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I will close my eyes and concentrate ... and try to focus my psychic gifts -- so that you may be helped.

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I will seek to delve into your future ... to find out things that you should know.

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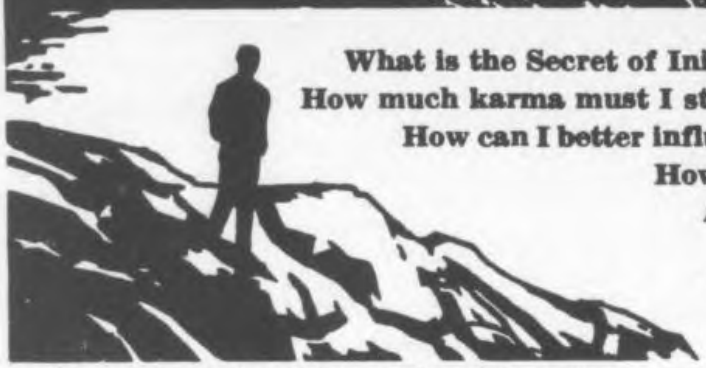
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Art Director ..... Paul Casper
Designer ..... Kathy Zawacki

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

The mind has the power to affect groups of atoms and even tamper with the odds of atomic behavior. Even the course of the world is not predetermined by physical laws but may be altered by the uncaused volition of human beings.

Sir Arthur Eddington

FOR THE PAST 20 or more years we have heard insistent claims that humanity is changing. These claims take different forms but behind all of them seems to lie the widespread fear that dangers ranging from atomic warfare to sophisticated biological weapons threaten the world.

Some fundamentalist Christians foresee the predicted Battle of Armageddon shaping up in the Near East — actually. The convergence of international events, especially in the Arab world, adds substance to this fear.

On the other hand, flying saucer buffs see the Space People — instead of Christ — intervening to protect man (or a deserving few) from his own follies.

The more intellectual thinkers, especially the humanistic psychologists and their friends, are publicly discussing the idea that our minds and our social outlooks are being transformed. Marilyn Ferguson, editor of *Brain/Mind Bulletin*, one of the foremost advocates of this view, in her July 3 issue, quotes several internationally known psychologists and others who have arrived at this consensus. Barbara Brown, author of the forthcoming book *Supermind*, to be published by Harper and Row in 1979, believes that "human beings possess capabilities of mind that are literally beyond genius. . . . I believe that as modern civilization evolves, so does Supermind." These two women believe that human beings are developing a Supermind to insure survival. "Human beings have aways evolved elaborate mechanisms to ensure survival in an evolving psychological — as well as physical — environment," Brown declares.

Such abilities always have been latent in humankind, unrecognized by conventional researchers who study only pathological states. Establishment researchers specialize too narrowly to see human beings as whole persons and thus science has failed to investigate the qualities of mind that make us human.

World-famous psychologist Carl Rogers agrees with Barbara Brown.

He also takes a mystical view of human capabilities and feels we are in a period in which mankind's abilities are expanding. He appears to hope these characteristics will help us transcend our turbulent times.

In working with groups he has observed activities "that point in strange directions. In these groups we've become simply one organ of a living, moving system, more intuitive, knowing without knowing. Some have developed to a degree that can only be described as 'psychic.' They sense unexpressed anger in the group," Roger says. He believes mankind may be undergoing an evolutionary transformation and asks, "Are we evolving into new spaces, new ways of being? Will we discover new energies and forces?"

∞

HISTORICAL MOVEMENT?

WILLIS HARMAN of Stanford Research Institute sees human attitudes shifting completely. "We are undergoing a 're-sacralization,' a rediscovery of the spiritual nature of man," Harman told the Association for Humanistic Psychology meeting in Toronto. The root word of psychology — psyche — means soul, he reminded the audience. "We're trying to find a balance between materialistic kinds of knowledge and 'soul knowledge' after a period in which we assumed that the only knowledge worth having was the kind that let us predict, control, manipulate."

We hope all this is more than wishful thinking. We hope that the viewpoints of advanced generalists such as Brown, Rogers and Harman will filter down to affect all human thinking. And we believe they genuinely reflect what is going on.

Very often, we observe, the concepts of avant-garde thinkers are only superficially original and actually reflect the unconscious thoughts already latent in the minds of millions of people. These ideas in turn originate in social changes already under way. Surely this is the only way such general movements can develop. The great thinkers merely articulate what is already being felt by many people.

If that is what is going on here and now, then the few hundred thousand people who read this magazine are involved in an historical movement in which they already are far ahead of the millions who will follow.

