically unsettling about his experience.

"UFOs are irrelevant to my religious beliefs," he told me. "They have no bearing on the question of whether God exists or not, any more than the Concorde aircraft does. If there is a God, there's no compelling reason to believe that *Homo sapiens* is the only intelligent species He's created."

Later that afternoon I talked with Dr. Hynek about his own personal investigation of the Boianai case.

"In 1973 I was in Australia and New Guinea," he said, "and I thought it might be a good idea to locate some of the native witnesses. Of course I didn't know if that would be possible, since Father Gill had left there in September 1959 and had long been out of touch with the people there. Nonetheless it certainly seemed worth a try.

"Father Cruttwell and I met in Port Moresby and from there we took a little mission plane to Auwalu. We went on to Rabaraba, which means, fittingly enough, 'far far away.' Then from there we took a little put-put up the coast until we got to Boianai.

"We were able not only to locate the witnesses but to talk with them. They were a little suspicious of us; after all, 14 years had passed and now here was an investigator from the United States. Maybe they wondered if they should have seen it — maybe now they were in trouble. So it took a little while to get them to talk with me.

"The interesting thing is that I found six witnesses. One of them was Annie Laurie Borewa, the Papuan medical assistant who first alerted Father Gill about the UFOs that appeared Saturday night. Annie Laurie Borewa and the others I talked with all agreed on the direction from which the objects had come and the manner in which they came. I found no basic contradictions. Of course they were a little hazy about some things because of the passage of time.

"But I came away with the impression that, whatever the event was, it must have impressed the heck out of them to have remembered it as

vividly as they did. There was never any question on their part that 'maybe it happened, maybe it didn't happen' — it *did* happen. They were quite sure of that."

It seems almost certain — at least as certain as anything can be that rests solely on human testimony — that a UFO and its occupants appeared over the village of Boianai, Papua New Guinea, in late June 1959. But what they were doing there remains, like the UFO phenomenon itself, a question that waits for an answer.



"METHUSELAH LIVED 900 YEARS . . ."

By Gardiner James

BIBLICAL researchers and theologians tend to support George Gershwin's lyrics in a "Porgy and Bess" song, attributing to Methuselah a life span of 969 years (3317-2348 B. C.). Noah is supposed to have lived 950 years and other patriarchs such as Jared, Adam, Seth and Cainan also passed the 900-year mark. However, nowhere in ancient histories is there any recorded evidence that either man or woman lived to such a ripe old age.

It is another interesting fact in biblical history that after 1688 B. C. life spans seem to have shortened and become more in keeping with longevity as we know it today. Abraham is reported to have died in 1921 B. C. at the age of 175 but for biblical character thereafter a life span of three score and 10 seems to prevail.

Moses (1571-1451 B. C.) would have been 120 years old when he died. It was he who revised the ancient Hebrew calendar system. According to Henry Lee Stoddard's *When It Was Light* (Yoga Publishing Co., Chicago, 1924) Moses established a new Hebrew calendar of 13 lunar months, retaining in part the older system but coordinating it with the 12-month solar year system. In Moses' new lunar/solar calendar the new year consisted of six solar months beginning at the vernal equinox and continuing to the autumnal equinox. The next year started at the autumnal equinox and continued for the six-month period to the vernal equinox. Each six-month period was considered a year — and this makes quite a difference in reckoning time.

It has been generally established that the ancients' calendar system relied on the phases of the moon. On Babylonian clay tablets the lunar month was represented by a symbol which lately has been reexamined and deciphered as meaning "year," according to Immanuel Velikovsky *(Worlds in Collision,* Macmillan, 1950). This may be the clue to the longevity of the ancient patriarchs.

If Methuselah lived 969 month-years, 969 divided by 12 would bring his age to 80 years, nine months — just slightly over the biblical "three score and ten."



"Ezra came back and saw light in Anna's window. Must have snapped his cable when he saw young Clancy with her . . ."

Tragedy of the BACHELOR GHOSTS

By R. G. Williams

BACHELOR, a ghost town high in Colorado's Rockies, was the scene long ago of a tragic story of a father's overweening love, unthinking rage and an act of bloody violence. Although it happened 80 years ago the tale is well-known in that part of Colorado. It has been told and retold through the years, for on the anniversary of its occurrence three apparitions relive the agony of their tragic deaths.

My wife Rose and I had heard only bits and pieces of the strange tale and for a book I planned to write on apparitions and hauntings we traveled to Colorado purposely to investigate "the ghosts of Bachelor." We first heard the whole story from Hal Moody who lives in Creede, a small silver-mining town a few miles from the Continental Divide. Hal, an 80-year-old retired miner, is the son of a man who lived in Bachelor a century ago. A spry old fellow, sun-browned and wiry, Hal is typical of the tough breed of miners who spend their lives hacking into the Colorado rock in search of silver.

Rose and I sat with Hal one August afternoon in 1975 in the cozy front room of his small cabin. He poured steaming cups of black coffee for us and we settled back to listen.

"My dad came to Creede in 1893," Hal told us. "It was a boomtown then, people coming in every day. Most of the mines were on the mountain up back of Creede a mile or two from here, but one of the richest strikes was about 20 miles west, through some pretty rugged country."

Hal unfolded an old map. "Here's the mine," he said, "and here's the place where they built the town, really only a few cabins, a saloon, a general store and the mine office. Well, the pay was better up there so my dad went on up. He was a bachelor then. All the men who went up there to work were, so they called the place Bachelor. None of the family men wanted to live up there even for the extra money."

Hal paused and sipped his coffee, remembering the story his father had told him many times over the years. "It was spring of 1894 when a stranger rode into town. Tall old man he was with long white hair and beard, dressed all in black. He wore a six-gun strapped to his hip and carried a long-barreled old-fashioned rifle. Bear rifles, we used to call them.

"A beautiful young girl, 17 or so, was riding a horse behind the old man," Hal continued. "Ezra and

Anna they were — no one ever knew their last name. Just rode in out of nowhere and kept pretty much to themselves. They built themselves a cabin with a stone foundation, bigger than any other cabin in Bachelor. Two fireplaces it had, one in the girl's bedroom."

Hal puffed on his pipe for a while and then went on. "Well, you can imagine how it was with that beautiful young girl, the only female in a town full of unwashed miners who hadn't seen a woman in months. Old Ezra was determined that the miners leave his daughter alone. He was a man of few words but he meant to make those miners take notice.

"One night he walked into the saloon carrying his rifle in one hand and a section of fresh-cut log over his shoulder. Must have been two foot thick, that log, and about four foot long.

"Saloon got mighty quiet all of a sudden. Ezra set the log on a table at the far end of the room, walked back to the door and raised up his rifle. He took aim and fired. Chips of that log went all over the saloon.

"Ezra waited for the smoke to clear and then he started to talk in a sort of rumbly voice. 'My daughter Anna. If any man in this town touches my daughter Anna' — he pointed to the splintered remains of the log — 'that is what will be left of him.' He held up the rifle and then walked out of the saloon.

"Well, you can believe the miners heeded Ezra's warning. Once in a while a man might pass by and give a respectful tip of his hat to Anna of a good-day to the old man but no more.

"Along about the middle of August of the second year, Ezra had to come into Creede to buy supplies. He left his revolver with the girl and told her to shoot anyone who so much as set foot on the doorstep."

Hal poured more coffee from the battered tin pot and went on. "That very afternoon Anna was struck sick. Nobody ever knew exactly what it was but she was mighty ill, hurting a lot and feverish. People could hear her crying out for help. A young miner name of William Clancy was the only one who was willing to take a chance and help her out. Several folks, including my dad, warned him that Ezra wouldn't like it, but Clancy did the Christian thing and went to help her. He brewed her up some soup, kept the blankets on her and put logs on the fire through the cold nights.

"Ezra come back around midnight on the third night, leading his horse and carrying a lantern. He saw some light in the girl's window and he come up real quiet and peered in. Must have snapped his cable when he saw young Clancy leaning over Anna's bed with just the fireplace lighting the room.

"He aimed his rifle through the window and did to Clancy what he had done to that log in the saloon. By the time Ezra got into Anna's room she was dying. With her last breath she must have told Ezra how sick she had been and how young Clancy had tried to help. Well, I guess the old man couldn't face up to what he done. He set fire to the cabin and shot himself with the rifle.

"Preacher come up from Creede next day to bury them. He put all three together not far from the cabin

and planted three small trees on the grave. Grown up tall now, those trees. You'll see them when we drive out there tomorrow."

* * *

THE NEXT day was August 16, the anniversary of the day in 1895 when Ezra, Anna and Clancy had died. We piled into Hal's jeep for the bumpy ride over 20 miles of dirt road to the site of Bachelor. It was a clear sunny day and we reached the old ghost town about noon.

Hal parked the jeep and we looked across a creek that bubbled down from the Continental Divide at what had once been a small but thriving silver-mining town. We could see where the main street had been from traces of ruts made by wagon wheels in the muddy soil of winters gone by. A few short stretches of plank sidewalk were still in place, one in front of a two-story building made of sun-bleached wood. The words "General Store" were barely visible in flaking white paint.

The other buildings were mere skeletons. Hal pointed out the saloon. Small trees and bushes and the lush summer grass grew up through cracks in its wood floor. The roof had collapsed years ago leaving the vertical beams reaching like fingers into the sky.

Only one wall was left of the old boardinghouse. Other buildings — the mine office and cabins scattered up the hill along the only street — were barely discernible. Here and there a few logs, a sagging doorway, a crumbling fireplace remained.

We knew that Ezra and Anna's cabin had been the largest in town and we spent the afternoon searching for it. Aside from its size we knew only that it was set off a little distance from the others. The sun had begun to sink behind the trees on top of Pole Creek Mountain when we found the ruins of the cabin. Its rock foundations were sturdier than those of other cabins, it had two entrances, and the thing that convinced us was the second fireplace, the one that had illuminated the bloody scene in Anna's bedroom so many years ago. As the sun dipped behind the mountain we stood looking at the exact site of the tragedy.

Hal got back in the jeep and drove off down the dusty road toward Creede. He knew why we were here and why we intended to spend the night and wanted no part of it. He had promised to come back for us the next day.

We made a small campfire on a rise of ground about 30 yards from the ruins of the cabin and cooked a simple meal. Darkness comes quickly in the high mountains and the huge shadows of trees and rock outcroppings soon blended into blackness. The moon was full but heavy clouds chasing each other across the sky made the ghost town bright and dark by turns.

About 11 o'clock we heard a sound, at first so soft that neither of us wanted to be first to admit we'd heard it — the moans of a young girl and a soft sobbing. The valley was dark now, the breeze was still, the insects had stopped buzzing. From the direction of the ruins the sound of the sobbing became more distinct. This is it, we thought. It is starting.

Across the valley we saw a vague flickering, like a swarm of lightning

bugs. Then the light became clearer, brighter, bobbing slowly across the meadow toward the cabin. As it came closer we could see the light clearly but it didn't cast a pool of light as it normally should have done. The light had to be Ezra's ghostly lantern; the tragic misunderstanding was running its course.

The light stopped at the edge of the cabin ruins just 30 yards away from us. Several minutes went by and in the silence of the cloud-darkened valley I could hear my watch ticking. Then came a crashing explosion, loud yet muffled as if it were far away, and the light disappeared.

Rose and I looked at each other. Had we imagined all this? Our first impulse was to rush down the hill to the ruins, switch on a flashlight and investigate. But we waited.

Another gunshot sounded, then almost immediately we heard a sound we couldn't identify — like small sticks breaking. When we smelled smoke we knew we were hearing the crackle of flames. Ezra had set fire to the cabin. A faint red glow surrounded the ruins. For the next hour we watched while the eerie glow slowly faded. The crackling sounds quieted and the smell of smoke was gone.

We walked down the hill and examined the ruins of the cabin. All was just as we had seen it earlier except for dark wet streaks gleaming on the crumbling fireplace stones and the nearby rock foundation. As we stared at the glittering red wetness it seemed to slowly fade away.

We tried to sleep for a couple of hours, then with the first light of dawn we set to work. We had to do what we could to release Ezra, Anna and Clancy from the trap of eternally reliving the ghostly nightmare. We scattered the foundation rocks far and wide across the meadow, carried away the scraps of charred wood we found among the grass, pulled down the old fireplace and threw its stones into the rushing creek to be washed and purified by the clean mountain waters.

The sun was high in the sky when Hal came back for us. We were exhausted from our labors but felt much better than we had during the long night. By scattering the cabin ruins over the green flower-strewn meadow we hoped we had broken the hold of this tragic place. We prayed that Ezra, Anna and Clancy were now free.



DOGS GO TO POT

THREE EUCLID, Ohio, high school students who took the day off in the fall of 1976 should have studied local geography instead. It seems the trio took some canned spaghetti and a little marijuana when they set out for a day in the woods.

By midmorning they were surrounded by police attack dogs and subsequently charged with possession of marijuana. The woods the three students chose is an area police use for training the dogs.

True Mystic Experiences

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

THE CLOCK STOPPED

By Virginia Long

I COUNT myself very lucky because I get along with those persons traditionally thought of as being difficult — a daughter-in-law and a mother-in-law. I love both of mine dearly. I also am a nut about giving gifts I think will truly delight someone. The cost doesn't matter one way or the other. I just want the gift to be a beautiful surprise that perhaps no one else would have thought of.

My husband and I always had done this for his mother Anne Long who was widowed and lived alone on the far side of this large city. It was my idea to give her a color TV; it was my idea to repair and completely refurbish the interior of her home, to make her last years more comfortable. I seemed to know intuitively what would please her most.

So when I saw a mail-order picture of a beautiful miniature copy of a grandfather clock I thought how nice it would look on her living room wall. However, my husband disagreed and wouldn't let me order it. Then, after several months, I finally convinced him she would like it and we gave it to her last year on Mother's Day. He couldn't believe how delighted she was and later apologized to me for delaying the gift.

On June 17 or 18 I had an extremely vivid dream. This is unusual for me as most of my dreams are foggy and indistinct. I saw no surroundings at all, just the new miniature clock on Anne's wall in the most minute detail. But in my dream the bronze weights were twisted and tangled and the pendulum stopped! I was very uneasy at what seemed to me to be definite symbolism and I didn't tell my husband. But I did tell two very close friends, Mary Wilcoxon and Virginia Elliott, explaining that I wanted them



Virginia Long

to know but was certain it really had no sinister meaning.

I was wrong about this last statement. Less than 10 days later, on June 26, 1977, my mother-in-law died peacefully in her armchair at the age of 80. — *Houston, Tex.*

MY PSYCHIC ENERGY

By Karen Heiser Herbst

I HAD heard that everyone has untapped psychic energy but it wasn't until I invested time in trying to develop my own psychic energy that I had proof of this.

Faithfully, for one month, I practiced breathing exercises to store up energy. It worked but this psychic energy I was accumulating was without guidance and this is why the trouble began.

Two weeks later I had numerous casualties to my credit. I am a housewife and my exposure to dishes and glasses is constant. However, now glasses began to break when I approached. This was a little more than even my husband could chalk up to my clumsiness. We own a set of Corelle Livingware dishes that are very durable and break-resistant. Yet one evening while preparing to wash a dinner plate I heard a harsh sound and the plate exploded.

Unfortunately these sudden uncontrollable displays of energy did not confine themselves to our home. While attending a luncheon at my girl friend's home, to my embarrassment, I shattered a very expensive wine goblet. It was this final catastrophe that convinced me I needed to seek professional advice.

I consulted a friend who is knowledgeable in this area and he advised me to utilize this energy to help other people. He said it was letting the energy accumulate, without direction, that was causing the breakage. So I set out to help my friends with this energy. And it works.



Karen Heiser Herbst

One day I met Mike, a longtime friend, who was visiting from out of town. He was a spectator of life rather than a participant. We talked for hours and I deliberately radiated the energy. I hoped to spark his life, to give him the self-confidence that would make him a happier person. In the past we had been merely acquaintances but now, in just a few days, we became close friends. I concentrated on projecting a flow of energy to him. Three months later when he was back in town he called to thank me for changing his life. I never told him what I had done but his outlook on life was turned around. He was radiant.

Sometimes, while doing my breathing exercises I had premonitions concerning a boy I had known

during my adolescence. I saw him involved in a car accident. In fact, I have had visions of his past four car accidents either before or at the moment they happened, although we were not in contact with each other. I had not seen him in several years; still I would know he was going to have an accident, for instance on the Saturday night of next week. He was a careless driver to begin with and this intensified my fears but I thought I had enough energy to prevent this. So until Saturday, during my breathing exercises, I pictured him safe and at home. Sometime after the weekend had passed I happened to see him on the roadside fixing a flat tire and asked him about that particular Saturday. He told me he had gone out for a long drive but after half an hour something had compelled him to return home.

I told him about my vision, whereupon he laughed. So now I use my energy to help people and let the good deed go unknown.

By not selfishly letting the energy accumulate and go unused I have profited and so have my friends. It's safer. — *University Heights, Ohio.*

AN EARLY VISIT

By Patricia C. Herdman

ON THE Wednesday before I was to visit my husband Jason in New York City I was told I was pregnant. Overjoyed, I rushed to the telephone to call Jay but then decided I preferred to tell him in person so that I could see his eyes light up and the grin spread across his face. Instead he called me and I lied a bit; I told him the results of the pregnancy test were negative.

