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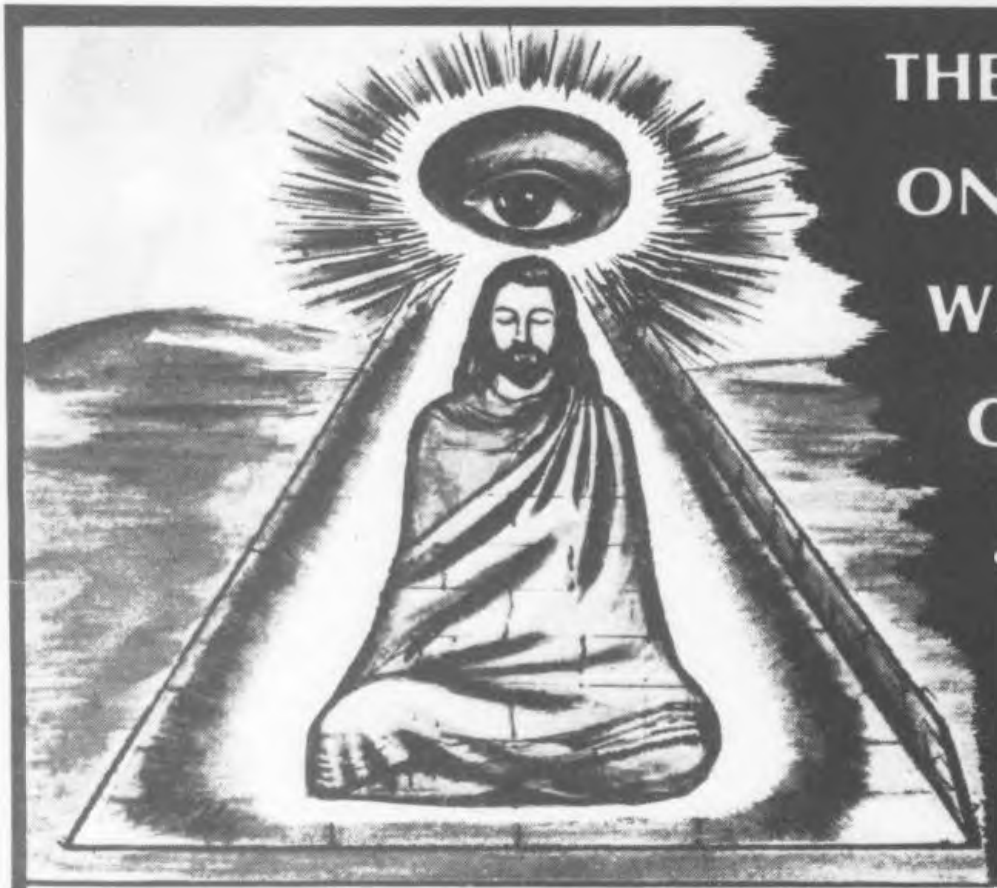
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I See by the Papers

QUOTE OF THE MONTH

Round about the accredited and orderly facts of every science there ever floats a sort of dust-cloud of exceptional observations, of occurrences minute and irregular and seldom met with, which it always proves more easy to ignore than to attend to . . . Anyone will renovate his science who will steadily look after the irregular phenomena. And when the science is renewed, its formulas often have more of the voice of the exceptions in them than of what were supposed to be the rules.

— William James in
The Will To Believe



Curtis Fuller

SINCE Leonid Vasiliev's original book *Mysterious Phenomena of the Human Psyche* was published in Russia (the American edition appeared in 1965) there has been controversy over how serious the Russians really are about parapsychological research. Vasiliev was kept under wraps and not allowed to publish for many years. Observers now wonder how much of the purported Soviet interest in *psi* has been manufactured by Westerners wishfully hoping for Russian open-mindedness, how much is a Soviet feint to mislead Westerners, and how much is real.

Our own skepticism about Soviet advances arises from knowing that psychic research was frowned on in the Soviet Union for decades because it contradicts the Soviet doctrine of dialectical materialism. For this reason much of Russian research was directed to finding a physical energy to explain, for example, telepathy. Those mysterious areas that couldn't be explained were dismissed as unworthy of investigation.

We doubt that the Russians ever have found the energies that would explain telepathy or the psychokinetic effects produced by Nina Kulagina.

∞

ESPIONAGE INVOLVED?

THE MYSTERY of Soviet ESP research was compounded last June by the celebrated incident involving Robert Toth, Moscow correspondent of the *Los Angeles Times*, who was detained by the KGB just before he was to leave for the States. Toth purportedly had been given a secret paper by a highly placed Russian scientist doing parapsychological research. The paper is supposed to have described either the theory or the practical application of energies

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involved in psychic phenomena.

This whole incident is extraordinarily complicated. Many observers believed it was specifically designed to mislead American parapsychologists and American military people. If so it would be a hoax on the order of the French claim that American navy researchers had communicated with personnel in submarines by telepathy.

Was the Toth affair a Russian plot? It has been suggested that its purpose was to waste United States research, to mislead our military into believing the Russians were far ahead of us in practical applications of *psi*, or even to encourage a broader research program in this country which the Russians could "tap into because of our more open system of scientific reporting."

∞

SPONSORED BY THE CIA

THE LATTER theory was suggested by John L. Wilhelm in a recent series of articles on military applications of *psi* published in *The Washington Post*.

Wilhelm says that the well-known remote viewing experiments done by Harold E. Puthoff and Russell Targ at Stanford Research Institute were sponsored by the CIA. Their report, entitled "Project Scanate," described how Ingo Swann, a psychic, and the late Pat Price, a businessman, were able to locate and describe secret United States bases when given only the geographic coordinates of the target sites.

In one instance Price gave extremely detailed information about a secret underground military installation in Virginia. The SRI report stated that

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My Strange Story

Just a year ago my luck was miserable. Hardly any customers were coming into my stationery store. My sales were down, my creditors were screaming, and almost every day I suffered from backaches, headaches and anxiety. I went to doctors, chiropractors, psychologists, management counselors, business seminars—whatever help I could get—but nothing worked. Honest, I felt like the world's worst failure!

My luck got so bad that I decided to save my pennies by growing a backyard vegetable garden. Well, one day while I was digging there, I suddenly saw a folded, yellowing piece of paper wedged under a rock. So I picked up the paper, unfolded it and discovered that it contained a gleaming, pyramid-shaped ring! And on the inside of the paper there was a dim, handwritten message that read: "Whoever wears this Pyramid Ring and recites the secret chant inscribed on the band, and then makes a wish, will see it come true."

"Bunk!" I exclaimed to myself. I was just too practical a person to believe in that hokum. The message went on: "The ring is charged with Universal Power, and is bound to attract to you whatever you want."

Well, just for the heck of it, I put the ring on, jokingly recited the mystic chant, and giggled out a wish: "Little ring, please get rid of the horrible migraine headache I have right now."

Laughing, I put the matter aside and returned to my shovel.

Then . . . it happened!

An Amazing Experience!

I felt a strange intense feeling of heat in my ring finger . . . and then a tingling sensation pulsing through my hand. Soon it spread throughout my entire body. "What's this?" I wondered. I had the unmistakable feeling that something wonderful was about to happen. And five minutes later it did—a miracle!

MIRACLE—Yes, my migraine headache—it vanished completely! Why, my head felt clearer than it had ever felt before! "Oh, well," I thought, "a nice coincidence." Yet . . . I wondered.

MIRACLE—Then, another thing happened. When I woke up the next morning, my back pain was all gone—completely! I couldn't believe it, because it had been bothering me for three months continually. But now I could actually bend without pain! Was this also a coincidence?

MIRACLE—As I was about to leave for work, I felt no anxiety whatsoever—just peace of mind. It was the strangest feeling—like I could conquer the world.



And would you believe it—*I practically did!*

MIRACLE—A few minutes after I opened my shop, droves of customers just poured in—and it went on all day! We couldn't even handle them all! At 6:00 P.M. when I counted the day's cash, I was shocked. For I had made more money in that one day than I had in the last three weeks! And the boom continued—day after day, on and on!"

I'm Convinced!

Yes, good luck came galloping into my life as never before! Not only did my business take a big upturn, but I won lotteries, sweepstakes . . . I expanded my store . . . traveled around the world . . . bought a new Cadillac, a beautiful villa, gorgeous clothes . . . I joined the swankiest golf club and mingled with the stars. . . . You name it—I had it! Whatever I wanted was mine!

Now I ask you, if you were me, what would *you* believe now?

In one year I had everything that I wanted out of life, but many of my old friends were still struggling and suffering, just as I once had been. So, I thought, why not share my secret with them?

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one security officer exclaimed upon hearing of Price's report, "Hell, there's no security left."

Wilhelm wrote: "According to a military source who requests anonymity, the site Price described was a satellite interrogation station that eavesdrops on Soviet space vehicles. A security investigation immediately was launched to determine whether the sensitive information had been leaked to Price or others involved in the tests."

Price then responded by locating and describing "in minute detail" a similar Soviet installation in the Ural mountains, complete with underground railways, electronic gear, helipads and the like.

A United States defense intelligence agency report also states that the Russians are testing ways of influencing emotions, health and/or behavior telepathically, even attempting to kill by psychic energy. The intelligence agency report states:

"Other Soviet tests included sending to the percipient the anxiety associated with suffocation and the sensation of a dizzying blow to the head . . . Some Western followers of psychic phenomena research are concerned, for example, with the detrimental effects of subliminal perception techniques being targeted against United States or allied personnel in nuclear missile silos. The subliminal message could be 'carried' by television signals or by telepathic means."

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HOW MUCH IS REAL?

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coveries" was widely proven by parapsychologists and broadly accepted by the scientific community.

This is hardly the case. If parapsychologists now have techniques by which they are able to make practical use of *psi* at will we do not know it at this writing.

The authors of the CIA's two-volume study believe that the United States should "initiate and support" systematic research in the psychic field.

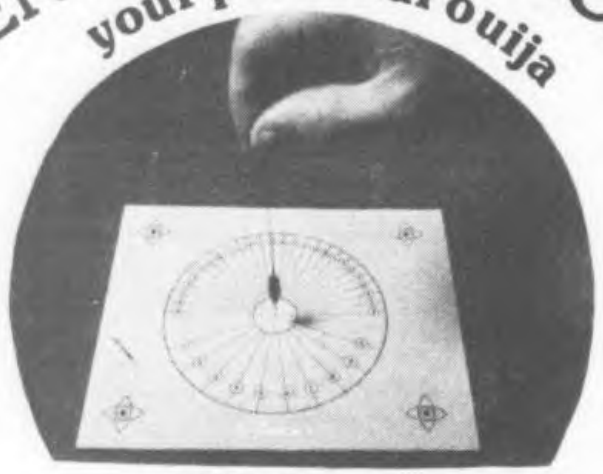
"Thus it is recommended that a system integration and research planning analysis team be formed to evaluate research work completed, update an overall research system model, identify and outline new areas of research and organize interdisciplinary meetings between different research groups so that they are continuously updated and educated about the state of the art."

Unfortunately, not a great deal seems to have leaked out from whatever classified studies have been made.

On the other hand, Wilhelm says that Col. Austin Kibler, director of the Human Resources Division of the Defense Department's Advanced Research Projects Agency (DARPA), told one of his consulting psychologists in 1973 that "it could be that we are pretending to support this (psychic) work to throw off the Russians." At least one CIA scientist has made the same suggestion — that we are just pretending.

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A NEW LOOK AT HYPNOSIS

HOW HYPNOSIS works and how it relates to other mind phenomena remain a mystery. Now a New York psychiatrist associated with Montefiore Hospital would like to change all that. According to Constance Holden, a news writer for *Science* magazine, Paul Sacerdote, "one of the most experienced and resourceful hypnotherapists in the country," believes that hypnosis can be used to control pain.

Much has been learned about the mind's ability to affect involuntary bodily processes including pain but no one knows how to harness its power. But Sacerdote has worked extensively with pain patients and says hypnosis can do the job. He insists that many persons can do without narcotics altogether and others can have their medication "significantly reduced." He says it is possible to teach a person self-hypnosis in only a few sessions.

Holden says that Sacerdote believes "almost anyone can derive some benefit from hypnosis, although light trances are hardly different from a simple relaxation state. But many are able to achieve a state so deep that it resembles a stupor.

"It is during the in-between states that a therapist can achieve the most creative results. There is literally no limit to the things people can be trained to do and train themselves to do to manipulate their pain when hypnotized. They can displace their pain to another part of the body; change the sensation to one that is not painful; use images, such as switching electric circuits on and off, to control the pain; disassociate themselves

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from the part of the body that hurts; create images and hallucinations to replace reality; experiment with time distortion as though under the influence of psychedelic drugs. A patient who can succeed in achieving effects like these not only enjoys decreased pain, but has side benefits such as improved sleep and appetite and a happier emotional environment which prolongs hope and, very likely, life."

∞

TECHNIQUES NEEDED

IF HYPNOSIS can accomplish all this in pain therapy surely it can do the same for other therapies — or simply for the process of living. Can't hypnotic techniques achieve anything the Eastern mental disciplines — from Yoga to TM — can achieve? And possibly more? Then why, after decades of knowing about hypnotherapy, does the medical profession virtually ignore it? And why do most of the rest of us overlook it, too?

Sacerdote believes it's because physicians don't know much about either psychology or hypnosis. He discusses the tragic case of a dying patient who was asking for hypnosis to relieve his cancer pain. The man's doctor refused to take the responsibility of allowing the hypnotherapist to enter the case. He passed the buck to the hospital's medical director who denied permission on the grounds that "hypnosis is a parlor game."

∞

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ears and preparing battle lines both for and against the claims of Prof. Carl R. Woese of the University of Illinois and his associates who claim that a group of organisms called methanogens really are a form of life different from those hitherto recognized on earth.

Technically, the biological establishment accepts two major lines of descent for earth life. These are the *prokaryotes* — organisms such as bacteria and blue-green algae whose cells do not have a clearly defined nucleus — and the *eukaryotes* — more complex organisms whose cells do have a nucleus.

But, says the Illinois group, there is a third kind of life which superficially resembles bacteria but differs from them in crucial ways: the methanogens which live in the absence of free oxygen and produce methane; they live on the carbon dioxide and hydrogen produced in the final degradation of organic matter.

There are three basic differences between the methanogens and bacteria, according to the Woese group. Their cell walls do not contain muramic acid, characteristic of bacterial cell walls. The metabolism of the methanogens is different from that of bacteria and they do not fix carbon in cells in the same way as other organisms do. Their genetic sequences are different.

Woese and George Fox (now of the University of Houston) believe that the methanogens share a common ancestry with the *prokaryotes* and *eukaryotes* but branched off about the

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same time as did the *eukaryotes*. They were ideally suited to the conditions believed to have existed on earth then — an atmosphere without oxygen and rich in hydrogen, ammonia and carbon dioxide.

Even if the biological establishment concedes that Woese's claims are correct the new information is expected to have little practical effect on biology, according to Thomas Maugh of *Science*. But it may help us to better understand the earliest stages of life on earth. Even more important, it should give us a better idea of what to look for in our search for life in outer space.

∞

THE TAIL OF LIFE

THE PROBLEM of finding life *elsewhere*, by the way, has been given a great deal of attention since the failure to find earth forms of life on Mars. One of the major surprises of the Viking mission to Mars has been the failure to detect any trace whatsoever of organic materials on the planet's surface. These studies have been refined down to parts-per-billion — and still there is no trace.

It is axiomatic that carbonaceous chondrites should have left quantities of carbon on the surface of Mars — with or without life. Since none has been found all manner of suggestions have been made to explain it. It has been proposed that the organics were oxidized; that the known presence of peroxides and superoxides destroyed them; that electrostatic changes "cleansed" the surface.

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theory concerning the origins of life on earth (and if on earth, why not on Mars?). Sir Fred Hoyle, internationally famous professor of astronomy at the Royal Institute of Great Britain, and Prof. Chandra Wickramasinghe, professor of applied mathematics at Cardiff University, speculate that the essential building blocks of life were not formed in the "primeval soup" of primitive earth as has been generally believed, but rather in the cores and tails of comets. Primitive life could have been brought to earth on a comet four billion years ago and we all evolved from that.

∞

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But the Hoyle-Wickramasinghe viewpoint is new in that in their concept earth still is subject to invasions of fresh biological material. They propose that this could explain epidemics and plagues including the 1918-19 influenza epidemic. They argue that such epidemics affected widely separated parts of the earth in days or weeks — even in times when transportation was too primitive for men or animals to have carried the germs such distances.

They warn us that this means fresh epidemics could come our way at any time. "A continual microbiological vigil of the stratosphere may well be

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Many scientists now believe that the Pyramid form has an uncanny ability to concentrate the powerful forces of the universe, known as bio-cosmic energy. Researchers all over the world have reported exciting evidence that pyramid energy can . . .

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The Pyramid Cross is priced so low that every believer can afford one. In a fine jewelry store, you'd expect to pay $15, $20, or more for this kind of quality and craftsmanship. But for a limited time, you can order your Pyramid Cross directly from the designer for only $9.95, plus 75¢ for postage and handling.

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necessary to eliminate the havoc which will ensue from extraterrestrial invasions of the future."

∞

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IN OCTOBER 1977 Pope Paul VI proclaimed a saint Sharbel Makhlouf, a Lebanese hermit monk who died in 1898. Fifteen thousand Lebanese Maronite Christians gathered at Annaya, Lebanon, to honor and pray to this first member of the Eastern Rite to be canonized by the Roman Catholic Church.

Some witnesses said they saw the bronze statue of Saint Sharbel bless the crowd. Other miracles were reported: A man paralyzed for 17 years rose from his wheelchair and walked; a blind girl was said to see.

The Maronite sect has been in the news ever since the Lebanese civil war. The Maronite Christians fought the Moslems bitterly during last year. An estimated million Maronite Christians live in Lebanon, Syria, Iraq and Egypt and many have emigrated to the United States. They were founded in the Fourth Century as an Eastern Rite church but since the 12th Century have maintained a union with the Roman Catholic Church.

∞

WOMEN'S INTUITION

WE TEND to get so involved in the unconscious thought patterns our culture imposes upon us that we accept unknowingly types of behavior that we would reject if we understood what we were doing. An ex-

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ample is the way men unconsciously put down women. It is still a man's world, ruled by men, despite the fact that if we compare school grades we must conclude women are smarter than men. They live longer. They probably are healthier. In business they often are tougher-minded. Except in matters of pure muscular/physical strength we can think of few areas where women are not equal to or superior to men.

Equal, of course, does not mean identical. The sexes are different in more ways than just the obvious. A team of scientists now has established that there is such a thing as "women's intuition" according to a report published in the British *New Society Magazine*. In the tests that led to these conclusions, silent-film clips representing emotional situations were shown to both men and women. Women scored higher than men in 75 percent of the tests. For example, they are better judges than men of the real meanings behind facial expressions, body movements, and voice tones.

Scientists don't know whether this ability is learned or inherent. In behalf of the latter view it is suggested that human beings may have benefited so much from female sensitivity to nonverbal cues that the skill may have become part of woman's genetic code. Such sensitivity may for example, have helped children survive or signaled disorder within the social group. Or women may have learned to read nonverbal signals because historically they needed to read accurately the "needs and demands of more powerful persons."

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At any rate, Reuters advises that when a woman says, "I don't trust that man — look at the way he walks," she may not be engaging in irritating (to men) chatter. She is expressing an intuition and she has a 75 percent better chance of being right than does a man who depends on his own observation.

∞

GIANT WAVES AT SEA

THE SEA, as we all know, is full of mysteries. David Fairhall of the respected *Manchester Guardian* recently discussed the idea that in some locations enormous freak waves may be responsible for disasters such as the loss last winter of the Panamanian tanker *Grand Zenith* off the east coast of the United States.

Fairhall quotes James Dawson, spokesman on oceanographic matters for Lloyd's Brokers' Association, who argued in *New Scientist* magazine that enormous freak waves capable of swallowing a supertanker must be studied and that ships should be routed clear of areas where such waves are likely to occur.



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HOROSCOPES — A FRAUD?

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

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

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

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

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

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

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

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

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

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

But this kind of information requires a private astrologer of the highest ranking, and the few who have reached that status charge as much as $1,000 a month and even more. If you can afford one, we recommend it as a very good investment. What you will receive for your money is called a "Transcope". Because the "Transits" or daily and monthly movements of the Sun, Moon and Planets have all been calculated into it.

Of course it takes an awful lot of calculating. And there are still a few famous astrologers who can actually do it themselves. But not one of them can calculate with the fantastic accuracy of our computer center, which accomplishes in seconds what it takes the smartest human minds hours even days to compute.

One of the Nation's Top Astrologers And A Great Computer Scientist Got Together.

A world famous astrologer like Lois M. Rodden (A.F.A.-P.A.I.) has all the clients she'll ever have time for. But she became concerned about all the rest of us who can't afford fees of $1,000 a month. Certainly we have as much right to the best astrological advice as the very rich. Then one day she met Dr. Hans Von Ruetal, a leading expert in field of computer management. Together they spent three years programming her fantastic expertise in astrology into Dr. Von Ruetal's eight giant computers. "It was a labor of love," says Mrs. Rodden, "who believes as we do. "Ordinary Horoscopes are not sufficient to provide a meaningful day to day forecast."

Our "Transcopes," says Mrs. Rodden, "can be tested on a day to day basis. And will be found to be as accurate (and probably a lot more so) than any handwritten "Transcope" at any price, even $1,000 or more." As Dr. Von Ruetal says, "Our computers process at least 32 million pieces of information with every monthly "Transcope". there isn't a human mathematician in the world I would trust with that much computation!"

The Computerized "Transcope" gives you solid specific information day-by-day that you can actually use to turn your luck around into a winning streak. IT WILL EVEN ANSWER EVERY ONE OF YOUR SPECIFIC QUESTIONS ABOUT HOW BEST TO HANDLE FATE DAY-BY-DAY OVER THE NEXT TWO MONTHS.

After all, this is what the world's great astrologers do. They **listen** to their clients and come up with answers to their specific questions.

Over the next 60 days there must be lots of questions you'd like the answers to, on a day-by-day basis. For example --maybe you'd like to know if you'll get that new job when you go in for the interview on Monday in three weeks? Or what about that big date coming up? What's the best way to "play it" on that particular day? We all have questions we'd like answered. Every day. Every month.

And now — for the first time, thanks to the modern miracle of computer technology, Astrology can bring you the very answers you've been seeking. Not the silly fortune-cookie horoscopes that have left you feeling so helpless in the past, but a genuine, legitimate scientifically-developed and proven "Transcope". Just as if you could afford your own $1,000 a month astrologer! Only better! Because now **--- you've actually got a multi-million-dollar-computer-center working for you.** (With the very same sophisticated technology that made it possible to send a man to the moon.)

And all this costs you is **only 15 cents a day!** It's practically a gift from the Institute For Applied Astrology founded by Mrs. Rodden and Dr. Von Ruetal who have finally succeeded as no one else in history has in bringing the cost of legitimate astrology down to a level affordable by almost everyone.

Every month, tens of thousands of Americans face life each day with the fantastic confidence and tremendous real advantage that can only come from knowing the answers to their questions in advance: from super detailed "Transcopes" that work like a road map to guide them each step of the way.

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And it's so complete that the answers for each day take up at least half a page and usually more.

Many hundreds of letters have come in to the Institute from people who claim their "Transcopes" have literally worked miracles in their lives. Most of these stories are so fantastic we hesitate to print them here for fear most people would simply not believe it.

Instead, we challenge you to find out for yourself. And to make it as easy as possible, we offer **two** monthly **"Transcopes" for the price of one.** Only $4.95 (plus 55 cents for postage and handling).