∞

THE GENIUS OF EDISON

CHANGES start slowly and accelerate. Thomas Alva Edison invented the phonograph one century ago when he recorded "Mary had a little lamb. . . ." on a tinfoil cylinder. Edison had an inventive mind of a high order but even more unusual, it seems to us, was Edison's insight into the implications of his invention.

He made the following predictions concerning the phonograph in an article in the *North American Review* of June 1878. These predictions were recently reviewed by Dr. Tony Schwartz in *Media Industry Newsletter:*

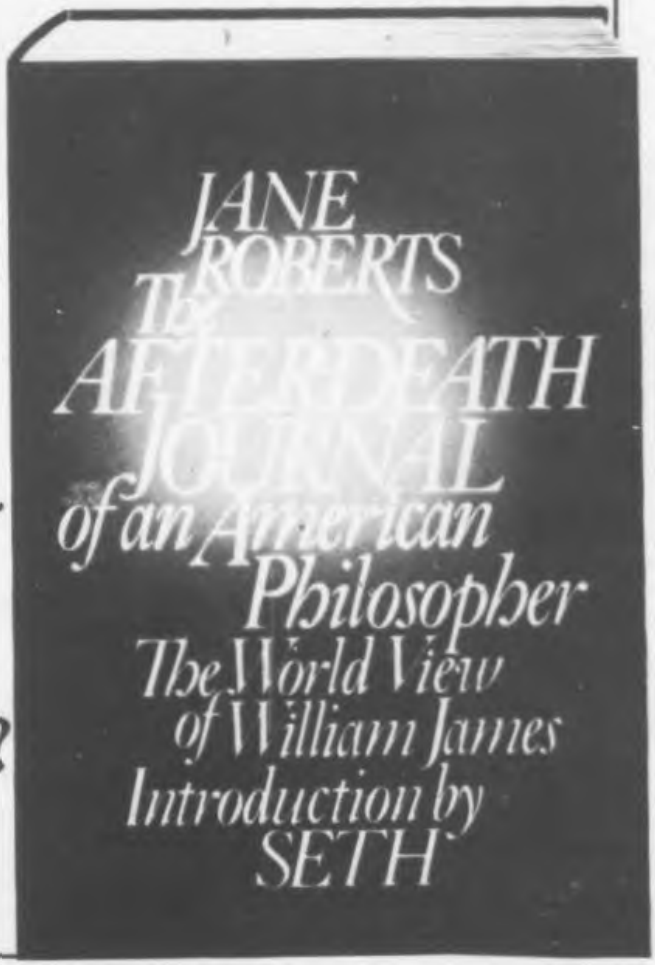
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This interview is the second in a series of conversations between Dr. Leichtman and the spirits of many famous individuals—including Edgar Cayce, Cheiro, Carl Jung, Sigmund Freud, C.W. Leadbeater, Sir Oliver Lodge, H.P. Blavatsky, Thomas Jefferson, Arthur Ford, Nikola Tesla, Eileen Garrett, and Stewart Edward White. In all, 12 separate interviews are being published in the series.

A copy of *Shakespeare Returns* can be purchased for $2.50, postpaid. A subscription for all 12 books in the series can be ordered for $20. The books are sent to subscribers as they are published, one every two months.

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Dick Sutphen is the bestselling author of many books. PAST LIVES, FUTURE LOVES is his new one for Pocket Books. He has been on hundreds of radio/tv shows and written up in articles from the tabloids to Time Magazine. Dick developed the group hypnotic regression technique that is now being used internationally. He publishes a magazine called SELF-HELP UPDATE and offers FREE SUBSCRIPTIONS to anyone requesting it. There are articles about the latest books, tapes and experiments, plus features on the psychic mind, nutrition, exercise, self-actualization and Dick's latest "life-changing seminars" and tours. Over 50 hypnosis tapes available to 1: Overcome problems 2: Program goals 3: Have an experience. Two past life hypnotic regression tape courses, Experience at home.

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(10) Connection with the telephone to make that instrument an auxiliary in the transmission of permanent and invaluable records instead of merely the recipient of momentary and fleeting communications.

These are truly remarkable insights, especially since they were made a century ago. Of course it took electronic reproduction to bring all of them about but it is the mind behind such concepts that we must admire. Meanwhile the social changes that these and similar inventions have helped create are the driving force behind the changes in human mind-sets which are now under way.