That night I had trouble getting to sleep. I was anxiously awaiting my Saturday flight to New York. Then I decided I couldn't wait any longer — I had to tell him! I closed my eyes and found myself lying next to my husband in his hotel room which I never had visited. I whispered, "Jay, Jay." He turned over to face me and I said, "Jay, guess what? We're going to have a baby!" I smiled but to my surprise he didn't return the smile; he just grunted, rolled over and resumed snoring.

I opened my eyes feeling disheartened. He didn't even care, it seemed. Then I thought myself silly for taking his response so seriously and dozed off.

Saturday, March 19, 1977, finally came and once again I had to bite my tongue. Just as I arrived Jay was on his way to an important securities test. As he walked out the door he turned and said, "I saved last week's letters rather than mail them to you. They're on the desk if you want to read them."

I put my bags down in the strangely familiar room and made myself comfortable. I began to read his letters. When I read his letter of Thursday, March 17, my heart skipped a beat. It read as follows:

March 17, 1977

Dear Pat:

I had hoped we'd be having a child soon but it's probably better we don't right now. Still, I was heartbroken after I called yesterday.

This morning I woke up thinking I was going to be a father. I had the most vivid dream last night. I dreamt that you were lying next to me here in

my bed and told me we were going to have a child. . . ."

A smile spread across my face. Of course, Jay never would believe me if I told him I actually had been there. But I patiently waited for him to return from his test so I could tell him that his dream — or what he thought was a dream — had been the truth. And this time I knew I'd get a smile from him. — *Pleasant Hill, Calif.*

FAMILY TO COME

By Genine K. Hanns

IN THE summer of 1968, when we were living on a farm in Vauxhall, Alberta, Canada, a potato-farming community, I had a vivid dream.

I was walking through a park holding two children by the hand. A woman approached me and I stopped. "What are the names of your children?" she asked. I said, "This is my daughter Teresa on my right. She is four years old. My son Michael is on my left and he is two." (At that time in my life I had no son. My family consisted of my husband David and my daughter Teresa who was 18 months old.) The woman remarked on what lovely children they were. I thanked her and walked on down to the ocean. Once near the rolling water and the white waves we climbed the stairs to a large house. I found myself in the living room where a divorced friend of mine named Diane stood before me. She said I had to pay my dues. I became fearful and angry; we argued. Finally I paid my dues.

Four days after I had this dream we went back to Victoria, British Columbia, on Vancouver Island. I promptly forgot the dream.

On or about September 18, 1972, four years later, an incident occurred that caused me to remember the dream. I was coming out of the Victoria Courthouse where I had spent much time and money suing my husband for divorce. I finally had my Decree Absolute. As I walked away from the building I met a woman who looked familiar. With me were my daughter Teresa and son Michael and the woman stopped and asked me the names of my children. While I stood near the side exit of the courthouse, in a park-like setting with trees and flowers, I repeated what I had told this same woman almost four years before — in my dream. My daughter now was 4½ and Michael, born since that dream, had just celebrated his second birthday. I cannot provide the name of the woman. I did not know it in the dream and I did not know it in reality.

Extraordinary? I think so. Not only did I picture my dream with an unborn child — when it became reality he exactly resembled the little boy in the dream, right down to the color of his hair and eyes! — *Victoria, B.C., Canada.*

THEY COMFORTED ME

By Sherita Sue Campbell

I NEVER have told this story to anyone, partly because I accept the idea so easily I never have felt a need to tell it, and partly because it is painful.

It was June 16, 1969, the day after Father's Day. I had talked to my mother, who had been at her lake cot-

tage since the last of May, three or four times the day before. We had made plans for the Fourth of July. My father Eddie Saffer had just joined her up there on the past weekend. He had been at our house the Thursday before Father's Day and we had cooked a rump roast for him. He had been wearing black slacks and a white shirt that day.

I had been talking on the phone upstairs and lay down the receiver to go down and check on the children. I had felt apprehensive and nervous all day. I didn't know why but I felt something terrible was going to happen. My phone callers were annoying me — through no fault of theirs. I ran downstairs and in my confusion did not go back upstairs to replace the receiver on the hook. The phone was strangely silent for the rest of the day.

My husband went to work at 3:00 P.M. and I continued with the housework. The feeling of doom was becoming worse. Then at nine or 10 o'clock a strange calm settled inside me and I felt a quiet peace. It was still hot so I waited up for my husband to come home at 12. Then we sat and talked, sharing that nice feeling that comes at the end of the day when everything is done and you feel good. There was a knock at the door and I got up to let my uncle in. I could see in his face that something was terribly wrong.

He said, "Sue, your parents have been in a wreck. They're in St. Elizabeth's Hospital in East Lafayette, Ind."

"Are they very bad?" I asked.

"I imagine, I don't know. Is your phone out? They've been trying to call since around 10. The wreck was at nine."

I remembered that strange feeling of peace that I had felt at nine o'clock, the letdown after waiting all day for something "bad" to happen.

I rushed to pack a suitcase, got my aunt to baby-sit and called other relatives. Then my husband and I left, driving an old Chevy truck that would not go over 50 miles an hour. Our car was being repaired.

There was no interstate; we had to travel winding Indiana backroads. I don't remember a darker night. The foliage on the trees beside the road looked like a jungle. I was silently saying the Lord's Prayer over and over to keep from crying. And I was trying to contact my parents; we always had been close and shared a mild form of ESP. Soon I could feel my father's presence but not my mother's.

Then, alongside the road, I saw my father. He held up two fingers and motioned us to follow, to hurry. He had on a yellow shirt and green pants; his pencils were in his pocket. His face was a mask of pain and fear.

When we got to Lafayette something whispered to me to tell my husband to stop instead of going on through town. We were in East Lafayette near Purdue University.

"The hospital is around here, go ask," I said.

The apparition of my father was impatient but obviously glad of the direction we were taking. We drove straight to the hospital.

"I'm Mrs. Campbell," I announced.

"This way," the nurse said. "Your mother is dead. Your father has just safely passed the crisis."

I learned that while Father "led me beside the road" he was in a deep coma. They had almost given up hope that he would live. He has said since that night, "I felt cold all over, encased in a huge block of ice. All the doctors and nurses were very far away. I could barely hear them or see them through the ice. Then gradually I began to feel warmer and the ice that surrounded me began to melt. Then I knew I was all right."

That night when I finally slept I dreamed I made contact with my mother. First I awakened screaming because she couldn't find the way or direction in which she was to go. (My mother was one of those people who always got lost; she had no sense of direction.) Then, in my dream, Mother began to find the way and she said she was all right. There was no pain, she said, and I must not grieve nor must I cry. It would make it too hard for her to be away from us. And then I saw incredible peace on her face.

The next day at the hospital they gave me my father's clothes. They were the same green pants and yellow shirt, with the pencils still in the pocket, that he had worn when he appeared to me beside the road. Of course, I had no way of knowing what clothes he was wearing at the time of the accident.

Perhaps it was only a dream, but because of it I was able to bear the dark days that followed, without my mother and with my father very ill, with a sort of peace. I felt Mother was all right and that both she and Father had appeared to prepare and comfort me. — *Muncie, Ind.*

RELIC OF THE CROSS

By W. Ritchie Benedict

THE MONKS of St. George's Abbey in Venice, Italy, announced in February 1976 that they had found a long-forgotten gold cross containing what is believed to be a rare relic of the wooden cross on which Jesus was crucified.

Abbot Egidizio Zaramella said the gold cross was found in the Benedictine abbey's ancient archives along with documents describing it as a gift from Pope Paul V to a ruler of Venice, Doge Marino Grimani, early in the 17th Century. The doge's daughter willed the cross to the abbey in 1620.

The relic is one of three believed by Roman Catholics to be part of Christ's cross. This one was believed to have been lost when Napoleon's forces looted monasteries and churches in Italy at the end of the 18th Century.

AN ANCIENT SAFETY PRECAUTION

THE REQUIREMENT that construction workers wear hard hats on the job dates back more than 1600 years. When the Egyptian obelisk was being erected in Rome's Circus Maximus during the reign of Constantine the Great (A.D. 288-337) the foreman ordered his workmen to wear metal battle helmets for protection against falling masonry.



Ben Townsend is a free-lance writer whose articles have appeared in a number of treasure-hunting magazines.

TREASURE HUNTING with ESP

"In my mind I could clearly see the glass doll eye in the ground and somehow I knew exactly where to look for it."

By Ben Townsend

I AM A professional treasure hunter and have had many unusual experiences in finding lost caches and valuables but none so strange as the one that occurred in the autumn of 1974. That day I learned a startling new technique which has helped me recover buried items within a few minutes after starting out to search for them.

My unique experience began late one September afternoon when my cousin Charles Oakleaf, postmaster in nearby Mound Valley, stopped at my home in Parsons, Kans., for a visit. Charles has spent many years scouring the fields of Kansas and has found hundreds of rare arrow points, spears, skin scrapers, flint needles and other early Kansas Indian artifacts. In recent years he and his wife have operated a small antique business.

On this particular day Charles and I sat for an hour discussing antiques and collectibles. I mentioned some finds made nearby with metal detectors in a plot of ground being cleared for construction of a shopping center. I told him I had unearthed some coins and rings in the newly bulldozed area.

"You should find some paper-thin glass eyes which were made for dolls from 1875 to 1925," he suggested. "I've met many doll collectors lately and they're all looking for those old glass eyes. They use them in repairing rare dolls and pay well for them because they're so hard to come across."

At the mention of glass doll eyes an odd feeling came over me and I suddenly recalled something I had not thought of in years. When I was five years old there was a chest of drawers in our house; one of the drawers had contained two glass doll eyes. Strangely, as my cousin talked I could

recall these doll eyes so vividly that it seemed almost as if it were yesterday when I last saw them.

One of my uncles had worked in a factory which manufactured the eyes. This particular pair was brown. Made of tissue-thin glass and hollow on the inside, they were exact replicas of the human eye. On the back of each was a tiny glass stem about 1/16th of an inch long. For some unknown reason my thoughts dwelled on these tiny stems.

"Charles, I haven't thought of doll eyes since I was a boy," I said. "Dad had a pair. During the Depression he sold them for a few dollars."

"It's been years since I've seen any either," Charles said. "There aren't many around, which is why doll collectors are so eager to buy them."

My cousin got up to leave and I walked to the car with him. The sun was dropping rapidly as he pulled out of the driveway. Twilight was near. Already the light was poor.

Inside the house my thoughts continued to dwell on those doll eyes of my childhood. Unable to forget them I slipped on a sweater and stepped outside. My mind was actually visualizing a glass doll eye in the ground and I was going to find it. The sensation that I could walk right to it was overpowering, the most positive feeling I have ever known.

The area where I was heading — the ground that had been cleared for the shopping center — was about two blocks square. I walked across it for the length of one block, then suddenly sensed I had reached the exact location of a doll eye. I stopped and told myself, "It's here, very close."

Not moving, I scanned the ground with my eyes. Suddenly it jumped out at me — the front section of a large glass doll eye!

Although it was only a section of a glass eye it was enough to fill me with excitement. I carefully placed it in my shirt pocket and returned home, convinced I had tuned into a strange power. I wondered if I could call on it again.

That night as I lay trying to sleep I couldn't stop thinking about finding that piece of the eye. I tried to persuade myself nothing out of the ordinary had occurred but I was unconvinced. I awoke several times during the night, the image of the two eyes in the chest of drawers in the forefront of my consciousness.

In the morning I felt confident that I could find a complete eye without difficulty. All day I kept pushing the idea out of my mind but it always returned.

I told myself I had found the piece of eye purely by chance. But late that afternoon, mostly to satisfy myself that the event had been a fluke, I again walked to the cleared area.

I had no particular destination in mind and in fact took care not to cover the same locale I had gone over the previous evening. Then once more the feeling came over me quite suddenly and I sensed I had reached the exact spot where the glass doll eye lay.

I stood still in the dim light. Instantly I saw the very tiny stem of a glass eye barely protruding from the ground. It was practically invisible and nothing else showed. Had my mind not conjured the image of the eyes in the drawer, it would have been

impossible to recognize the stem for what it was. Even so it was no more than a speck in a two-square-block area of bulldozed land. Yet I spotted it instantly!

Kneeling, I dug gently around the tiny stem with a stick. A few moments later I removed a perfect green glass eye from the ground. Trembling in awe I held it in my hand and realized there was only one possible explanation: extrasensory perception had guided me to the spot. The notion that chance alone could have been responsible was absurd. The odds against it would seem astronomical.

* * *

AFTER THE EPISODE with the doll eye I set out to try to find more valuable collectibles in the earth hoping that my newly-discovered ESP would continue to operate. In a few weeks, after searching only 15 minutes or so a day, I uncovered a wide variety of antique pieces which were buried in the ground. The articles ranged from a diamond ring to medallions, dozens of early coins and other items of historical value. For several of the items I have turned down offers of $25 each.

Just as I had done with the doll eye, I "sensed" almost everyone of these items. And usually I knew whether I was about to find a coin, a piece of jewelry or whatever moments before I stopped, feeling certain about where to scrape away the ground.

I don't pretend to understand my unique gift but I am glad to have it.



PYGMY PORTRAIT

By Frank Adey

POLICE IN York, England, are reluctantly closing the file on one of their strangest cases — the theft of a tiny lead carving of unknown origin.

The little effigy was discovered last year embedded face outward in the 500-year-old wall of the city's Holy Trinity Church. It depicted the head of a bearded man with a wizened face wearing a strange headdress. Executed in marvelous detail the carving was only an inch high and situated in the wall only three feet above the ground — below the eye level of most children. Local historians have been unable to ascertain its age or what or whom it represented, although one suggested that the headdress was a type known in ancient Egypt.

All speculation has been unexpectedly cut short, for the head has now mysteriously vanished from the wall. Police have not discovered who removed it or why. Its fate, like its origin, seems destined to remain unknown.



FIERY ENCORE

IN MARCH 10, 1973, fire gutted the east wing of the Family Counseling Clinic in Grayslake, Ill. The directors decided to rebuild and by early October the east wing was back in use. On October 29 a bulldozer stolen from a construction site three miles away went out of control and ran into the east wall where the electrical service entered, setting off another fire. The east wing burned again.

Exclusive Interview

VALLÉE discusses UFO CONTROL SYSTEM



A noted scientist-UFO researcher proposes a startling theory about what UFOs may be, how they behave and what we can do about them.

By Jerome Clark

Dr. Jacques Vallée, a French-American computer specialist with a background in astrophysics, once served as consultant to NASA's Mars Map project.

JACQUES VALLÉE is one of ufology's major figures — and also its most original thinker.

Vallée, who holds a master's degree in astrophysics and a Ph.D. in computer science from Northwestern University, was an early scientific proponent of the theory that UFOs are extraterrestrial spaceships. His first book, *Anatomy of a Phenomenon* (Henry Regnery, 1965), argued eloquently that "through UFO activity . . . the contours of an amazingly complex intelligent life beyond the earth can already be discerned." In *Challenge to Science — The UFO Enigma* (Regnery, 1966) he and Janine Vallée (who is a psychologist by training, with a master's degree from the University of Paris) urged the scientific community to consider the UFO evidence in this light.

But by 1969, when he published *Passport to Magonia* (Regnery), Vallée's assessment of the UFO phenomenon had undergone a significant shift. Much to the consternation of the "scientific ufologists" who had seen him as one of their champions, Vallée now seemed to be backing away from the extraterrestrial hypothesis and advancing the radical

view that UFOs are paranormal in nature and a modern space age manifestation of a phenomenon which assumes different guises in different historical contexts.

"When the underlying archetypes are extracted," he wrote, "the saucer myth is seen to coincide to a remarkable degree with the fairy-faith of Celtic countries . . . religious miracles . . . and the widespread belief among all peoples concerning entities whose physical and psychological descriptions place them in the same category as the present-day ufonauts."

In *The Invisible College* (E. P. Dutton, 1975) Vallée posits the idea of a "control system." UFOs and related phenomena are "the means through which man's concepts are being rearranged." Their ultimate source may be unknowable, at least at this stage of human development; what we do know, according to Vallée, is that they are presenting us with continually recurring "absurd" messages and appearances which defy rational analysis but which nonetheless address human beings on the level of myth and imagination.

"When I speak of a control system for planet earth," he says, "I do not want my words to be misunderstood: I do not mean that some higher order of beings has locked us inside the constraints of a space-bound jail, closely monitored by psychic entities we might call angels or demons. I do not propose to redefine God. What I do mean is that mythology rules at a level of our social reality over which normal political and intellectual action has no power. . . ."

Vallée is also coauthor, with J. Allen Hynek, of *The Edge of Reality* (Regnery, 1975). A resident of the San Francisco area, he is completing a book which further develops his theories concerning UFO phenomena.

We have talked together at some length about his beliefs. The following interview is a report of these conversations:

Clark: Since the great autumn 1973 sighting wave public attitudes about the UFO phenomenon seem to have changed dramatically, to the extent that society may be entering a pivotal period in its perception of the problem. What do you think will happen now?