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Your two monthly "Transcopes" are sent to you on approval. We sincerely believe your monthly "Transcope" will soon become (as it already has for many thousands) an absolutely indispensible part of your life. But if not, simply mail it back within 60 days. Our computers will immediately remove you from our list. There's no obligation and the first month's "Transcope" is yours to keep! To expose horoscopes for what they are. A fraud! And introduce you to **the highest form of Astrology - the "Transcope"**. Once you've seen it, you won't want to face another month without one.

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The danger seems to arise when, for example, three different wave systems reinforce each other, aggravated by a contrary current influenced by the contours of the sea bottom.

"As far as the man on the bridge is concerned, it is more a question of falling into an enormous hole in the ocean than being struck by an exceptionally steep wall of water."

Fairhall believes that the most obviously dangerous area for encountering such waves is probably the 100-fathom line of the continental shelf off southeast Africa, where there is also a powerful current. He cites the case of the 130,000-ton Norwegian tanker *Wilstar* which fell into an enormous wave trough there and had its bow torn off. ∞

UNORTHODOX CLAIMS

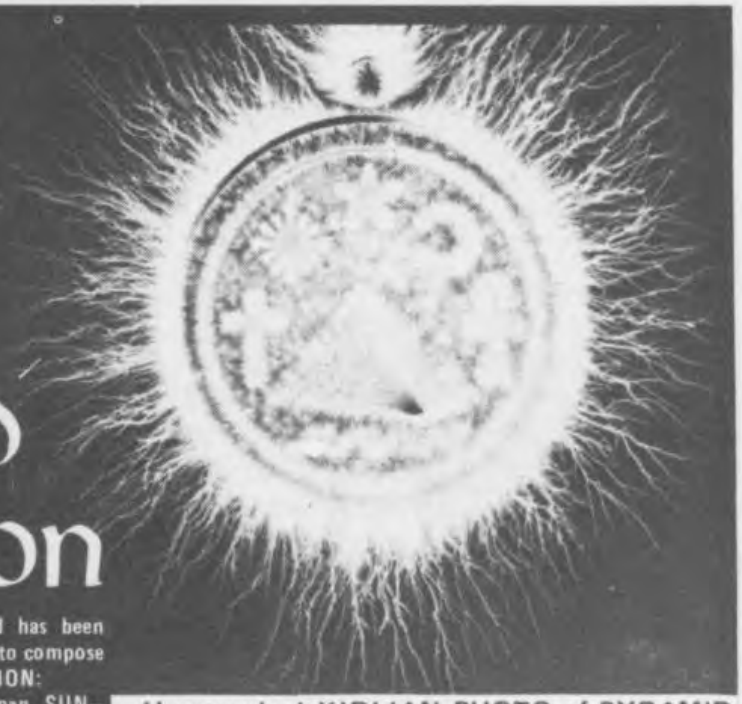
TWO RECENT cases illustrate how difficult it is to get a public or a scientific consensus on unorthodox claims. Laymen and scientists alike are just naturally conservative. They feel compelled to protect their reputations.

One such case revolves around the formula for a secret but unproven "cancer cure" which is in the possession of Lieut. Gov. Pauline McGibbon of Ontario, Canada. The secret was given to her by Miss Rene Caisse, 88, who has refused for 55 years to make it public. And Lieutenant Governor McGibbon in turn has put it away in a safety deposit box.

"Some doctors are supposed to be testing it somewhere. Thank the Lord we don't know who or where," said Mrs. McGibbon.

The formula is said to be of Indian

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Unretouched KIRLIAN PHOTO of PYRAMID MEDALLION after charging in pyramid box illustrated below.

Actual Size

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origin and one difficulty is Rene Caisse's insistence that it be tested on humans before it is revealed. This means it never can be tried in an ethical clinic.

All of which may seem very iffy but here is a similar story that is not.

A dear friend of ours, once administrator of one of the largest hospitals in the Chicago area, told us that a doctor friend of his had developed a formula that did cure certain cancers but the doctor who developed and used it would not reveal it because of the attacks bound to be made on him by the medical establishment.

∞

GAS SAVER

ON QUITE a different subject, one which exemplifies the same kind of provincial thinking, consider the intention of Vincent Carmen, an Oregon engineer, who claims he could revolutionize the automobile industry by cutting automobile gasoline consumption in half. United States government agencies are at each other's throats over the validity of Carmen's claims. Here's the story in brief.

In 1975 Carmen was issued a patent for what he calls the Inertial Storage Transmission — IST for short. IST is a fluid system using an "accumulator" to store fluid under high pressure. A computer sensitive to pressure changes turns the car's engine on and off.

According to the *Philadelphia Bulletin,* when the driver eases up on the accelerator the system slows the car down and shuts off the engine while

STERLING SILVER CROSS OF THE PENTECOST

"And there appeared unto them cloven tongues like as of fire . . ."

Acts, 2, iii.



Actual Size

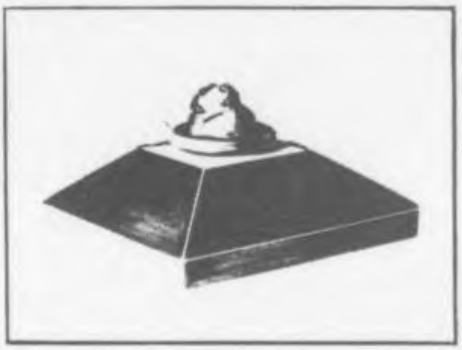
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AT FOUR o'clock in the morning on Tuesday, September 20, 1977, Soviet sky watchers in Karelia saw a huge bright light suddenly flash out of a dark sky and send shafts of pulsing light toward the earth.

"This star was moving slowly towards Petrozavodsk and spreading over it like a jellyfish," Tass reported, according to UPI. "It stopped and hovered over the city, sending out numerous thin light rays.

"Sometime later the illumination ended. The jellyfish turned into a bright semicircle and resumed its movement toward Lake Onega. Then there formed a semicircular glow, bright red in the middle and white on the sides. This phenomenon, according to witnesses, lasted from 10 to 20 minutes."

At the same time a bright ball of fire was visible over the Finnish capital city of Helsinki. The Finns speculated that it could have been a Russian rocket stage burning up on reentry into the atmosphere, or exploding. Tass, however, quoted the director of the Petrozavodsk meteorological observatory as saying there were no technical experiments under way at the time and the weather was not unusual. — *Curtis Fuller.*



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The Carthaginians were traders and explorers, not brawlers, but they held off mighty Rome for more than 100 years.

CARTHAGE

City of Sinister Splendor

By L. Sprague de Camp

ACCORDING TO tradition, Carthage was founded in 814 B. C. — 61 years before Rome — by Pygmalion of Tyre. But according to legend it was his sister, the Princess Elissa, who arrived at the site that year. Archaeology supports the date of 814 B. C. and it is quite possible the Princess Elissa had something to do with it, for the Carthaginians took her as their tutelar deity.

Several other Phoenician cities in Tunisia were older than Carthage — Utica, for example, had been founded by Tyrian colonists more than two centuries earlier — but Carthage became the largest and richest.

The site of the city was exceptionally strong. It was built on the end of a peninsula which projected from the Tunisian mainland. This arm of land was three miles wide at its narrowest point and 10 miles long. At its end it swelled to form a shape like a pick or a hammer, partly enclosing two arms of the sea.

The Libyan natives, eager to see a trading center set up it was said, greeted Elissa and her Tyrian colonists warmly. The story goes that she bargained for as much ground as might be covered by an oxhide. Then she had an oxhide cut into the thinnest possible strip with which she enclosed a much larger area than the sellers had anticipated.

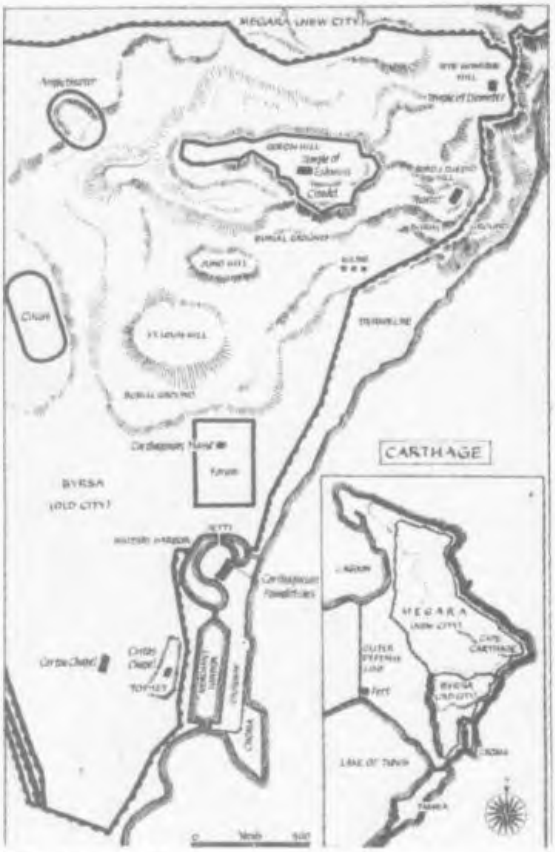
The Tyrian settlers unimaginatively named the place *Qarth Hadasht,* "New City," from which comes the Latin *Carthago.* Its population grew quickly, for Carthage harbored waves of immigrants fleeing from Phoenicia before the attacks of Assyrians, Babylonians, Persians and Macedonians.



Artist sees Carthage in its heyday as a roistering metropolis. Tradesmen and soldiers from all over the known world passed through its excellent harbor.

For nearly four centuries Carthage flourished as a monarchical Phoenician city-state, mostly ruled by the descendants of King Mago, waging wars of conquest in Africa, Sicily and Sardinia. The Carthaginians monopolized trade in the western Mediterranean simply by destroying any non-Punic* ships they found poaching on what they considered their private preserve. Like the Athenians, the Carthaginians used their power to subjugate their sister cities and to extort tribute from them.

* From Latin *punicus*, from *Poenus* (inhabitant of Carthage, from Greek *Phoinix* (Phoenician).



Rafael Palacios

In the Fifth Century B. C., as a result of disasters like the defeat by the Sicilian Greeks at Himera, the Carthaginian government changed form. The merchant class ousted the kings and set up an oligarchic republic in which a merchant aristocracy manned the Senate and controlled most matters of public policy. Like the Roman Republic, the Carthaginians had two chief executive officers, elected yearly. The Romans called these consuls the *suffetes* and the Carthaginian name must have been much like the Hebrew *shophetim,* "judges." There was an Assembly of citizens without much power. Class conflicts which once troubled the state had been allayed by a system of poor relief in which the rich gave public banquets for the other citizens.

In the Fourth Century B. C. when Carthage was fighting for control of Sicily, the city probably reached a pop-

What remains of one of Carthage's harbors forms a lagoon in the modern city. One harbor accommodated merchant ships; the other, military vessels (see map).





When finally conquered, Carthage grew to be one of Rome's largest cities. Remains of a Roman fort can be seen at the brow of plateau of Megara.

ulation of between 200,000 and 300,000. Half a million more lived on the neighboring farmlands.

Massive walls surrounded the city, especially on the west where a triple line of fortifications was built across the neck of the peninsula. The innermost and largest wall was 57 feet high and 28 feet thick. Casemates (fortified chambers) built into the inner face sheltered 300 elephants, 4,000 horses and horsemen and 20,000 foot soldiers.

After the successors of Alexander the Great introduced Indian war elephants to Europe, the Carthaginians caught and tamed for war purposes a variety of the African elephant which then dwelt in the Atlas Mountains of Morocco.* War elephants proved to be a two-edged weapon, however, often losing the battle by stampeding back through their own army.

Within the walls the southern part of the city was low and flat and the northern part rose to a hilly plateau.

*The Moroccan elephants were exterminated in Roman times. The details of their disappearance were not recorded but we may surmise that they were hunted to extinction for their ivory and for use in Roman spectacles.

The southeastern area around the harbor, the Byrsa, was the business district. There apartment houses up to six stories high were built. On the north, the plateau of Megara was residential, an area of mansions and temples surrounded by fields and gardens.

The Byrsa included an island and a causeway joining it to the mainland; on this artificial peninsula quays were built. Behind the peninsula were two inner harbors, a rectangular merchant harbor 1200 to 1600 feet long and half or a third as wide, and north of it a circular military harbor. Carthaginian ships were numerous but small and at any one time most of them were either hauled out on land or riding at anchor in nearby Lake of Tunis. Even today these harbors form shallow lagoons in the midst of the modern city.

* * *

THE ORDINARY Carthaginian lived in a small house or an apartment which was rather bare of furnishings and ornament. The handsomest piece of furniture was likely to be a big cedar chest in which the master of the house kept his valuables and on which he often slept to make sure that nobody stole them.

The Carthaginians showed a marked indifference to the arts except possibly music, dancing and cookery. Despite Greek influence which inevitably was felt, Carthaginian plastic and graphic arts remained crude. Their manufactures for export — textiles, pottery, jewelry, glassware and carvings in shell, bone and ivory — were mostly cheap and unaesthetic. They turned out great numbers of gimcracks for sale to the more barbarous Western peoples — from Britain to Senegal.

For active pursuits Carthaginian men wore a singlet or light tunic and a kilt or a pair of shorts. For more sedentary occupations they wore a long unbelted robe, often with an apron, a jacket, a mantle or some combination of these. On their heads some men wore turbans; others wore fezzes; still others affected tall conical felt hats. Beards were the rule except for the shaven priesthood. Both sexes wore earrings, nose rings and other jewelry; everyone fairly jingled with charms and amulets.

The Carthaginians persisted in using the old Canaanite dialect (called Punic) although in Phoenicia under the Persians this tongue had been replaced by Aramaic. Punic and Hebrew were so similar that they could almost be considered dialects of the same language, somewhat like Czech and Slovakian today. Punic was spoken in Tunisia right through the later centuries of Rome rule; some authorities think that the present Semitic language of Malta derived from Punic.

Greek and Roman writers professed no admiration for the Carthaginians — but objectivity toward one's foes was no more likely then than it is now. In *The Principles of Managing Republics Plutarch* wrote: "The Carthaginians are a hard and gloomy people, submissive to their rulers and harsh to their subjects, running to extremes of cowardice in times of fear and of cruelty in times of anger; they keep obstinately to their decision, are austere and care little for amusement or the graces of life."

To take a less prejudiced view, remembering that individuals among them varied as widely as they have in all nations and ages, we can describe the Carthaginians as clean, sober and temperate. Monogamy was the rule and there is no record of eunuchs or homosexuals among them. They had great commercial acumen and pursued their trading careers with energy and determination. Although normally peaceful they could fight heroically when they had to. They were enterprising and intrepid explorers.

The "submissiveness" and "servility" with which the Greeks and Romans taxed them were merely the elaborate Oriental politeness that has long been traditional in most of Asia from where the Tyrians came. To a Carthaginian the plainspokenness and informal manners of the Greeks and Romans doubtless seemed brusque and rude.

The Carthaginians were devoted to their gloomy religion to the point of fanaticism. It took the Romans centuries to stamp out their custom of sacrificing their children to harsh ill-tempered gods in times of public crisis. They were full of superstitious fears of evil spirits and bloodthirsty gods; they seem never to have attempted anything like Greek rationalism.

The Carthaginians were hardboiled and unsentimental in their dealings and held life cheaply. The Greeks and Romans called them cruel and treacherous and so they were. But on the evidence of their own historians the Greeks and Romans were equally cruel and treacherous. It was a brutal age.

Greeks and Romans must have found life in Carthage a great bore, for the city had neither sports nor drama nor art. Aside from the public banquets which the rich gave for the poor the only public amusement was the religious spectacle — elaborate parades of priests, musicians and images of gods riding in carriages.

* * *

ROME AND Carthage often entered into short-lived treaties of friendship but when the Carthaginians attacked a gang of unemployed mercenaries who had seized a city in Sicily the stage was set for the First Punic War. The freebooters appealed to Rome for help and Rome, jealous of Carthaginian wealth, responded. The war started in 264 B. C., dragged on for 24 years and ended in defeat for the Carthaginians. The Romans extorted an indemnity and annexed both the Greek and the Punic parts of Sicily.

To fight this war Carthage had hired a large army of mercenaries from all over the Mediterranean. Like their Phoenician forebears the Carthaginians were daring explorers but not very warlike. Although they resisted fiercely when attacked they were businessmen, not brawlers. Since they were never populous enough to raise large armies they hired others to do their fighting.

At the end of the war their mercenary army — Celts, Spaniards, Greeks, Libyans and others — was left in Sicily. The Carthaginian general, Hamilcar Barca, resigned his command to Gisco who was to ship the army back to Carthage to be paid off. Gisco prudently sent the soldiers in

small detachments, hoping that each would be paid and dismissed before the next arrived.

But Carthage stalled. The government, feeling poor under the Romans' indemnity, foolishly let the soldiers accumulate on the chance that when all had arrived they could be persuaded to accept less than their due. When the unemployed soldiers began to commit outrages against the citizens the government persuaded them to withdraw to the town of Sicca — where idleness and lack of discipline soon demoralized them.

The government sent its General Hanno to deal with the mercenaries. Since they spoke a dozen different languages his task was difficult but when they understood he was asking them to take a pay cut they became wildly excited. Terrified, the Carthaginians backed down. Senator after senator came to deal with them, each one promising them whatever they demanded. Naturally their demands escalated. At last they agreed to let General Gisco, whom they trusted, arbitrate the disputed points.

However, two men in the army — Spendius, a Campanian who had escaped from Roman slavery, and Matho, a Libyan who had been a ringleader among the mutineers — saw their own doom in any peaceful settlement. Although General Gisco did his best Matho and Spendius, seeking open hostilities, incited the soldiers to arrest the general and his staff and to plunder the pay chests they had brought with them.

A merciless war ensued wherein killing prisoners by torture became standard procedure. When the mercenaries' resolution weakened Spendious and Matho stiffened it by inciting the massacre of Gisco and the other Carthaginian prisoners, for they knew Carthage would never forgive this. Then Matho besieged Carthage with an army that included 70,000 Libyans who had revolted from Carthaginian serfdom. The mutineers were beaten only after a long seesaw struggle when Hamilcar Barca was recalled to command. Spendius and Matho were captured, tortured and killed.

During the revolt of the mercenaries the Romans seized mineral-rich Sardinia from the Carthaginians. When Hamilcar had suppressed the rebellion he went to Iberia to extend Carthaginian power, taking with him his nine-year-old son Hannibal. First, according to the Roman writer Cornelius Nepos, Hamilcar made the boy swear on the altar of the supreme god, Ba'al Hammon, that he "would never be in supreme friendship with the Romans." Hannibal kept his word.

Soon Hamilcar ruled all of southern Spain and the Second Punic War arose from Rome's jealousy of this expansion. When Hannibal became governor a quarrel with Rome arose over a Spanish town and the war was on. In 218 B. C., Hannibal astounded the Romans by marching an army — including 36 elephants — through Gaul and over the Alps into Italy. Then in quick succession he inflicted four crushing defeats on the Romans. This was the most brilliant raid in history but futile in the long run. While Hannibal remained in Italy 15 years he never could muster enough force to attack the city of Rome.

When the Romans sent an army to Africa, Hannibal had to return to defend Carthage. In the battle of Zama in 202 B. C. he tried the same enveloping tactics that had enabled him to wipe out a 60,000-man Roman army in his early Italian victory at Cannae. But the Roman commander, Cornelius Scipio Africanus the Elder, was almost as brilliant a general as Hannibal. He countered the Carthaginian general's moves and won the battle. Carthage gave up, losing her Spanish empire and her fleet, and Hannibal fled. His days of glory were over; the Romans hounded him from city to city until he took poison.

Carthage, however, despite having lost her empire, recovered from the ruinous war with extraordinary resilience — and thus came to the attention of a leading Roman senator, Marcus Porcius Cato. A grim, rancorous man, he expressed his opinion on any question which was discussed in the Senate with these words: ". . . *ceterum censeo Carthaginem delendam*" ("but I declare that Carthage must be destroyed!"). Other conservative Romans were alarmed over Carthage's revival and this feeling led to the Third Punic War.

The occasion was an attack by Carthage in 150 B. C. on Rome's ally, the aged Massinissa, king of Eastern Numidia. When a Roman army landed in Africa, the Carthaginians temporized, surrendered hostages and gave up their arms. But the Romans demanded that Carthage be moved 10 miles inland — a death sentence for a nation of traders.

At this the Carthaginians rose, lynched their own commissioners and any Italians they could catch. With almost no resources they withstood the ferocious siege that followed. When the Romans forced their way into Carthage it took six days of house-to-house fighting to master the city and more than three-quarters of its inhabitants had been killed. The war ended in 146 B. C. with the sacking and total destruction of Carthage.

The Romans plowed the ruins and cursed them but the site was too good to stay vacant. The Roman emperor Augustus refounded it and the new Carthage grew to be the second or third largest city of the Roman Empire. But in the Fifth, Sixth and Seventh Centuries A. D., after being captured successively by Vandals, Byzantines and Arabs, Carthage shrank to a mere village.

* * *

IN 1862 THE French novelist Gustave Flaubert published an historical novel, *Salammbo* (Everyman's Library, 1931), which tells of the revolt of the mercenaries and takes considerable liberties with history. Although he was a conscientious researcher, little was then known about Carthage except what the city-state's Greek and Roman enemies had written.

Archaeology has discovered much about Carthage since Flaubert's time and the saddest casualty of this advance in knowledge is his wonderfully colorful picture of the city. In place of his "doomed metropolis of barbaric magnificence and sinister glitter" G. and C. Charles-Picard in *Daily Life in Carthage* (New York, 1961) offer us "the tangible, if sordid, remains of a prosaic city of shopkeepers . . . only

distinguishable from Greek and Roman remains by their extreme mediocrity."

Consider the interior of Flaubert's temple as viewed by Spendius and Matho:

". . . They perceived all around them an infinite number of beasts, lean, panting, with bristling claws. . . . There were serpents with feet and bulls with wings, fishes with human heads were devouring fruit, flowers were blooming in the jaws of crocodiles and elephants with uplifted trunks were sailing proudly through the azure (sky) like eagles.

"Round the (walls of the hall) were 12 globes of blue crystal, supported by monsters resembling tigers. Their eyeballs were starting out of their heads. . . . They were turning round toward . . . where the supreme Rabbet, the Omnifecund . . . shone splendid in a chariot of ivory.

"She was covered with scales, feathers, flowers and birds as high as the waist. For earrings she had silver cymbals which flapped against her cheeks. . . . A luminous stone, set in an obscene symbol on her brow, lit up the whole hall by its reflection in red copper mirrors above the door.

"Matho took a step forward but a flagstone yielded beneath his heels and immediately the spheres began to revolve and the monsters to roar; music rose melodious and pealing, like the harmony of the planets. . . ."

All that archaeology has found in the way of temples in Carthage are meager little box-like shrines. The earliest had walls of rough stone and clay; later ones, walls of mud brick or poor local sandstone or limestone whose irregularities were hidden under coats of stucco. The sacred object inside might be a crude statue, a column or a mere boulder.

In earlier centuries the temple-builders imitated Egyptian temple architecture, finishing off their buildings with the Egyptian cornice and ornamenting them with the winged disk. Later they added Greek colonnades and similar motifs so that the temples became a mixture of Greek and Egyptian styles. There is, alas, no trace of Flaubert's revolving crystal globes and roaring mechanical tigers.

For one of my historical novels, *The Arrows of Hercules* (New York, 1965), I drew a fictional picture of Carthage in the early Fourth Century B. C. If my Carthage is less gorgeous than Flaubert's I hope it is more accurate but not quite so drab as the Charles-Picards' "prosaic city of shopkeepers."