∞

OF PREDICTIONS AND MOONS

ARE SUCH amazing predictions merely an extension of current knowledge or as Brown-Rogers-Harman suggest, are there more profound reasons for them? Jungians would offer the idea of synchronous events but that is merely a term to describe the possible unconscious linking of

ASTRAL PROJECTION BY SOUND

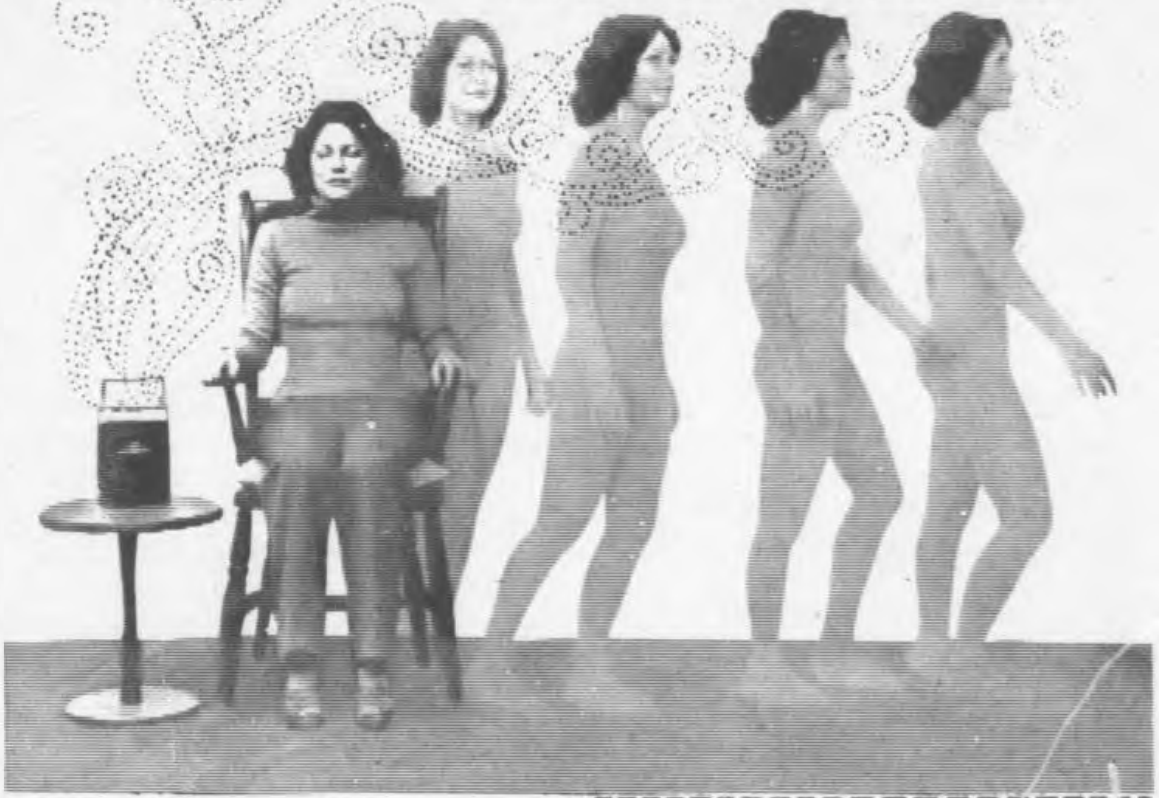
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Mr. J. H., Los Angeles

"I gave it to a friend to listen to without telling him what it was. He had never attempted astral projection before. While listening, he got to the point that the chair under him, and the room about him was moving, vibrating back and forth. He also hallucinated brilliant colors and faces. Apparently he has accomplished as much in a half hour with your tape as I have in five years of trying many other techniques . . ."

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minds that Rogers is implying when he refers to intuitive knowing as "psychic." All this isn't news to FATE readers, but coming from a famous Establishment figure it is a remarkable step forward.

We suggest there may be more to the matter. Remember the astonishingly accurate description of the moons of Mars made by Jonathan Swift in his story of *Gulliver's Travels?* Was it only a coincidence that Swift described the Martian moons a century and a half before they were discovered by Asaph Hall in 1877?

In 1726 Swift wrote that the scientists of Laputa had discovered "two lesser stars, or satellites, which revolve about Mars, whereof the innermost is distant from the centre of the primary planet exactly three diameters, and the outermost five; the former revolves in the space of 10 hours, and the latter in 21½; so that the squares of their periodical times are very near in the same proportion with the cubes of their distance from the centre of Mars, which evidently shows them to be governed by the same law of gravitation that influences the other heavenly bodies."

How did Swift know?