Vallée: First, I expect increased government and scientific attention to it. More researchers will be pursuing the physical evidence aspects, conducting much more sophisticated investigations of traces left at landing sites and so on. The people moving into the field now are good physicists and good engineers who know what they are doing and who are convinced it is time for them to get involved.

At the same time I expect that public opinion will change also. Initially it probably will move strongly toward the extraterrestrial explanation. Most people see only two ways to look at the problem — either it's all nonsense or we're being visited from outer space. The current spate of movies, books and magazine articles is going to push people toward the extraterrestrial hypothesis. After that I expect a backlash effect may push them in the other direction. I don't know where that's going to leave scientists who want to do research.

Clark: You say that scientists are entering ufology in search of physical evidence. But *is* there physical evidence? And if there is, are they going to find it? What happens if they don't?

Vallée: If I were speaking for them I would say, "Jerry, it's premature to ask those questions." One doesn't know the answers until one really looks — and so far nobody has looked very seriously. So far the people who have looked have been military types searching for enemy craft or direct threats to national security. Or they've been superficial investigators, dedicated civilians with good training but limited time and limited resources.

But you're asking me what *I* think. I think there are physical data. They are very, very interesting. They may contain a message. My inclination is to look at the message both in a physical sense and in a symbolic sense, but that's because I'm an information scientist and not a physical scientist. I look for the meaning behind the object.

Let me give you an example of what I mean. Recently Paul Cerny investigated a case in northern California in which two older persons saw a UFO take off. Afterwards they saw a sort of ring on the ground. Within the ring they found some molten metal and a pile of sand.

Obviously here is physical evidence. Two tangible things — the molten metal, which turned out to be brass, and the sand. I took some of the latter to a geologist friend who knows about sand. He said it was highly unusual because it did not contain quartz and it was not stream sand or beach sand or residue from mining or anything else. It seemed to be artificial sand created from grinding together stones of different origin.

Well, to a physicist that may not mean too much. It's an indication of something that turns out to be absurd. We can put it alongside other cases of physical traces and then we may start looking for patterns which might lead us to a better understanding of the *modus operandi* of whoever's doing all this.

In that sense, yes, there is physical evidence. But if you mean physical evidence in the sense that we're going to discover somebody's propulsion system from it, I would have to say I don't expect that to happen.

Clark: Can we infer from the existence of physical evidence, then, that there is a physical cause?

Vallée: If the UFO phenomenon had no physical cause at all, there would be no way for us to perceive it because human beings are physical entities. So it has to make an impression on our senses somehow. For that to take place, it has to be physical at some time.

Clark: So in other words there is such a thing as a solid, three-dimensional flying saucer.

Vallée: No, I didn't say that. That may or may not be true. I don't think there is such a thing as *the* flying saucer phenomenon. I think it has three components and we have to deal with them in different ways.

First, there is a physical object. That may be a flying saucer or it may be a projection or it may be something entirely different. All we know about

it is that it represents a tremendous quantity of electromagnetic energy in a small volume. I say that based upon the evidence gathered from traces, from electromagnetic and radar detection and from perturbations of the electromagnetic fields such as Dr. Claude Poher, the French space scientist, has recorded.

Second, there's the phenomenon the witnesses perceive. What they tell us is that they've seen a flying saucer. Now they may have seen that or they may have seen an image of a flying saucer or they may have hallucinated it under the influence of microwave radiation, or any of a number of things may have happened. The fact is that the witnesses were exposed to an event and as a result they experienced a highly complex alteration of perception which caused them to describe the object or objects that figure in their testimony.

Beyond these — the physical phenomenon and the perception phenomenon — we have the third component, the social phenomenon. That's what happens when the reports are submitted to society and enter the cultural arena. That's the part which I find most interesting.

Clark: Before we go into that, let's clarify your views on the nature of the physical aspect. When I asked you if there was such a thing as a solid, three-dimensional flying saucer, I was thinking in these terms: Let's suppose that somebody says he has seen a UFO, the bottom part of which was flat and circular. He says he saw the object come down, settle on the soil and then fly off again, leaving a flat circular impression. Doesn't that clearly suggest the presence — at least for the duration of the sighting — of a solid object whose physical structure was more or less as the witness perceived it?

Vallée: Not necessarily. We have evidence that the phenomenon has the ability to create a distortion of the sense of reality or to substitute artificial sensations for the real ones. Look at some of the more bizarre close encounter cases — for example the incident from South America in which one man believed he had been abducted by a UFO while his companion thought he had boarded a bus which had suddenly appeared on the road behind them.

It is conceivable that there is one phenomenon which is visual and another which creates the physical traces. What I'm saying is that a strange kind of deception may be involved.

Clark: In other words the physical traces are placed there as ostensible confirmation of what the senses perceived?

Vallée: Yes. It's comparable perhaps to the strategic deception operations of the British during World War II to fool the Germans. They created artificial tank tracks in the desert and in other ways simulated the passage of large armored divisions. They even caused dust storms to perpetuate the illusion, which the Germans found very convincing indeed.

In the UFO context that might explain cases such as the one in California I mentioned earlier, in which the "physical evidence" left in the wake of the UFO appearance really seemed to have no clear, unambiguous con-

nection with the perceived "object."

Clark: What do you think happens during the "UFO experience?"

Vallée: We don't know. There is no question that something happens. It seems as if an external force takes control of people. In the close encounters people may lose their ability to move or to speak; in the abduction cases, which are the most extreme example, they gradually enter into a series of experiences during which they lose control of all their senses. Do they experience what they *think* they experience? Suppose you, an outside observer, had been there. What would you have seen?

Clark: I can think of several cases which might suggest I would have seen the same thing they saw. To cite an example, one of the famous Venezuelan humanoid encounters of late 1954 was independently observed by a doctor some distance from the scene.

Vallée: Yes, I'm familiar with that incident and similar ones. But that doesn't alter my point. The doctor may have experienced the object as "real" but we don't know what the nature of that reality is.

We know there are objects that contain a lot of energy in a small space. What do we know about what happens to the human brain when it's exposed to a great deal of energy? We know very little about that. We don't know much about the effects of electromagnetic or microwave radiation on the brain, nor about the effects of pulsating colored lights on the brain. The research into that is just beginning.

What we do know is that you can make people hallucinate using either lights or microwave or electromagnetic energy. You can also make them pass out; you can cause them to behave strangely, put them into shock, make them hear voices or even kill them.

Clark: Is there any way to penetrate to the reality of the experience, for example through hypnotic regression?

Vallée: I'm not sure that what we learn under hypnotic regression is useful. Hypnosis is really a delicate technique and some of the people in our field who are using it are doing more harm than good. If the hypnotist doesn't have medical training — and most of these people have no medical training — the results may be disastrous for the witness. But if the hypnotist does have medical training and doesn't have any knowledge of the subject, he may ask the wrong questions. I think that may have happened in the famous case of Betty and Barney Hill. The hypnotist was extremely skilled but was not especially interested in UFOs and didn't know the background of the problem.

Clark: What *can* we do, then?

Vallée: I'm not saying that hypnosis has no role to play in UFO investigation, nor that it can't be helpful under certain circumstances when percipients are blocking from their memories something they have seen or experienced.

The thing I really want to emphasize is that the investigator's first responsibility is to the witness and not to the UFO phenomenon. The average witness is in shock because he's had a very traumatic experience; what he's seen is going to change his

life. Your intervention, the very fact that you're talking with him about it, is also going to have an effect on him. Now he may say to you, "I need help to understand what I saw," but in fact he needs more immediate help as a human being who is deeply troubled by a very disturbing experience.

Unfortunately this element has been neglected. The more UFO investigators try to appear "professional," the more they ignore that human aspect — and by extension their own ethical obligations. I want to convince my friends in UFO research that whenever we have a choice between obtaining interesting UFO data and taking chances with the life of a human being, we should forget the UFO data.

Another thing to keep in mind is that there are alternatives to the use of hypnosis. These involve putting the percipient into a state of relaxed revery or free association. There are several techniques that are equally as effective as hypnosis in bringing out the hidden details but are much less harmful. Investigators really haven't made use of these yet.

Clark: What do you think of the abduction cases?

Vallée: Again, I'm interested mainly in their symbolic contents.

Let me explain what I mean. We live in a society that is oriented toward technology, so when we see something unusual in the sky we think of it in physical terms. How is it manufactured? What makes it tick? What is its propulsion system? We tend to assume that the physical phenomenon is its most important aspect and that everything else is just a side effect and much less important.

But perhaps we're facing something which is basically a *social* technology. Perhaps the most important effects from the UFO technology are the social ones and not the physical ones. In other words the physical reality may serve only as a kind of triggering device to provide images for the witness to report. These perceptions are manipulated to create certain kinds of social effects.

If that's true, then the abduction cases are quite revealing. I am not concerned with how many switches there were on the control panel or whether the percipient felt hot or cold when he was inside the flying saucer. Those questions may be totally irrelevant because maybe that person never actually went inside the object.

But the report is extremely important for its *symbolic* content. It can help us understand what kinds of images are coming through. One might illustrate the difference in this way:

An engineer observing a computer would want to look at the back and open up the boxes. He would want to take a probe and examine the different parts of the computer. But there is another way of looking at it: the way of the programmer, who wants to sit in front of the computer and analyze what it does, not how it does it. That's my approach. I want to ask it questions and see what answers I get. I want to interact with it as an information entity.

In the case of the abductions I think we're dealing with the information aspect. I came to that conclusion because in abduction cases, in close

encounter cases in general, what the witness is saying is absurd.

Clark: What do you mean?

Vallée: I don't mean simply to imply that the account is silly. I mean it has absurdity as a semantic construction. If you're trying to express something which is beyond the comprehension of a subject, you have to do it through statements that appear contradictory or seem absurd. For example, in Zen Buddhism the seeker must deal with such concepts as "the sound of one hand clapping" — an apparently preposterous notion which is designed to break down ordinary ways of thinking. The occurrences of similarly "absurd" messages in UFO cases brought me to the idea that maybe we're dealing with a sort of control system that is subtly manipulating human consciousness.

Clark: But how do you prove that one is operating in a UFO context?

Vallée: I've always been unhappy with the argument between those who believe UFOs are nonsense and those who believe they are extraterrestrial visitors. I don't think I belong in either camp. I've tried to place myself between those two extremes because there's no proof that either proposition is correct. I've come up with the control system concept because it is an idea which can be tested. In that sense it's much closer to a scientific hypothesis than the others. It may turn out that there is a control system which is operated by extraterrestrials. But that's only one possibility.

There are different kinds of control systems — open ones and closed ones — and there are tests you can apply to them to find out what kind of control system you're inside. That leads to a number of experiments you can do with the UFO phenomenon, whereas the other interpretations don't lead you to anything. If you're convinced that UFOs are extraterrestrial, then about the only thing you can do is to climb to a hilltop with a flashlight and send a message in Morse code. People have tried that, I know, but it doesn't seem to work very well!

The control system concept can be tested by a small group of people — you don't need a large organization or a lot of equipment — and you can start thinking about active intervention in the phenomenon.

Clark: How could I prove to my satisfaction that there is a control system in operation?

Vallée: If you think you're inside a control system, the first thing you have to look for is what is being controlled and try to change it to see what happens. My friend Bill Powers proposes the following analogy:

Suppose you're walking through the desert and you see a stone that looks as though it was painted white. A thousand yards later you see another stone of similar appearance. You stop and consider the matter. Either you can forget it or — if you're like me — you can pick up the stone and move it a few feet. If suddenly a bearded character steps out from behind a rock and demands to know why you moved his marker, then you know you've found a control system.

My point is that you can't be sure until you do something. Then you realize that what you were seeing, the thing that looked absurd and incongruous, was really a marker for a

boundary that was invisible to everybody else until you discovered it because you looked for a pattern. I think that's exactly what we have to do with UFOs. We have to do something that will cause them to react. And I don't mean building landing strips in the desert and waiting out there to welcome the space brothers.

Clark: But what *do* you mean?

Vallée: I hesitate to be too specific. I'm speaking, as I'm sure you understand, of the attempted manipulation of UFO manifestations. It's a pretty tall order. We're assuming that there is a feedback mechanism involved in the operation of the control system; if you change the information that's carried back to that system, you might be able to infiltrate it through its own feedback.

Clark: How does one go about investigating UFOs, taking into consideration the possible existence of a control system?

Vallée: You should work outside any organized UFO group. Also you must be very careful about the types of instruments you use for your analysis. For example, I have become increasingly skeptical of the use of computers in UFO research. We're losing a great many data because of a certain situation that is developing: The field researcher will spend a lot of time and money investigating a case. Typically he will write it up in an excellent 10-to 20-page report; then he'll send it to his superiors in the organization, assuming that they are going to put it on the computer and that in this way it's going to add to some great body of knowledge.

But it doesn't. Investigators should understand that their reports go absolutely nowhere. They end up in a drawer somewhere, they are never published, and they're quickly forgotten. All that's left in the computer is a bunch of codes and letters and numbers on magnetic tape somewhere and that's the end of that.

For another thing you don't want to go around chasing every UFO that's reported. If a sighting gets a lot of publicity, you should stay the hell away from it. Instead you should go after cases that you select yourself, ones that have received very little publicity and you've heard about through personal channels. There are plenty of those and they are surprisingly rich in content. You should take your time investigating them. Get involved with the people as human beings. And then you have to become part of the scene, getting as close as you can to what's happening especially if it continues to happen.

Clark: Are you suggesting that the investigator should attempt to experience the phenomenon himself?

Vallée: Yes, I think that's sound scientific practice.

Clark: But isn't that rather dangerous — in the sense that there's a real risk the investigator, even if he is emotionally stable and intellectually sophisticated, might be overwhelmed by the experiences involved?

Vallée: Yes, there are dangers. Witness what happened to Morris Jessup or to Jim McDonald. But I think that now we're more aware of what the dangers are. Once you realize the phenomenon may be deliberately misleading, then you can use certain safeguards. I'm not saying that safeguards are always going

to work. There is an element of danger you really can't avoid. There's no way to do that kind of study just by reading books.

It's a little bit like the study of volcanoes. You can learn a lot about them by watching them from a distance but you certainly learn a lot more when you can be right there — even if it's somewhat risky.



WORLD'S END

By Gardiner James

A POPULAR prognostication among offbeat religious leaders since time immemorial has been the announcement of the end of the world at a specified time. Now scientists and astrologers are getting into the act.

According to Associated Press Jeff Wilkerson, anthropology curator at the Florida State Museum at Gainesville, says the world may come to an end in March 1987, probably because of a holocaust set off by volcanic eruptions and earthquakes. He bases his statement on an Aztec Indian centuries-old forecast.

According to Wilkerson, the Aztecs, who settled near Mexico City in the 12th Century, had two calendars, a 260-day religious calendar year and a 365-day agricultural year. Every 52 years the calendars coincided and the Aztecs believed strange and terrible things happened at the time of the coincidence. They feared such catastrophes as devastating floods, fires or winds or that whole peoples would be devoured by jaguars. The Aztecs believed the final catastrophe — the end of the world — would come at the end of one of these 52-year cycles, according to the message carved on the stone.

Recently Sydney Omarr, the nationally known astrologer, having progressed the planets to the year 1984, discovered that numerologically that year adds to 22 and therefore is a "Pluto-22" year. The last Pluto-22 year was 1975 and little hindsight is required to confirm that it was a bad time. Among the various unpleasantries the nation suffered were a downward dip in the economy, food and oil shortages, nationwide teachers' strikes, two assassination attempts on President Gerald Ford and page one news stories on radicals and revolutionaries. But the next Pluto-22 year, 1984, promises worldwide devastation and chaos — or so the stars say!

Noel Tyl, also a nationally known astrologer, in his *Principles and Practices of Astrology* (Vol. III, page 78), writes: "Astrologers are anticipating the triple conjunction of Uranus, Neptune and Saturn in early Capricorn, 1989." Capricorn is an important sign in the affairs of the world and with three powerful planets in conjunction, all hell is likely to break loose.



By V. J. Stevens

TUNED IN  AT TEN

"Perhaps some are born with second sight," Papa said, "and although you are only 10 years old you may have it. I want you to share it with me now . . ."

WHEN I was a youngster we lived in Glen Ridge, N.J., where most of the neighboring fathers commuted to New York City on the 9:00 A.M. special. My father J. Rowe Stevens was "different" — he worked in Bloomfield, a town within walking distance. It pleased Papa no end that he could walk home for lunch or ride to and from work on my brother Jay's English bicycle. However, this — and Papa's crisp British accent — amused the townspeople considerably and on occasion courted a black eye for Jay and a bloody nose for me.

My father was born and brought up in St. Ives, Cornwall, England. He emigrated to the United States when he was 18 and went to work for Bethlehem Steel Co. in Pittsburgh, Pa. Sundays found him singing in the Presbyterian Church where the charms of the organist caught his fancy. In a short time they were married. Later, working for Westinghouse, Papa was sent to their plant in Manchester, England, where I was born. My brother Jay was born in Pittsburgh after the family returned to this country. When Papa was hired by the Bloomfield Pin Company we settled in Glen Ridge where, although Mother was American, we were considered "foreigners" and not quite accepted.