" 'The houses are even taller here than in Motya!' said Segovax, looking apprehensively at the towering whitewashed facades on either side. The height of the buildings made dark canyons of the streets, into which an occasional scorching sunbeam struck slantwise. The dust made Zopyros cough; the rank city smells were overpowering.

"The travelers jostled loose-robed Phoenicians, tattooed Libyans wearing ostrich-plume headdresses, and lean, swarthy Numidians capped with turbans of wildcat skins. There were Negroes from beyond the deserts: some of them huge, muscular men;

others mere Pygmies, less than five feet tall.

"They brushed past snake charmers, sorcerers and beggars holding out fly-crusted sores and the stumps of withered limbs. They dodged around the litters, borne by gigantic blacks, of bejeweled oligarchs. They pushed past the flocks of goats and sheep that flowed like freshets along the narrow streets, with a skin-clad herdsman and his dog walking briskly behind each flock.

"The streets were lined with shops, identified by wooden signs inscribed right to left with lines of Punic writing. Costly goods from near and far spilled out into the street. The shopkeepers stood in their doorways, importuning passersby with seductive cries, low bows and sweeping gestures. One man sold Etruscan candles; another, Persian umbrellas. An Egyptian tradesman featured two of his country's products: a salve for curing dandruff, made from genuine hippopotamus fat; and some large tame snakes, which Egyptian ladies of quality placed in their laps or around their necks to keep themselves cool in summer.

"Everywhere — on street corners, in the entrance to shops and in the midst of traffic — men pursued their eternal bargaining in the purring Punic tongue. If quieter than Greek hagglers, the Carthaginians were more energetic and businesslike in their manner. . . . Every Carthaginian seemed to have urgent business to which he was hastening with an anxious, preoccupied air."

* * *

NOW CARTHAGE is a suburb of Tunis instead of vice versa as in ancient times. It looks rather like a run-down Miami Beach with little white stucco houses like sugar cubes set amid cypresses. Men on the street wear European suits with fezzes. Women wear European dress but over it the all-enveloping garment called a *burka*.

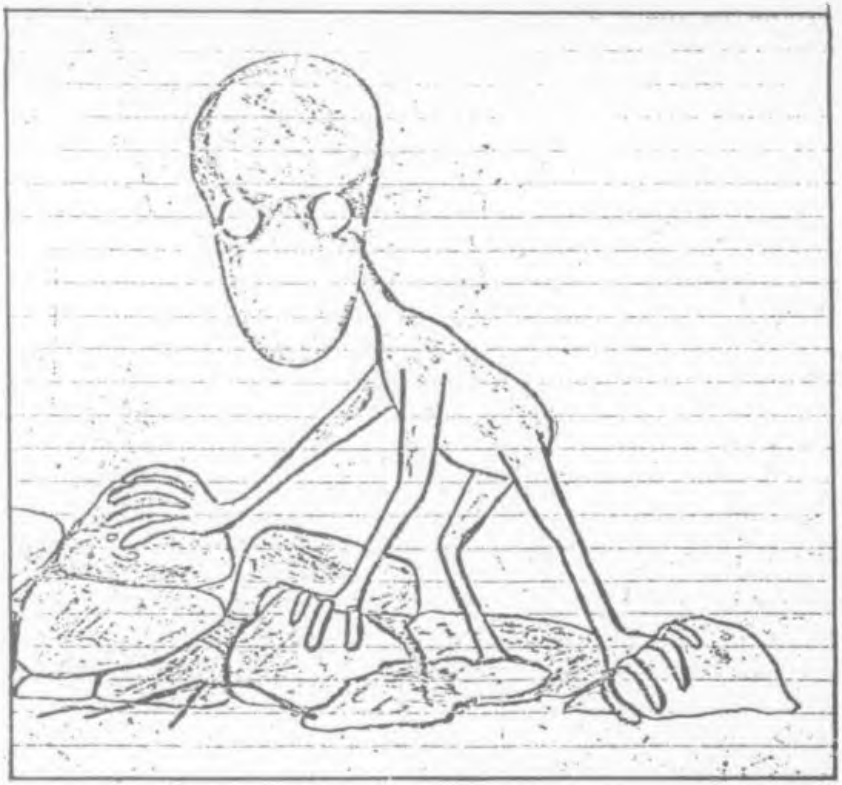
At the brow of the plateau of the Megara, the remains of a Roman fort overlook the Byrsa and the lagoons which remain from the ancient harbors. Carthage can be reached from Tunis by an electric interurban line in wooden cars from which most of the white paint has long since peeled.

Still, the modern descendants of the men of Carthage are not doing badly. I talked in French with a Tunisian taxi driver who said, "We Tunisians are like the Swiss. We have no enemies. Everybody loves us and they all come here to spend their money!"



FROM FRYING PAN TO FRYING PAN

ON JUNE 12, 1973, a van was nearly loaded at the state prison at Jackson, Mich., when a convict hid inside a box and another inmate shoved it onto the truck. The van was closed and then sped along the highway for about two hours. When it came to a stop and seemed to be parked, the convict hiding within quickly cut a hole in the back door, reached out to unlock it and pushed it open. To his dismay he discovered that the truck was parked within the walls of the state reformatory at Ionia. — *Raymond C. Otto.*



Witness Bill Bartlett drew this picture of the figure he saw creeping along a low wall of loose stones late on the evening of April 21, 1977, in Dover, Mass.

THE DOVER HUMANOID

Whether a UFO being or a legendary creature from folklore, four Massachusetts teenagers swear they saw it.

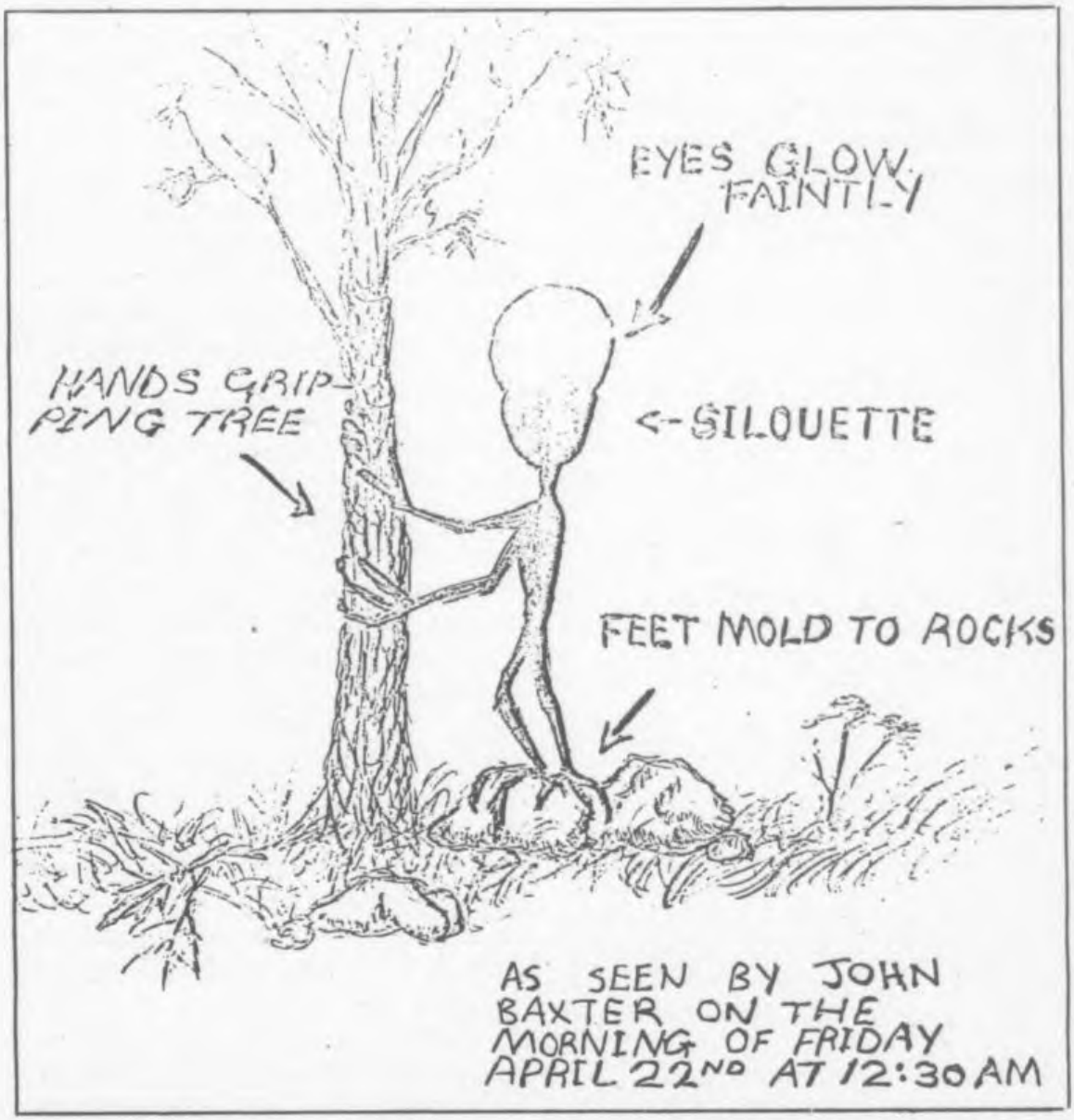
By Jerome Clark

DOVER, THE wealthiest town in Massachusetts, is 15 miles southwest of Boston. Although it is heavily wooded and its houses are several hundred feet apart, it is hardly a place where one would expect to encounter a strange creature unknown to science — but that's exactly what four teenagers claim they saw during a 25½-hour period in April 1977.

The whole bizarre affair began at 10:30 on the evening of April 21 as three 17-year-olds, Bill Bartlett, Mike Mazzocca and Andy Brodie, were driving north on Dover's Farm Street. Bartlett, who was behind the wheel, spotted something creeping along a low wall of loose stones on the left side of the road. At first he thought it was a dog or a cat — until his headlights hit the thing directly and Bartlett realized it was nothing he had

ever seen or heard of before.

The figure slowly turned its head and stared into the light, its two large, round, glassy, lidless eyes shining brightly "like two orange marbles." Its head, resting atop a thin neck, was big and watermelon-shaped and fully as large as the rest of the body. Except for its oversized head, the creature was thin, with long spindly arms and legs and large hands and feet. The skin was hairless and peach-colored and appeared to have a rough texture ("like wet sandpaper," Bill subse-



John Baxter claims he followed the creature down a slope, then saw it in silhouette as it stood near a tree with its long fingers entwined around the trunk.

quently would tell investigators

The figure, which stood no more than four feet tall, was shaped like "a baby's body with long arms and legs." It had been making its way uncertainly along the wall, its long fingers curling around the rocks, when the car lights surprised it.

Unfortunately neither of Bill's companions saw the creature. Mike was watching his own side of the road and Andy was sitting in back talking with him. The sighting lasted only a few seconds and before Bill could speak he had passed the scene. Mike and Andy told investigators, however, that their friend had sounded "genuinely frightened." At first they were skeptical but Bill's obvious fear forced them to change their minds.

"I really flew after I saw it," Bill told Boston's *Real Paper*. "I took that corner at 45 which is pretty fast. I said to my friends, 'Did you see that?' And they said, 'Nah, describe it.' I did and they said, 'Go back. Go back!' And I said, 'No way. No way.' When you see something like that, you don't want to stand around and see what it's going to do.

"They finally got me to go back and Mike was leaning out of the window yelling, 'Come on, creature!' And I was saying, 'Will you cut that out?' Andy was yelling, 'I want to see you!' "

But the creature was gone. Bill dropped off his friends and went home. He was visibly upset as he walked through the door and his father asked him what was wrong. Young Bartlett related the story, then withdrew to sketch what he had seen.

In the meantime another teenager was about to see the creature which researcher Loren Coleman later dubbed the "Dover Demon."

Around midnight John Baxter, 15, left his girl friend Cathy Cronin's house at the south end of Millers High Road in Dover and walked up the street on his way home. Half an hour and about a mile later, he saw someone approaching. Because the figure was quite short John assumed it was his acquaintance, M. G. Bouchard, who lived on the street. John called out, "M. G., is that you?"

There was no response. But John and the figure continued to approach each other until finally the latter stopped. John then halted as well and asked, "Who is that?" The sky was dark and overcast and he could see only a shadowy form.

Trying to get a better look he took one step forward and the figure scurried off to the left, running down a shallow wooded gully and up the opposite bank. As it ran John could hear its footfalls on the dry leaves.

John followed the thing down the slope, then stopped and looked across the gully. The creature — for now John could see it was nothing he recognized — stood in silhouette about 30 feet away, its feet "molded" around the top of a rock several feet from a tree. It was leaning toward the tree with the long fingers of both hands entwined around the trunk (which was eight inches in diameter) as if for support.

The creature's body reminded John of a monkey's, except for its dark "figure-eight"-shaped head. Its eyes, two lighter spots in the middle of the head, were looking straight at John,

who after a few minutes began to feel decidedly uneasy. Realizing he never had seen nor heard of such a creature before and fearing what it might do next, he backed carefully up the slope, his heart pounding, and "walked very fast" down the road to the intersection at Farm Street. There a couple passing in a car picked him up and drove him home.

As soon as he got there, he went inside and like Bill Bartlett, whose story he claims he had not yet heard, he drew a sketch of the strange being.

* * *

THE NEXT DAY Bill Bartlett told his close friend Will Taintor, 18, about his experience. And that night — around midnight — Taintor himself caught a fleeting glimpse of the creature.

He was driving Abby Brabham, 15, home when the encounter took place. As they passed along Springdale Avenue, Abby spotted something in the headlights on the left side of the road. The "something" was a creature crouched on all fours, facing the car. Its body was thin and monkey-like; its head was large and oblong, with no nose, ears or mouth. The thing was hairless and its skin was tan or beige in color. The facial area around the eyes was lighter and the eyes glowed *green*. Abby insisted this was the case, even after investigators told her that Bill Bartlett had said the eyes were orange.

Will saw the creature only momentarily and had the impression of something with a large head and tan body, with its front legs in the air. He didn't know what it was but he did know it was not a dog.

Frightened, Abby urged him to speed up so they could get away. Like John Baxter before her she seemed frightened of what the creature might do.

Will claims that only after they left the scene did he recall Bill's sighting. His own glimpse had been so brief he probably would have thought little of it if Abby had not been with him. He asked her to describe the figure, deliberately phrasing misleading questions about aspects of the creature's appearance he knew not to be true in order to check her story against Bartlett's (which he did not mention to her). But Abby stuck to her story.

* * *

ON APRIL 28 Loren Coleman, then living in nearby Needham, was visiting the Dover Country Store when a store employee, Melody Fryer, told him about Bill Bartlett's sighting and sketch. She promised to get him a copy and two days later provided him with drawings. The next day Coleman interviewed Bartlett. On May 3 he questioned Baxter and Brabham and on the fifth talked with Taintor.

Soon after that Walter Webb of the Aerial Phenomena Research Organization, Joseph Nyman of the Mutual UFO Network and Ed Fogg of the New England UFO Study Group joined the investigation. Although none of the witnesses had reported seeing a UFO in connection with the Dover Demon, the ufologists were struck by the creature's apparent resemblance to humanoid beings sometimes associated with UFOs.*

*See Ted Bloecher's "Close Encounters of the Third Kind," January 1978 FATE.

The investigators interviewed the witnesses' parents, who said they believed the stories. The Bartletts said their son is "very honest and open" and not the kind of person who enjoys playing pranks. Mrs. Baxter remarked that her son "never made up stories" — meaning, apparently, that he never made up stories which he passed off as true; his father told a reporter that his son writes science fiction. But he still didn't question John's honesty. John confirmed that he is a science fiction enthusiast but insisted that had nothing to do with his report.

Will Taintor's father and mother both accepted his story. His father believed Will and Abby had mistaken a conventional animal for the creature; the mother, on the other hand, felt they had seen something genuinely unknown.

Alice Stewart, who owns the land closest to the spot where John Baxter allegedly saw the Demon, said she had not seen or heard anything unusual that night. Her dogs, which were inside at the time of the reported encounter, had not barked.

Dover Police Chief Carl Sheridan spoke highly of young Bartlett and described him as "a reliable witness." High school principal Richard Wakely told Coleman, "I don't think these kids got together and invented it." They are not troublemakers — just "average students." A police officer said, "At first I was going to ask one of the witnesses to give me whatever it was he was smoking, but I know all four and I know that to all of us they're very reputable people."

On April 25, four days after the first sighting, Robert Linton, science instructor at Dover-Sherborn, overheard Bill Bartlett discussing the encounter with classmates. Later Linton asked him about it and the youth provided a full account and drew a picture of the thing. (Bartlett is an accomplished artist and a member of Boston's Copley Art Society.) Linton, who said Bill told him that the experience "scared hell out of him," accepted the story because of the young man's good reputation.

The only negative comment came from one of Bill's teachers. "If I had to pick someone to pull something like this," he said, "it would be Bartlett." He described the youth as troubled and frustrated. The teacher, who asked not to be identified, made several other, more specific allegations which subsequent probing proved to be either untrue or only partially true.

"Because this individual is the only person we uncovered who held an unfavorable view of this witness and since it was in such total contrast to the opinions of others," investigator Webb (the same researcher, incidentally, who first interviewed Barney and Betty Hill) says, "we believe the teacher's motives may be suspect. Our reasons for thinking this have to do with things that can't be revealed without giving away the instructor's identity."

The researchers were especially impressed with Bartlett and with Abby Brabham, who declared adamantly, "I know I saw the creature and I don't care what happens!"

Is the Dover Demon a hoax? The investigators concluded this is possible but doubt it is the explanation.

There is nothing in the witnesses' backgrounds to suggest they are pranksters and much to suggest they are honest upright individuals.

As Webb observes, "None of the four was on drugs or drinking at the time of his or her sighting so far as we were able to determine. . . . None of the principals in this affair made any attempt to go to the newspapers or police to publicize their claims. Instead the sightings gradually leaked out. Finally, the teenagers' own parents, the high school principal, the science instructor and other adults in Dover whose comments were solicited didn't believe the Dover Demon was a fabrication, implying the youths did indeed see 'something.'. . .

"As for the idea the witnesses were victims of somebody else's stunt, this seems most unlikely, chiefly due to the virtual impossibility of creating an animated, lifelike 'demon' of the sort described."

But if the Demon is real, what is it? A UFO being? Perhaps — but then nothing precisely similar has ever been reported before, according to Ted Bloecher, who has collected over 1500 UFO occupant accounts for the Center for UFO Studies.

On the other hand, maybe the Demon is a member of a curious race known to the Cree Indians of eastern Canada as the *Mannegishi*. The *Mannegishi*, Sigurd Olson says in his book *Listening Post*, are supposed to be "little people with round heads and no noses who live with only one purpose: to play jokes on travelers. The little creatures have long spidery legs, arms with six-fingered hands, and live between rocks in the rapids. . . ."

(This article is based upon a report prepared by Walter N. Webb.)



RUINS IN THE PACIFIC?

By Michael Watson

A NUMBER of carved stone columns were found under 6000 feet of water off the coast of Peru in 1966, according to Dr. Robert J. Menzies, head of the Duke University Marine Laboratory of Beaufort, N.C. He said the columns were discovered while a research vessel, the *Anton Brunn*, was examining the Milne Edward Deep, an ocean trench which teems with marine life.

Underwater photographs, taken by a submersible camera lowered to within a few feet of the ocean floor, clearly show at least four columns and a square stone block. Two of the columns protrude several feet above the ocean floor and two others lie toppled over. They are about 55 miles off the port of Calcao.

Dr. Menzies has no explanation for the columns; he said, "I have never seen anything like this before." According to one theory, however, the columns may have fallen into the ocean trench from a nearby island during an earthquake, for this is an area where there are many deep fault lines.

It is also possible that Peru's continental shelf was once above the surface of the ocean and Milne Edward Deep was a valley on the shelf. Such a valley might well have been the site of a civilization. If the columns Dr. Menzies happened upon are ruins of that civilization, the faint writing revealed by the photos may have a great deal to tell us about Peruvian cultures of the remote past.

Jonathan Livingston Seagull . . . *COMES ALIVE!*

"That's the biggest damn crow I've ever seen," one of the men said. Then the bird made a sweeping left turn. . . .

Jonathan Livingston Seagull set out to master aerodynamic principles so that he might perfect gull flight.



By Marjorie J. Miller

IT WAS only coincidence that such a perfectionist as Mark Smith happened to team up with Jonathan Livingston Seagull, that paragon of the bird world. In Richard Bach's captivating story, Jonathan, a sea gull, seeks to master aerodynamic principles so that he may perfect gull flight. Mark had to learn to use those same aerodynamic principles to fly a model airplane made in the shape of a sea gull.

Hall Bartlett Movie Company, producers of the film made from Bach's book, hired Mark because he was the only model airplane designer in California who was able to build a styrofoam sea gull and make it fly. Some six other designers had failed, mainly because the gull's wing formation — peaking in the center with a drooping tip — creates a high center of drag which in a model poses a serious control problem. For the movie the model sea gulls had to do more than live birds; they had to perform spins and loops and fly upside down as well as right side up.

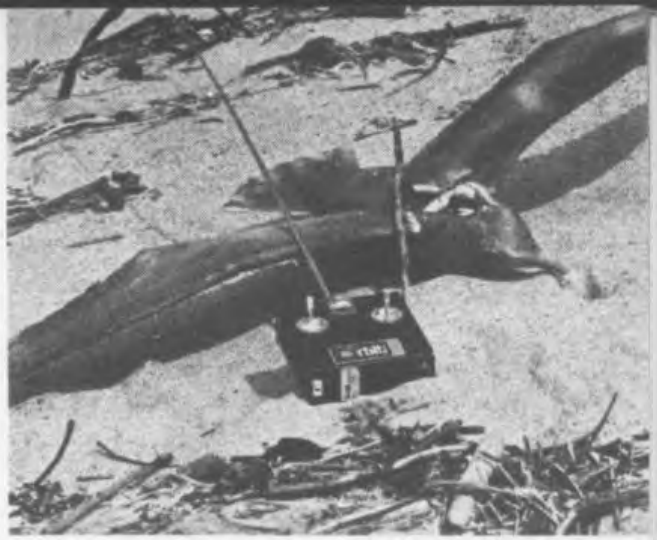
Mark, who is in the business of manufacturing model airplanes for the adult hobbyist, became interested in the problem in early January 1973. He took pictures of sea gulls in every

stage of flight and studied them intently while he sought to devise a model. After weeks of trial and error he created a five-foot-long sea gull, its radio controls neatly housed in a concealed compartment.

To test his model Mark threw it from a steep cliff overlooking the ocean. Then as updrafts lifted it he planned to maneuver it by transmitter. The first three models fell like stones but Mark kept striving — and his fourth performed. It could do loops and spins and even recover flight after a drop from a great height.

Hall Bartlett was almost ready to chuck the idea of a model sea gull when they learned that Mark had succeeded. The shooting of the model sequences began in April 1973 in Carmel, Calif.

One of the most difficult maneuvers was filmed on a day when the wind was blowing so hard the crew had to brace themselves, a perfect day for flying the model. Cameraman Jack Kauffer asked Mark to have his sea gull execute four consecutive rolls above the horizon line which would be filmed at a fast 60 frames a second to smooth out any jittering or shaking



Mark Smith designed "gull" in styrofoam with concealed radio controls.

Usually Mark Smith and his assistants maneuvered model gulls after throwing them from a cliff into an updraft. For greater altitude, gull rode powered plane.



of the model caused by turbulence. The force of the wind and Mark's ability at the controls combined to enable the model sea gull to climb very high, then dive with enough speed to perform four rolls one right after the other. This was a unique feat because each time the model accomplishes such an aerobatic maneuver it loses speed and altitude.