Tom Miller puzzles over this problem in the December 1977 *Illustrated London News* and thinks it is barely possible that someone in those days already knew that Mars had two moons which behaved very nearly as we now observe them to behave. First of all, Swift was an excellent mathematician and he might have figured the orbits of the Martian moons. But how could he know the moons existed at all? Miller also suggests he may have had access to ancient knowledge, later lost.

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MY AMAZING STORY

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

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

"Me?" I asked, surprised.

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

"How do you know—"

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

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

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

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

MY LUCK STARTS TO CHANGE

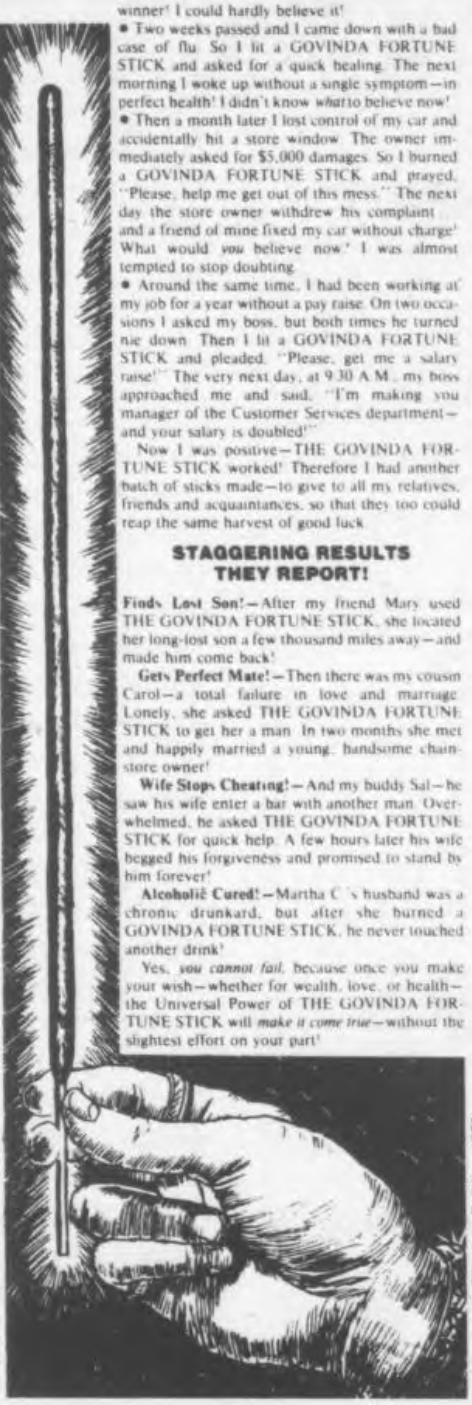
• I soon returned to the U.S. with my GOVINDA FORTUNE STICKS. At the time I was in debt to the tune of $720, and was just about broke. The collection agency started calling me daily. So I burned a GOVINDA FORTUNE STICK and begged: "Please end my debt!" Three days later I found an $800 check in my mailbox—the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

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

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

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

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



STAGGERING RESULTS THEY REPORT!

Finds Lost Son!—After my friend Mary used THE GOVINDA FORTUNE STICK, she located her long-lost son a few thousand miles away—and made him come back!

Gets Perfect Mate!—Then there was my cousin Carol—a total failure in love and marriage. Lonely, she asked THE GOVINDA FORTUNE STICK to get her a man. In two months she met and happily married a young, handsome chain-store owner!

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

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

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

MORE WONDERS!

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

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

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

You name it—and *it shall be so*! Just ask for it—and *it shall be yours*! Now, nothing can ever stand in your way! Yes, you'll look and stay young . . . dispel aches and pains . . . pile up a fortune . . . repel attacks . . . gain friends . . . prevent tragedies . . . know true love . . . win games . . . and more—once you start using THE GOVINDA FORTUNE STICK!

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And was the source of this ancient knowledge the fact that in early times Mars may have come "dangerously close to earth and this conjunction apart from setting off physical disasters. . . . provided observers with an opportunity for seeing Mars' satellites?"

Despite Velikovsky we don't find this very convincing. We suspect that either (a) Swift made a lucky guess or (b) knowledge actually can derive from unknown sources (universal mind).

∞

LETTER FROM THE FCC

DEAR Professor Kurtz:

". . . nothing in your most recent correspondence, earlier letters or supporting materials establishes either that psychokinesis or immortality are controversial issues of public importance, or that NBC was unreasonable in determining that these subjects of interest or debate in the scientific community are not such issues. With respect to your allegation that psychic healing, because of its relationship to such subjects as the Laetrile issue, nuclear power, or fluoridation, is a controversial issue of public importance, you have provided no information to suggest that 'Exploring the Unknown' constituted an obvious and meaningful discussion on one aspect of any health-related controversial issue of public importance.