One Sunday morning heads turned in church when my father's magnificent bass voice rattled the rafters. The choirmaster and the church elders were soon on his trail and when Mother offered to fill in for the church organist when necessary, the choirmaster said, "To find two such accomplished artists at the same time is almost too good to be true."

This partially blurred the stigma of being foreigners and of Papa being "in trade." As one of my brother's friends said, "We like you, Jay, even if your father is a blue-collar worker." Jay stiffened and retorted, "My dad is plant manager of the Bloomfield Pin Company." Whereupon he was promptly told, "He's still a blue-collar worker, dummy."

This made little difference to us. Papa was a handsome man with wavy blue-black hair and the high pink-cheeked coloring so many Britons

have. We loved and admired him but we were also scared stiff of him. His blue eyes had a glint of steel and he was king of all he surveyed — all, that is, except Jay whom he favored and who could get around him as no one else could.

During lunch, which was served in the dining room for my parents, Jay would always find some way to escape from the breakfast room where we ate to talk over some proposition with Papa. Usually it was to get something he wanted and he often was successful. I never quite had the courage to venture into Papa's presence uninvited, especially when he was eating. But I finally did get his attention in quite another way without even trying.

* * *

IT CAME about one Sunday in the spring of 1917 when a Mr. Harry Schuster had dinner with us. Mr. Schuster and his partner had bought the Bloomfield Pin Company and Papa was about to say farewell, for it was obvious that a new plant manager would replace him. He also feared that the plant would be converted to the manufacture of guns or worse, poison gas, for America had just entered World War I. His fears were allayed, however, when Mr. Schuster announced that Papa was to continue on as usual. "In fact," Mr. Schuster added, "the plant will continue to operate as it has in the past and perhaps a raise for you is in order."

Everyone at the table beamed — except me. Something about Mr. Schuster made me cringe. At first I thought it had to do with the way he talked with his mouth full but it had to be something more. I asked to be excused and fled to the kitchen, leaving my plate of roast lamb, mashed potatoes, peas and pineapple fritters untouched. Later, I reluctantly returned to the front hall to say goodbye to our guest, as I'd been taught. When Papa shut the front door on Mr. Schuster I whooped, "Good-bye and good riddance!"

"You shouldn't say such things when you don't even know the man!" Papa snapped.

"I don't want to know him! He's a bad man, Papa. You won't like working for him. He's bad — a liar — " I choked off the rest because Papa's face was getting quite red — and I really didn't know what had come over me, to make me speak out so boldly. I ran down the hall and into the kitchen where Nettie, our cook and confessor, stood washing the dishes. Nettie Granby was big, black and beautiful and an important part of our family.

"Oh-oh," she grinned, "you at it again? You gotta remember other folks don't see through people like you do."

Then I heard Papa's raised voice in the hall saying to Mother, "Now, Jane, she's only 10 years old, much too young to have the perception you give her credit for." He laughed when Mother suggested he might consider it a warning no matter how illogical it seemed. "After all," she said, "Vicki felt something unpleasant about the man and felt it so acutely she never ate her dinner."

"No child is qualified to judge an adult. It's ridiculous." Papa stomped into the study slamming the door.

Nettie had stopped swishing the dishes around to listen to Papa. Now she said, "Your papa don't know it but the seed's been planted. He's goin' to think plenty. Don't you worry, chile, he's goin' to watch that Mr. Schuster."

And that was all he could do — watch — as Mr. Schuster took over Papa's office, his secretary and his duties. He gave my father a broken-down desk and chair in a cubicle on the main floor just inside the entry to the shop. Papa carried on without complaining although the move embarrassed him and the men began to kid him about his "demotion."

The following weeks were painful for all of us. One Saturday afternoon at dancing school Mr. Schuster's daughter Harriet asked in a loud voice, "My, oh my, how can a factory worker's daughter afford a dress like that?"

This wasn't the only indication of our slide from social grace. Friends Mother had entertained for years now failed to include her in their social gatherings. One rainy afternoon when I came home from school I heard Mother, between sobs, telling Nettie, "Imagine being snubbed in your own church. Those women I thought were my friends rallied around Mrs. Schuster and turned their backs on me."

Nettie reminded her, "You forgettin' our little Vicki warned you and the mister about him bringin' trouble — and now it's double trouble. But there's always a way out. We just got to find it."

* * *

ONE EVENING some weeks later Papa called me into the study where he and Mother were talking. He waved me to a chair, cleared his throat and began lamely, "I never thought I'd see the day when — " I knew what he wanted to say but didn't dare interrupt him. "Perhaps some of us are born with second sight," he went on, "and even though you are only 10 years old you may have it. Whatever it is I want you to share it with me now."

He explained that the future he thought was so secure — so secure that he'd bought the big house we lived in — had been swept from under him. "I don't know which way to turn." Coming from Papa that was quite an admission.

Later I learned that one of Papa's inventions, an improvement on the dress fastener made in the factory, had won public acclaim but not under Papa's name. It bore Mr. Schuster's name, although the machines producing it, also designed by Papa, had been in operation weeks before Mr. Schuster and his partner bought the plant.

Papa never expected rewards — it was Mother who insisted he deserved a return to executive status and credit for the invention. She pressed him into facing Schuster with these facts and even talked of getting a lawyer. This must have reached Schuster's ears, for soon Papa received notice that his services were no longer required.

Papa was stricken by this development. All he could say, over and over again, was, "You were right, Vicki, so right about this man. If you have any suggestions in that perceptive little head of yours, I can certainly use

them now." I looked at my mother and she smiled her approval. Her usual warnings against my compulsive speaking out were forgotten now.

I barged in. "Don't worry about your future, Papa. A much better job is almost around the corner." How did I know that?

"Go on, child, go on," he urged. "It doesn't seem possible there is anything available for me around here. I fear we may have to sell this house and move elsewhere."

"We won't have to move at all," I said. "You'll be taking the train like the other fathers do."

He stared at me in silence, then turned to Mother. "Can it be possible?" he asked her.

"Why not?" Mother seemed to take me seriously. "Where will this job be, Vicki?"

"I don't know exactly but it will be something important and not in New Jersey. It seems to be somewhere near New York City, maybe a short ride in another direction."

Papa sighed. "I'd like to believe what you're saying is possible but how could anyone outside this area know anything about me?"

"You'll find that out next week. A couple of men will come here Tuesday or Wednesday to talk to you." My words came unbidden, as if I had memorized a script, but somehow I knew I spoke the truth. Papa just sat there, staring at me and shaking his head.

"Oh, yes," I went on, "those men will be bringing a bunch of papers with sketches or something like that They'll want you to look at them. May I be excused now?" The tension — or my unaccustomed garrulousness — was making me queasy. Papa nodded and I dashed off.

As usual I went to the kitchen and told Nettie what I had said. "I hope those men come when I'm home from school. I've just got to see Papa's face when they arrive. I don't think he believed a word I said."

It didn't work out as I had hoped. When I got home from school the next Wednesday afternoon a strange car bearing New York license plates was parked in our driveway. I started toward the back of he house when suddenly the front door swung wide and Papa came out waving and calling to me.

"Come this way, Vicki," he said. "Those two men you mentioned — you won't believe it — they're here."

As we entered the hall two tall gray-haired men with "good lights" (I never mentioned the lights to my family because I thought everyone saw them) came toward me. Papa introduced them, "This is Mr. Harvey and this is Mr. Harvey."

The men chorused, "We are brothers, Vicki, George and Henry Harvey. We make containers for packaging food and we have a real problem making a seal-tight container for liquids. We read about your dad in an English magazine and thought we'd surprise him by coming out here to ask him to help us. But he surprised us by saying he expected us! Then he told us about your dream."

My dream! What dream? I looked at Papa and he gave me a big wink.

"See how right your dream was?" George Harvey said, "Here are the

sketches — a design for a container that won't stay closed. Your father has already found one error in the design and we have made him an offer to work for us, an offer we hope he will accept."

Without thinking I said, "Oh, he'll take it because he knows you don't have the machine to make this container." Papa looked aghast.

"This little gal must be a mind reader," Mr. Harvey said. "We *don't* have the machine as yet to make this container."

"Now Papa can ride the 9:00 A. M. special and wear gray flannel suits and a white collar," I said. "I can't wait to tell the kids."

This time Papa laughed with the Harvey brothers.

"Here's to Brooklyn," I said as I eased out of the room. Papa drew in a quick surprised breath but didn't say anything then.

Later he said, "I never mentioned where I would have to go to work and neither did the Harveys. How did you know?"

"I don't know, Papa. Somebody must whisper things into my ear. I can't tell you how these things come to me — they just come."

He swung an arm around my shoulders, something he rarely did.

"Let's go find your mother and bring her up to date. After that I'll hurry to the station and buy my first book of commuter tickets."

"And from then on, Papa, we'll be *in*, as the kids say."

"Like Flynn," Nettie chortled from the kitchen.

ANCIENT MAYANS' DENTAL "FIRST"

By Ron Anjard

THE GREAT Mayan civilization of Central America, which emerged before 3000 B. C., will always be shrouded in mystery, for its great libraries were burned by the invading Spaniards. However, the few codices that have come down to us clearly show the Mayans' scientific expertise.

I have recently come across another aspect of Mayan technology. According to dentistry experts the most ancient specimen of dental implant ever discovered is in a Mayan skull now in the Peabody Museum at Harvard University. The skull with an artificial tooth was first discussed in an article by R. R. Andrews titled "Prehistoric Crania from Central America" published in an international journal of dentistry in 1893.

Carved from dark stone, the artificial tooth replaced a lower incisor and apparently had been worn for some time.

AN ACCEPTABLE SECRETARY

WEST GERMAN businessman Dieter Schumann had trouble keeping secretaries. Three girls in a row quit because his wife's jealousy became intolerable. Schumann then hired a male secretary — but now he's shopping for another female. His wife and the male secretary ran away together.

URI GELLER
vs.
THE CRITICS

Magicians, despite their outcry, cannot duplicate young Israeli's feats under similar circumstances.

PART I

By James Crenshaw

Uri Geller objects to the charge that he is a trickster, a mere magician.



I DON'T care what the critics say about me. I'm real. I know it and this is what counts. They can't take that knowing away from me."

But Uri Geller does care. He isn't so much upset by some magicians' claims that they can duplicate what he does as by the charge that he is a fake and a trickster, a mere magician like his would-be imitators.

"Sure, they can imitate a few of the things that happen around me and through me," he says, "but not under the same conditions."

I myself have seen this former Israeli paratrooper do things magicians have told me they cannot duplicate. For instance, Uri not only cured my ailing wristwatch but also set it to the correct time, merely by moving his hand over it.

Although it was not so spectacular as moving the hands of my watch by "thought power," Uri succeeded in

stopping, then later starting, a chronometer watch merely by putting his hand over it while a magician I know watched carefully. Robert Muir, a Los Angeles real estate developer and experienced magician who is also a member of a magicians' association, said he knew of no way this "trick" could be duplicated.

Of course one of the critics' favorite charges is that Uri will not perform in the presence of magicians. In the above instance Uri was a guest at a Hollywood luncheon which Muir hosted and he seemed uninhibited. But he does object to the presence of hostile magicians or anyone else obviously hostile to him. He frankly admits that their "vibes" obstruct the phenomena. They interfere with his "powers," for which he believes he is only a channel.

Of magicians in general he says, "Most of them are jealous and want to discredit me. What do these people know about my powers?" he asks. "They are just trying to get in on the act. I will challenge any magician to undergo the laboratory tests I have had. They would all fail."

Unlike the average magician Uri does not have a fixed repertoire. Many of the challenges he gets are unexpected and unpredictable. He likes this variety. I was with him, for instance, when he received a telephone call from one of the scientists at the Stanford Research Institute in Menlo Park, Calif., where he had been tested. I heard Uri plead with the caller for "something really new" for him to do in the way of testing, something beyond the routine ESP and psychokinetic testing he had already had.

Yet in his travels here and abroad he has come to expect the unexpected. These are some examples of unplanned phenomena which he defies magicians to copy without preparation and under the same conditions:

• While in South Africa in 1974 he visited the Crown Mines, where a reporter for the *Johannesburg Sunday Express* produced a thick 16-pound crowbar and challenged Uri to bend it.

"In front of 10 witnesses he faced it on the dusty floor and gently stroked it at the center," the reporter wrote afterward. "Thirty seconds later it started to bend at the shaft end."

Mine employees then asked Uri to bend keys for souvenirs. He started to stroke one of these against the spoke of a large wheel that operated a "lift cage." When the three-inch-thick spoke began to bend, mine manager James McKay cried out in alarm. All present saw the "kink" but Uri withdrew when McKay warned him he might be required to pay the cost of replacing the wheel.

• Dr. Edward (Ted) Bastin, Cambridge University physicist, tested Uri's ability to bend metal objects without touching them. Without telling Uri in advance the physicist bought a set of screwdrivers. He placed these in a case, which he then locked and put in an upstairs bedroom.

When Uri arrived at the test site Dr. Bastin asked him to "direct" his attention toward the tools, although Uri could not see them. As a result the screwdrivers later were found at the foot of the stairs; each screwdriver blade had been "snapped off." The case in which they had been placed

was still upstairs, locked and apparently undisturbed.

Metallurgists reported that it would have been impossible to break the tools by hand in like manner and difficult to do so by mechanical means. Moreover, there were no signs that the broken pieces had been cut, burned or subjected to acid.

• On the Jack Paar television show Uri was handed a seven-inch railroad spike. He didn't know whether he would be able to bend it or not, but as he often does with keys and cutlery he stroked it gently — and it bent.

Paar's assistant, Mitzi Moulds, arranged her own test. She asked Uri to bend a key while she held it. He not only bent it but broke it without touching it, she said. Furthermore, the two broken ends failed to match up exactly.

• At a London press conference in November 1973 shortly after Uri arrived in England, two reporters experienced dramatic demonstrations of his strange powers. Uri frequently bends or breaks objects such as keys and rings without touching them but usually these are given to him for express purpose of showing his psychic abilities. But in these two cases Uri affected objects which were not those the witnesses had in mind. One, a bracelet worn by a girl reporter, spontaneously broke and fell off her wrist. The other was a pair of glasses which Tony Miller of the London weekly *Psychic News* carried in his briefcase. He did not discover what had happened to them until he returned to his office.

"These metal-framed spectacles were in a normal cover," he said. "I was amazed to find them deformed. The sidepieces had both been extended to a perfect 135-degree angle, 50 percent beyond their fixed hinge range, and were now unwearable."

An optician was "baffled." The new hinge angles were almost equal.

Contrast these big and little "stunts," as they have been called, with the puny performance of the not-so-Amazing Randi, who says it's all trickery. When he performed for a learned medical doctor who earlier had been impressed by Uri's phenomena, the magician was thoroughly prepared. He had nails to bend, papers and envelopes to shuffle (for a telepathy trick) and other paraphernalia all in readiness. Uri on the other hand continually faces new situations and unique conditions for which he cannot possibly prepare himself.

At any rate, the magician selected one of several nails he had already placed on a table and miraculously bent it to an angle of 30 degrees, or so it seemed. Then he told how he had done it: by using sleight of hand to substitute a previously bent nail.

And that, he said, is how Uri does it.

The doctor then asked how Uri could bend a key which someone else had furnished. That was easy! The magician took one of his visitor's keys and bent it without apparent difficulty. All he needed, he said, was time enough to distract the doctor's attention and jam the key against a chair.

Simple? Certainly. But try this on a magician friend:

Hold your own key or anyone else's in your hand. Don't let go. Allow the magician to stroke it ever so gently.

That's all. If it bends, he has imitated what Uri has done hundreds of times — for example, at the London press conference in which David Dimbleby held the key and reporters watched it bend. When the famous BBC personality held it up for everyone to see, the key continued to bend at a faster rate, according to news reports written by reporters who were present.

Or this:

While having lunch with Uri in a London restaurant in 1974, editor Maurice Barbanell of *Psychic News* asked him for a souvenir. Picking up what was described as a heavy plate spoon, Uri "with a few deft strokes of his finger" caused it to bend. Barbanell, long experienced in detecting imitators of psychic phenomena, watched every move. Later he offered to pay for the spoon but a bemused restaurant manager gave it to him. Uri also bent the editor's "sturdy" British Automobile Association key by gently stroking it with one finger while Barbanell held it. Both the spoon and the key continued to bend after Uri withdrew his hand. Barbanell found that he was unable to bend either of the two objects with two hands. (The key, incidentally, fits emergency roadside call boxes.)

And this:

Before a New York audience Uri bent a heavy screwdriver by the usual one-finger stroking. Meanwhile three women in the audience hurriedly pulled off rings they were wearing because they were becoming too tight. The rings then gradually deformed until they touched in the middle. Retired Stanford University philosophy professor Jeffery Smith, the authority for this report, told British scientist Benson Herbert he had seen an untouched spoon break in two near Uri at a luncheon.

Metal breakages frequently occur in Uri's presence. In 1973 Bryce Bond, a New York radio commentator, saw a magnet which he had provided break into two pieces and fly across the room. Geller had not touched the magnet.