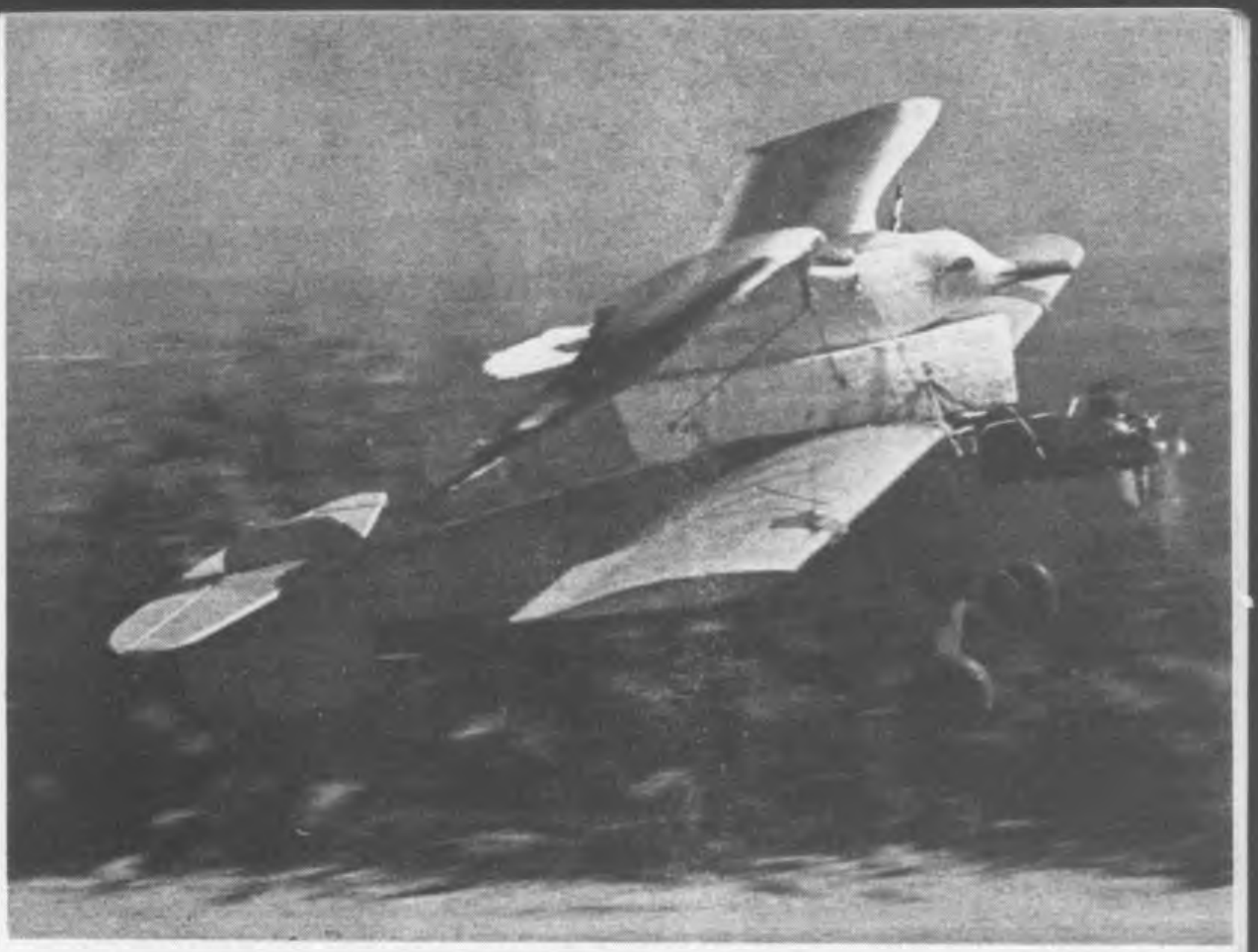
The next day the film company wanted a model sea gull to reenact a crash dive scene. In the story, Fletcher, one of Jonathan's prize students, dives from a great altitude, quickly changes course to avoid hitting a young gull, and crashes into a granite cliff. Although Mark had 12 working models which could be interchanged during the filming he disliked risking the destruction of even one of them, but it seemed inevitable in this maneuver. However, the filming was done in such a way as to portray a crash dive without jeopardizing the model.

Mark launched his sea gull, then controlled it into a sharp dive past massive cliffs. Moments before it would have struck the cliff a live gull was thrown in front of the camera while Mark, out of camera range, flew his model to safety on the beach. A dead sea gull was thrown from the cliff and filmed as it crashed and tumbled down the face of the granite wall.

Inevitably, one of the scenes required Jonathan to dive into the ocean from a great altitude. Trained sea gulls could fly to this altitude but would not dive kamikaze-fashion into the ocean. On the other hand, radio-controlled model airplanes cannot climb so high. However, Mark knew an engine-powered model plane could get to the altitude so he built an ingenious saddle for the model sea gull and mounted it on the wings of a powered model plane. Then he constructed a trigger mechanism so that he could release the model at the proper elevation. When the plane reached the proper altitude he set the sea gull loose, rapidly switched transmitters and maneuvered the sea gull into proper position for the dive. When the model sea gull hit the ocean a group of swimmers hired by the movie company braved the icy surf to retrieve it. In the meantime, Mark hurriedly took the other transmitter from his assistant to throttle back the powered model's engine and bring it to a safe landing.

Unlike the powered model airplane, the model birds had no landing gear and often were damaged on contact with the ground. Five-minute epoxy and spray paint brought about their quick recovery so that filming could continue — but after numerous repairs to heads and wings the models barely resembled sea gulls. Mark recalls, "They had so much paint and glue on them by then that even hurricane force winds wouldn't keep them aloft."

The rigors of movie-making began to take their toll among the crew as well. Everyone had to rise at 4:00 A.M. to be on location and ready for shooting the minute the sun rose. Filming went on all day despite cold gusty winds slamming against the cliff walls and ended when the sun went down about 8:00 P. M. Then Mark would toss his bedraggled birds into



On the way to the wild blue yonder to perform a dive, model gull rides in saddle on powered model plane. At the proper altitude Mark will trigger its release.

his car, return to his motel and work on repairs until midnight. After three weeks of this Mark and the crew were exhausted.

Respite came when the producers decided to film a sequence in Hawaii where the cliffs were massive, the wind velocity favorable and the scenery ideal. The middle of June found Mark and the crew on Maui searching for suitable cliff formations. (The wind had to blow consistently against the face of the cliffs to create a proper lift for the model sea gulls.) Mokalea Point, rising 300 feet straight up from the ocean, was selected; beneath its face there was no beach, only jagged rock formations. The crew was more than pleased with the location but Robert Takahashi, their Hawaiian guide, didn't share their feelings.

"Man, you're going to be in trouble," he warned. He said they had chosen a *heiau po'o kanaka* as a setting for their movie. Takahashi well remembered what his grandmother had told him: Mokalea Point on Maui harbors the active spirits of the human sacrifices made in Hawaii's pre-Christian years. The danger was very real, the guide insisted, but the movie people cast aside his warning. When filming began at Mokalea's cliff edge Takahashi would have nothing to do with it; he returned to the motel saying he would see the crew that evening.

Soon Mark and an assistant were maneuvering two model sea gulls, using dual controls. They radioed

their models to make flybys in front of the camera, then quickly moved to keep them from hitting the cliff. After about 45 minutes of filming, the models came too close together and locked wings. The pilots jerked their transmitter sticks trying to separate the birds but they failed. The models slammed head-on into the face of the cliff.

The damage the birds sustained had to be great and there was nothing for it but to postpone filming and climb down the cliff to retrieve what was left. Mark and some of the movie crew edged slowly down the steep jagged rocks to a protruding ledge where they picked up the remains of one model. They searched for the other for an hour and half without success. An undercut section of the cliff obscured their view but no one was willing to climb out on its slippery edge. Then too, they were not going to tempt the *heiau* — just in case there was anything to the guide's warning.

It was almost noon when the production supervisor, Gayland Scholtz, called off the search. Once topside again the crew repaired the retrieved model, replaced its dead batteries, then continued the filming.

Mark's years of experience had taught him that model airplane batteries last about three hours, then go completely dead. At three o'clock on this long trying day, when it was time to change batteries, the crew decided to break off for the day. While they were packing up their equipment Jack Kauffer, the cameraman, tripped and tumbled toward the edge of the cliff. He clawed frantically at the slippery rocks and came to a stop only inches from the precipice. The crew stood frozen in horror for a moment, then rushed to help him. At that very moment a huge bird flew out of the cliffs below and headed straight out to sea.

"That's the biggest damn crow I've ever seen," one of the men remarked. Then the bird made a sweeping left turn and headed directly toward Mark.

"It's the model!" he shouted in astonishment. He had merely to raise his hand to catch it as it flew alongside.

What happened on Mokalea Point that day? The batteries in the model were long since dead; Mark ascertained this immediately. The model's left aileron was broken; yet it had executed a left turn. According to Mark its weight and instability made it utterly impossible for the craft to become airborne; yet it flew.

"The models are so unstable that I can't throw one off a cliff in a high wind and expect it to fly. They just don't do that," Mark said. "I don't understand it."

Had Mark's model sea gull somehow gained a life of its own? Or did those deceased spirits take a hand in its fate?

One thing is certain. It didn't take the movie crew long to join their Hawaiian guide back at the motel that day.

STUMPING THE EXPERTS

ACCORDING to a United Press International release in March 1976 datelined Bermuda, Albert Einstein once said he couldn't understand the timetable for Bermuda's Hamilton-Paget ferry.

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.

A CRY FOR HELP

By Pearl Towne Reece
As told to Colleen L. Reece

ON A beautiful fall day in 1941 I was washing clothes in a tub in our backyard, using the old-fashioned scrub board. I knew the birds must be singing but I couldn't hear them. For the past three days I had been totally deaf — the result of a severe head cold, swollen glands and an ear infection. The doctors said it would pass in perhaps a week but those days living in a silent world had seemed unreal.

Suddenly the voice of my five-year-old daughter Colleen rang in my brain. "Mama, Mama!" I could hear her clearly — but it was impossible!

We lived near Darrington, Wash., and our closest neighbor was about three city blocks away. We bought milk and eggs from them and my daughter had gone to get the eggs that morning, wearing her new red school outfit to show "Aunt Leithy."

Now, strangely, I heard Colleen calling me. Leaving my washing I ran around the house, spurred on by her screams. Hands covered with suds, I ran past the woodshed, around the corner of the house, past the garage, until — "Dear God," I cried. About 100 yards away Colleen was standing on a low stump in her little red coat and straight toward her charged a huge bull. Beside the truck from which he'd escaped two men holding rifles stood as if they were carved from stone. I recognized the bull as one our neighbor was selling because of the animal's viciousness.

Fear gave me superhuman strength. I ran to the stump, grabbed Colleen in an iron grip and started back toward the house, keeping my body between her and the enraged animal. We rounded the open garage, the animal's hot breath upon us, and with a mighty effort stumbled onto



Colleen Reece

the back porch steps split seconds before he thundered past.

From our shelter we watched him roar through the orchard where he tore up three large fruit trees before the men could get him back in the truck and on the way to the slaughterhouse.

Colleen was sobbing in my arms, trying to tell me something. I could only shake my head — I couldn't hear a word she was saying. — *Vancouver, Wash.*

WHERE HAD HE BEEN?

By Knowles Witcher Teel

IN THE fall of 1918 on our ranch in Burnet County, Texas, our family shared a mysterious experience.

My father Jim Witcher had six horses pasturing some 15 miles away from our ranch. He was notified that the pastureland had been sold and he would have to remove his horses. The road between the two ranches was passable for both wagons and horses so Dad, having to return some unused feed, drove a wagon and let my five-year-old brother Max follow on his Spanish pony. On the return trip two horses were tied behind the wagon and the other four were kept close behind by Max's prodding.

At dusk they reached the single gate at the back of our ranch through which the horses could be driven. Max was getting tired and asked to go through the gate with the horses and take the shortcut home. Dad said yes but warned him to follow the trail and let the horse take him home. Since Dad had to go two rough miles on the road Max should get home long before him.

On reaching the barn Dad was alarmed to see that Max's horse was not in his stall. He rushed to the house to ask the rest of the family if we had seen Max. Galvanized by fear Mother rushed to the rural telephone and ground out many successive rings, a signal to summon the neighbors. Neighbors carrying lanterns soon were coming from all directions.

It was a pitch-dark night except for lightning that signaled an approaching storm. My father jumped on a horse and raced toward the creek bottom while the neighbor men formed a human chain and began to walk from the house to the gate through which Max and the horses had entered. Six horses were found grazing quietly near the gate but Max was not there.

The men searched the underbrush and the creek banks looking for hoofprints and fearfully scanned the river waters. They listened intently for sounds in the brush, the pounding of hoofs or a snort from a horse's nostril. Except for a faint distant rumble of thunder and a night bird calling in the distance, silence hung over the forlorn group like a poison vapor.

Father often returned to the horses near the gate only to find them grazing peacefully with no little boy and no Spanish pony among them. Some of the men went back to the barn to recheck the stalls while others went to the house to find out whether Max had somehow come back. The wives of the searchers were all in our house trying to comfort Mother and making hot coffee for the men.

Midnight came and went and the temperature dropped to near freezing but the weary men kept looking.

Voices became hoarse and weak and carried a hint of hopelessness as they incessantly called out, "Max, Max!"

One last time the men wandered to where the six horses were feeding. Suddenly, as if a mighty hand had opened the clouds, a shaft of moonlight fell on a seventh horse grazing with the others. It was Max's pony — and slumped in the saddle was a sleeping little boy.

Where had Max been? — *Kerrville, Tex.*

ADRIAN'S MESSAGE

By Genine K. Hanns

MY BROTHER's name was Adrian Harrison. One night in late November 1962 — when he was 14 and I was a year older — I had a dream about him. We were living in Victoria, British Columbia.

He was lying on a table, very still, and he was wearing his choirboy's outfit. I couldn't see his face but I noticed that his right arm seemed to hang at a peculiar angle. I kept trying to straighten it but I couldn't. The more I tried the more frustrated I became. At last I began to cry and an unusual sense of loss filled me. I woke up terrified.

The next evening as Adrian was bicycling to choir practice he was struck by a car and died on the way to the hospital. When the family was informed, everyone went into a state of shock — except me. It was almost as if I had been expecting it.

At the Sands Mortuary, Adrian lay in the coffin in his choirboy's outfit and I saw that his right arm would not lie properly. It had been broken in the accident.

I was inordinately fond of Adrian. Mother had brought him home when I was seven and he was "my" baby. I think I would have had a nervous breakdown when he died if the dream hadn't warned me. — *Victoria, B. C., Canada.*

MY ETHER DREAM

By Mary Winklebleck

I HAD JUST fallen into the ether tunnel when a woman's voice said crossly, "Let go, you little fool." I knew the voice belonged to a nurse and that I was gripping the left sleeve of her uniform near the wrist. I felt, rather than heard, it tear. I was not in pain but evidently I had just had a baby because another woman's voice said, "I put a blanket on the baby, Doctor." In the background I heard a Doctor Hand being paged over the intercom.

But of course I had not just had a baby because this ether dream came to me in the year 1933 when I was 12 years old and was in an Ann Arbor, Mich., hospital to have my tonsils and adenoids out.

Eleven years later, on December 22, 1945, when my first child actually was born at Florence Crittendon Hospital in Detroit, Mich., I had the same dream. And the ether voices were present again two years later when my second child was born in St. Joseph's Hospital in Detroit. During neither delivery did I actually tear a uniform, nor was there a Doctor Hand on either staff.

Fourteen months later, on July 1, 1948, I was admitted to Deaconess Hospital in Detroit to deliver my third child. A nurse was standing behind

my head waiting to push me into the delivery room when a labor cramp built up and up until, in my pain, I reached back and grabbed the nurse's uniform at the left wrist. A well-remembered voice said, "Let go, you little fool." and I felt the cloth tear.

I don't know if anyone ever put a blanket on my newborn son but when I later inquired I learned that there was, indeed, a Doctor Hand on the staff.

My ether dream had become reality on at least two points. I took this as an omen that I would have no further children — and I was right. — *Mesquite, Tex.*

DEATH AURAS HAUNT ME

By Darlene M. Grove

TO SEE a death aura is a dreadful experience, especially if you know the person around whom you see it. Two death auras which I saw about a year apart haunt me to this day because of the violent nature of the deaths of the persons involved.

My husband and I were going to a bingo game at the Sacred Heart Catholic Church here in Sioux City and stopped at our neighbor's house in order to take her and a friend of hers along. We were out for a fun evening and joked and laughed all the way to the bingo game. When we stepped out of the car and went up the hill to the church we were still giggling.

Then in a flash a thousand volts of electricity seemed to circle around my neighbor's friend. I saw it follow her inside the building and with it came a vision of her in a car accident. I "saw" her flying into the windshield and even heard the breaking glass. It ruined my evening. I felt the most terrible cold clammy feeling throughout the entire bingo games.

After we returned home I continued to think about it. "Oh, no, I must not let this horrible thing happen," I thought. But what could I do to stop it? I wrestled with my conscience but I never could get up the nerve to warn her. I thought she would laugh at me as I knew she thought ESP absolutely ridiculous.

After returning home from a fishing trip one week later I picked up our *Sioux City Sunday Journal* and there, on the front page, was the story of her death. She had been killed in a car accident on May 8, 1971, and it had happened exactly as I had envisioned it — she was thrown into the windshield and killed instantly.

This was horrible for me. My warning her might have saved her life. But even if she had listened could she have avoided the accident? These are the questions I asked myself.

I saw another terrifying death aura one damp spring night about a year later. My husband and I again were going to a bingo game, this time in South Sioux City, Nebr., which is just across the Missouri River from Sioux City. We arrived excited and of course expecting to win. We found places to sit and as I slid onto my chair my elbow bumped the man next to me. I immediately experienced a frightful clammy feeling. Turning, I saw a death aura completely surrounding his body. My inner voice told me he had only a week to live, no more. I could see or feel an accident, part as vision, the other part I guess you might call intuition. I felt him falling

from a culvert into cold rushing waters.

This gave me such a terrible feeling I could not concentrate on my bingo cards. The next hour and a half seemed endless! Even after we returned home I tried in vain to get this awful experience out of my mind.

A week later we had once again just returned from a fishing trip when I read this man's name in the *Sioux City Journal*'s obituary column. He had died exactly as my inner voice had warned me — he fell into a culvert on May 28, 1972.

This same thing has happened to me many times and I dread it more and more. It is terrifying to wonder when it will happen again. Psychic experiences are difficult when they reveal tragedies, although I do believe that if we heeded the warnings many lives could be saved. So many of us are blessed — or cursed — with ESP but at a loss as to what to do with it. — *Sioux City, Iowa.*

DEATH DING

By Shirley Fisher Snyder



Shirley Snyder

WHEN I was a salesclerk in Sioux City's old Neisner's dime store I often saw things I admired and bought them for myself or as gifts for members of my family.

One gift that I was especially proud of was a shiny blue, musical powder box with a picture of Madame du Barry painted on the top. I bought this and gave it to my mother as a Christmas gift in 1953.

After the novelty wore off nobody wound up the powder box anymore. It became just a container for Mother's face powder and an ornament for her dresser. But one day, unexpectedly and for no apparent reason, we heard it ding. The unwound powder box gave just one solitary ding and nothing more.

Soon afterward we learned of the death on January 5, 1957, of my grandmother, my mother's mother, Edith Gertrude Crabtree Redenbaugh of Shenandoah, Iowa.

About a year later, in the spring of 1958, we heard another ding from the powder box and soon thereafter learned that a young cousin had suffered two heart attacks during her fourth pregnancy. Efforts to save the baby failed and both mother and child died.

Another year later, when we again heard the powder box ding we had become superstitious enough about the unexplained sound from the musical box to wonder who had died. And shortly we learned of the death of Mother's brother Lester Redenbaugh of Topeka, Kans. He died June 18, 1959.

In March 1963 we again heard the ominous ding and soon learned of the death of Mother's uncle Ernest Crab-

tree of Shenandoah, Iowa. Mother, of course, went to his funeral and caught a terrible cold. The doctor gave her an injection of antibiotics; she had quite a reaction to this and ran a high fever. So when the powder box once again sounded its death knell with Mother so ill I was very worried. Frankly, I had the creeps.

But then we were notified of the death of her last living brother Floyd Redenbaugh of Kansas City, Mo., who died March 28, 1963. Mother was far too ill to travel the 300 miles to attend his funeral and she felt bad about that.

I gave birth to a healthy son in November 1964 and when he was old enough to reach the powder box we told him never to touch it. We certainly did not want anyone to wind it! We never wanted to hear it ding again!

Mother sold her little house in 1972 and to the best of my knowledge the powder box was disposed of at that time. At any rate, it is no longer around and I'm glad. The solitary unexplained ding from this unwound powder box *always* foretold of a death in our family. — *Sioux City, Iowa.*

BEFORE THE PRAYER

By Don Fay Adams

WHEN I WAS a freshman at Southeast Missouri State University the left side of my face and head were frostbitten. It was so incapacitating that I had to leave college for a whole term. Thereafter I suffered the severe pain of neuralgia almost continuously.

At Christmastime in 1958 I was teaching in a large private business



Don Fay Adams

college in Winston-Salem, N. C. Having previously taught in the warm Gulf of Mexico climate of southern Texas, I was unaccustomed to the cold winters. I had to go back and forth from my apartment to the school to direct a Christmas pageant and probably because of the exposure I contracted a dreadful cold, accompanied by neuralgia pain.

During the holiday vacation I tried everything I could think of to ease my headache. I felt I could not endure the severe pain a moment longer. Finally, lying awake late at night I thought, "Why don't I try prayer?" As I was wondering how to word my prayer I was amazed to see the left side of the face and head of an unfamiliar blond young man hovering a few feet below the ceiling. His eyes were not visible. I was nonplused and simply stared and in a few moments the apparition vanished.

Suddenly I realized I was free of pain. That was December 1958. As I write this in August 1977 I have never had another neuralgia headache! — *Little Rock, Ark.*

Magicians are quick to claim they can duplicate Geller's feats — but can they stop a cable car in midair or halt a ship at sea?

By James Crenshaw

URI GELLER vs. the CRITICS

Part II

THOSE MAGICIANS who say they can duplicate all of Uri Geller's feats might try this one:

During Uri's appearance on England's David Dimbleby television show a girl in the audience was chosen to hold a broken watch. It started ticking. But almost at the same time a participant on the show noticed that his own watch had stopped.

A second broken watch also did not fare so well. After Uri concentrated on it, the minute hand became deformed — bent into a right-angle position. "Next time I'll try Big Ben," Uri quipped.

Such Geller phenomena elicited only thunderous silence from the magicians, especially as the psychokinetic action began to erupt over greater and greater distances. Whenever Uri appeared on radio or television, reports poured in of cutlery bending and broken watches and clocks mending themselves.

Police Constable John Cole of Dunstable in Bedfordshire, some 40 miles away from the London BBC radio studio where Uri was demonstrating at that moment, said he walked into the kitchen of his home and found two spoons "curled up." They had been lying quite undeformed on a drainboard.

Maureen Cox of Shackleford, Surrey, reported her gold bracelet developed a large kink while she was listening to Uri.

A motorist identified as David Perry was in his car in Oxfordshire when he saw one of his keys bending. He had just turned on the car radio and heard Uri's voice.

Police Constable Mark Baker of Rochester, Kent, wasn't even listening to the Jimmy Young BBC radio show one day in November 1974. So he didn't hear Uri's voice; he wasn't even thinking about him. But as Baker was about to leave home his metal hat badge suddenly "curled up." He soon solved the mystery and phoned his complaint to Young. (The *London Daily Mirror* headline was: "Uri Bends the Law.")