"As the commission pointed out in N.B.C. 25 FCC 2d 735, at 736 (1970), '. . . a policy of requiring fairness on each statement of inference from statements would involve this agency much too deeply in broadcast journalism.' A

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requirement that every sub-issue conceivably identifiable in a broadcast be made the subject of a separate and distinct fairness obligation would render the doctrine unworkable. . . .

". . . it cannot be concluded that NBC has been unreasonable in determining that 'Exploring the Unknown' did not constitute a discussion on one side of a controversial issue of public importance, or that the network has failed on an overall basis to afford reasonable opportunities for the presentation of conflicting views regarding the matters raised in your letter. Consequently, further Commission action is not warranted on your complaint. . . ."

From a letter by Arthur L. Ginsburg, FCC attorney, to Prof. Paul Kurtz of the Committee for the Scientific Investigation of Claims of the Paranormal. Professor Kurtz had complained that the NBC program "Exploring the Unknown" violated the Fairness Doctrine, presented questionable material, and did not present dissenting viewpoints on such subjects as psychic surgery, psychokinesis and immortality.

In FATE'S view, the Committee's complaint was only another example of its persistent attempts to intimidate both broadcast and print media and force them not to publish information at odds with the Committees' opinions.

∞

LIQUEFYING BLOOD

ON TUESDAY, September 19, 1978, Neapolitans jammed the Roman Catholic cathedral in Naples and watched in awe as Corrado Cardinal Ursi carried two vials to the

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main altar and began to pray. According to tradition the vials contained the dried blood of St. Januarius-San Gennaro.

The minutes ticked by as Cardinal Ursi prayed. After 34 minutes the dried blood in the vials became liquid!

"Eight thousand believers in the cathedral burst into cheers, and outside in the city streets firecrackers were set off," according to the Associated Press.

The Cardinal then asked the crowd to pray to St. Januarius to help the city deal with its unemployment and drug problems, "the industry that is destroying our youth."

The blood of the martyred saint traditionally liquefies on the first Saturday of May, the date on which the saint's body was transferred to Naples, and on September 19, the anniversary of his martyrdom in A. D. 305. Tragedy will befall if the blood fails to liquefy — or so they have said all these hundreds of years.

There is no known reason why the blood liquefies.

Some believe the heat of the nearby candles softens it or it is liquefied by the body heat of the people crowded into the cathedral.

Others believe it is a miracle.

∞

JOURNAL OF OCCULT STUDIES

WE WISH to call your attention to the *Journal of Occult Studies,* published by the Occult Studies Foundation, Post Office Box 32, Providence, R.I. 02940. This *Journal* is a quarterly publication which takes a refreshing and dispassionate view of

paranormal claims. The intent of the *Journal* is to examine claims that would not be given a hearing by the "official" parapsychological publications. The costs of publication and research have been defrayed by grants from the University of Rhode Island, Division of University Extensions, and Occult Studies Foundation.

The September 1978 issue (which we have not seen at this writing) was to carry special sections on Kirlian photography and on holography, especially on new developments in holography and brain modeling. Subscription is $7.50 a year.

∞

HELP!

SOVIET FISHERMEN claim they watched a pod of dolphins come to the aid of a sea lion surrounded by killer whales and drive the whales off, according to Tass, the Soviet news agency.

The incident occurred when sailors aboard the fishing vessel *Neveskoi* off the coast of Kamchatka in the Soviet Far East heard the sea lion cry for help as the killer whales closed in. Within minutes, says Tass, the dolphins appeared and the whales turned away. The whales then suddenly changed direction and bore down on the sea lion again. And again, claims Tass, "the dolphins rushed to the sea lion's aid, leaped over the whales and formed a ring around the sea lion, saving it."

Questions: Since killer whales eat dolphins in addition to sea lions, one wonders how dolphins could drive the

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whales away. Aiso, dolphins communicate by sonar. They hear well under water but could they hear the sea lion's roar for help broadcast into the air?

∞

BIG BEAR

NEAR KEARNS, Utah, a heavy equipment operator spotted a bone traveling on a sand and gravel conveyor. It turned out to be the femur of a giant extinct bear estimated to have lived 18,000 years ago. Researchers dug up parts of both hip bones, both tibiae, a lumbar and sacral vertebra. The femur was 2½ feet long and the bear is estimated to have stood 12 feet upright. This is three feet taller than the modern polar bear and five feet taller than the average grizzly.