* * *

AFTER conferring with a number of magicians the *London Daily Express* sought to explain all of Uri's bendings and breakings as trickery. The expose claimed that a transparent chemical surreptitiously rubbed into metal objects would do the trick, although it would be dangerous if its strength were not controlled.

Early in 1974 after he wrote the so-called exposé reporter Don Coolican was assigned to test his theories, which suggested that Uri used sleight of hand. Uri was in Denmark at the time. So Coolican, another reporter and a photographer flew to Copenhagen to see him. The result was announced in the *Express'* front page, where the headline read, "Coolican meets his match."

The three newsmen had met Uri in their own hotel room.

"Before Geller could touch anything, he took off his jacket and permitted me to search him for hidden objects," Coolican wrote. "I did so and also emptied his pockets." Uri also was required to roll up his sleeves and wash his hands to make sure he had no chemicals on them. The two reporters and the photographer, remembering the precautions the magicians

had told them to take, kept a close watch at all times. They agreed Uri made no effort to distract them. Reporter Andrew Fyall produced the "thickest, toughest and strongest" key he had on his person. It happened to be, like editor Barbanell's, an Automobile Association key.

With photographer Harry Dempster covering every move, Fyall held the key by its head between his forefinger and thumb while Uri stroked only the tip.

"If I had released my hold on the key, it would have fallen to the floor," Fyall said.

In about 20 seconds, Coolican reported, the key began to bend, slowly at first, then more rapidly. This was impressive enough but it continued to bend in Fyall's hand after Uri stepped back several feet.

Thereafter the key was sealed in one envelope and placed in a second one for double security. With the envelopes in his pocket, Fyall declared, he still could feel the key bending through the two thicknesses of paper.

Thus he had confirmed the observations of many, including my wife, who have seen metal objects continue to bend after Uri is no longer touching them.

The *Express* crew also tested Uri's telepathic ability. When Randi demonstrated for the doctor, he had prepared trick envelopes and paper well in advance. Coolican's experiment involved no envelopes. He simply drew a circle with a line shooting up from it on his own sheet of paper, making sure Geller did not see it. Uri reproduced the figure within 15 seconds.

For good measure he described, correctly and in detail, the living room of photographer Dempster's home in the county of Essex, including the color of the carpet, the placement of pieces of furniture and the fact that there was a seascape on one wall.

Turning to Fyall he mentioned that the reporter recently had been involved in some event with his car and a white animal. Six weeks earlier Fyall had accidentally killed a white cat with his car. Neither of the reporters nor the photographer had met Uri previously.

Coolican's original "exposure" had alleged that the law of averages makes it easy to guess the shape of a simple geometric figure of the kind most people draw for the Geller tests. But in a filmed demonstration shown on British television, Uri was handed a package containing two sealed envelopes, one within the other. The test was contrived by a man who stated he never before had met Geller. Inside the inner envelope, the man said, was a "little amateur sketch which I swear you have never seen." Uri drew the profile of a man's head, showing a beard. The envelopes were opened and they revealed a rough sketch of two men's heads with beards. Uri provided no envelopes.

This was a pretty good trick for a "magician" who, according to an Israeli source quoted in the *Express,* was so inept that he was "pathetic" in earlier appearances. (Dr. Andrija Puharich, the physician-scientist who brought Uri to the United States, always has maintained that Uri is too clumsy to be a good magician.)

Magicians who claim to be able to

imitate Uri are unable to match his watch and clock phenomena, which — like the metal bending — often occur at a distance. In his *Daily Express* exposé Coolican attempted to explain away such happenings. Watches that no longer run still "have some tension left in the spring," he wrote. "Even a slight shake would get the hands moving."

The resulting outcry from readers was too much for the paper. The *Express* published a disclaimer stating that many of the protesters "said their broken watches had restarted while Geller was performing on radio and television." Frequently the owners had been told previously that their watches and restarted clocks could not be repaired, they said.

My own watch not only was repaired by Uri's mental power but its hands were moved to the correct time by the same power — a unique accomplishment, since I know of no other instance in which Uri has performed this feat.

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



VULTURES MULTIPLY IN MIDDLE EAST

By Mark Weber

VULTURES are winged scavengers that prey on the remains of other animals, including man. They have always been present in the valleys of northern Israel but now their population is increasing at a rate never before seen in that area. So states author Michael Esses in his new book, *Next Visitor to Planet Earth*. Esses, a former rabbi, claims this is a sign that the legendary war of Armageddon predicted in the Bible will take place in the near future.

"The vultures are already circling in the valley of Armageddon," writes Esses. "God is preparing a feast of seven months for these vultures to feed upon. And a new breed of vultures has appeared in Israel, a breed never seen before. These vultures are multiplying at three times the normal rate in Israel. This is a sign of the end time."

Esses' observations are confirmed by Pastor Archie MacKinney of the American Messianic Fellowship who states, "Yes, it is true, very true indeed. They call them buzzards over there. Whereas the buzzard normally lays one egg at a time, they are now laying four and swarms of them are surprising people in northern Israel."

Among Christian scholars who have supported the religious interpretation of this event is Ray Brubaker, commentator for "God's News Behind the News" in St. Petersburg, Fla. He describes the developments as "of unusual interest" and says, "Now is the time to get ready for Christ's coming."

Joel Darby of the Gospel Tract Society in Independence, Mo., agrees that the events could be a sign of the end time. "At any rate," says Darby, "the amazing multiplication of the buzzard population right now should warn any careless Christian to get busy and 'work, for the night is coming when no man can work.' "

In recent years fundamentalist Christians, believing Armageddon is just around the corner, have looked upon it as a great battle occurring in Israel, taking millions of lives and heralding the reappearance of Jesus Christ on earth. Middle East political events add credibility to this idea. Now it seems that events in nature may be doing the same.



Thompson was astonished to find on the easel an unfinished painting of trees (below) identical with those of his vision and his sketch (left).



TRUE STORIES from the PAST

STAND-IN for a DEAD ARTIST

The goldsmith, who had known Gifford only slightly, heard him say, "Take up and finish my work."

By Patrick Mahony

Excerpt from *Escape into the Psychic Kingdom* by Patrick Mahony
House of Words Publishers, Box 3853, Hollywood, Calif. 90028

THE LANDSCAPE paintings of the American artist Robert Swain Gifford hang in museums throughout America and his name is well known in the art world. Not so well known is the effort he made after his death in 1905 to have another man carry on his work.

A posthumous exhibit of Gifford's work was held in January 1906 at the American Art Galleries in New York City. A goldsmith named J. L. Thompson went to see the exhibit, for he remembered having sold Gifford some jewelry years before and he was interested in his late client's work.

While Thompson was admiring the paintings he heard a voice repeating, "You see what I have done. . . . You must take up and finish my work. . . ." Thereafter Thompson had a series of strange visions of twisted old

trees against a storm-wracked sky. The voice and visions cast a cloud over his life. They became so overwhelming that he could not go on with his own work.

Finally his wife took him to a psychiatrist who recommended that Thompson be sent to an institution. In some way his case came to the attention of Prof. James H. Hyslop, a psychologist and specialist in cases of obsession. Dr. Hyslop suggested that Thompson try to paint the scenes which haunted him, hoping in this way to "unpack" the patient's mind.

Before this time the goldsmith had done only a little sketching; oil paints were unfamiliar. But as soon as he began to paint his visions onto canvas his health improved. Moreover, the paintings had such merit that an art critic, James B. Townsend, was struck by their quality and bought one at once. Without knowing any of the odd facts that inspired their creator Townsend remarked that the style reminded him very much of the late Robert Swain Gifford.

Encouraged by Townsend's approval but still haunted by the visions of the trees, Thompson set out to learn whether the landscape he envisioned was real. He thought he could find out if he visited Gifford's summer home in Nonquitt, Mass. He went there in July, 1907 and immediately called on Mrs. Gifford.

When he explained the reason for his call the widow took him into her husband's studio which had not been used since his death. Thompson was astonished to find on the easel an unfinished painting of trees identical with those of his vision and which he himself had painted.

Thompson then went to Naushon Island where Mrs. Gifford said her husband had been painting in the autumn before he died. After wandering around for a half hour or so Thompson came upon the scene of his recurring visions. Here were the hoary trees, twisted and windswept. Thompson opened his sketchbook and just as he put pencil to paper the now-familiar voice resounded in his ear: "Go and look on the other side of the farthest tree." When Thompson obeyed, he found the initials "R.S.G. 1902" carved into the bark.

All these facts were verified by Dr. Hyslop. In his book *Contact With the Other World* Dr. Hyslop writes that the initials were aged by several years and could not possibly have been carved by Thompson himself.

The original paintings by Gifford and those Thompson created from his visions, together with photographs of the actual scenes, are on view at the American Society for Psychical Research in New York City.



The voice commanded, "Go and look on the other side of the farthest tree."



Ciborium veil has been in use at Holy Trinity for 15 years but face first appeared on Holy Thursday in 1977.

the FACE on the Altar Cloth

By Barrie E. Schlenker
Photographs by Mike Ziatyk

Thousands have seen what they believe is a holy face on the tabernacle cover. Is it just in the eye of the beholder or is it the imprint of Jesus Christ Himself?

THE TOWN of Shamokin (pop. 14,000) lies in the mountainous coal mining area of eastern Pennsylvania. Here on April 7, 1977, Holy Thursday, the congregation (about 150 persons) attending mass in the Holy Trinity Episcopal Church witnessed the miraculous appearance of Christ's face on their altar cloth.

The Rev. Frank R. Knutti, the 72-year-old pastor, said the face appeared when the ciborium, a vessel containing consecrated eucharistic bread, and its veil were moved from a side altar to the center altar to celebrate the Mass of the Presanctified. His church belongs to the Anglo-Catholic wing of the Episcopal Church. A notable aspect of this group, called high church, is its emphasis on liturgy stressing the Catholic heritage of Anglicanism.

"It looks to me like the face on the Holy Shroud of Turin," the Reverend Knutti said. "At least that's what I see on the cloth. Everyone seems to see it in a different way.

"It changes," he mused. "I see either a face looking straight out or bent over or about a three-quarter profile to either side. I would assume that a lot has to do with the way the tabernacle cloth is folded when you put it down. Sometimes I don't like to move it but I arrange it two or four times a day and the face is always there. It becomes faint at times and then at other times very strong. I never know from



ABOUT THE AUTHOR

BARRIE E. SCHLENKER, born in Lehighton, Pa., in 1943, is a graduate of New York School of Interior Design. He has pursued theological studies under Churches of Spiritual Revelation, a spiritualist denomination, and has completed the Silva Mind Control program.

For 15 years he has been a professional entertainer, magician and puppeteer. As "Barrett the Magician" he performs on TV and in clubs, theaters and parks throughout the United States.

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one minute to the next whether it will fade out."

As the story of the image spread, Father Knutti received calls from all over the country. A news team and TV cameras came from New York late in April to cover the event for Barbara Walters' news program. Radio and newspaper reporters descended on the town daily.

According to the church members an estimated 80,000 people have visited the church so far and more are arriving every day — from as far away as California and Canada. Two young men hitchhiked to Shamokin from Houston, Tex., and another youth hitchhiked from Portland, Ore. A San Diego woman, after seeing a television report on the holy face, flew to Pennsylvania to see it for herself and returned home the same day.

The pilgrims include Episcopalians, Roman Catholics, Jews, Protestants of all denominations and even nonbelievers. Their tremendous numbers have put a great strain on the small congregation and the priest. Visitors crowd the church from the time it opens at 9:00 A.M. until closing time — normally 9:00 P.M. But even at that hour people still are clamoring to get in and the priests who have been sent by the Central Pennsylvania diocese to help Father Knutti find it difficult to turn them away.

During my visit to the church I asked many of the visitors what they



Author sketched image he saw on altar cloth the afternoon of May 8, 1977.

saw. Some said it was a sad face while others see it as smiling. Some report the eyes are open; others see them closed and still others say they are turned skyward. Everyone I spoke to claimed to have seen something, whether it was a man-in-the-moon face or a perfect likeness of Christ.

One woman claimed to see a red streak like a bolt of lightning over one eye of the holy face. There are no stained glass windows nearby to account for this color — nor for other colors reportedly seen. Some describe blue eyes seen in the face; others speak of its brown hair and beard.

One man I interviewed said he saw the image perfectly on his first visit three weeks previously. On his next visit he could see nothing but at the time I talked to him he had seen it distinctly again. I have no doubt a face can be seen on the altar cloth because I saw it myself on the afternoon of May 8, 1977, at about 3:00 P.M. (See sketch.)

Some of the pilgrims ask Father Knutti to anoint them with holy oils and to perform healing rituals. Little publicity has been given to these healings but parishioners told me that several have occurred. John W. Waugh, who has served with Father Knutti on the altar, said, "The church has been conducting healing services every Friday morning for the past 20 years. There have been healings in the past but since the face of Christ appeared they have become more numerous.

"I have seen with my own eyes and talked to a woman who came to the church with a lump growing in her throat. It had been diagnosed by hospitals and doctors and arrangements were made for major surgery. After the woman's visit to the church a miraculous thing happened. During the night she started to bleed profusely. The next day she was checked by doctors and the lump was gone!

"I was in the church at the time a mother and father brought their baby to Father Knutti and asked for an anointing. The baby, born with a heart defect, had a blue pallor. Father asked some of us to join him in prayer and as he made the sign of the cross with holy oil on the forehead of the child we all witnessed a miracle. The baby, who had been blue only moments before, was now turning a normal healthy pink!"

* * *

SUCH A happening as this is bound to benefit Holy Trinity Episcopal Church financially. No collection is taken but if one wishes to donate something to the church he may drop his offering in a large collection plate on the steps of the main altar. During my two-hour visit the plate had to be emptied twice because the pyramid of greenbacks was overflowing.

Father Knutti often says, "I don't think this was put here to make us wealthy," but the money will help with much-needed repair and renovation on the 112-year-old church.

Church officials have tried to prevent a carnival atmosphere by banning souvenir vendors and refreshment booths. According to the local police, their only problem so far has been traffic.

"We just don't know where to go with all the cars!" one officer said to me. "You should see what people drive up in — Lincoln Continentals,

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Cadillacs and even a Rolls-Royce!" Another policeman chimed in, "It's as if some people are trying to buy their way to heaven!"

Late one evening a team of Pennsylvania State Police officers came to view the apparition. They wanted to check it out for themselves so they would know what to tell people, for thousands of calls to the police — as well as to the church — request traffic directions or information on where souvenirs, candles and holy water can be bought. One church member told me of a family who offered up to $40 to buy a vigil light but none was available at the time. Less honorable souvenir-seekers have walked off with prayer books, hymnals and even pieces of pew covering.

What is happening in Shamokin? We may never know the full answer but it cannot be denied that thousands of people have seen what they believe is the face of Christ on the tabernacle cover.

This same cover has been in use at the church for 15 years but until April 7, 1977, it was just an ordinary ciborium cloth. If the holy face is created by light reflections playing on the folds of the cloth, why wasn't it seen in all the 15 years of its use? Why did the face chance to appear during Holy Week in a small church in Shamokin?

Perhaps it is all in the eye of the beholder and his will to believe. Or possibly, as one woman told me, the face on the altar cloth is "the imprint of Christ Himself!"



BIRDS YELL FOR HELP

A PARROT which roosted in trees on the south side of Spokane, Wash., was claimed by its owner in the winter of 1975. Bruno Gundstrom, who lives in Galloway, British Columbia, said the bird flew away from home the year before while he was trying to train it. The parrot attracted attention and publicity when it kept squawking, "Help."

Meanwhile, that same winter, a thief made off with a mynah bird from a Visalia, Calif., pet store despite the bird's cries. Witnesses said the thief stuffed the talking bird into his coat pocket and as he fled the bird stuck his head out and yelled, "Help, help!"



SUMMER SUSCEPTIBILITY

By Doris Johnson

MY FRIEND and fellow Texan, Y. C. Paschall, a retired educator, writer, rancher and world traveler, was bitten by three different kinds of poisonous snakes on the same date in three consecutive years.

On August 3, 1917, he was bitten by a large copperhead while hunting squirrels in a woods near his home.

On August 3, 1918, he was bitten by a cottonmouth moccasin while seining fish.

On August 3, 1919, he was bitten by a rattlesnake while hunting.