Meanwhile during Uri's broadcasts broken watches and clocks came to life all over the land and even across

the sea, as far away as the island of Majorca off the coast of Spain.

This seems to lend credence to West German parapsychologist Dr. Hans Bender's theory that Uri's appearances can trigger the natural psychic powers of some viewers, bringing about the release of energies that tend to duplicate his feats. Uri's appearance on German television produced a response similar to that in Britain. More than 1000 viewers reported cutlery bent in their homes and stopped watches and clocks started.

According to *Bild-Zeitung*, a West German newspaper, Karlstadt police inspector Horst Kessler answered a call to investigate strange happenings in the home of Frau Barbara Scheid. She said that while she and her family were watching Uri on television valuable pieces of silverware began to bend and break. And the bending and breaking did not stop when the program ended.

Inspector Kessler and his assisting sergeant both watched as a dozen pieces of silverware twisted, curled and distorted before their eyes. Frau Scheid was genuinely distressed. Her silver, including family heirlooms, was being ruined. Among the pieces was a solid silver cake server. It snapped in two as she watched. In all more than 50 pieces were damaged. In addition, a grandfather clock that had been running for 200 years stopped.

Professor Bender investigated the case and decided that Geller-stimulated psychokinetic power had been released in the house by someone who had psychic ability.

In London after Uri's initial appearance late in 1973 the *Sunday People* decided to try a mass test. Readers were invited to tune in on Uri at a specific hour when he would be concentrating on metal objects and timepieces. The newspaper printed these extraordinary results: 1031 readers wrote in to say stopped watches and clocks spontaneously restarted; 293 pieces of cutlery were bent (one already-bent spoon was straightened) and 51 other objects bent themselves or were broken.

A pocket watch that had not worked for 40 years began to run — and kept on running. An alarm clock, silent for years, began to tick. An Ipswich reader said he had three old watches that would not work but they all started, including one that had not run for 50 years. In Birmingham a dead wristwatch came to life but the hands went backward! In Durham a traveling clock would not start until the owner said, "Please!"

Uri, who claims no monopoly on metal bending and mending (Dr. John Taylor of London University's Kings College has worked with small children who have the same ability), conceded that some of the reports might be incorrect or exaggerated but estimated that at least 50 percent were true.

Still magicians continue to claim he is just another conjurer, albeit a brilliant one, a master illusionist whom some of them pretend to admire. But what of the "remote control" effects miles away from where Uri was concentrating? Or some of the more bizarre phenomena such as the "egg" cases?

Maria Cooper Janis, daughter of the late film star Gary Cooper, tells of a

decorative glass egg that would follow Uri around when he was in her home. It would appear to drop from the ceiling and then land on the floor, never breaking or hitting anyone. Her husband, pianist-composer Byron Janis, and numerous friends saw this happen on a number of occasions, she said.

Italian journalist Pietro Cassoli recounted a similar experience during Uri's visit to Genoa. In an article for the August 1974 issue of *Il Giornale dei Misteri* (Journal of Mysteries), an illustrated FATE-like magazine, Cassoli told of attending a reception for Uri in the home of the Marchesa Lola Doria. An alabaster egg suddenly fell to the floor from its place on an antique silver plate atop a mantelpiece. As guests excitedly discussed the incident the egg vanished. Later it dropped from somewhere in midair and struck Uri on his left shoulder.

Uri is known for even greater feats —greater in the sense of being bigger, such as stopping an automobile by mental power (Stanford Research Institute physicist Harold Puthoff was driving), stopping a German cable car in midair by the same power and even halting a ship at sea. Maria Cooper Janis declares she was aboard the French liner *Renaissance* in 1973 when someone jokingly challenged Uri to stop the ship. He did so after inviting the passengers to concentrate with him. Investigation revealed that an oil line to the main engine had bent, cutting off the fuel supply.

Most scientists scornfully reject such incidents as "anecdotal" and consider them of little value. Uri's supporters reply that all justice systems and in fact society itself depend in large measure on anecdotal reports from more or less trustworthy witnesses.

Yet the critics do not hesitate to convict Uri with anecdotal, speculative and fictional reports. For instance, a national magazine found him guilty of being "100 percent charlatan" on the testimony (without cross-examination) of two photographers who said he flunked a test of his reported ability to produce pictures on film in a camera with the lens cover attached. However, the photographers left the camera unattended for from three to five minutes. Later they developed a frame showing Uri several feet from the camera and the lens cap inches from the lens but separated from the camera. The cap, they concluded, was held in the fingers of some unspecified person.

This totally "uncontrolled" experiment was quickly hailed as evidence of trickery. Nothing was said about the possibility that Uri was the one being tricked. Incidentally, while the cameramen went into another room, one made a drawing of a chair, which Uri easily reproduced in the original room, presumably using telepathy.

Two London photographers were more careful. A lens cap was clamped tightly onto a camera. Uri held the camera at arm's length while clicking the shutter. The photographers never relaxed their vigilance and upon removing the film placed it in a camera case, which was then locked. Uri had no access to the film at any time and the camera never left their view while he was near it. Two frames were "exposed" without light through the lens

cap. The exposures clearly showed Uri, who of course had been trying to take pictures of himself.

So much for the anecdotal accounts. When it comes to scientific experiments, the critics are no less critical. The rules of evidence and attention to facts are generally ignored, however, and Uri is convicted of conspiracy and fraud without a trial.

One Joseph Hanlon, described as a physicist, condemned the widely reported experiments conducted at the Stanford Research Institute in California almost at the same time that Britain's respected scientific journal *Nature* published an article on the experiments by Dr. Puthoff and fellow-physicist Russell Targ. Hanlon's criticism appeared in another usually respected British journal called *New Scientist*. Although the lengthy attack presented hypotheses, speculations and assumptions with little supporting evidence, an American weekly not noted for its capacity to separate fact from opinion immediately called it an "exposé."

The *New Scientist* argued rather predictably that fraud might have accounted for the SRI test results because of alleged faulty controls and poor methods of observation. Hanlon suggested that Dr. Puharich might have used his expertise in mini-electronics to help Uri bug the SRI laboratories and conceal a radio receiver in order to obtain information for telepathic tests. The receiver might have been implanted in one of Uri's teeth; Puharich has worked for years on such a device for the hard of hearing. But Uri says he has no cavities and never has had to go to a dentist.

Hanlon also suggested that Uri might have smuggled in radio-equipped dice for a test in which he correctly called the throw of a die in a sealed metal container. SRI revealed the die used was transparent and had an identifying number.

In defense of their report Puthoff and Targ labeled the attack "unprofessional" and a "substantial and deliberate misrepresentation of the facts." Hanlon himself knew they had taken special precautions against any such electronic gimmickry, the scientists said. Furthermore, they declared, "We are personally experienced and familiar with the use and variety of conjuring paraphernalia" — the details of which they had also discussed with Hanlon.

In presenting the SRI report by Puthoff and Targ as a worthwhile contribution by reputable scientists in the field of parapsychology, *Nature's* editors said they had become convinced that Geller had not employed the "standard magical tricks."

Prof. John Hasted of London University's Birkbeck College, who like fellow-scientist John Taylor had concluded after rigorous testing that Uri was indeed "real," wrote *New Scientist* that Hanlon's article represented an "unusually low standard of scientific journalism." Under some circumstances, he said, it might become "legally actionable." In other words he had served notice to critics that they might be sued if they continued to mouth sensational and irresponsible charges.

Perhaps that is where the Geller controversy will be resolved — in the courts.

Some say that gleams of a
remoter world
Visit the soul in sleep . . .

— *Percy Bysshe Shelley*

CROSSED in the MAIL

By Mary L. Couch

THE OTHER day I reread an entry in my 1930 diary which brought back the memory of an uncanny communication between my mother and my grandfather.

My mother Ida V. Steele then lived in Hartford, Ark., and her father Felix Brunon lived about 130 miles east in Ward, Ark. In midsummer 1930 these letters arrived on the same morning in their respective homes:

Ward, Arkansas
July 17, 1930

Dear Ida and family,

Having had a dream last night, I wanted to tell you about it.

I had Walter take me to Little Rock to catch that Rock Island train to Hartford. I arrived there around midnight with no one to meet me. The night watchman asked if I needed help to get to my destination, but I answered that I was going to surprise my daughter and knew the way. (That hill up to your place gets steeper every year!) I was tired when I got to the front porch, so I set the suitcase down, knocked and called, "Ida, it's Dad." I woke up with the feeling that I had been to your door.

Love,
Dad

Hartford, Arkansas
Thurs., July 17

Dear Daddy,

The strangest thing happened last night. We were all in bed and asleep when there was a sound of something being set on the porch and you calling, "Ida, it's Dad." Mary and I heard it at the same time. She began yelling, "Granddad's here, Granddad's here!"

We both made it to the door at the same time, but no one was there. We even went around the house looking for you. Mary was so disappointed she cried for quite awhile and kept saying, "I know he was here; something has happened to him."

Let us know that you are all right.

Your loving daughter,
Ida



Medium George Chapman claims his spirit guide is Dr. William Lang. Picture on the wall shows Lang, a Consultant Surgeon, as he was in life.

Spirit Dr. Lang Does MORE than HEAL

"As the car rolled over I found myself outside it not knowing if I was in my physical or spiritual body."

By J. Bernard Hutton

SEPTEMBER 6, 1958, started like any ordinary working day for George Chapman of Aylesbury, Buckinghamshire, England, except that this was his Saturday to drive to Birmingham where he would enable his spirit doctor control, William Lang, to keep appointments with patients at the Spiritual Healing Centre. Chapman made this trip every fourth or fifth Saturday for the convenience of patients who lived in that part of England. The rest of the time Dr. Lang "practiced" in a consulting room in George Chapman's home.

The journey to Birmingham (about 65 miles) was uneventful. Chapman knew the road well; driving at his customary high speed he arrived in good time.

As on other occasions, so many patients sought help from the spirit Dr. Lang that it was late in the day when the last visitor left and medium George Chapman could come out of his deep trance and become himself again. Usually he would have returned to Aylesbury but this time he was obliged to stay the night in Birmingham because appointments had been arranged for other patients to be seen by Dr. Lang on Sunday morning at Brownhills Spiritualist Church.

Not until early Sunday afternoon did Chapman set out on his return journey. Traveling on straight stretches of the A-41 highway at about 85 miles an hour, he soon put Solihull, Warwick and Banbury behind him. If road conditions remained favorable he expected to cover the next 12 miles to Bicester in less than 10 minutes and



Spirit doctor Lang treats patients while Chapman is in a deep trance.

reach home within half an hour.

He was about four miles northwest of Bicester, the speedometer needle climbing toward 90, when his right front tire blew out. The car, a Citroen, went out of control and began to roll over. The driver of a car behind, Edwin Dalbert, saw the whole thing. He told the police that the Citroen turned over many times before it came to rest.

When I asked George Chapman to tell me what he thought and did at the moment of the accident, he replied:

"When the car became uncontrollable and started to roll over, I thought, 'I must get out quickly!' I had my tank almost full of petrol and feared it might explode and engulf the car in flames. Almost at the same moment I could see myself lying on the rear seat as though asleep and the thought occurred to me that my spirit body was in fact examining my physical body.

"Then I saw myself suddenly standing outside the car and looking at the wreck. At that time I didn't know whether I existed in my physical or spirit body. I actually wondered if those who spoke to me were discarnate — but the feeling gradually grew on me that I was still on earth."

In his detailed statement to the police Dalbert had said that almost immediately after the Citroen came to rest on its roof he and his wife saw its

Former Superintendent of Police Reginald Abbiss investigated Chapman's strange car accident.



driver standing beside the car.

"How did you manage to get out, George?" I asked Chapman.

"I have no recollection of leaving the car," he said. "In my dazed condition I assumed I must have crawled out through the broken windscreen but I couldn't have done so because it was intact and so were all the other windows."

"Could you have crawled out through your open left front window?"

"It was open — but only five inches," he said. The police record of the accident confirms this.

"Yet, although I don't know how I got out," Chapman went on, "I found myself outside the car without being seriously hurt. The only injury I had was a cut on my head."

"What about the doors?" I persisted, trying to get an explanation of how he managed to escape. "Could you have opened a door and — ?"

"That's no good either," Chapman cut in. "Neither the driver of the car behind me nor the police nor the insurance surveyor could explain how it had been possible for me to get out of the car. Not a window was broken and when the police arrived on the scene they found every door was locked from the inside. So I couldn't have opened a door and got out through it. And the unbroken windows, too, were jammed and could not be wound down."

The Citroen was so badly damaged that the insurance company considered it a write-off.

"How do you think you got out, George?" I pressed.

"Well, all I can say is I feel that although this is a good example of involuntary spirit projection, it goes much deeper. It shows that in circumstances of absolute extremity, spirit power apparently can overcome physical laws. Perhaps one could say it is materialization in reverse or something like that."



Driver Edwin Dalbert saw accident and made statement to police.

The next day, with Reginald Abbiss, a former superintendent of police who was then working as part-time office secretary for Chapman, the medium returned to the scene of the accident. Both men carefully examined the wrecked vehicle and the surface of the road. They were surprised to find that it bore no sign of the accident — not even a tire mark showed on the soft shoulder along the concrete road.

The cut which George had sustained was completely gone after a full day of trance healing on Monday, September 8. Apparently the spirit doc-

tor, William Lang, attended to it, for not a sign remained of the bloody wound which Chapman had had that morning when he went into trance.

* * *

ON ALMOST every occasion when I met George Chapman as himself or as Dr. Lang's fully entranced medium, something puzzling would happen. I rarely left him without having been shaken by some unaccountable experience.

On Wednesday, September 16, 1964, I myself had an appointment with the spirit doctor at 1:00 P. M. I first went to him in January 1964, for I was going blind and orthodox medical skill could not save my sight. After many consultations and spirit operations Dr. Lang restored my vision. (He also cured me of hepatitis.)

I had arranged with George Chapman that I would come to his house well ahead of my appointment. He had agreed to help me examine his bulging files on the spirit doctor's work. Both he and his secretary Reg Abbiss helped me until it was time for George to become William Lang's medium. Having an hour free before my own appointment with the spirit doctor I took the opportunity to interview Chapman's secretary and as usual I used my tape recorder. At his time I was collecting material for my book *Healing Hands* (William Allen, London, 1966).

When we finished I had a scant two minutes left before my appointment so I arranged with Reg to leave my tape recorder and notes in the office and collect them after my appointment.

I stayed with William Lang almost an hour. It was 1:55 P. M. when I went to Chapman's office to get my tape recorder and notes. The door was locked. Assuming the office staff was out to lunch, I went to the kitchen and explained to Mrs. Chapman what had happened and asked her if she had a spare key to the office.

"I'm afraid I haven't," she replied.

"When is the secretary due to return?" I asked.

"Oh, he won't be back at all today. It's Wednesday and all the staff are off for the afternoon. . . ."

This was a blow to me because I had arranged to interview one of Lang's



ABOUT THE AUTHOR

J. BERNARD HUTTON, author of *Healing Hands, On the Other Side of Reality* and *Step Into the Unknown,* researched George Chapman's mysterious car crash. He interviewed investigating officers and examined police records. One detective sergeant described it as "the strangest and entirely inexplicable case I ever came across during my many years in the police force." Hutton, a member of the Society for Psychical Research, lives in England.

patients during the afternoon and I would need my tape recorder. I told Mrs. Chapman about my predicament.

"I really don't know what can be done," she said, greatly concerned.

At that moment the door to the consulting room was opened from the inside. "Margaret, here is the key for Joseph." It was Dr. Lang's voice.

Mrs. Chapman and I were stunned. How could Lang have known about my predicament? During my consultation with him I hadn't mentioned that I was going to interview his patient and during my conversation with Mrs. Chapman we had spoken in low tones, standing a good many yards away from the consulting room door.

Mrs. Chapman went to the opened door and asked, "How did you know about all this?"

"I have my spies," the spirit doctor replied in a jocular tone. Then to me he said, "I hope your interview will get you all the information you need, Joseph."

* * *

ANTONIA Pauline Hassell of Wolverhampton and her fiancé Alfred Jones experienced a similarly puzzling incident. It happened on Saturday, January 9, 1965, while they were traveling by car to the Birmingham Healing Centre where Miss Hassell had an appointment with Dr. Lang. Their return journey to Wolverhampton was even stranger.

"Alfred usually takes me to see Dr. Lang," Miss Hassell told me. "Two days before we were to go Alfred had his car serviced. It was O. K. on Thursday and Friday and on Saturday we made the trip. He is usually very quiet when he's driving but it was distinctly odd when he didn't answer at all. I got worried and asked him if everything was O. K.

"Alfred said, 'I'm a bit disturbed about the car. I don't think we'll get to the Healing Centre in time for our appointments. There's no response when I press the accelerator.'

"I was praying Dr. Lang would help us and in fact we got to the Healing Centre safely and only five minutes late. Alfred said he'd try to trace the fault while I was with Dr. Lang.

"When I went into the consulting room Dr. Lang quipped and teased me as he usually does and then told me he was pleased with my progress. When he'd given me all the required treatment he said, 'Give my best regards to your young man. He will get you back safely!'

"When I repeated this to Alfred, he commented, 'I hope he's right because I haven't found out what's wrong with the wretched car. I couldn't put it right.'

"We started off and for about a third of the journey Alfred drove on the crown of the road. Suddenly the car jerked and swerved to the left-hand side. It was very alarming and I asked Alfred what had happened. He explained he had been dizzy for a second or two and when he tried to steer the car back to the crown of the road it wouldn't go. He was behaving oddly, so I said, 'What's wrong, Alfred? Alfred! Are you all right?' He chuckled and said, 'I reckon I must have someone with me.' *But it was not Alfred's voice nor his chuckle!* Nevertheless, we had no more trouble and arrived home safely.

"That evening I told my mother about this incident. She is a Spiritualist and understands these things. She said, 'Someone must have taken control of the car and got you home safely." She advised me to write to George Chapman and ask if Dr. Lang had been responsible for our safe journey and if so to thank him for it.

"On Sunday morning Alfred went to the garage to have his car checked. The mechanic discovered the fault and commented that it was a miracle Alfred hadn't had an accident."

George Chapman replied to Miss Hassell's letter saying, "Thank you for your letter. I was most interested in your description (of) a spirit friend looking after you all. Dr. Lang cannot have an accident happen to his patient when she is doing so well."

My experience with Chapman's office key can be explained, of course, as telepathy or thought reading. But Miss Hassell and her fiancé's experience is out of this world. And I must confess that if my wife Pearl and I had not had a similar experience a month before I wouldn't have believed her.

Ours happened on December 9, 1964, after consultation with William Lang. We were on the way home to Worthing and my wife was driving.

As darkness fell the fog grew dense but visibility was still fair. After we passed Guildford on the A-281 road the fog became denser and in some places we couldn't see more than 15 yards. When we turned on to A-29, visibility worsened; in stretches it was under five yards. Then about two miles south of Billingshurst we could see no more than three yards ahead of the car. Pearl was driving slowly along the straight familiar road, prepared to stop the car in any emergency.

Suddenly the steering wheel was turned sharply to the right and then straightened out. We were both flabbergasted but before we could speak of it, we passed a car on our left, missing it by inches. The car was stationary, without taillights.

We had not seen the unlighted car and certainly would not expect anyone to stop on the crown of the road in a dense fog. If an invisible hand had not turned the steering wheel sharply and maneuvered our car out of danger we certainly would have been involved in an accident.

So this is why both my wife and I unreservedly believe Miss Hassell's out-of-this-world encounter. In a way ours was similar and we *know* that it happened.



THE STAY-AT-HOME

By W. Ritchie Benedict

FUNERAL services were held for an 86-year-old Minnesota woman in the same room in which she was born and married 20 years later.

Bertha Kuehntopp was born in her parents' home in Stewartville, Minn., on April 27, 1889, and married there on February 20, 1919. The home was sold in 1940 and converted into a funeral chapel where services were held for Mrs. Kuehntopp who died on January 17, 1976.

San Francisco Earthquake

A Night to Remember

At first I was terrified at the sudden appearance of my long-dead mother — but the message she had come to deliver saved my family's lives.

By Pat Tyler

IN SAN Francisco, Calif., on April 18, 1906, my grandmother Sarah Toner Steenson awakened from a sound sleep with a deep sense of foreboding — something was going to happen, but what and when?

The sound of life encompassed her. Her infant daughter Marguerite, who became my mother, was crying with the ear-piercing squall of a newborn infant even though it was too early for her 6:00 A.M. feeding! The rhythmic breathing of her young son Bud could be heard from the adjacent room which he shared with his new sister. They were all familiar sounds, filled with purpose and life, and yet she was filled with a sense of the presence of death. Instinctively she reached across the bed to touch her husband Harry. Then she remembered.

Hours ago, Harry had left for work at his new assignment with the San Francisco police force. That night he was walking the Chinatown beat in the 23rd precinct while Sarah was home alone — in the Mission District. When she told the story of this awful night — as she did periodically through the years — she always mentioned the early morning fog which seemed to permeate the walls. She told us of fighting depression and snuggling momentarily beneath her old down quilt, hoping the baby Marguerite would go back to sleep. Her hope was in vain, but I'll let her tell the rest of the story in her own words:

As the baby's squalling became more intense I groped for the lantern at my bedside. The flame cast grotesque shadows on the paisley wallpaper. A chill trampled down my spine as I reached for slippers and robe.

Entering the children's room, I picked Marguerite up and cradled her in my left arm. Holding the lamp out with my right hand, I followed it slowly down the stairs toward the room below.

Suddenly, between floors, I sensed once more the presence of something or someone nearby and halted abruptly. Shadows cast by the flicker-

ing lantern loomed in gigantic proportion, swaying, growing, threatening in the darkness. Once again I thought of Harry and remembered his absence.

"Shhh, shhh, shhh," I coaxed the baby, hoping to quiet the noise of my own unreasoning thoughts. Feeling foolish, I descended through the darkness.

On the first floor I followed the narrow hall to the kitchen. Approaching the old icebox, I lifted the latch of the wooden door and searched the tin-lined interior for Marguerite's bottle. The last block of ice had melted to a three-inch cube. I made a mental note to hail the iceman later in the morning and as I did so a thought of my mother flashed through my mind, perhaps because she always had been terrified of the iceman's horse. The sudden memory of my mother irritated me almost as much as the continued crying of my daughter. I slammed the icebox door, placed the baby's bottle in my porcelain pot and waited for it to warm on the black wood stove. Harry *had* remembered to stoke the fire before he left for work.

I watched the hands on the grandfather clock and thought of Harry. He would be heading back for the station house about now, having led his rookies through the saloons, brothels, gambling halls and opium dens which constituted Chinatown. They would have been instructed in the art of coexistence, a result of the Tong Wars which were still prevalent in the tiny Oriental quarter of our growing city.

"Just my luck," I whispered to myself, "marrying an Irish cop! I should have married a streetcar conductor like Maggie, across the street. At least her husband's home nights!" Still cradling the baby in my left arm, I tested the temperature of her bottle with my right hand. Just right! But thoughts of husband and child vanished as I turned toward the rocker which stood near my potbellied stove. Fully turned, I was gripped by terror at the sight of my mother.



A miraculous event reunited Harry and Sarah Steenson during earthquake.

Despite the early hour she stood fully dressed. Her face loomed from the darkness, framed by the face of the grandfather clock. My heartbeat drowned the sound of the clock and I felt myself swaying gently, like the pendulum suspended behind the vision of my mother. Her garment was black, unadorned and floor-length. I remembered the outfit to the last detail. It was the one in which my father had chosen to bury her. I had last seen it as a child.