∞

BEGINNING SWARM

THE UNITED Nations Food and Agricultural Organization warns that in 1979 African crops will be threatened by a growing horde of locust swarms. Such gigantic swarms may cover hundreds of square kilometers with a density of 40 to 80 million locusts for every square kilometer. The average locust eats its own weight of two or three grams daily so that a swarm consumes enormous quantities of food.

What is a locust? Nothing more than one of several species of ordinary grasshoppers which metamorphose into entirely different creatures for reasons no one understands.

The locust is still a grasshopper but it becomes nervous and irritable. Its metabolism increases and it changes

Roy Eugene Davis says:

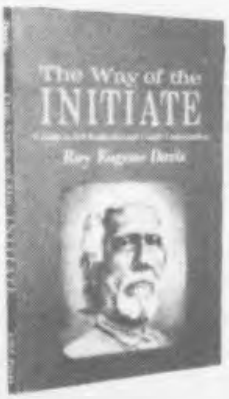
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Roy Eugene Davis is a disciple of Paramahansa Yogananda and the author of 15 best selling books. *The Way of the Initiate* is deluxe softbound and priced at just $3.00 per copy.



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color. Its wings grow longer. It develops broader shoulders and a larger head. And then, instead of being an essentially solitary insect, it joins into a gregarious band to create huge swarms with voracious appetites. It is capable of migrating 100 miles a day.

The result of this metamorphosis is vast destruction of vegetation and crops and resultant starvation for men and animals.

In mid-July such swarms were infesting 1600 square kilometers in Somalia and another 50 swarms were located in Ethiopia. In such concentrations they can be attacked by skilled specialists using aerial sprays and other methods but unless they are controlled this year the swarms are expected to sweep southward into much of Africa.

∞

BIRDS FIND THEIR WAY

AT LONG last it looks as though the mystery of how birds navigate over what are to us trackless distances may have been solved. Various ideas have been proposed through the years but now two papers recently published suggest that birds are no dummies — they use several methods of navigation, whatever is available.

In the first study, conducted jointly by the Zoological Institute, Gottingen, West Germany, and the State University of New York, homing pigeons were followed by airplane.

The test birds were fitted with frosted-glass contact lenses so that only limited visual information was available. Nevertheless, the birds aligned themselves correctly toward their loft but tended to overshoot it —



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sometimes by only a few yards. Apparently this *nonvisual* system depends on the birds' ability to use magnetic fields of the earth.

Meanwhile A. Whiten, of the Department of Zoology at the University of Bristol, has been testing the ability of birds to home by the sun. He uses an artificial sun on a mobile gantry programed to mimic the behavior of the real sun. Sure enough, the birds are able to home by using the artificial sun as part of their guidance system.

∞

VANISHING PIGEONS

LATE IN August 1978, 5000 homing pigeons were released in Preston, England, to fly their way 150 miles to their home cotes in Ayr, Scotland. Two weeks later, less than a dozen had returned home.

"They seem to have vanished off the face of the earth," according to James Paterson, secretary of the Ayr Federation of Homing Pigeons.

The racing birds were owned by 30 different owners and none of them could recall a similar case. As of this writing the whereabouts of the missing pigeons remains a mystery.

∞

PSYCHIC WARFARE

THE WORLD chess championship at Baguio, Philippine Islands, between champion Anatoly Karpov and challenger Victor Korchnoi has included a farcical psychic duel.

Both contenders employed alleged "sensitives" in an attempt to help their own games and psych out their opponents.

Karpov, the Soviet Union cham-

pion, began the contest with Russian "parapsychologist" Dr. Vladimir Zoukar in his corner. The obvious intent was either to give Karpov genuine psychic aid or to intimidate his opponent.

Not to be outdone, Korchnoi also came up with some psychic seconds. After the match had started and he was behind, Korchnoi brought back two helpers from a trip to Manila. They were Victoria Sheppard, 32, wearing a tangerine shawl over her white habit which is typical of the India-based Ananda Marga sociospiritual organization. Miss Sheppard assumed the lotus position in a location near Karpov's entourage while the contest proceeded. Her associate Stephen Michael Dwyer also attended the proceedings. It is reported that Korchnoi also took lessons in meditation as an aid to his faltering challenge.

Although the championship meeting is still under way as this is written it appears that Champion Karpov's "parapsychologist" is more effective than Korchnoi's gurus.