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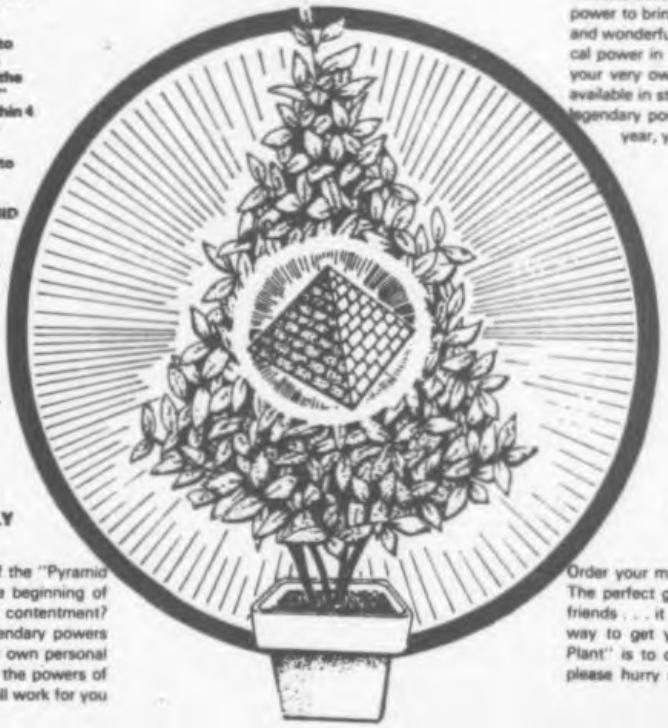
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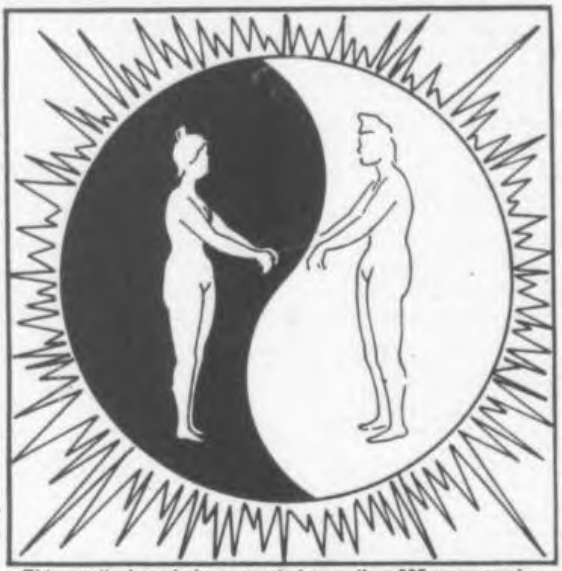
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THE ESCORTS

By Eleanor J. Timm

I KNOW exactly what it means when people who have been near death report that they became aware of friends and relatives coming to guide them into the next world. Something I experienced when I was a young woman living in Conneaut, Ohio, has left a memory that will be with me as long as I live.

It happened in 1934 when I was taking care of my grandmother Mary Benson during her last illness. She and I had been very close all my life and now she was dying of cancer. She was mentally alert and taking only aspirin to relieve her pain so we did not realize her death was near that December evening.

In the course of getting her ready for the night I left her room momentarily. When I returned and opened the door I stepped back amazed. I was overcome by a powerful feeling that I was intruding, walking into a roomful of people who ignored my presence!

As I hesitated outside the doorway my grandmother looked up and said, "Oh, it's you, dear. You know, just now I thought there was a whole crowd of folks here around the bed!"

That we both had this strange awareness at the same time was frightening — so eerie in fact that I did not mention my feeling for fear of upsetting her. Well, by the next morning it was too late because she was dead. I feel sure that the "crowd of folks" had come to escort her to the other side.

At my last lonely hour I hope Grandmother Benson is among those who come for me. — *New Brunswick, N.J.*



Eleanor J. Timm

A GRANDMOTHER'S LOVE

By Renée O'Brien

WHEN my mother Anne Wasslen died in 1974 it took me a long time to reconcile myself to life without her. I was an only child and she had been devoted to me and my sons. I felt acutely the loss of her wisdom and concern for us and it seemed that I could not even dream of her to ease my grief.

In the winter of 1975 my son Wayne Niland, who was then 13½, became ill with what started out as a cold and turned into bronchitis and (as we later learned) eventually into pneumonia. Many visits to Dr. Robert Arosemena of Long Beach, Calif.,

did not bring improvement and Wayne was missing a lot of school.

One morning, a few hours before I awoke, my mother appeared to me in a glowing vision. She looked incredibly serene. I noticed her vibrant red lips and saw that they were moving. I could not hear her words but somehow my brain knew what she was saying. She was telling me to take Wayne back to the doctor and *insist* that he be hospitalized.

On awakening I remembered clearly my mother's instructions and a great sense of peace enveloped me. I took Wayne to the doctor and emphasized my belief that he should be hospitalized. Dr. Arosemena had him admitted to Paramount (Calif.) General Hospital where Wayne was given intensive treatment for pneumonia. He recovered quickly and was soon back in school.

I wonder if the outcome would have been the same if his grandmother had not forsaken her rest to appear to me. — *Long Beach, Calif.*

A DREAM DROVE ME AWAY
By Elizabeth Bardi

IT WAS my fondest dream to live near the beautiful city of Utica, N. Y., and I was elated when we were able to buy a farm there from Frank Zanbeck. He owned the adjoining farm and had hoped his son Stan would live next door. But when Mrs. Zanbeck died Stan couldn't bring himself to live so near all the memories of his mother. As the two farms were too much work for the senior Zanbeck, in 1957 he put one up for sale and we bought it.

It was a beautiful farm with a lovely old house. The neighbors were nice and my husband loved working the land. Everything seemed so right; we knew we would stay there forever.

Then, soon after we moved to the farm, I dreamed of an old woman who was very angry with me. She scared me and I started to run away from her. She threw her handbag and hit me in the back and when I awoke I could feel where the bag had struck me. Thinking it was just a nightmare I put it out of my mind — but the next night I had the same dream. The same small grey-haired woman was angry with me. If she was the spirit of someone who had died in the house what could she want from me?

From a neighbor I tried to get information about the previous occupants of the farm — unsuccessfully — and I went through pictures that I found in the attic, seeking the identity of the woman who appeared in my dreams night after night. None looked like her. During my waking hours all I could think about was this woman — I walked around the house trying to talk to her.

Finally I went to Dr. Faronto in Utica. After hearing my story and finding nothing wrong with me he told me to leave the farm for a while. I followed his advice but when I returned after a few weeks I had the same dream. I knew I could not stay on the farm; we would have to sell it.

Zanbeck was glad to buy the farm back, for he told us he felt guilty about not giving his son more time. He believed Stan was now ready to take the farm adjoining his, as the father had long hoped he would do.

That night I had the dream again but this time it was different. The woman was not angry; I felt she was happy

On the day we closed the sale Zanbeck had his daughter with him. To my astonishment she seemed to be the very woman in my dream except she was younger. I knew then that Zanbeck's dead wife had been angry when we acquired the farm. She now could rest, knowing her son Stan would live on the farm she wanted for him. — *Attleboro, Mass.*

"BE HAPPY LIKE ME"
By Lois A. Walling

MIKE FINK, our part German shepherd, was only a year old in 1968 when he ran wildly head-on into a car. He was chasing his young masters — my sons, 10-year-old Donald and 12-year-old Tom — whose hearts were broken at the sight of their precious pet hurt and crying helplessly.

After what seemed like hours we found a vet — Dr. Wolfgang Oppenheimer in Henderson, Nev. — who said it would be best to put Mike to sleep. The damage to the dog seemed just too great to treat. The boys were crushed. Between their pleading and the pleading in Mike's eyes my hus-

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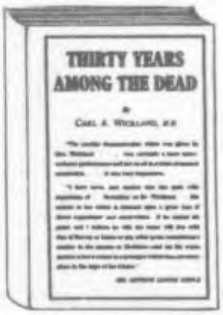
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band Anthony told the vet to just do the best he could; maybe the dog would pull through.

The vet did do his best and after a few days we brought Mike home where the boys were almost constantly beside him, giving him pep talks and lots of love. He pulled through although forever after he had a bad limp. The vet said the condition was inoperable but the dog was not in pain.

So for the next five years he was frisky and happy. In 1973 he started to slow down. He must have known, as we suspected, that his end was near. Half a dozen times he lay dying, only to fight to rise again, to remain with the kids — until the final morning when he didn't wake up. The boys and I talked about how happy Mike would be in his "dog heaven" where he would be whole again, never limping.

The morning after he died I glanced out my kitchen window and saw Mike trotting friskily across the lawn with a neighbor's dog. My first thought was, "Well, look at that! He looks so healthy and he's not limping. What could —?" Then I remembered Mike was dead.

I went outside to where Mike had been. The neighbor's dog was there, whimpering and sniffing as if to say, "Where did he go?" I could almost feel Mike's presence. I petted his buddy and said, "It's O.K., boy, he just came to say good-bye."

But his buddy wasn't the only one Mike came to say good-bye to. When the boys came in from school they each said in about the same way that they believed they had seen Mike running through the field across from our house, looking great and not limping. They too forgot he was dead and called to him. And just like that he was gone.

They asked, "Mom, do you think we imagined it all?"

"No," I replied, remembering my own experience. "He loved us all so much that his spirit didn't leave until he could say, 'Good-bye and be happy like me.'" — *Pioche, Nev.*

THE BOY ON MY BED

By Wilma Carroll

I HAD worked late into the night, or rather early into the morning, of January 10, 1977, and didn't fall into bed until

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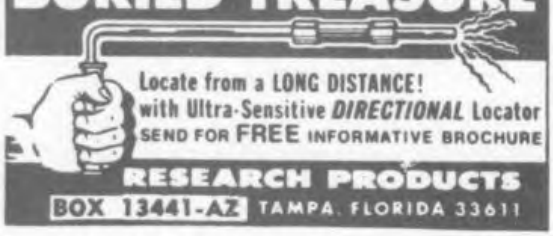
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3:00 A.M. I was relaxing with my head on the pillow and my eyes still open when I saw a large misty shadow enter the room through the window. I looked at the clock; it was exactly 3:05 A.M. I then felt a friendly and loving presence sitting on the edge of my bed watching me. Overcome by tiredness I closed my eyes and went to sleep.

Yet throughout the night I seemed to be half awake and half asleep and to be seeing a teenage boy with long reddish hair smiling affectionately at me from where he sat on the edge of my bed. I thought I must be dreaming but at the same time his presence seemed very real. We never spoke to each other; however, he seemed to be communicating loving thoughts to me through his smile. I thought I recognized him as my 17-year-old stepbrother Billy but couldn't understand why he was in my room sitting on the edge of my bed.

He sat with me until early daylight when I heard a dog barking and scratching at my front door. When I opened the door I found it was Whisky, Billy's dog. Whisky never before had been to my home, which was a good distance from his own.

But I dismissed the string of strange incidents as due to an overactive imagination brought on by working too hard and went back to bed to try to get more sleep. Whisky joined me on the bed, after quite a lot of whimpering and sniffing around. We had barely settled down when the phone rang.

"Wilma," said the voice of my father's secretary, "I don't know how to tell you this but Billy is dead. His jeep went off a bridge at 2:45 this morning. The water was icy and the police couldn't rescue him. Scuba divers recovered his body.

"By the way, his dog Whisky disappeared early this morning. Do you think he sensed Billy's death and has gone looking for him?" — *Smithtown, N.Y.*

THE GOLDEN GATE

By Rose E. Miller

AS THE DAYS swiftly pass I keep wondering if the vision I have had twice in my lifetime means I have been on my deathbed twice or that I have escorted two of my babies to the golden gate.

The first time it happened on November 25, 1928, at St. Vincent Hospital in Wor-

cester, Mass., at the time I was delivering a 12½-pound baby girl who died at birth. The doctor told me later that it was a case of saving the baby or me.

Now I can say that while on my deathbed I saw a beautiful vision. I was following a light (not too bright) up a path. The path was clear but on both sides of me were flowers such as I had never seen before. The assortment was tremendous and colorful and I admired them as I walked toward a dazzling golden arch which had a very wide opening and was decorated with filigreed motifs. It had to be solid gold or why would it shine so?

I came closer and closer to the opening and saw more beautiful flowers in what seemed an endless field beyond the arch. In awe I approached it but just as I got close enough to pass through, a huge gold barrier dropped and I could not enter.

Seven years later I gave birth to a baby boy who also died. Both these babies were full term but my tiny boy weighed only one pound and set something of a record by living for a few hours.

Again I had the identical vision I had had when I lost the little girl and again the gate closed just as I approached it. It was as if God changed His mind about admitting me but did allow me to escort both babies to heaven.

I did have a normal birth between these two babies and after the tiny boy died we adopted a girl who has afforded me no end of pleasure. I am the proud grandmother of nine. So I am glad God changed his mind.

This story is true and I often wonder if, when my final hour comes, I will be allowed to pass through this gate. — *Ft. Myers, Fla.*



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THE FIRST book I reviewed in my first column for FATE became an embarrassment to me. M. Lamar Keene's *The Psychic Mafia*, despite its interest and despite the initial publicity that accompanied its publication, was out of print by the time the review appeared. We contacted St. Martin's Press, the publisher, which would not comment either on the swift movement of the book to out-of-print status or on the sudden cessation of all sales efforts. St. Martin's reported only that it had no plans to reprint.

The mystery of the hardback edition remains, but now Dell has published a paperback copy (New York, 1977, $1.75). Like St. Martin's, Dell started a publicity campaign but this time I waited until I saw a printed copy of the book on the newsstand before relaying the news. After all, the book appeared on the prepublication list of another publisher before St. Martin's published it. If you missed the hardback edition — and your letters indicate some of you did — get a paperback copy before it too disappears.

REVIEWING REINCARNATION

IN THE 1960's Joseph Head and S. L. Cranston edited two large tomes supporting the concept of reincarnation. They collected numerous texts, particularly religious and philosophical writings, from around the world, from both ancient and modern times, to make their case.

They have continued their research and have now produced a third volume: *Reincarnation: The Phoenix Fire Mystery* (Julian Press/Crown Publishers, New York, N.Y., 1977, 620 pages, $10.00). *The Phoenix Fire* contains the best from their previous books plus new material written by people whose opinions about reincarnation were heretofore almost unknown.

The editors' basic argument states that reincarnation is a reasonable belief held by most of the world's people for most of the history of humanity and they have arranged the texts to bolster their case. In addition, they have added the research and arguments of modern scientists and philosophers.

This is a valuable new reference book and for the price you cannot go wrong. Use the data with care, however. More than a few of the quotations have been taken out of context and this constitutes a major weakness in the collection. Too many writers who have presented opinions which neither affirm nor reject reincarnation (some are not even discussing it!) by careful editing are made to appear to be advocating the editors' position. Such practices do great disservice to authors who actually oppose reincarnation but are made to appear believers. This misrepresentation is particularly glaring in the case of such early

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In the late 1960's Thorwald Dethlefsen, Director of the Institute for Extraordinary Psychology in Munich, Germany, began to use hypnosis in researching reincarnation. In the years since the Bridey Murphy controversy led to a dead end, Dethlefsen's entry has opened up some new possibilities. Using much the same approach as that used by Dennys Kelsey and other therapists, Dethlefsen probed the traumas which patients can be thought to have developed in previous lives on earth. By bringing these traumas to the patients' consciousness, Dethlefsen found he could release them from present difficulties.

This represents an intriguing possibility to those of us who regard the healing arts in a purely pragmatic manner. If a person can be hypnotized, regressed to a prior life and freed from a variety of problems, surely the technique could be used quite apart from metaphysical or other esoteric research.

Dethlefsen's research, presented for the first time to American readers in *Voices from Other Lives* (N. Evans & Co., 216 E. 49th St., New York, N. Y. 10017, 1977, 252 pages, $7.95), is described in detail and he attempts to explain the results in terms of reincarnation. After spending many pages discussing possible alternative rationales for his successes, the most popular being "fantasy," he dismisses this alternative out of hand thus weakening his total presentation to a marked degree. He appears not to be familiar with the research done on "artificial" reincarnation (in which past lives imposed on persons under hypnosis have led to the emergence of new talents) and "future" projections (in which new lives are revealed in a yet-to-come time context). He states that ". . . in dealing with the concept of fantasy one must always deal with stored material." This is a naive assumption at best; in an altered state of consciousness the subconscious is free to release both *new* and old material.

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Ian Stevenson has demonstrated that carefully researched cases can be very suggestive of reincarnation. Poorly researched cases only give weight to the argument that belief in reincarnation is baseless.

When I looked at the cover of *We, Immortals* by Alan Weisman (Valley of the Sun Publishing Co., Box 15232, Phoenix, Ariz. 85018, 1977, 289 pages, $3.95, paperback) I thought, "Another biography of another psychic type." I am happy to report I was in error. Weisman has woven a delightful story of the emergence of an up-and-coming psychic personality, Dick Sutphen. He succeeds in making a story you have heard before read like an action-packed novel.

Dick Sutphen teaches psychic seminars which feature past-life recall techniques. The results of such past-life experiences become life-changing for many participants, thus providing a practical use for reincarnation teachings. While this book will not change anyone's opinion about reincarnation, it will provide some enjoyable reading.

In contrast to Weisman's book, George Parker and Henri Bolduc's *Hypnosis and Reincarnation* (Adventure Into Time Publishers, Ashby, Mass. 01431, 1977, 267 pages, $8.45) is difficult reading. The authors attempt to tie together hypnosis, astrology, and various self-help techniques out of New Thought. They offer a clear insight into the "hypnotic" effect of the repetitive advertising in the mass media and the manner in which the suggestions of people we consider important penetrate our minds. Unfortunately, their writing style is ponderous and this distracts from the impact of any insights they have to offer.

Also, they fatally weaken their presentation on reincarnation by offering only excerpts of their sessions. Without the methodological material the research remains open to question. After all, the authors already believe in reincarnation! *Hypnosis and Reincarnation* is a useless exercise for the scientist and dull even for an interested reader.