I recalled her Irish wake, her departure from home in the long pine box, the six men who had carried it so tenderly. Yet surely this was Mama. This

is Mama! Here within the shadows of my dimly lighted kitchen! I stood before her, trembling. I awaited some greeting, *any* greeting which would prove her presence was real. When none came I collapsed into the rocker before the potbellied stove, clinging desperately to my child and praying my mother would vanish. But she did not.

I lifted my eyes to meet the transparent gaze of my mother's fixed stare. The lamp flickered and my heart pounded as I waited. For what? I did not know. Minutes passed with painful slowness. Ticktock, ticktock in a silence otherwise filled only with the quiet thudding of my own heart.

As the baby's bottle emptied my mother finally spoke. Moving toward the door in her quiet gentle manner, she beckoned.

"Bring the children," she said, "and follow me." Over and over she repeated this incantation, "Find Harry. Take the children to him." I could not find the strength to move but she persisted, "Bring the children and follow me. Find Harry. Take the children to him." Neither her words nor the force of their conviction wavered.

Mesmerized, I followed her instructions. Clinging to the baby, I raced to the top of the stairs. "Bud! Wake up!" Placing the baby at the foot of his bed I dressed him as quickly as possible. He began to whimper but I encouraged him. "Shhh, shhh. Find your shoes. We're going out." As I picked up the baby he followed me in a groggy daze to the bottom of the stairs where light from the kitchen lantern filtered into the hall. Carrying his shoes, he muffled a short sob. "Where are we going?" he asked. I had no answer.

When we entered the kitchen Mama stood waiting. She motioned the ill-clad trio out through the front door. No longer so fearful, I began to respond as if to logical commands. Once on the street I left Bud standing next to his grandmother whom he could not see and returned to the icebox to grab Marguerite's milk. Then I fled back to the street to await further instruction.

Then I remembered the lantern. I could see its dim light, burning low on the drainboard beneath the kitchen curtain. Heading once more for the house I was blocked by the *presence* before me. Mama shook her head and blocked the doorway.

I could feel tears welling in my eyes; my throat was tight and dry. "Mama, what is it you want me to do?" I almost shouted. Her eyes looked through my own as she stood poised and dignified. Her voice was calm, "Find Harry. Take the children to him." She repeated this three times. Then she vanished. Her message was all that remained.

Transfixed, I stood before the two-story flat that contained all my worldly possessions; with me I had a son, an infant daughter and a bottle of milk. The Mission District was becoming visible in the early dawn. The lamplighter was snuffing flames from the kerosene wicks of the streetlights overhead. Down 24th Street came the echoing cadence of the rag-merchant's horse. "Rags! Bottles! A penny today!" the old merchant called. Although his whip lay limp upon the wagon seat, the lumbering

animal twitched as if in fear then suddenly reared out of control.

Stunned, I watched the earth rise and churn, plunge and crumble beneath the level of its origin. Cobblestones pitched and rolled on the crest of a topographical sea! Was my world at an end? Had my vision been an omen?

Screaming, I grabbed Bud's hand and turned instinctively back to the house. There was a loud rumbling and crash above me and as I looked up the second story of my secure little household crumbled toward the earth at my feet. I recoiled in terror and turned toward the shelter of Maggie's house across the street. The baby screeched and wailed. Her cries were all but drowned by her brother's screaming.

As I stepped from the sidewalk a huge chasm opened. The lamplighter clung desperately to its rim. The rag-merchant's horse disappeared beneath him. The rag-merchant in his wagon followed him down; his scream rose faintly from the exploding abyss; then he was gone. Maggie screamed from across the street, "Earthquake!" as her home crumpled to the ground. I turned to see the remainder of our home for the last time. It was engulfed by flames from my forgotten lantern. I threw myself on the ground and nestled the baby beneath me. Bud clung to my foot as our world exploded around us. "Please, God, help us," I prayed. And my prayer was answered.

Mama was with us again. Through my tears I looked up to see her beckoning once more. "Bring the children, Sarah, and follow me." I scrambled to my feet and for the first time I was drained of fear. I clung to the children and approached my mother with eager desperation. I needed her now as I never had needed her in my childhood. And she was here! I dared not ask how; I dared only follow her instructions. I could hear her incantation above my wild heartbeat. "Find Harry. Take the children to him." I crawled toward the end of the block, dragging young Bud behind, clutching Marguerite firmly. The children were suddenly quiet, although we were surrounded by flames, rubble, cursing men, screaming women, crying children, families torn apart. I refused to see anything but the long black dress or hear anything but the quiet voice that spoke above the din. Mama remained just ahead and beyond her there was Harry! I must get to him. I allowed myself to think of nothing else.

Meanwhile, although we could not know it then, Harry lay trapped in an opium den far beneath the street level in old Chinatown. He cringed in pain as rookies extricated him from underneath the wooden beam which was resting on his leg. Then he tunneled up to daylight and made his way back to the station house. He could only pray that his family had survived. Since he could not reach us his next duty was to his fellow officers and the victims of the 23rd precinct. There would be no way to determine the damage here in Chinatown or at home in the Mission District for days to come. So his work must begin where he was and at once.

Dragging his left leg behind him, he shouted orders to the people who stood bewildered before their charred,

crumbling homes. "Get those wood stoves into the street," he instructed. "Rig up poles and stringers. Throw your bedding on top; make yourselves a tent." Conditions everywhere were a nightmare.

He later told us of passing a small Oriental family standing encompassed by the protective arms of their patriarch and thinking of his own family. He prayed for our reunion. When order was restored he would hunt for us.

Back in the Mission District I sought only the strength to escape and preserve the lives of my children. The vision of Mama vanished when a dilapidated horse-drawn cart approached us. It was overflowing with temporary nomads like ourselves. I waved and shouted at the driver. "Stop! Please, stop!" I screamed. He pulled on the reins and his tired animal lurched to a halt, foam dribbling from its mouth. The driver's lips curled around a cigar butt in his toothless mouth. "Where ya goin' lady?"

"Chinatown, 23rd precinct. My husband's on duty there. Please, can you help us?"

"I can take you . . . and . . . maybe one o' them kids. Ain't got room for 'em both."

I stood before him glaring in disbelief, then responded, "Go to hell!" I turned and walked away, holding my head high in indignation. Marguerite huddled warmly to my breast and Bud clung firmly to my bathrobe. I was determined to get these children to their father as Mama instructed if it meant walking all the way. Fighting despair, I forged ahead and there she was!

"Bring the children, Sarah. Follow me. Take them to Harry. You'll be safe. . . ."

Day wore into night and night into day. Mama disappeared and reappeared, always out of reach, always commanding my attention, never allowing me to be distracted. We walked, ran, fell, crawled and rested — to rise and walk again. Occasionally I stopped to assist the injured or to beg milk for Marguerite while Mama waited, always just ahead.

It must have been the evening of the second day that I entered the 23rd precinct. Mama entered before me and then vanished with abrupt finality.

In tearful joy I spied Harry. He was dressing the wound of a fellow officer who had been badly burned in the fire.

"Papa! Papa!" little Bud shouted.

In the midst of the sound of foreign tongues there is nothing as familiar as the voice of one's own child. Harry turned to take me in his arms. We laughed, cried and stammered in our attempts to relate the events of our separation.

"My God, Sarah! I was just about to leave for home."

"We don't have a home," I interrupted. "We're all that's left. Oh, Harry, it's a nightmare — the houses burning, the bodies, the rubble. I couldn't look at them. I couldn't think of anything but you, just getting

Finally he took Marguerite from me and clasped Bud's hand. "That's all behind us now," he said, pushing us gently toward the door. "Let's find some food and a place to stay."

As night fell we searched for

shelter. We stopped for a minute before the campfire of another nomad. It dispelled the night chill that was descending on San Francisco. Mesmerized by the crackling flames, Harry questioned me for the first time.

"Tell me, Sarah," he began, "what spirit was it that moved you in my direction?"



AUTOSCOPY, TRANSCENDENCE AND REALITY

By Sally Remaley

THE FLORIDA Medical Association acknowledged in its *Journal* for September 1977 that autoscopy (viewing your own body from a detached position) and transcendence ("traveling" into another region or dimension) are real.

According to an FMA press release, a college student suffering from a drug overdose lapsed into unconsciousness and later recalled "viewing her near-death episode from a detached position . . . several feet above the ground." The Association also reports that a 76-year-old retired schoolteacher who suffered cardiac arrest clearly remembers "traveling" into another dimension while medical personnel struggled to revive her.

The unique phenomena experienced by individuals near death have received considerable publicity lately but the FMA points out that they have "little documentation in general medical literature."

Dr. M. B. Sabom and S. Kreutziger (who holds a master's degree in social welfare) researched the subject of near-death phenomena, using 50 patients in Florida hospitals who had narrowly escaped death. Their findings were reported in the FMA's September 1977 *Journal*.

The 50 patients, all of whom had suffered documented near-fatal crises resulting in loss of consciousness, were asked if they had experienced anything unusual during that period. Eleven had firm recollections either of viewing their bodies from a detached position (autoscopy) or of leaving the scene (transcendence). Dr. Sabom and Mr. Kreutziger noted that the 11 patients were reluctant to talk about their experiences for fear of ridicule but they appeared to be relieved after they had related their stories.

The researchers concluded that such phenomena probably occur frequently among patients facing life-threatening situations; their structure is remarkably similar among patients, the patient is generally reluctant to report the experience so even his own physician may not be aware of it; and the patient is usually relieved to learn that he is not the first or only person to experience autoscopy or transcendence.



Although the yogini Lalla lived four centuries ago in Kashmir, her words still have the power to change your life and free your soul.

Lalla's Telegrams to Eternity

By Luise Putcamp, Jr.

DOES THE POWER of initiation vibrate through some verses chanted by a naked woman in the lanes of Kashmir 400 years ago?

In Kashmir and India many think it does. They repeat Lalla's four-line verses as potent mantras, transforming sound patterns. When they meditate on her words, the beloved and familiar *Lal vaakh*, they believe they find liberation. They are convinced the long-vanished yogini can change their lives even today.

Who was Lalla? She was the daughter of a Kashmiri Brahmin, the wife of a boy who never slept with her, the daughter-in-law of a man who had been her husband in a lifetime just past, and the victim of a mother-in-law who put stones on her plate.

Lalla left home to dance naked through the villages, singing the praises of Shiva and giving advice in verse for the Kali Yuga, the Dark Age that covers both her lifetime and ours. Many jeered at Lalla but many remembered her words and village storytellers passed them on into our century. Today Lalla is called a saint by both Hindus and Moslems. And even today her verses are thought to confer that peculiar power called *darshan* by the Indus, *baraka* by the Sufis — a blessing that is more than a blessing.

The modern day Kashmiri scholar Jayalal Kaul calls Lalla's work "a spiritual document . . . of immense *practical* value to the spiritual seeker." (The italics are his.) "Long after she was no more," says Professor Kaul, "her words were accepted as initiation."

He also says, "It becomes easy to understand why some pious people make it their religious duty to recite a select few verses and to make them a subject for reflection and meditation."

Can words alone, repeated and meditated on, release seekers from the bondage of body and brain that is the human inheritance?

The idea is an old one.

Idries Shah, a modern Sufi writing of the Mulla Nasrudin village idiot anecdotes, says, "It is believed that the mystical effect of seven Nasrudin tales, studied in succession, is enough

to prepare an individual for enlightenment."

In *The Way of a Pilgrim* an unknown Russian wanderer tells of strange things that happen to him when his mind unceasingly repeats a simple prayer: "Lord Jesus Christ, have mercy on me."

Of Lalla's verses Professor Kaul says, " . . . it is true of quite a few of them, at any rate, that they are mantras. Like other mantras they have their informing power, their indwelling spirit. . . . "

Lalla herself said, "Mantra was whatever word I said." She meant that her words were mantras for herself.

Do the very sounds of the words, more than their meaning, give a mantra its power?

In many cases, yes.

Does this mean that Lalla's words must be repeated in the original Kashmiri if they are to work as initiating mantras?

Sometimes the power of the mantra lies not only in the sounds of the words but in the truth behind them, whatever the language.

The verses Lalla chanted as she gyrated in her revealing tatters are the oldest known poetry in the Kashmiri language. Her message to the villagers of Pandrenthan and Khampur, Pampur and Bejbehara was simple and clear: "God is within; don't look far for Him." She said it in dozens of different ways.

Like any saint Lalla is surrounded by legends. Two of Lalla's legends have become modern day Kashmiri proverbs. This is one: *Whether they kill a big sheep or a small one, Lalla has a stone for her plate.*

And here is the story behind it:

In India the mother-in-law runs the family and Lalla's mother-in-law was a true test for a saint. She nagged Lalla. She worked her too hard. And she starved her. At every meal the mother-in-law heaped Lalla's plate high. This impressed beholders. But the plate held only a big stone, covered thinly with rice. Lalla remained silent. When the meal ended she gave back the stone, to be used again at the next meal.

One night there was to be a feast, a special ceremony. Offerings would go to the household gods. A sheep was slaughtered.

"What a big sheep!" said a neighbor. "You'll feast tonight!"

The long-suffering Lalla sighed and murmured, "Whether they kill a big sheep or a small one, Lalla has a stone in her plate!"

Behind the wall Lalla's father-in-law overheard. A fair man, he berated his wife. The stone went out the window but Lalla fared worse than before.

Lalla's words on that occasion have stayed as a reminder to every Kashmiri, every human being who hears, that for everyone there are times when it seems destiny has singled him out for misfortune.

Another Kashmiri proverb says: *She came to the shopkeeper but went to the baker.*

So Kashmiri people comfort themselves with the thought that often things don't go the way one has planned. The story is this:

Lalla's nakedness delighted urchins but outraged village biddies. One of the biddies said to Lalla, "How can

you go naked in front of *men*?"

Lalla's reply was cool, "He only is a man who fears God, and there are very few such men about!"

But one day Lalla saw a stranger (a Moslem, by his turban) walking near the village of Khampur.

"I have seen a man!" she cried and ran to hide her naked body in the nearest shop. The indignant shopkeeper turned her out.

Lalla fled to a nearby bakery. The baker had just finished stoking his oven for the day's loaves. The very air around the open mouth of the oven shimmered in the heat. Into the oven jumped Lalla. The baker fainted. The stranger walked into the bakery. And a moment later Lalla climbed from the oven fully clad — in flames! (So her Hindu admirers say. Moslems say she wore the green garments of the Prophet's paradise.) Her nakedness covered at last, Lalla walked out of the bakery with this rarest of men, a man who feared God.

He was the Sufi teacher Shah Hamadan who made three visits to Kashmir in Lalla's century. They became companions. Many of Lalla's verses use certain words the way Sufis use them — The Friend, The Fool, The Beloved, Awake, Asleep, Forgetful.

Lalla used her nudity as an object lesson, a kind of Sufi teaching story. One day a kindly cloth merchant chased away the jeering children who tagged after the naked Lalla. Lalla asked the merchant for a piece of cloth, weighed and then cut in half. The merchant obliged. Could it be that the woman at last was going to cover her nakedness?

Lalla put one cloth over her right shoulder and the other over her left. Then she went on her way. Each time a passerby spoke kindly to Lalla she knotted one cloth. Each time a passerby jeered she knotted the other. At the end of the day Lalla returned and asked the cloth merchant to weigh the cloths.

Of course the cloths, knotted, weighed no more nor less than they had before the knots were made. The cloth with more knots weighed no more than the cloth with fewer knots.

Said Lalla, "As the knots make no difference to the cloth, so respect or disrespect make no difference to me."

Still another Kashmiri proverb — *When apples ripen with apricots, then, Father, will come the day of reckoning!* — refers to a famous verse of Lalla's that describes the awry times of the Kali Yuga. The Kali Yuga is the darkest and briefest of the four great ages that (the Hindus say) make up the lifetime of the universe. The present Kali Yuga began five millenniums ago. It has 427 more millenniums to run. Both Lalla's century and our own are trapped in its black boundaries. Therefore, Lalla's advice is for us, too!

Lalla lived to be an old lady. One day near the mosque at Bejbehara her soul floated up like a flame in the air and disappeared. But for Moslem and Hindu alike, Lalla still lives.

Lalla's verses in the original Kashmiri are four lines long, have four stresses to a line, and usually have an *abab* rhyme scheme. They're as simple as nursery rhymes, as deep as counterpoint. Some are cryptic, elliptic or non sequiturs but they make sense to those who want to know.

They're like telegrams to eternity — a primer for the soul's progress.

Here are a dozen of the almost 200 verses that are initiating mantras to untold people in Kashmir and India. Choose three verses or seven. Memorize Lalla's words. Meditate on them. Which verses do you choose? In a week or six weeks, how will they change your life?

PATIENCE

Patience is a golden bowl, my son,
Priced so dear that no one dares to buy.
Patience is pepper and salt mixed as one.
It's bitter to taste, so who will try?

TO ENDURE

To endure is the storm's fire and din.
To endure is darkness when it's noon.
To endure's to drag self through a mill.
Be content. What is to come, will.

SURE

Reading is easy. Results are rare.
Truth-seeking is subtle and severe.
I practiced yoga, shunned holy lore.
Bliss came. It was then I was sure.

CHOICE

Bitter is sweet and sweet is poison.
Each chose the way that fit his state.
Who persevered, whatever his reason,
Arrived quickly at the city gate.

MERCY

At the source, I roared like a flood,
But how brief my watering of the plain.
World was waked by mercy from that side
And not by meditation from mine.

THE HOUSE

I am in all things. This I saw.
I saw all set alight, light in all.
Listen and abide. You'll see Shiva.
The House is His alone. Who is Lal?

PLACE

Some left home, some left hermit's wood.
If mind's not controlled, no place is good.
Meditate on each breath, night and day.
Then where you are is the place to stay.

ABUSE

Let one abuse me. Let one blame me.
Let each say to me what pleases him.
With true flowers let one worship me.
I'm pure. So what will be left to whom?

SAME

The same stone's in road and pedestal.
The same stone is in the temple yard.
The same stone adorns the turning mill.
Mind the way. To find Shiva is hard.

A NAME

Shiva or Vishnu — call Him a name —
Jina or Brahma — it's all the same
If He lift life's illness from me
Whether He be he or he or he.

TRICK

Slowly, slowly so turns the millstone.
The mill's trick? Only the pivot knows.
When the mill turns, fine flour flows.
Wheat will reach the millyard on its own.

THE FOOL

Know but be the fool. See but one-eyed.
Hear but be dumb. Sit numb as a stone.
Let who say what, listen to that one.
So he does who knows how the world's made.



BABY CARRIES FETUS

IN AUGUST 1975 doctors in Concepcion, Chile, told of removing a fetus the size of an orange from the abdomen of a four-month-old girl.

The director of Conception Hospital, Dr. Carlos Quiroga, explained the baby's "pregnancy" was due to the "development of one fetus inside another."

The baby was in perfect condition after the operation. Only 10 similar cases ever have been recorded.



Wheel of Fortune

By Paul Steiner

Workers digging the foundation for a new junior high school in Laurel County, Kentucky, struck a seam of coal worth about $10,000. The school system which had been barely making ends meet now has gone into the strip-mining business to aid its finances.

•

Derek Jewell in *Duke,* his biography of Duke Ellington, reveals that the famous musician never went to sleep before dawn but once asleep, he was all but impossible to wake. On one occasion he sleepily followed a group of men off a train in San Francisco and into a van — only to discover they were convicts on the way to San Quentin.

•

Joe Frederick, an art director in a New York advertising agency located in the Pan-Am Building, got a phone call from a co-worker late one afternoon to remind him that he was to represent his firm in a softball game in Central Park. As he walked across the room to change into his uniform a chunk of debris from a helicopter crash smashed through his window and landed where he had been sitting.

•

In 1940 Australia issued a special set of postage stamps to commemorate that country's participation in World War II. All three of the men who modeled for the soldier, sailor and airman were later killed in action as was the son of the stamp designer, Virgil Reilly.

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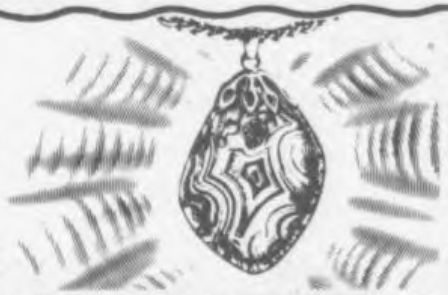
Numerology-oriented public relations counselor Norma A. Lee who selected 777 Seventh Avenue, New York, for her office space, gave a Lucky Seven party on July 7, 1977, featuring seven games of chance and a dance of seven veils for 77 guests.

•

During the filming of "Convoy" a truck overturned on its way to the set and an alert cameraman caught the action. Director Sam Peckinpah rewrote part of the script so that this footage could be used. He explained, "It's a million-dollar stunt we never could have afforded."

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ABOUT THE AUTHOR

AL G. MANNING received his education at the University of California, where he received his Bachelor of Science degree, *Summa Cum Laude* (at the head of his class), and was elected to the Phi Beta Kappa and Beta Gamma Sigma honor societies. In addition to being a Certified Public Accountant, he holds the degrees of Master of Religious Science, and Doctor of Divinity.

Early in his career, Dr. Manning was the Controller, Corporate Secretary, Vice President, and President of several large companies in the aerospace and electronics industries. After active service in the Korean War, a deep personal tragedy caused him to turn to the study of religion and the inner world

works. But I'm not here to convince you of anything. I simply *must* tell you the facts of my six years of research at the E.S.P. Laboratory.

And the plain fact is: Witchcraft is here.... Witchcraft is real... and the powerful spells of Witchcraft *really work*... bringing love, prosperity, personal power, security, protection, and more for all who use them!

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psychic attack may seem ridiculous in the 20th Century, but they are *real*. It is altogether possible for a person to sit quietly at home and make your life miserable.

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STRANGE HORIZON

By John Kellmayer

I FIRST began having the dreams late in the winter of 1974. In these dreams I would slowly float through a vast empty space, surrounded by numerous motionless bodies of men, women and children of all ages and descriptions. I alone was conscious; only I could move my eyes to see the dark thunderclouds far above and below the mass of bodies.

We moved effortlessly toward a shimmering silver and blue horizon far in the distance. Occasionally a ray of soft white light would filter through the clouds to illuminate the countless bodies. All the while strange and beautiful music played. As we approached the dazzling lights on the distant horizon I would awaken.

The dreams continued for several months, never changing and making no sense to me until after the accident.

It happened on a cool clear evening early in June 1974. I was playing basketball with some friends not far from my home in Haddonfield, N. J. Someone took a shot from around the foul line. The ball struck the back of the rim and bounced high into the air above the basket. I jumped up after the rebound. On my way down I fell against some players who had collided with each other under the basket. I was thrown backwards to the asphalt surface of the outdoor court. It happened so fast that I couldn't break my fall and my head slammed against the asphalt. I was knocked unconscious.

My friend Kevin Brickley rushed me to Our Lady of Lourdes Hospital in Camden, N. J., where I was given emergency treatment and X-rayed. As surgeons debated what to do I relived my dream.

This time, however, I traveled much closer to the shimmering silver and blue horizon than I ever had before. Just as I was about to enter the area in which the light shone I lost consciousness and became like all the other bodies in the dream.



John Kellmayer

I awakened several hours later. The X-ray had revealed a severe hairline fracture but it did not require surgery. I recovered completely from my accident and never had the strange dream again.

Today I still wonder what is over that far horizon. But in the meantime I am glad to be alive. — *Haddonfield, N. J.*

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HOW TO STOP SMOKING
By Marilyn Carol Brahen

IN JULY 1969 a popular musician I deeply admired died — his death was untimely; he was only in his 20's. During one of my deep meditation sessions about that time I saw a vision of this young man. Saddened by his death but happy to think he was communicating, I sent him my love and prayers. Shortly after this strange things began to happen, convincing me my young friend was watching over me. The most remarkable incident concerned a pack of cigarettes.