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OLD WIVES' TALE

ONE FOLK tradition is that garlic wards off vampires; another is that it has medicinal value. Like many other old-fashioned claims this latter idea has been dismissed by today's medical establishment.

Now Prof. Hans Reuter of Cologne University, Germany, concludes that garlic tends to normalize the blood's cholesterol level and helps prevent heart attacks and strokes.

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Using volunteers, Professor Reuter gave one group small gelatin capsules containing butter with some garlic added and gave the other group similar capsules without the garlic. The cholesterol level of those who took a pinch of garlic with their butter remained substantially lower than that of the control group. When patients were fed three grams of raw garlic daily their cholesterol dropped markedly after a four-week period.

Konrad Weiss writing in the *Chicago Tribune* of September 21 states: "Laboratory tests also showed that garlic not only reduced cholesterol but also killed off a number of bacteria, among them those causing tuberculosis and diptheria. The effectiveness of garlic in some instances outstripped conventional antibiotics such as penicillin."

Professor Reuter points out that in countries which consume large amounts of garlic such as Russia, Greece, India and China there are "conspicuously fewer" cases of arteriosclerosis than in West Germany.

He does not attribute this to the large consumption of garlic only but is convinced that it contributes substantially to better health. "One major advantage of garlic is that it has no undesirable side effects — apart from its smell."

∞

PERSONAL GESTALT

JOHN FOLEY was a fisherman most of his life. For years he fished commercially on Lake Michigan from his ancient boat the *Lincoln*. Summers he chartered the *Lincoln* to sport fishermen on the lake. When commercial fishing dried up he turned to chartering full time.

The boat was spick-and-span, painted bright yellow and red with a black hull. He kept it moored off Streeter Drive near downtown Chicago. Foley's boat was his life. He never had any children and his pal George Kozel said that the *Lincoln* was his baby.

Foley lived with his niece Mrs. Patricia Igni on the North Side and he got up at 4:30 every morning to go down to the *Lincoln*. By 5:30 he and George would be out on the lake in the *Lincoln* with some hopeful fisherman.

John Foley was 76 this past summer but still busy chartering. He went fishing every day, including Labor Day. Returning home on that day he sat down in his easy chair and died peacefully.

At 10:00 A. M. the next morning the *Lincoln* died just as peacefully. It sank for no known reason.

George Kozel added his own requiem. "As soon as I heard he was dead, I said, 'the boat'll go next.' "

∞

EXPLAINING THE SHROUD

AFTER the publication of Barbara Culliton's report on the Shroud of Turin in the July 21 issue of *Science*, a number of *Science* readers (all of them members of the American Association for the Advancement of Science) rushed into the letters column with their own explanations and denunciations.

Raymond Drakoff of New York proposed that the Shroud might have been draped over a statue and the image of the statue then scorched into the linen

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by the same heat that produced the other scorch marks still visible on the Shroud. But it is known that the image was already on the Shroud when the known rescue from flames took place so this explanation would require its exposure to heat on two occasions.

"Features in higher relief or deeply carved, such as nose, beard and hair, would scorch more darkly and produce the negative image we now see. Middle Eastern linen could easily have been obtained from Crusaders who were still returning to Europe at that time. It would be interesting to see if a synthetic shroud could be produced by this means," writes Drakoff.

This theory could explain why the image on the Shroud is a negative.

Boynton Graham of Wilmington, Del., offers the same idea. "I suggest that, sometime before 1350, there occurred a fire, probably in a church or monastery in the Holy Land, that a metal, ceramic or stone statue of the crucified Christ became hot and was quickly wrapped in linen to protect it. Conceivably, the statue was spattered with drops of molten lead, perhaps from a nearby stained glass window, thus generating the 'drops of blood.' "

Barry Bunow of Bethesda, Md., on the other hand, merely comments that *Science* "has sunk to a new low" with the publication of the article.

∞

LEARN TO LEVITATE

ON THE Merv Griffin show a year ago the Maharishi Mahesh Yogi discussed the new training program of his Transcendental Meditation organization which is intended to teach levitation and related esoteric ac-

tivities. Although TM's training program undoubtedly was intended to remain a secret the Maharishi inadvertently revealed the secrets of his training methods, according to the newsletter *Singularities.*

During the 90-minute interview the Maharishi let slip the fact that his teachings could be found in the teachings of Patanjali, a major compiler and synthesizer of yogic practices. His writings include instructions for levitation and for making oneself invisible.

A person can learn to levitate, according to Patanjali, by a threefold process of concentrating upon the relationship of his body in space. First, the subject fixes his attention on a single object; second, he continues that attention without a break in concentration and with a particular intent in mind; third, he merges with the object of that concentration.