PUBLISHER OF THE MONTH

THE NAME Llewellyn seems as old as the occult. George Llewellyn was

turning out astrological material by the ton in the days when major publishers completely ignored the field. Every astrologer working in the United States today owes Llewellyn a debt for helping build the field into what it is today.

Some years ago Llewellyn forsook its longtime home in Los Angeles and reestablished itself in St. Paul, Minn., where, under Carl Weschke's leadership, it expanded its scope of interest and now publishes material on all aspects of the occult. In particular, it has come to be identified with the new Paganism and magical world through its periodical *Gnostica* and its sponsorship of the annual Aquarian Festivals.

Astrology continues to be a major focus, but one of the new areas of Llewellyn's concern is illustrated by its new publication *Palmistry/The Whole View* (1977, 230 pages, $4.95, paperback). In this book author Judith Hipskind attempts to do for palmistry what modern astrologers have done for their field. She tries to demythologize palmistry and remove it from the realm of mere fortune-telling. Next she recasts it as a humanistic counseling technique complete with "scientific" underpinnings. Palmistry works because hands manifest brain-directed activity. One's hands are the termination, the visible result of countless nerve impulses which come directly from the brain. When carefully read a hand reveals the past and the potentialities for the future.

More recently Llewellyn has begun to issue cassette tapes covering the same wide range of occult topics as do its books. Voices on tape include those of Brad Steiger, Isabel Hickey, Marcia Moore and John Mumford, *Gnostica's* expert on sex magic and tantra.

Of the several tapes I listened to recently I found Carl Weschke's own "Working on the 31st Path" ($6.95) most useful. The 31st path refers, of course, to an area of the inner psyche as mapped out by the Kaballah. The tape is a guided meditation. Weschke leads the listener on a fantasy journey that even a non-Kaballistic group would find enlightening.

For a complete list of Llewellyn books address your request to Box 3383, St. Paul, Minn. 55165.

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NEWS AND NOTES

TWO FINE witchcraft studies have recently reappeared. Roman & Littlefield has reissued Christina Hole's fine *Witchcraft in England* (Totowa, N. J., 1977 200 pages, $8.00), originally published in 1947 by Scribner's. This is a survey of witchcraft and related phenomena from ancient times through the decline in the 19th Century. The second volume, *Witchcraft in History* by Ronald Holmes (Citadel Press, Secaucus, N. J., 1977, 272 pages, $5.95), should have retained its former more descriptive title, *Witchcraft in British History*, for it covers much of the same material as does Hole's work and in a more journalistic manner. However, Holmes does include a chapter on the 20th-Century witchcraft revival.

Pyramidologists will welcome the reprinting of *Our Inheritance in the Great Pyramid* by Piazzi Smyth (Multimedia Publishing Corp., Blauvelt, N. Y. 10913, 1977, 626 pages, $20.00 hardcover, $15.00 paperback). Although Smyth's ideas have been largely discarded this hard-to-get volume is the basis for most modern thinking on pyramids and their "powers."

Two new directories in the psychic field deserve your attention. *The International Psychic Register* edited by Donald A. McQuaid (Orion Press, Box 1816, Erie, Pa. 16507, 1977, 90 pages, $4.00) presents a national guide to psychic readers and healers. While no one can vouch for the ability of the readers listed, the *Register* is an avenue to follow in locating a psychic if you have been having difficulty. You also will want to pay attention to the advice given in the chapter on "How to Consult a Psychic Practitioner."

Last but not least, Inner Space Interpreters (P. O. Box 1137, Magnolia Park Sta., Burbank, Calif. 91507) has just published new editions of its three directories: The *California Directory of Psi Services* (1977, 52 pages, $2.50, paperback), the *Guide to Occult Tape Recordings* (1977, 21 pages, $2.00), and the *Guide to Occult Periodicals* (1977, 63 pages, $2.50). Having compiled several psychic directories myself, I am impressed with the amount of work these volumes represent. I suggest you get copies quickly, before they are outdated.

OTHER REVIEWS

SEARCH AT LOCH NESS by Dennis L. Meredith, Quadrangle/The New York Times Book Co., Inc., New York, N. Y., 1977, 183 pages, illus., $9.95.
OGOPOGO by Mary Moon, David & Charles, Inc., North Pomfret, Vt., 1977, 195 pages, illus., $5.95.

The 1977 monster-hunting season at Loch Ness has passed with little news and fewer results from that body of murky water, but anyone interested in events of past years, such as the controverisal 1975 presentation of "monster" pictures to England's Houses of Parliament and the highly-publicized 1976 "Expedition of *The New York Times* and Academy of Applied Science," will find it in *Search at Loch Ness.*

Dennis Meredith, managing editor of MIT's *Technology Review* wherein those controversial pictures appeared, was Press Officer for the 1976 expedition. While recounting its adventures and misfortunes he also gives us an insider's look at the work done at the Loch since 1970 when Academy president Robert Rines first took up monster hunting.

The result is a unique book which not only details the scientific end of the search but gives the reader the mood of both the Loch itself and the people trying to wrest from it its final secret: Does it hold a "herd" of huge beasts unknown to science or are the years of sighting reports, photographs, sonar traces and other "evidence" merely a ragbag of self-delusions, misinterpretations and hoaxes?

Meredith deals fairly with the many criticisms made of the efforts of the Academy team. Clearly there is room for improvement in both methodology and equipment. (It appears the 1976 team was burdened with too much untested new equipment.) But he is equally fair in pinpointing the weaknesses of the critics, devastatingly identifying their tendency to see in the Academy's evidence only that which

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served to bolster their predisposition to disbelieve.

Search at Loch Ness is one of the most significant books to come out of the entire Loch Ness monster controversy to date. No fair-minded reader will put it down with negative feelings. *Nessiteras rhombopteryx* lives!

Less well known and less well documented is "Ogopogo," a monster said to dwell in Lake Okanagan in British Columbia. Mary Moon's account is chatty and anecdotal, bringing together Indian legends from several generations back and the reports of many settlers in the years since the white man came to the area.

Readers familiar with the early books on Loch Ness sightings will see the striking similarities in reports of Ogopogo and their treatment by established authorities. Over a period of years the natives, both Indian and white, report seeing a large creature unknown to science. Science scoffs. Some sightings are demonstrated to be misinterpretations or hoaxes. Others, largely because of the character of the witnesses, are received with less skepticism. However, the next step — investigation by trained observers of the caliber of the Rines team — has yet to be taken.

Certainly some of Moon's largely anecdotal data are open to challenge but taken as a whole (including two interesting photographs reminiscent of some taken at Loch Ness) the book presents a cogent argument for a systematized scientific study of Lake Okanagan and its purported monster(s).

For good measure Moon includes chapters on "More Okanagan Valley Mysteries" and "Other Lake Monsters and Sea Serpents in British Columbia." I suggest that monster fans read *Ogopogo* and plan a Canadian vacation. — *George W. Earley.*

HOSTAGE TO THE DEVIL by Malachi Martin, Reader's Digest Press/Thomas Y. Crowell Co., New York, N. Y., 1976, 480 pages, $9.95.

Is it possible for human beings to be "possessed?" Malachi Martin, a devout Roman Catholic, believes so. In *Hostage to the Devil* he tells of five persons who he believes have suffered such a fate and who

regained control over mind and body after exorcisms were conducted by priests of his church.

But there is some doubt whether these people were really possessed. One — the man Martin calls David V. — clearly was not. There is no evidence in this case history of intrusion by an outside intelligence. What Martin takes for signs of possession — perceptual distortions and ineffable changes of consciousness — are the identifying symptoms of a condition produced endogenously by schizophrenia or exogenously by psychedelic drugs. Since David V. did not use psychedelics deliberately and it is unlikely that they were forced on him, he is almost certainly a schizophrenic.

Another case, Marianne K., falls into the same category. She occasionally refers to a mysterious man who affects her unpleasantly but it is impossible for her to tell if he is a real being or a personalization of her disease. Her symptoms are similar to David V.'s and it seems likely she too is schizophrenic.

In a third case history Jamsie Z. talks about being pursued by a mysterious entity named "Uncle Ponto." His descriptions are not always intelligible so it is hard to tell whether the entity is real or just a product of his mental confusion. Jamsie Z. is probably another schizophrenic although there is a remote possibility that something else may be involved.

The case of Yves L. is harder to classify. He is a Catholic priest who sometimes felt compelled to preach an heretical mixture of Christianity and nature mysticism. This might be a case of possession but on the evidence Martin gives, it could also be a case of multiple personality generated by internal psychological (or physiological?) stresses. Yves L. also might have had heretical thoughts, felt guilty about them, then explained them away as the acts of an outside intelligence.

In only one of Martin's cases does it seem that an outside intelligence is exerting influence (although not necessarily in any paranormal manner). Richard/Rita O., a transsexual, after a period of discouragement and demoralization, attended a satanist meeting where he may have gone into trance and afterward lost control of

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himself. It is possible that someone imposed his will on Richard/Rita O. and deprived him/her of self-determination, but this could well have been done by malevolent hypnotic suggestion rather than some power unknown to science.

Is possession real, then? Certainly none of Malachi Martin's cases prove it. They can be explained as the result of other forces without contradicting any of Martin's data. Strong evidence for possession may exist somewhere but not in *Hostage to the Devil. — Charles Korbas.*

YOU WERE BORN TO BE TOGETHER AGAIN by Dick Sutphen, Pocket Books, New York, N.Y., 1977, 253 pages, $1.95, paperback.

"There is absolutely no doubt in my mind that men and women who are together in this lifetime have been together before."

This is the conviction with which the author of this book, Dick Sutphen, opens his discussion of the evidence for reincarnation. Sutphen backs it up with related evidence from experiments he has done in taking people back into past lives through hypnosis.

"You were reborn to be with those you have known before. You were guided and maneuvered by unseen forces from the other life and by your own subconscious, intuitive and extrasensory abilities to seek each other out again and possibly work out the karmic problems in which you were formerly involved."

I was fascinated as I read on in this book. I also have had experience in regressing people, through hypnosis, to former lives and have listened with interest to the reported details of those lives, at the same time weighing and evaluating the reports. Although Dr. Ian Stevenson, of the medical department at the University of Virginia, has collected and authenticated numerous cases suggestive of reincarnation, it is not a new field; it is as old as biblical Job who asked, "If a man die, shall he live again?"

Many of Sutphen's comments are worth thinking about. Karmic history explains why you are attracted to some people and repulsed by others. Your meetings are pre-

destined to serve as a classroom for your soul's growth, the author contends. Unknown subconscious forces within you weld these karmic relationships and cause them to grow. You block the obvious negatives and see only the positives.

"A completely untroubled relationship would provide no learning or progress through such learning, so in most situations the unlearned lessons from the past begin to surface, to be worked out and ultimately balance the karma of all involved. Until you have learned from your past, you are destined to repeat your mistakes. Such learning is a process of remembering and correcting your past."

The author describes his technique in hypnotically regressing people but warns (and rightly so) that you never should allow anyone other than an accredited hypnotist to attempt to regress you. Technical knowledge is necessary in cases of emergency. Sutphen suggests ways in which one's past lives may be brought into focus and gives thoughtful answers to questions often asked about reincarnation.

Is reincarnation a fantasy, a theoretical possibility, a myth, a genetic memory? Or is it a fact, authenticated by scientific evidence?

It all depends upon your point of view, how far you are willing to go in accepting the evidence of such research. Perhaps *You Were Born To Be Together Again* by Dick Sutphen will convince some of the skeptics. It is an interesting book whether it does or doesn't convince you. No doubt I, as a reincarnationist who believes the facts for reincarnation are presented in world religions, in the Bible and other reliable sources, am biased in favor of this book. However, judge it for yourself. — *James Cope Crosson.*

PROJECT X: THE SEARCH FOR THE SECRETS OF IMMORTALITY by Gene Savoy, The Bobbs-Merrill Co., New York, N.Y., 275 pages, $11.95.

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by the reader of the techniques described."

In due course the reasons for this warning become clear. Savoy is presenting a practical theory of longevity and from that derives several principles of mind-over-matter based on the effective use of solar radiations. Savoy seems to have been influenced by a medical doctor and professor of physics at the University of Leipzig, Gustav Theodor Fechner, who stared at the sun in 1848 as a means of producing afterimages in the retina. He was blinded but he claimed that prayer and meditation restored his eyesight three years later. The good doctor claimed that as a result he possessed a new kind of expanded sight. He said he could see a "field" (aura?) around living things such as plants.

Savoy finds a similarity between Fechner's discovery and Inca sun beliefs and theorizes that contemplation of the sun may produce a kind of illumination.

Fechner may have looked at the sun because of a scientific interest in it but because he did not understand the power of the sun or know enough to wear shielding glasses he suffered the penalty of blindness. Savoy suggests that by introducing sunlight into the brain and nervous system through the eyes one may attain some degree of extraterrestriality. Not only could one project oneself into the universe by this method but one might bring the sun's cosmic energies down to man.

This rather complex theory stresses advanced metaphysical and philosophical concepts and also draws on some complicated scientific facts. One is not sure whether to credit any of it but at least Savoy makes it sound interesting. — *Jean Frances.*

ALSO NOTABLE

TAO TEH KING by Aleister Crowley, Samuel Weiser, New York, N. Y., 1976, paperback (no price listed).

Aleister Crowley, master magician, left no part of the occult world untouched. He recognized the basic sexual metaphor in all magical writing and so understood the magical implications of this classic Taoist text. Weiser has done a real service in putting this rare piece of Crowleyana back into print.



Report from the Readers

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



A TWICE-TOLD TALE

As I read "The Demon in the Cathedral" by Messrs. Bound and Lopez (September 1977 FATE) it seemed somehow familiar. Without doubt it is a retelling of a short story by the English author M. R. James called "An Episode of Cathedral History" which first appeared in 1919 in the *Cambridge Review*. All principal elements in the FATE story and James' work are the same.

The Latin inscription, *Iva cuvabit lamia*, is translated in your version as "Here you will find something hidden." In the James story it is written *Ibi cubavit lamia* and translated, "This place is the lair of a lamia." A lamia, as any good dictionary tells us, is one of a class of man-devouring monsters.

In case you inquire of Messrs. Bound and Lopez how their story happens to parallel that of Mr. James, I should be very interested in their answer. At the least I should like to know how they screwed up so badly on the Latin translation. — *Charles T. Lore, Seattle, Wash.*

* * *

Look, either fact and fiction are running parallel in the article titled "The Demon in the Cathedral" or the authors have been greatly influenced by a short story by M. R. James, that master of the gothic supernatural yarn. "The Demon" has so many points of similarity to James' "An Episode of Cathedral History" that I am forced to conclude that FATE has been had.

What clinches it for me is the nonsensical Latin phrase appearing near the end of your story: *Iva cuvabit lamia*. This does not, by any stretch of classical knowledge, mean, "Here you will find something hidden." The very last line of James' story gives the Latin correctly, *Ibi cubavit lamia* (here lay the witch). *Lamia* may also be translated vampire or hag. *Ibi* means simply "here." In proper translation, "Here is the lair of the vampire." — *J. S., New York, N. Y.*

* * *

After reading "The Demon in the Cathedral" by Robert Freeman Bound and Ramon A. Pantoja Lopez I was struck by its resemblance to M. R. James' "An Episode of Cathedral History" published in an anthology called *Vampires at Midnight* (Grosset & Dunlap, 1970).

James' story is set in England, not Mexico City, and there are various other differences — but there are also striking similarities including the incidents of the torn garment and the seared sheet music. Is the resemblance merely a matter of coincidence? — *Dahl A. Dillard, Emporia, Kans.*

THE AUTHORS REPLY:

When we wrote "The Demon in the Cathedral" we had absolutely no knowledge of anything written by M. R. James and to date we have not been able to locate any of his works, in Spanish or English, here in Mexico City. There remains only one explanation: several amazing coincidences. You and we are cognizant that this occurs in many fields of endeavor.

We would like to say that Mexico is so replete with legends and happenings similar to what was contained in "The Demon" that there's never a necessity to plagiarize other authors.

Your correspondent J. S. attacks our meager knowledge of Latin. We did show the phrase we had copied from the manuscript to a very busy priest in the cathedral and he gave us the translation our article quoted. The ancient manuscript we copied it from was quite dim in spots and although a letter or two might be missing from some of the Spanish words, this gave us no problem. Now it is clear we should have questioned the priest more closely as to the accuracy of the Latin. — *Robert Freeman Bound and Ramon A. Pantoja Lopez, Mexico City, Mexico.*

ANNIVERSARY QUAKE

I was born on April 29, 1945, during an earthquake in Seattle, Wash. On April 29, 1956, my 20th birthday, we had another earthquake in Seattle! — *M. C. Doyle, Seattle, Wash.*

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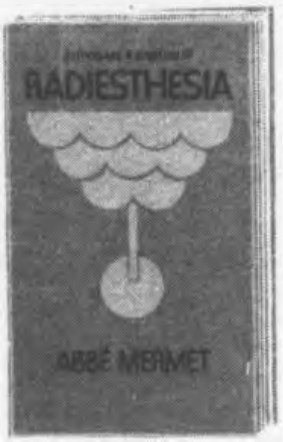
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AMERICA, B. C. IS SAFE

It is great to see that FATE's continuing interest in American prehistory has given us an article investigating Barry Fell's theories on Old World cultural infusion into the New World. In Part I of "A Closer Look at *America, B. C.*" in your November 1977 issue, Richard Szathmary performs surgery on Fell's book. I think, however, that Szathmary's cuts can be sutured and the infusion theories left whole.