Preparing to bathe one night I put my cigarettes on the windowsill above the bathroom radiator a good three yards away from the tub. When I stepped into the warm water and started to shampoo my hair I felt invisible hands on my head.

"Go ahead," I said, jokingly, sensing the presence of the young musician's spirit and his desire to be helpful. After a moment I picked up a telepathic message: "You shouldn't smoke!" I ignored this and replied only with the message to "scrub harder." At that very moment the sensations disappeared.

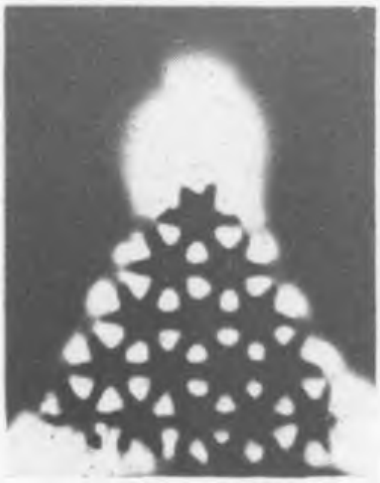
When I stepped out of the tub I was shocked to find my cigarettes lying in the bathroom sink — soaked. They had to have been transported by some mysterious means, for if they had fallen they would have gone behind the radiator. My friend had gotten his point across — and he had good reason for wanting to. An attack of bronchial asthma had caused his death. — *Philadelphia, Pa.*

WILL WE LIVE AGAIN?
By Vella May McKean

MANY RACES of people have believed in reincarnation of the human soul. An experience in my own life seems to show that we have lived before and that we will live again.

I was born October 24, 1890, and my sister Glenna came 11 months and three days later on September 27, 1891. Glennie was a pretty little brunette with brown hair and eyes. I had golden-red hair and blue eyes. On the farm of our parents Tholas and Ida May McGill near Coats, Kans., Glennie and I were constant companions throughout girlhood and into college. We

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both attended Northwestern Territorial Normal School (now Northwestern Oklahoma State University) in Alva, Okla.

Glennie was never very well, however. Every winter she suffered attacks of tonsillitis which eventually poisoned her bloodstream and injured her general health. During her 20's when ill health hampered her activity, she often said, "I would do differently if I had my life to live over again." When she died on her 30th birthday — September 27, 1921 — I had no way of knowing she might have another chance.

I had married Morton McKean in 1917, and we lived in Topeka, Kans., at the time of Glennie's death. I was working as a clinical assistant to a doctor in Topeka and my family knew about my work. Soon after I returned to work after Glennie's funeral I felt her presence in the doctor's office. Immediately I assumed she had come to warn me about my boss' aggressive advances — he had offered to help me become pregnant — but immediately my sister's spirit made it clear that she was so eager for reembodiment that she wanted me to accept his offer. I was unwilling to follow her suggestion and I believe she then went to my brother Carlos McGill, for within a few years his wife Helen gave birth to a baby girl. She was born on September 23, 1925, and they named her Maybeth.

My husband and I and my brother Carlos and his family usually spent Christmas with our parents who now lived in Alva, Okla. Thus we were all together over the holidays when Maybeth was four years old. One forenoon it happened that Mort and I were alone with Maybeth in the living room.

Maybeth was playing on a hassock near us when she suddenly looked up and said, "Uncle Morton, I just dream and dream."

"What do you dream, Maybeth?"

She replied, "I dreamed that we were at Grandpa's and you helped Grandpa pick up potatoes. You carried the basket of potatoes into the cellar and spread them on a shelf and sprinkled them with lime."

This incident — so carefully described by Maybeth — had actually happened during the last summer Glennie lived. — *Alva, Okla.*

THE PAINT ON THE FLOOR

By Elizabeth Purdy

THE DAY was hot and I had found refuge under the large walnut tree in the backyard of our home in Baden, Switzerland. Here I could think about Mr. Baumann. He had been a sick man, his body wracked by tuberculosis, and I could still hear the hollow sound of his dry cough. On this day in 1934 they had buried him and I wondered how much longer my mother and I would be able to live in this house. Mother had nursed Mr. Baumann for many months and now I supposed her services would no longer be required.

Suddenly I heard Mother calling, "Betty, where are you?" I got up and walked slowly toward the house. I hated to go inside; it would be so quiet now. My only consolation was Prince, our German shepherd, but even he seemed out of sorts. His tail wagged only a little when I spoke to him. Did he miss his master? Or was it the heat?

My mother's voice brought me back to reality. "I'm going down the hill to visit with Mrs. Keller for a while. I'll be back soon and in the meantime you can go to bed. Prince will keep you company."

Darkness had set in by the time Mother left. I felt alone and tired. The day's events had been too much for a nine-year-old. The bed in the corner beckoned. I washed myself and then got into the big fluffy featherbed. Prince watched all my moves. He always watched everyone's moves. He was very protective and always ready to go into action.

I don't know how long I had been dozing when a sound awakened me. I lay very still and after a few seconds I realized Prince had left his spot on the carpet in front of my bed and was standing near the closed bedroom door. He seemed to be listening — then suddenly he started to bark. His bark was loud but it had the ring he reserved for his friends.

Mother must be back, I thought. I called her but no one answered. Prince kept barking and in the sparse moonlight I could see his eyes shining with excitement. Now he began to scratch at the bedroom door. Thinking he might be thirsty I got out of bed and let him into the dark, quiet hallway. Prince stood still for a moment, then leaped toward the closed door to the

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kitchen. He turned and looked at me. What did he want? He seemed determined to get into the kitchen. He began to scratch at the woodwork and flecks of white paint crumbled to the floor. I had to do something. Mother would be mad if the door was scratched.

I opened the door and stood back. Prince seemed to know exactly what he was about. He went to the kitchen window and jumped to the bench beneath and began to whine. Trying to see what he was looking at, I turned toward the window — and froze. Hovering outside was Mr. Baumann — not all of him, just his face, looking as if it were illuminated. I knew it was his face, his beard, his eyes, happy and smiling.

I stood transfixed, then started to cry. On shaky legs I went back to the bedroom and into bed where I pulled the sheet over my head. I was petrified.

I don't know how long I stayed that way. The next thing I knew Mother was saying, "Betty, what are you doing under your covers?" As soon as I faced her she said, "Why is there paint on the hallway floor?"

I tried to explain what had happened but with a shrug of her shoulders Mother said I must have had a nightmare.

The next morning I saw the scratches on the kitchen door and knew I had not had a nightmare. I looked at Prince and knew that Mr. Baumann had come back to let the two of us know he was happy. What difference did it make if Mother didn't believe us? We knew. — *Roosevelt, N.Y.*

A CHILD SHALL LEAD

By Louise Peacock Williams

ASIDE FROM the fact this story proves the Lord still works in mysterious ways, it also proves there is a definite connection between the living and the dead.

The time was about 10:00 P. M. and I was pulling the front door shade. A distant light caught my attention; it was coming closer and closer. The feeling of being transferred to another world fell upon me. The distant light had now evolved into a human body — the body of my $3^1/_2$-year-old son who, three weeks previously, had predicted his own death to the very day and hour.

"Muvver, I told you I was going to live with the smiling lions and God. Don't wor-

ry, Muvver. My little sister and I are real happy," he said.

And interrupting our conversation came a second light which became the little sister, looking very much like a chubby doll. However, this doll seemed very much alive; she was eating strawberries and having an awful time trying to locate her mouth.

"I am sending her to you for Christmas, Muvver. Be sure and have lots of strawberries when she comes," Maurice said, and then proudly took his sister by the hand. Waving good-bye, he said they were going to play with the lions.

In less than a split second I was back in my living room, as if nothing had happened except that I was drained of everything but the ability to keep breathing.

There was nothing so strange about my son Maurice living with God. But living and playing with lions was something else. Yet Scripture 11:4 in *Isaiah* confirms that very statement: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and fatling together; and a little child shall lead them."

I must say I did feel a lot better after having read the Scripture. The only way I can explain this is to say, it seemed Jesus was verifying my son's statement. Now I was happier. For the first time since Maurice's strange death I felt like living again.

And sure enough! Just as Maurice predicted, little sister arrived 11 months later, in time for Christmas in 1944.

Stranger yet was the remark the nurse made when she handed me my new daughter, "Mrs. Peacock, do I have a surprise for you! Here is your bundle of joy. I do believe she has been eating strawberries. Look at her face!"

There, on the left side of the baby's mouth, was the prettiest birthmark — a tiny cluster of reddish strawberries. Until she was nearly seven we more often called her Strawberry Girl than we used her name, Wanda.

I honestly believe this experience is one of the greater things Jesus spoke of in *Revelations 1:50* — "Greater things shall ye see and do than I." — *Toledo, Ohio.*

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NEWS and REVIEWS





J. Gordon Melton

WITCHCRAFT AND MAGIC

I MISSED Norman Cohn's *Europe's Inner Demons* (New American Library, New York, N.Y., 1977, 304 pages, $3.95, paperback) when it first appeared two years ago. Now having read the newly released paperback edition I find that Cohn has surpassed his classic *Pursuit of the Millennium* and produced the best study of medieval witchcraft and witch-hunts to be done in several decades. He combines (this happens all too infrequently) the best of scholarship with an interesting fast-paced writing style.

With meticulous argument Cohn traces the great witch-hunt to similar actions and rhetoric in ancient Rome and notes that accusations made against the witches in the 16th Century were quite similar to Anti-christian charges in the First and Second Centuries. These same charges — of ritual cannibalism, evil deeds by supernatural means, etc. — haunted persecuted minorities in all the intervening centuries. He clearly shows how superstitions and beliefs about malevolent magic all added their impetus to build our present-day concept of "witchcraft."

Along the way Cohn takes Margaret Murray to task. Murray has spurred a generation of debate over her theory that witchcraft — the pre-Christian pagan religion — survived into the modern world despite the "Great Burning," as it is currently labeled. Murray was a sloppy scholar, claims Cohn, who made her case by using a high degree of selectivity in choosing only material that fit her case and in quoting other material out of context. Of course, Murray eventually let slip that she herself was a "witch."

Among the startling new data Cohn includes in the book is the discovery that several significant documents purporting to be accounts of the earliest witchcraft trials in the 14th Century are forgeries. The story of the discovery of the forgery will lead you on a fascinating adventure into the scholarly underworld. Cohn also insists on a much later date for the beginning of the trials than is historically customary. If you are interested in history or intrigued by magic and witchcraft or just stirred by the exploration of human personality, you will enjoy *Europe's Inner Demons.*

A less historical approach to the subject of magic, David Carroll and Barry Saxe's *Natural Magic* (Arbor House, New York, N. Y., 1977, 340 pages, $4.95, paperback) draws upon the whole of magical and mystical literature in order to arrive at a description of the "magical state of being." Having just read Cohn, I found *Natural Magic* somewhat like meditating upon a book of devotions and inspirational material after reading heavy philosophy. It is not so much a systematic presentation of its subject as it is a series of stabs into the reality of living magic.

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I could spend endless hours arguing with *Natural Magic*. Its wit captures the imagination; its stories entertain; but its conclusions leave the reader wondering about great jumps in logic. For example, the authors take issue with science for being just another world view that predetermines conclusions and results by looking at sensory data in a certain way. It is often true, scientists can be just as blind as primitive shamans or magicians. But science differs from other world views — magic, humanism, etc. — by producing results that compel agreement from scientists and nonscientists alike. Science has captured our thinking, not because it is a new world view (it is only a methodology) but because scientist and nonscientist alike get light when they flick a light switch. Fundamentalist Christian, devoted satanist, evangelical humanist all get the same result if they do the same experiment. With magic this is not so.

Carroll and Saxe close their volume with an intriguing, if unverifiable, assertion that magic has died, not because it has been replaced by knowledge and science, but because the world itself has changed as we have entered this end-time period — "Perhaps the very texture of things has changed."

The collection of essays in Daniel Noel's *Seeing Castaneda* (Capricorn Books, New York, N. Y., 1976, 250 pages, $7.95) obviously went to press before Richard De Mille's *Castaneda's Journey* appeared earlier this year. De Mille did a thorough job of unmasking the hoax at the heart of Castaneda's books. But in the meantime, of course, Castaneda captured the imagination of a whole generation with his claims to scholarship, his justification of the drug culture and the overlay of spirituality. Noel's pre-De Mille collection contains some harsh words but remains appreciative of Castaneda and ignorant of his imposture. The last half of the book, called "Analysis and Application," projects Castaneda's image as a composite of humanity's present needs — from experimental storyteller to messiah.

I am afraid that Castaneda's vision never spoke to me even when, as Noel insists, Castaneda discards peyote as an essentially juvenile tool meant only for the extremely

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insensitive. The division of life into material and spiritual, real and unreal, merely continues the old split in nature even if one opts for the spiritual (whatever that is). I must remain with a perspective that embraces both and which, while claiming the spiritual, does not lose the material (whatever that is) by denying its worth or reducing it to *maya* or chimera.

KUNDALINI YOGA

AMONG several teachers of kundalini yoga — the Indian technique of raising the latent power believed to be centered at the base of the spine — Gopi Krishna has been the most successful. From the Kundalini Research Foundation he has sold his idea of raising the serpent power to bring enlightenment by transforming sexual fluid into bioplasma radiation and letting it stream up the spine to the brain. His ideas have not caught on with followers of Yogi Bhajan, Swami Muktananda, or Yogi Desai, but a number of voices have suggested that his theories be tested. Recently two books on Gopi Krishna's brand of kundalini yoga have appeared, one good and one not so good.

Lee Sannella, a California physician, has been investigating persons who claim to have had the kundalini experience and in *Kundalini — Psychosis or Transcendence?* (Lee Sannella, 3101 Washington St., San Francisco, Calif. 94115, 112 pages, $6.95 hardcover, $3.95 paperback) he analyzes the experience by relating it to what is termed the "rebirth process." This process, a form of analysis lasting from several months to several years, moves its recipients through various paranormal states of consciousness and ultimately to enlightenment. In comparing the contemporary kundalini experience with the literature of the mystics and masters around the world Sannella finds many correlations which suggest that it has occurred in many places many times before.

Sannella's study is by no means the last word; it is merely a beginning, more a suggestion of an hypothesis than a report of conclusions. Further testing and more detailed case histories are needed. But for this very reason this pioneering work is worthy of your consideration.

You should note the author's attempt to

correlate the kundalini experience with what is called the Bentov model, a description of some physical reactions to meditation. This is the weakest section in the book, for the connection never is made. Bentov himself relates kundalini to various meditative states which may or may not include the rise of the serpent power.

R. K. Karnajia, a political journalist, editor and disciple of Gopi Krishna, writes of his mentor in *Kundalini Yoga* (Kundalini Research Foundation, 10 East 39th St., New York, N.Y. 10016, 108 pages, $4.95). The volume attempts to summarize Gopi Krishna's life and thought and includes the call for a "Manhattan Project" effort to save humanity (that's you and me) with research and application of kundalini yoga. Unfortunately, the book does not make it clear why anyone should pay any attention to kundalini research at all. While the book claims many scientists have worked with kundalini, their work, if it exists, is not even briefly considered.

For example, Karanjia states that medical and scientific research have established that "Kundalini Yoga and its power mechanism of Prana Shakti are verifiable biological phenomena." One would expect such an assertion to be followed by a discussion of the research that underlies the claim. But there is no such discussion. We are left ignorant and wondering what has been discovered. Is he saying the ancients regarded kundalini yoga as "natural law" — 2000 years before Newton even?

In case some readers misunderstand me, I want to go on record as stating that the kundalini experience is real. I know a number of people who have had it and Sannella's description of it is quite perceptive. Gopi Krishna's claims for its life-changing quality come true at least for some. However, the reality of the experience and the worthiness of investigating Krishna's claims cannot substitute for the lack of authenticating data in Karanjia's book. His work comes off as an apocalyptic message of salvation for a world on its way to hell. One wonders why the Foundation published it when Karanjia's effort contrasts so poorly with James Funderburk's *Science Studies Yoga* (reviewed in FATE in the December 1977 issue) which documented the massive research on medita-

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tion and yoga of various scientists. We still await such research from the Foundation.

BACK IN PRINT

AMONG several reprints that may interest you is *Keys to the Occult* (Newcastle Publishing Company, Inc., North Hollywood, Calif., 1977, 185 pages, $3.95, paperback). It contains two long out-of-print works: *How to Develop Your Psychic Powers* by Hereward Carrington and *Occultism Simplified* by Willis Whitehead. Carrington, whose career as a psychical researcher is well known to FATE readers, deals with psychic development in this text. Whitehead, the "Past Supreme Grand Vizier of the Ancient Order of Oriental Magi," originally published *Occultism Simplified* as an introductory guide to Henry Cornelius Agrippa's magical classics. Whitehead combines Agrippa, magical symbolism and Rosicrucian material in what is (or was for the time) a fascinating mixture.

Louis Pauwels and Jacques Bergier's *The Morning of the Magicians* (Stein and Day, New York, N.Y., 1977, 300 pages, $4.95, paperback) continues to have an international sale. You may want to read it, not because it is a good book but because, like von Däniken's stuff, it has provoked so much general conversation and such hostility and criticism from scientists. If you decide you want to know what the argument is all about, read it with a grain of salt.

If you are into astrology, Marc Edmund Jones' *Astrology/How and Why It Works* (Shambhala Books, Boulder, Colo., 1977, 365 pages, $2.95, paperback) outlines the most believable system of astrology I've seen. Jones is one of the most intelligent and sophisticated voices ever to talk (and write) on astrology, which explains the continuous sale of his book (he's good) and the minimal number of astrologers who read him (they are not up to his standards).

OTHER REVIEWS

PHENOMENA: A BOOK OF WONDERS by John Michell and Robert J. M. Rickard, Pantheon Books, New York, N.Y., 1977, 128 pages, $10.95.

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This essence of Fortean thought is the theme of this delightful book by two of England's leading "phenomenalists," John Michell (author of *City of Revelation* and other works) and Robert Rickard (editor of *Fortean Times*). *Phenomena: A Book of Wonders*, a large coffee-table volume profusely and dazzlingly illustrated, surveys a broad range of phenomena whose continued occurrence has always enraged believers in accepted "truth."

It is not one of those dreadful Frank Edwards-style compendiums of random, unrelated and often undocumented stories tossed together with a literary pitchfork. In both style and content it is much closer to Charles Fort's own writings, which means that it's not only wise but often witty as well — witty in the droll Fortean sense, full of feeling for human and cosmic absurdity. Characteristically the section on "Levitation and Spontaneous Flight" dwells not so much on the marvelous nature of such phenomena as on the embarrassment they cause persons who find they can travel in such a fashion.

"We are interested," the authors tell us, "in the enigmatic range of phenomena whose existence lies somewhere between the 'hard' reality of nuts and bolts, bricks and mortar, and the 'psychological' reality of dreams." Like Fort they seek to demonstrate that existence is continuous, that on some level everything is part of something else, even those things supposedly opposite each other.

"We conceive of three modes of reality," Michell and Rickard write in an introductory essay (which is the best part of the book), . . ." 'hard,' 'psychological' and between the two, 'phenomenal,' all active and effective, all merging." The 57 subject categories which comprise the core of this book are arranged so that we can see their relatedness and finally conclude with the authors that reality is far too amorphous to

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be confined in neat "subject categories."

The authors show, for example, that there is no such thing as the "UFO phenomenon," at least if we define that as an isolated manifestation caused by extraterrestrial intervention in terrestrial affairs; the "UFO phenomenon" is simply one more element in the flow of phenomenal reality. Its historical antecedents can be found in visionary literature, fairy lore and even reports of the *Flying Dutchman*.

Michell and Rickard often make surprising connections. In a section on "Arkeology" they write: "Noah's Ark has an existence like that of the Loch Ness monster or the Abominable Snowman, phenomenal rather than physical. As is usual with such things there are legends, sightings and ambiguous relics and photographs, all of which fall short of scientific proof. Yet people continue to dream of Noah's Ark and some go in search of it, and it responds with dreamlike evidences of itself which never quite achieve hard reality."

This is a very good book, a fitting supplement to *The Books of Charles Fort* itself, and all the more remarkable because, for Rickard at least, it is a first book. Along with *Fortean Times* it raises the possibility that Fort's first true literary and intellectual successor has appeared on the scene. Rickard's next book, a major study of visionary experience, should tell us if that is indeed the case.

In the meantime, *Phenomena: A Book of Wonders* is required reading. — *Jerome Clark*.

PSYCHIC ARCHEOLOGY by Jeffrey Goodman, Berkley Publishing Corporation, New York, N.Y., 1977, 223 pages, $8.95.

Jeffrey Goodman begins *Psychic Archeology* by relating some of the history of psychic influences on archaeological research which he clearly believes should be more widely accepted.

The middle section of the book is devoted to his own "Flagstaff dig" which he believes uncovered new evidence concerning man's early existence in North America. Throughout the dig he had the

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assistance of psychic Aron Abrahamsen.

Psychic Archeology presents the struggle between supporters of "psychic archaeology" and makes the usual call for more openness and acceptance of psychic contributions. In a believable way, Goodman plays up the possibilities of new discoveries — with psychic assistance — and while he may be a bit overenthusiastic, what he has to say is plausible.

The book may be helpful to readers in two ways. Psychic considerations aside, its readability should engender interest in archaeology, for which Goodman is an effective spokesman. Second, the book contains a large bibliography, a springboard for further study. — *Pat Williams.*

THE HAB THEORY by Allan W. Eckert, Popular Library, New York, N. Y., 1977, 703 pages, $2.50, paperback.
THE LIFE & DEATH OF PLANET EARTH by Tom Valentine, Pinnacle Books, New York, N. Y., 1977, $1.75, paperback.

Doomsday predictions are almost too numerous nowadays to scare anyone. But these two books deserve consideration, especially by government officials, civil defense groups and the entire scientific community. If the theoretical concept presented in *The Hab Theory* and *The Life & Death of Planet Earth* is correct, most of civilization — perhaps all — will be destroyed by the end of the century.

The natural disaster that will bring about this doomsday is the pole shift. Various psychics and maverick scientists have predicted a tilting or flipping of the earth's rotational axis. Immanuel Velikovsky claims this did happen in early human history and geologist Chan Thomas says it has happened hundreds of times. In the 1930's Edgar Cayce predicted a pole shift for the end of this century. More recently psychics such as Aron Abrahamsen, Paul Solomon, Ray Elkins, the Lusson Twins and others have provided new information which amplifies the Cayce forecast. There is important scientific evidence to support the prophecies.

The Hab Theory is a novel, well-written, fast-paced, with interesting characters, plot and dialogue. *The Life & Death of Planet Earth* is nonfiction but it too is written in a



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style that easily holds the reader's attention.

Although the two books were written quite independently and the authors derived their material in quite different ways the same concept is central to both. This concept, simply stated, goes like this:

Periodically, every five thousand years or so, the earth's crust slips over its molten interior. This causes a drastic shift in the rotational axis' points of emergence on the surface of the earth. The north and south poles change their location. *The Hab Theory* identifies the trigger mechanism for the shift as an unequal distribution of mass in the polar ice caps. *Planet Earth* suggests a conjunction of planets in the year 2000 will exert such gravitational and magnetic stress that shifting will occur.

Within a few hours the earth will tumble in space up to 90 degrees. The present ice caps will melt rapidly — within a few decades — and new ice caps will form at the new poles. Cayce said Alaska would become tropical and present-day warm climates would become colder. The world's climates will change enormously in an instant.

At the same time this axis shift occurs there will be worldwide destruction from earthquakes, volcanoes, tidal waves, hurricane winds, electrical storms, etc. Myths and early historical documents record such happenings in the past. Those inexplicable mounds of animal bones, 50 to 100 feet high, found in the Arctic can be explained as a result of the last pole shift; so can the mammoths which were flash-frozen with buttercups in their mouths and tropical grasses still undigested in their stomachs.

And just so can the lost civilizations of Atlantis and Lemuria be explained. *Planet Earth*, in fact, is in part derived from the esoteric history of the earth which the Stelle Community in Illinois claims to have preserved from ancient Lemuria.

During the past few years I have made a comparative study of these predictions, along with a study of the scientific evidence for planetary earth changes and a pole shift. For anyone concerned with similar studies these two books are exceedingly important. To me their presentation of the probable course of events seems highly plausible. — *John White.*

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.

FALSE IMPRESSIONS

As a professional archaeologist I would like to comment on your reprint from Jeffrey Goodman's book, *Psychic Archeology* ("Psychic Search for America's Unknown Ancestors," August-September 1977 FATE).

The implication that this excavation at Flagstaff, Ariz., is not being accepted by the academic community solely because of the psychic overtones is absolutely untrue. Professional societies of archaeologists and anthropologists have conducted symposiums dealing with psychic information, and although this is not a generally accepted or utilized technique, its value is recognized and accepted to the same extent as any new and relatively untried procedure — that is, cautiously.

If I may judge from the material in the reprint alone, Mr. Goodman demonstrates an enviable relationship with a number of psychics and a deplorable lack of acquaintance with the scientific method. His archaeological work as reported is flawed by four serious defects: lack of raw data, lack of analytical parameters, lack of quantitative results and faulty comparative analysis. In layman's terms, Mr. Goodman has not bothered to do his homework.

In your reprint there are numerous obvious errors, misconceptions or misconstructions in technique and/or interpretation. Perhaps the most serious is Goodman's conclusion that the 25,000-year date given for his 15-foot level "pushed back the accepted date for man's first appearance in North America by 10,000 years." If Mr. Goodman were less enamored of his self-styled psychic martyrdom and more aware of archaeological advances he would know that United States material has already been dated to at least 45,000 years.

I am exceedingly disturbed with the impression which might be given by the Goodman account. A large proportion of the reading population is fascinated with both archaeology and psychic research and there is no good reason the two cannot be compatible and complementary. Irresponsible archaeological technique and procedure do nothing to increase the credibility of psychic information; rather, both the science and the psychic are made to look foolish.

FATE readers should be made aware of proper methods by which they may pursue psychically-obtained archaeological and anthropological information. If the proper procedures and techniques are meticulously followed, we may soon have concrete evidence for the validity of "psychic" archaeology. I hope the Goodmans of this world continue their investigations — but do it right. — *David Brooks, Sante Fe, N. Mex.*

DIGGING DEEPER

What Richard Szathmary has to say should not be accepted as divine writ. In his article, "A Closer Look at *America, B.C.*," (November-December 1977 FATE) he is critical of Prof. Barry Fell's identification of certain megalithic sites. Because Fell is not an archaeologist, Szathmary would have us disregard the wonderful findings. Professor Fell has managed to push our knowledge of our ancestors much further ahead than have all his detractors.

The ancient Celtic Druids were a teach-

ing body whose members traveled throughout the ancient world. They possessed knowledge lost to us today. They could easily have raised large stones such as the great heart-shaped rock at Kinnelon, N.J., using only four or five men; this technique was lost to us 4,000 years ago.

If a Druid were alive today, the world would consider him a master of knowledge. He would know how the Egyptians transported the huge blocks of stone to the pyramids; he would know how to lure Nessie to shore at Loch Ness. He would take one look at Mystery Hill and weep over the desecration now evident there. He would know what the ziggurats were and how they were used, where Mu and Punt were located and the true names of Troy and Tyre. — *Jim E. Byrne, St. John's, Nfld., Canada.*

* * *

Richard Szathmary and his colleagues are doing important research but one point that struck me, from his comments on the Barry Fell book and possible findings of Ogham writings in America, is that the researchers will have to dig deeper.

So far as we know, Ogham was particularly associated with the Druids. It was a code for conveying information in secrecy. The Druids, for reasons we can only guess at, placed immense importance on keeping their rituals and knowledge a mystery. This is affirmed by all contemporary information and by what is known directly (through the Welsh Triads, etc.) of Druidic practices.

Ogham was primarily a code for unspoken communication by using the fingers on a staff or perhaps on a shinbone. Varying numbers of fingers in varying inclinations indicated letters. These letters could be from any alphabet — Latin, Greek, or perhaps even Phoenician or early Irish. The ancient Irish manuscripts claim that Druids from Ireland introduced the alphabet to the Phoenicians. Ogham marks have been found on old crosses, etc., in Ireland and Britain, but the very fact that these markings were so public indicates they were not very significant.

The chance of finding Ogham markings on stones in America seems rather slight to me — although of course it is possible. I

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would suspect that Druids in America would have taken considerable pains to conceal any knowledge of their artifacts and their knowledge.

The problem for researchers, then, knowing that these ancients were so secretive, is to put themselves in the place of the Druids and try to decide how they would have hidden these clues. Digging deeper is one answer. — *Albert Callan, Hamden, Conn.*

EXCEPTIONS

Despite the kind comments about me and my publication, *UFOlogy Notebook,* in the July 1977 issue of FATE, I want to take strong exception to some of J. Gordon Melton's comments on the publications and personalities of middle ufology. First, I think he may be in serious error in his description of the relationship between the "official wing" and middle ufology in terms of strength and size. Middle ufology is the "third world" of the UFO field — that is, we lack the strength and political power of the "official" wing, but our numerical strength is substantial. It is true, I suspect, that the official wing's hard core is bigger than ours, and it is certainly true that most media attention has focused on the ideas, personalities and organizations of the official wing, but I think the rank-and-file members of the official wing groups are by nature closer to being middle ufologists than official wingers. Also, I believe that "soft core ufology" — those people not actually active in the field but who support it by reading the literature — are very much like the people who have come to be termed "middle ufologists."

Second, I think Melton's definition of middle ufology was not tight enough to disclose the ideological difference between the middle group and the official wing. The fundamental difference, as I see it, is that middle ufologists are *antiestablishment oriented* whereas the official wing is *seeking respectability.*

Third, I think Dr. Melton missed the innovative character of middle ufology. The best example of what I mean is that some of us in middle ufology were already seriously discussing in public in the mid-1960's the so-called alternate reality or

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parallel worlds concept, which recently has come to rival the extraterrestrial hypothesis in the official wing.

I think too that the column was a bit unfair — and certainly uncomprehending — in the comments on James W. Moseley and his publications. While it's true that his new newsletter may be unduly cynical, even "mean-spirited" as you suggest, I think Dr. Melton misses out on the "in-house" nature of some of the humor and the folksy value of a light communications link.

I completely disagree with Dr. Melton on the old *Saucer News*. It contributed more to an understanding of the UFO problem than much of what has been offered in print before or since. I'll agree that it was gossipy and folksy rather than ploddingly scientific, but if you don't know that is just not where we're at in middle ufology, you don't understand us at all, me included. The official wing wants ufology to be another of the grey institutions of the established sociopolitical order. Middle ufology is amateur in the sense that much activity is carried on for the love of it, but I doubt that official wingers put in as much time. Jim Moseley has put in uncounted hours and much of the bad press he has gotten in the official wing stems, I suspect, from his differing life-style and the fact that he had the guts to stand up to NICAP when it was unfashionable to do so.

One of middle ufology's weaknesses is its inwardness, its tendency not to blow its own horn — so everybody knows about NICAP, APRO, MUFON and CUFOS and few know of middle ufology per se. But the energies that go into the making of general UFO interest are much closer, I believe, to the spirit of middle ufology than to the everpresent and over-present official wing.

Incidentally, I don't "dabble" in the occult. My interest in the esoteric, the mystical and the magickal goes back a long way and exists, I assure you, at no superficial level. As a boy I roamed around the Mediterranean, visiting the holy sites of both the great monotheistic and ancient polytheistic religions. I have maintained an interest in the religious and metaphysical in all the years since then. — *Allen H. Greenfield, Tampa, Fla.*

J. Gordon Melton's column on "Middle Ufology" credits us as the publishers of no less than three ongoing UFO magazines. We are publishing only one magazine — *UFO Magazine News Bulletin.*

Flying Saucer Digest, which Dr. Melton credits to us, is edited and published by one Allan J. Manak of Cleveland, Ohio. We have no association with it.

Ufological Thoughts and Ideas, also credited to us, has not been published for more than a year (as of June 1977). It was combined with Rick Hilberg's *UFO Magazine's News Bulletin* and since then, as *UFO Magazine News Bulletin,* it has been jointly edited and published by Robert S. Easley and Rick R. Hilberg.

Melton characterizes *UFO Magazine News Bulletin* as little more than a compendium of UFO sightings. Less than one-fourth of our bulletin is devoted to UFO reports — and these are written in the same style that FATE publisher Curtis Fuller uses in his column every month in FATE Magazine. Just as we do not, he does not reach any conclusions about these enigmatic observations that have mystified the scientific community for some 30 years.

Calling *Saucer News* "late but not lamented" Melton shows that he does not have a handle on all of "middle ufology." *Saucer News,* published from 1954 to 1968, was a lively informative magazine featuring articles by well-respected researchers who expounded many diverse opinions regarding the elusive discs.. — *Rick R. Hilberg, Robert S. Easley, Editors,* UFO Magazine News Bulletin, *Cleveland, Ohio.*

* * *

The July 1977 issue of FATE contains a cruel review of my newsletter, *UFO Sightings Newsletter.* Dr. Melton does not seem to understand that my newsletter is not supposed to be professional. It is published to inform UFO believers about current sighting news and it carries articles, editorials and sighting reports from fellow-ufologists and readers.

Second, I do not need lessons in English and typing. Where are the alleged typos he claims to have found? I try to be very careful and I am not that rotten of a speller in the first place. Further, I feel that the content of our newsletter is more important to the readers than the king's English.



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As for Stephens, Easley, Hilberg, Moseley and others who print newsletters as I do, they are trying simply to inform the public. We are not competing with *Saga's UFO Report, Official UFO* or any of the other big names. For the most part we are just plain folks! — *Janice Croy, Denver, Colo.*

OUR FORGETFUL AUTHORS

George Wagner who wrote "The Haunted Mummy" (December 1977 FATE) failed to do his research. He writes that Cheiro wrote *True Ghost Stories* when in fact this was written by W. T. Stead. Cheiro (Count Hamon) was born in Ireland in 1866 and his only book is *You and Your Hands.* He was a palmist and numerologist.

Whether or not the mummy was aboard the *Titanic,* W. T. Stead was and went to an icy grave with all the passengers left aboard the stricken ship on April 14, 1912. In his several books, images of sinking liners often occurred and in 1893 he wrote of a fictional collision of a great liner with an iceberg in the Atlantic. — *Jacquline Deaner Workman, Canton, Mich.*

A GRIM NEWS ITEM

Some months ago, the name "Gustave Dore" occurred to me. He was the artist who illustrated Dante's *Inferno* with great realism.

An hour or so later, on the news from St. John's, Newfoundland, I heard that a Portuguese vessel had caught fire and exploded. St. John's has no fireboat and several of the crew perished.

The name of the ship? The *Gustave Dore. — William S. Rowe, Vancouver, B. C., Canada.*

A DIFFERENT VIEW

"Report from the Readers" in your April 1977 issue includes a letter from George Wagner, which I quote in part:

"In Bill Faill's 'UFO Car-napping in Rhodesia' (January 1977 FATE) contactee 'Peter' says the aliens told him that they 'are 2,000 light-years ahead of us.'

"I find it hard to accept that such super-advanced beings would say anything of the kind. A light-year is a measure of distance, not time."

This same apparent error was made by

the beings communicating witn Uri Geller (see *Uri* by Dr. Andrija Puharich), for they say that a certain event was planned hundreds of light-years ago.

I believe indexing events spatially rather than temporally might be a perfectly acceptable and possibly more enlightened alternate approach to reality, in view of the most advanced physical theories (published by D. B. Larson and the New Science Advocates at the University of Wisconsin). Larson postulates a universe reciprocal to ours where one would travel in time and index the passage of events in spatial terms. — *Don Elkins, Louisville, Ky.*

SLOVENIA SIGHTING

Not long ago UFO-NSP, the oldest and best-known UFO organization in Yugoslavia, received a letter describing a UFO spotting in Velka Vas, Slovenia. Two of our members undertook the field investigation to obtain a faithful picture of the event.

We arrived in the idyllic little village near Senozeti which is about 10 miles from Ljubljana, our base. The altitude of Velka Vas is relatively high, about 2300 feet above sea level. From the village there is a beautiful view of the surrounding hills.

We soon met the two main eyewitnesses, Metoda G., aged 18, who had written us the letter, and her mother Helena G.

The statement of the two reads as follows: "It happened on February 4, 1977, early in the morning. Outside it was still dark, the eastern sky only beginning to turn red. The valley was covered with a light mist and the sky was interspersed with little clouds. The sun was not visible. It was around 6:30 A. M. when my mother and I left the house.



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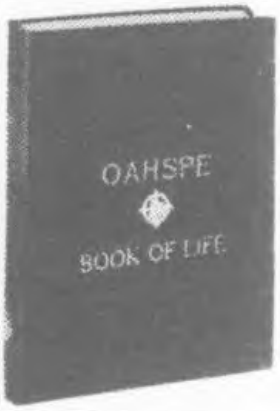
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"I could not say what it might be and we went on, observing the sky. That thing was very big and hovering fixedly above the forest. While we continued on our way the object disappeared and then we saw something unusual. Something was glowing behind the hill and it seemed as though a house or the forest was on fire. I got very scared and told my mother that we should return home or at least stop because it looked like our forest was on fire. Nevertheless we continued on our way and the light behind the trees was spreading farther.

" 'What if there is a fire that broke out in the nearby village?" my mother asked, then added, 'Let's hurry. Perhaps they will need our help in extinguishing the fire.'

"We started to run. The path ran through the woods so we took a shortcut across the fields, fearing in our hearts and at the same time hoping that our presumption of the fire was not true. When we reached the road again, from where the source of the light should have been visible, we saw nothing. The light had disappeared as suddenly as it had appeared. We looked all over the hill and all around us but in vain.

"We are not able to give an explanation of the light. The whole observation lasted some 10 to 15 minutes. We listened attentively but there was no sound whatsoever around us. Neither did we notice any smoke coming from the spot.

"Later on we made some inquiries around the village, wondering if someone else also had seen that light, but nobody could tell us anything about it."

While being interviewed, mother and daughter recalled some other particulars. They had noticed certain points on the object that were brighter than the orange background — possibly four to seven points. Helena G. stated that she had the very strange feeling that these "points" had been observing them. When we mentioned

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 120)

that they could have mistaken the object for a cloud or some optical illusion, both witnesses said that this was not probable, that they are both convinced that the object was real and massive.

Helena G. said she never before has heard about UFOs; neither did she know that something like that could exist. She and her daughter are both convinced they witnessed a very real and extraordinary phenomenon.

This is an interesting case, for it leads to the presumption that the two eyewitnesses spotted the object as it was preparing to land. This is confirmed by the shine they saw behind the forest which they thought might have been caused by fire. However, no traces of a possible landing were found. — *Milos Krmelj, Ljubljana, Yugoslavia.*

TIME WARP?

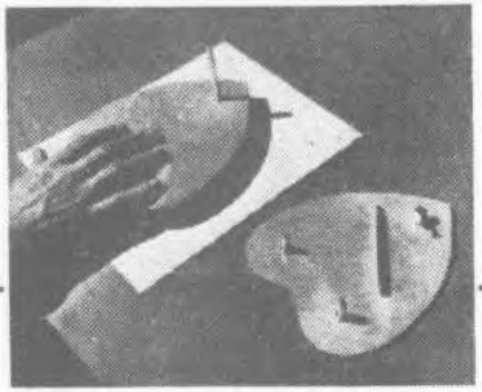
As a boy it was my custom to tour the neighborhood on my bicycle every day. One day, about two blocks from home, I noticed a house where once had been a vacant lot. When I arrived home I began to think it was strange that I never had seen that house before. How did it get there so fast? I would have known about a new house being built in the neighborhood.

I decided to go back to investigate — and discovered there was no house there, only the same vacant lot.

What would have happened if I had gotten off my bicycle and entered the house? Would I have gone into another dimension, never to return? Was I the victim of a time warp? — *Donald M. Dreis, Bloomington, Ind.*

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THE WEE FOLK

My first experience with "the wee folk" happened in the spring of 1974 in Lexington, Mass. My friend Barbara and I were walking to our high school and enjoying the fine weather. We both happened to glance to our left at a small patch of weeds where a figure about 10 inches tall was sitting with his knees drawn up to his chin and showing us his right profile.

"Did you see that?" we exclaimed in unison. Surprisingly enough, we both described the leprechaun the same way: green clothes, a long thin curved golden pipe between his lips and a flopped-over conical cap.

A year later, in Ashby, Mass., my friend Orin and I both saw a group of elfin creatures no more than five inches tall staring curiously at us. In a field of blue wildflowers we saw hundreds of tiny fairies leaping from flower to flower in an exquisite dance.

I would have thought I was imagining such wondrous sights if my friends hadn't been there to describe the same scenes. — *Jane Frances T. Woodruff, Seward, Alaska.*

INDUCING PROJECTION

For a number of years I have been interested in astral projection. However, no matter how many books I read I still don't know how one could induce this phenomenon at will.

Perhaps a FATE reader can tell me. — *Michele Mattoon, 1284 Stewart Rd., Salem, Ohio 44460.*

DID JUDAS HANG HIMSELF?

To answer Merritt Neulin's question ("Report from the Readers," September 1977 FATE) we need to go to the earliest Christian Tarot cards and look at the original card for "The Hanging Man." In the ancient cards, which preceded the Bible, the Hanging Man is pictured as having one foot caught in a snare set for animals (made from a bent young tree) and the victim holds a huge money bag in his hand. In some variations of the ancient cards he has two money bags, one in each hand. The original card supposedly represented Judas Iscariot.

Certainly the original picture fits the printed Bible. While there are various in-

terpretations of the hanging of Judas, that he hanged himself we are all agreed. Whether it was by his own volition — and by the neck — or "accidental" — by a snare — is open to question.

Matthew 27:5 states that Judas "went and hanged himself" in the literal sense that he committed the unpardonable sin of purposely taking his own life after he attempted to return the 30 pieces of silver to the chief priest. This indicates that Judas was remorseful for having betrayed Jesus.

But was he really sorry? And what manner of man was Judas Iscariot? According to *John 12:6* Judas was in charge of all donations given to the apostles and he was caught with his hand in the till. Thus it appears that Judas had criminal tendencies and it is not likely he would be sorry for what he did but sorry he was caught. This is supported by the version in the Vulgate: *laqueo se suspendit* (he suspended himself in a snare, or noose). *Acts 1:18* states that he "bought a field with the price of his iniquity and, being hanged, burst asunder in the midst and all his bowels gushed out." The King James translation changes "being hanged" to "falling headlong" which certainly describes the original Hanging Man in the Tarot cards.

From the original Tarot picture which shows a field in the background, one can envision Judas coveting a certain piece of land and when offered 30 pieces of silver to betray Jesus he sees an opportunity to become a wealthy landowner. Then, crossing the field with the ill-gotten sum to make his purchase, he accidentally steps into some poacher's snare and is suspended headlong. That he "burst asunder and his bowels gushed out" indicates it was some days before his body was found, and decay caused the bowels to have "gushed out."

Judas having been caught in a snare with the betrayal coins in his hands may be the basis for the old saying that a man has "hanged himself" when he is "caught with the goods on him."

Modern Tarot readers have turned the Hanging Man into a saint with a golden aura and thus have changed the meaning of the card. The ancient Tarot cards were far more interesting than the modern ones, for each card carried a bit of history. — *Cecilia Fawn Nichols, Yucca Valley, Calif.*

Is this THE HUMAN AURA?

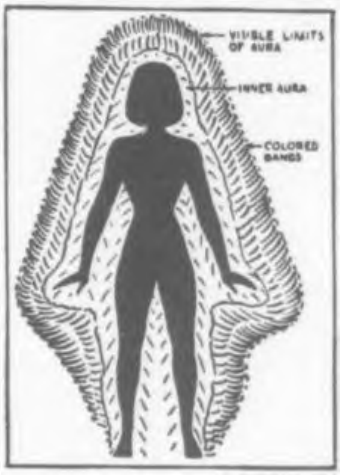


Diagram of normal aura based on W. J. Kilner, M.D.

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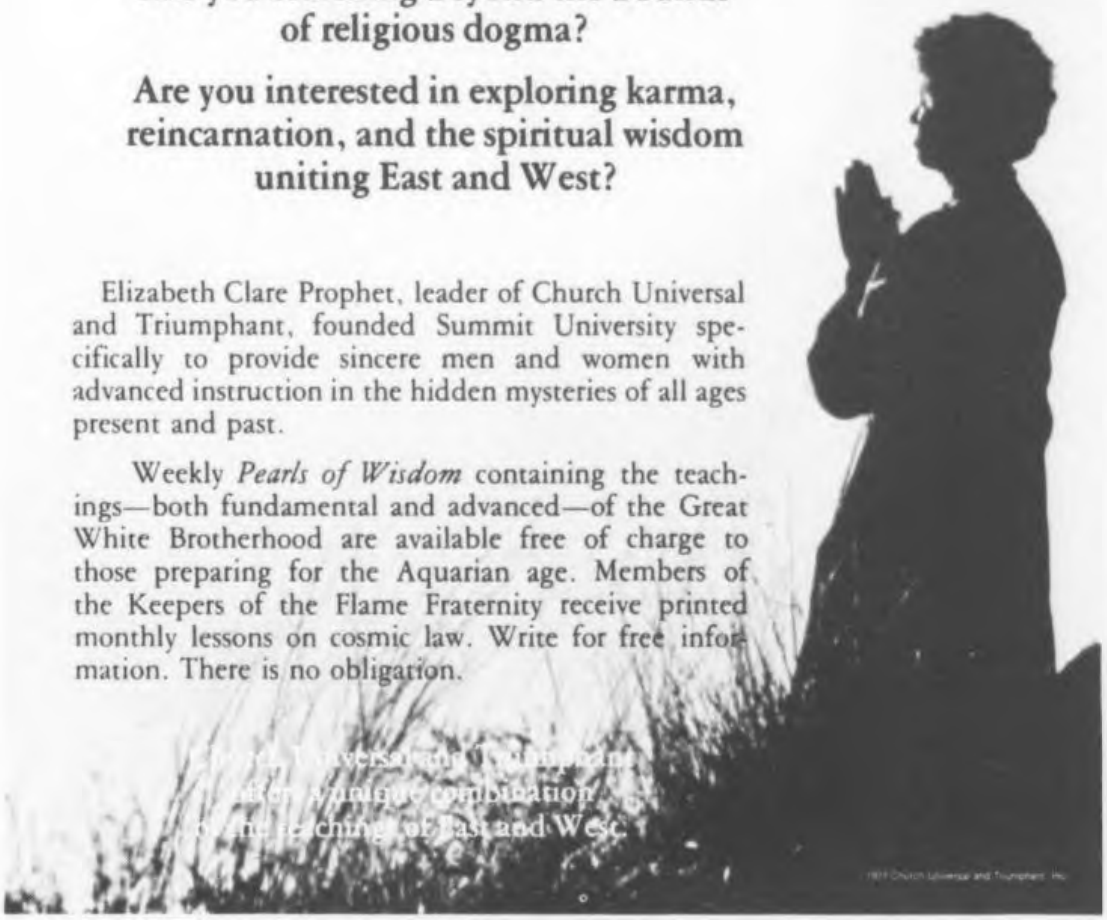
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