There is strong opinion that Fell's book has begun the most cataclysmic explosion in archaeology since Napoleon aroused European minds to study Egyptian ruins. We are now just at the beginning of a movement toward recognition of Old World infusion which will change drastically all views of European and American history.

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Fell has investigated only the New England sites but his co-workers have produced data from Canada, Oklahoma, Arizona and South America. At this early stage, since the summer of 1975, little if any archaeological work has been finished due to lack of funds, so authenticated artifacts are scarce.

The Ogham found in America is many centuries older than the Irish Ogham so of course there are differences. By good fortune, however, the Ogham found in America is illustrated and compared in an Old Irish book, so there can be no question as to whether it is a real Ogham script. The reason Fell is the discoverer and translator of the New World Ogham is that it just happens to be a variation of the Libyan-Egyptian language he has been studying and translating for years.

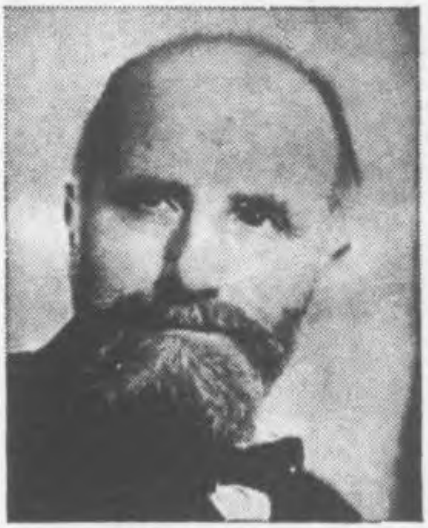
It will be five or 10 years before academic archaeology in its slow plodding way begins to investigate or even review Barry Fell's work. We have only to recall that the theories advanced *with proof* concerning the Olmec culture of Mexico in the 1920's and 1930's began to be heard in academic halls only in the 1950's and 1960's. A whole generation of experts had to die off before any interest in the Olmecs was allowed to inspire some efforts toward authentication. Fell's Libyan-Celtic infusion discoveries may have to remain in the background just as long.

Szathmary complains of Fell's "ethnos-shaking" claim for Old World influences on Amerind languages. Fell proved his points statistically, not subjectively, and any complaints about his work should be accompanied by proof. Fell's assertions throughout his book are never stronger than his supportive evidence.

These defenses of Barry Fell's *America B. C.* have not in the least dimmed my interest in Richard Szathmary's second surgical session. — *J. Allen H. Smith, Jr., Houston, Tex.*

A GOD AMONG US

I have not only read "America's Unknown Ancestors" (August-September 1977 FATE) but I have reread it and studied it until its impact finally got to my brain. The feats accomplished by the psychic Aron Abrahamsen are truly amazing and I



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do not believe even Jeffrey Goodman realized the full scope of the accomplishments, for if he had he would have paid more homage to the man.

When a person can take an area the size of the United States (3,615,122 square miles or about 19,070,844,160 square feet) and tell someone else where to dig a 10-foot-square hole to find something, he has got to be good. In fact he must be a god. Don't you people out there realize what we have among us?

We have a man capable of answering all the questions of the universe. He can find oil, gas, gold and silver and solve all worldly problems. We are told that Aron Abrahamsen is an "aerospace engineer" (what's he doing working?) and "an ordained minister as well." For flaunting this title he may be rightly called a false prophet, an anti-Christ and a blasphemer, for to be an ordained minister is to be a believer in the word of God, our translated Bible. Our Bible teaches the creation of mankind and not the evolution of mankind. And every believer in the Bible knows it teaches mankind is only about 6000 years old.

But no. Abrahamsen not only told Goodman where to dig, he "pinpointed" the exact depth of a certain composition, then described what people were doing before the condition that overcame them more than 100,000 years ago! — *W. A. Selner, Moulton, Ala.*

ADDENDA

I was distraught that you elected to delete a vital portion of my story, which *you* titled "My Plan to Heal You" (October 1977 FATE).

I reported all of my husband Charlie's message. When he came back to our bedroom two days after his brother Frank died and said, "I have interceded with our Lord to get you healed," he also said, "Frank is here with me now, with our mother and father, and we're all very happy." That part was omitted and I feel it was absolute proof of survival after death, for his brother Frank was not buried till the following day.

Also the voice which said, "This is the first step in my plan to heal you," was *not* Charlie's. It was no voice I could recognize

and I attributed it to the Holy Spirit, which I feel sure it was.

I think you did not have the right to tamper with my true report and your changes and omissions did not in any way improve on it. — *Olive A. Johnson, Holiday, Fla.*

CHECKUP

I have received a letter from the lady attorney whose healing I described in "Philippine Psychic Surgery" (March-April-May 1977 FATE). Her name is Juaneita Veron (I had misspelled it Juanita) and FATE readers will be interested to know that she is now a judge of the Los Angeles Municipal Court, a post she could never have assumed if she had not been healed.

Before she went to the Islands she was bent over, looked twice her age and was in such great pain she was going to have to give up her practice. Now she is young-looking, vivacious and a bundle of energy, working long hours trying to help clear up some of the heavy load of court cases. — *James Crenshaw, Los Angeles, Calif.*

VISITORS FROM AFAR

Did anyone else think that the "Four Solid Hiking Ghosts" (October 1977 FATE) were beings from another planet trying lamely to pass themselves off as tourists? — *William H. Boyce, Princeton, N. J.*

TODAY'S CHUCKLE

Georgia Jacobsen's "Star Radiance to Win" (September 1977 FATE) gave me a chuckle, for it reminded me of a dream I had. In my dream my friend Marvin was riding a horse over the finish line and the number of the horse was four.

The next day a betting friend of mine was going to the races in Edmonton and I asked to see his racing form. On checking the listings I found a horse in the fourth race named "Marvin's Choice." I told him about my dream and he said that was no way to win at the races. I thought I'd show him a thing or two so I gave him $10 and told him to put it on the nose.

I listened to the race results on the radio but my horse was not mentioned. I knew I had lost but not until my friend returned did I realize the import of my dream. Mar-

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vin's Choice came in fourth. — *Hank Secord, Camrose, Alta., Canada.*

WHAT THE HEART DESIRES . . .

I was intrigued by the article "Chanting Your Meditation" in the June 1977 issue of FATE.

In 1966, before I met my first metaphysical teacher, my personal life was in bad shape and my physical self was much worse. I had a number of serious ailments but the worst was spinal arthritis which kept me in a state of semi-invalidism on my best days and totally incapacitated on my "bad" days.

Within a few months of starting my studies and practicing meditation faithfully, I was once again able to resume my duties as wife and mother to my active family. In 1969 I became an ordained minister in the Church of Cosmic Wisdom and received my doctorate a year later.

Friends and neighbors, impressed with my accomplishments, beseeched me to teach them how to change their lives for the better. So began my teaching career.

Indeed one can have anything the heart desires with faithful meditating when it is done with heart and soul, not superficially, and for worthy purposes. — *M. L. Swanson, Granada Hills, Calif.*

ABSURD!

D. R. Butler, author of "Layman's Guide to Yoga" (October 1977 FATE), states: "An advanced yogi can concentrate on a candle flame indefinitely, thinking of nothing else."

What an absurdity!

This article exposes yoga for what it really is -- escapism. — *J. L. Wilkins, Los Angeles, Calif.*

CALLED BY THE DEAD

I am preparing a study of cases in which mysterious telephone messages are received purportedly from dead persons. Any readers who have had this experience are asked to write to me. — *Raymond Bayless, 11348 Cashmere St., Los Angeles, Calif. 90049.*

THE CEREMONIAL HOLE

Eleanor Phelps, who wrote "Fragment of a Life in Ancient Greece" (September 1977

FATE), might like to know that the hole in the roof of the Temple of Theseus may have had a ceremonial function. Rose petals may have come down through it, as they once did through the large central openings in the roof of the Pantheon in early Rome.

This is a symbolic Pentecostal ceremony in some Catholic churches in Rome today: a shower of white rose petals descends during High Mass. — *Cecilia Fawn Nichols, Yucca Valley, Calif.*

THE OPEN-MOUTHED UFOLOGISTS

Having just read "Disaster in UFO-Land" (September 1977 FATE) I believe it would be helpful to our planet's spiritual progress if more ufologists opened their minds instead of their mouths.

To be adamant about a pet UFO theory is to deny the complexity of the universe. On the one hand, while it is true that the Betty Hill map proves that UFOs are from a superior planetary system, on the other hand it is probably just as true that UFOs are from the astral plane — where thoughts create matter. And these thoughts (multishaped craft, Bigfoot, weird birds, scaly humanoids, etc.) are deliberately being projected to our lower plane of existence so that we will learn not to fear and therefore no longer want to destroy what is strange and different.

When man learns to value the magnificence of life, then he will become a member of the universe and not just a voyager on a minor planet. — *Colin Clift, Stockton, Calif.*

WEIGH AND CONSIDER . . .

It is incredible to me that any FATE read-



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er should have trouble believing the story of the *Book of Mormon*. It was translated from golden plates. Witnesses at the time testified that they had seen and handled the plates and none ever denied this testimony. Every issue of FATE describes equally strange, unexplainable occurrences.

There are two kinds of minds in the world. One believes or disbelieves despite the evidence. So-called scientists believe the theory of evolution although there is not a scrap of factual proof for it. It is all assumption, presumption and assertion — anything at all to avoid the conclusion that a creative mind is behind all creation. The second type follows the instruction of the founder of modern science, Sir Francis Bacon: "We should read not to believe or disbelieve but to weigh and consider."

The Mormons, the anti-Mormons and the evolutionists find it easier to believe or disbelieve without having to consider the facts.

So let us read FATE and the strange things therein and weigh and consider. — *Wilfrid Wilson, Fort Erie, Ont., Canada.*

THE LATEST FACTS

For all of those persons who are deceived and probably will continue to be deceived by the Mormon religion, here are some of the latest facts.

Mormon officials were elated in September 1976 when the original copy of the *Book of Abraham* was discovered. It became an important part of Mormon doctrine when Joseph Smith translated it under the title, "Pearl of Great Price."

Church officials asked Mormon Egyptologist Dee Jay Nelson to retranslate the *Book of Abraham* and he agreed, but when he discovered the book was nothing more than an Egyptian burial service — certainly not what Smith had claimed it was — Mr. Nelson resigned from the Mormon church.

All has been silence since. Church officials refuse to comment on Mr. Nelson's findings. — *Rebecca Fogleman, Norfolk, Nebr.*

* * *

I am surprised that readers who defend the validity of the *Book of Mormon* make no mention of its physical descriptions of North America which conform closely to

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 120)

data compiled by present-day geologists.

For example, the *Book of Ether* describes a year-long voyage of the Jaredites to North America in what seems to be a submarine. After a period of wandering the tribe settled on a peninsula near the sea. *Ether 10:20-21* tells us: ". . . they built a great city by the narrow neck of land, by the place where the sea divides the land. And they did preserve the land southward for a wilderness to get game, and the whole face of the land northward was covered with inhabitants."

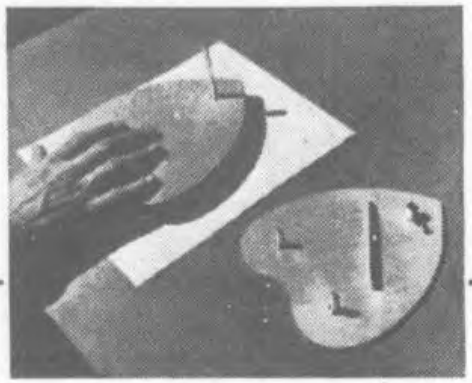
Only four places in North America come close to fitting that description: Chesapeake Bay, the Gulf of California, Hudson Bay and San Francisco Bay. However, no evidence of a prehistoric city has turned up near any of these.

However, we must bear in mind that the topography of North America has undergone many changes since the end of the Pliocene Period. It is my belief that the events described in the *Book of Ether* took place before the Ice Age. Consider the references to an unknown beast of burden called the "curelom." This may refer to the toxodon, an ungulate mammal nine feet tall, which like the mammoth could be used as a beast of burden.

In 1902 Dr. Thomas Condon published a study of the topography of Oregon during the Pliocene titled *The Two Islands and What Became of Them.* During that epoch, Dr. Condon concluded, the Pacific Northwest was flooded. Looming above the waters were two gigantic islands — Siskiyu, made up of southwestern Oregon and northern California, and Shoshone, formed by portions of Oregon, Washington and Idaho. Toward the end of the Pliocene era Siskiyu Island became attached to the North American mainland by a huge slender peninsula. To the east of the peninsula was a vast eugeosyncline (trough) located

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near the site of the Willamette Valley. That means that Oregon, in *Ether's* own words, is "the place where the sea divides the land."

Prehistoric Oregon matches the descriptions in the *Book of Ether*. South of the old Siskiyu peninsula were the vast forests of California, *Ether's* "wilderness." On the peninsula itself is Fort Klamath, where many mysterious inscriptions have been found. To the north, where the Jaredites built settlements, lies Idaho. Here we find the strange hieroglyphics of Lake Pend Oreille and here also, in 1889, M. A. Kurtz discovered a figurine from an unknown culture (the Nampa Image) while digging an artesian well.

In addition, this portion of Oregon has the highest concentration of Mima mounds in the Pacific Northwest. Decades ago Dr. R. W. Gilder theorized that Mima mounds were the remnants of prehistoric houses and he found numerous man-made artifacts beneath them. In the same area Dr. Condon found concentrations of fossil remains, particularly extinct beast-of-burden types such as the toxodon, the rhino and the broad-faced ox.

Instead of putting down the Mormons, we should be reading *Ether* with a critical eye, the way Schliemann read Homer. Perhaps there's a North American Troy waiting for an enterprising archaeologist to come around. — *Joseph Trainor, Attleboro, Mass.*

A LOVELY LADY

I would like to introduce to FATE readers, especially people on the West Coast, a lovely lady. She is the Rev. Margaret Clement, founder and pastor of the Spiritual Science and Healing Center in Glendora, Calif. She goes about her work quietly and there is no "big show" to her healing but when she touches you you know without a doubt that something has happened.

When I first met "Doc," as we fondly call her, I was mentally distraught and physically at the end of my rope. A friend gave me Doc's card and as I looked at it I thought, "Reverend, ha! Another one who will tell me that God will take care of my problems" and I promptly put the card away. However, something kept nagging at me and after many hours of debating

whether I should call or not, I suddenly felt love and peace come over me and a voice said, "You are not alone. Call."

It was one o'clock in the morning but I made the call and told "Doc" my problems. She didn't say, "Call me in the morning and make an appointment." She asked whether I was alone and where I lived and 15 minutes later she walked into my life. My problems weren't solved overnight but thanks to this wonderful woman's insight, counseling, healing and love I am a different person today — happier and healthier.

If you find yourself needing help, try dialing either of these numbers; (213) 335-6617 or (213) 334-6661. It may be the best call you ever made. — *Carolyn Johnson, Baldwin Park, Calif.*

PHENOMENA REPORTS

I would like to hear about any strange or unusual experiences FATE readers have had with citizens' band radios, anything that may involve ESP or the occult. — *Ellen Fauser, Box 221, Cedar Falls, Iowa 50613.*

* * *

I am doing research on paranormal phenomena in the southern states. I hope FATE readers will help me by reporting UFO sightings, hauntings, telepathic or clairvoyant experiences, etc. — *Randolph Liebeck, P. O. Box 405, Marion, N. C. 28752.*

CABINET POWER

Perhaps the idea of pyramid power is new but the mysterious energy field it produces is not. Anyone who has "sat" in a "cabinet" for psychic development knows this mysterious energy is a reality.

The cabinet, of course, is not pyramid-shaped. It may be any small area simply enclosed by drapes or it may be a small closet. The shape of the cabinet is immaterial but the enclosure is essential.

I wonder if any of your readers who own a pyramid have considered or experienced the spiritual benefits they might derive. — *M. E. Persyk, Kenosha, Wis.*



Is this THE HUMAN AURA?

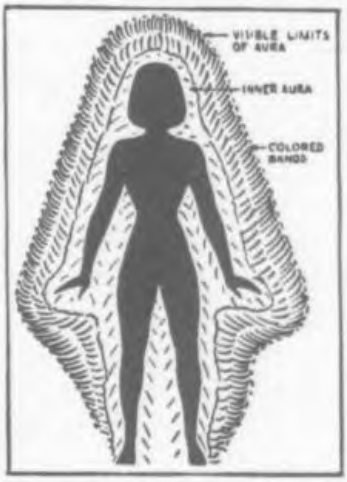


Diagram of normal aura based on W. J. Kilner, M.D.

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