When all three forms of concentration are achieved simultaneously the desired power to levitate can be attained, according to Patanjali.

To become invisible, according to Patanjali, the subject goes through the same process except that he concentrates on the form and color of his body.

The editors of *Singularities* invite their readers to test this method and report on it. The editors of FATE do the same.

We should remember, however, that many persons who practice relaxation experiments report the sensation of rising a few inches off the floor while observers have not been able to detect any such physical motion.

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THE MAN WHO TALKED WITH VENUSIANS

Thousands of his followers believed George Adamski's claim that he had contacted extraterrestrials — but did *he* believe it?

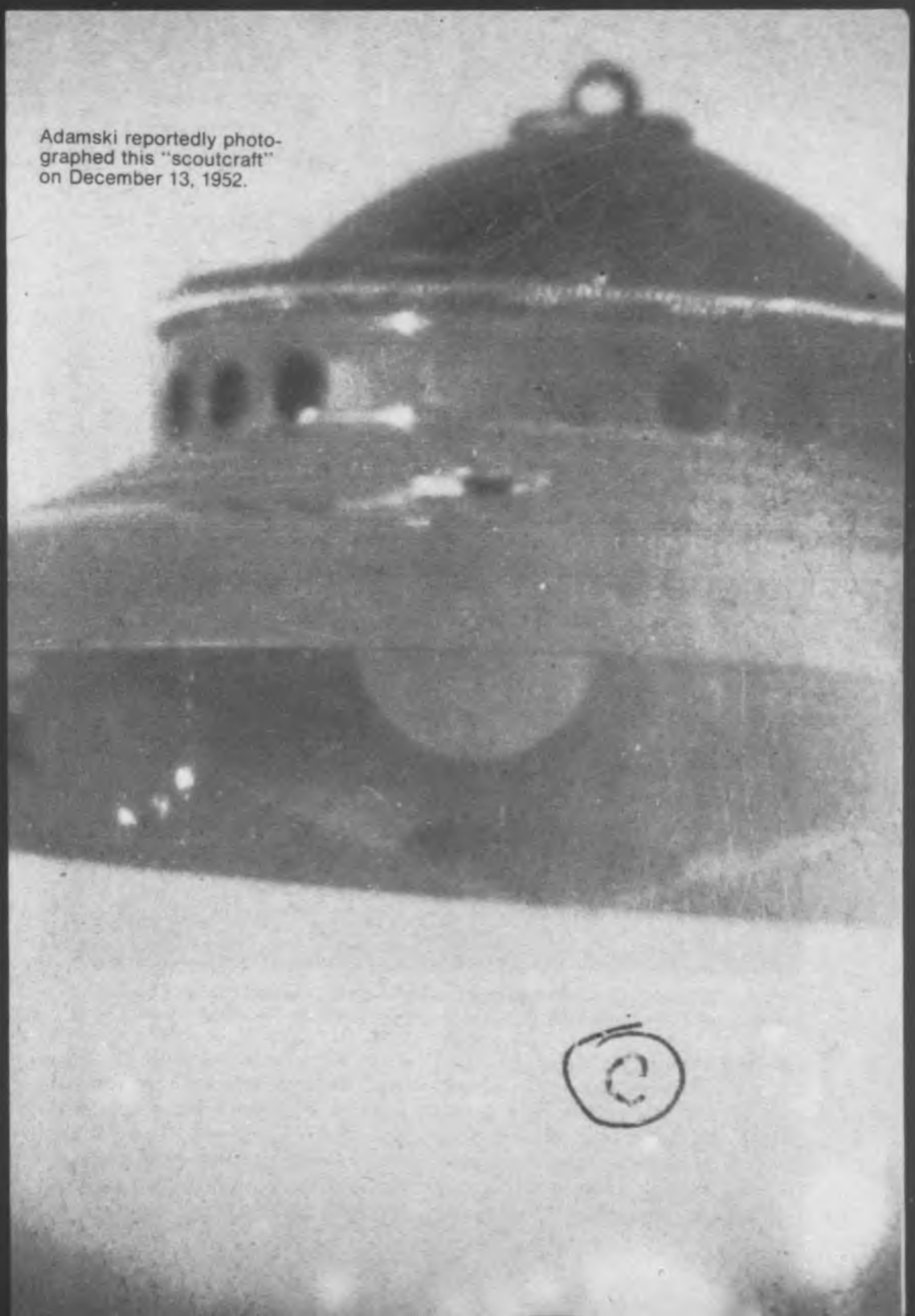
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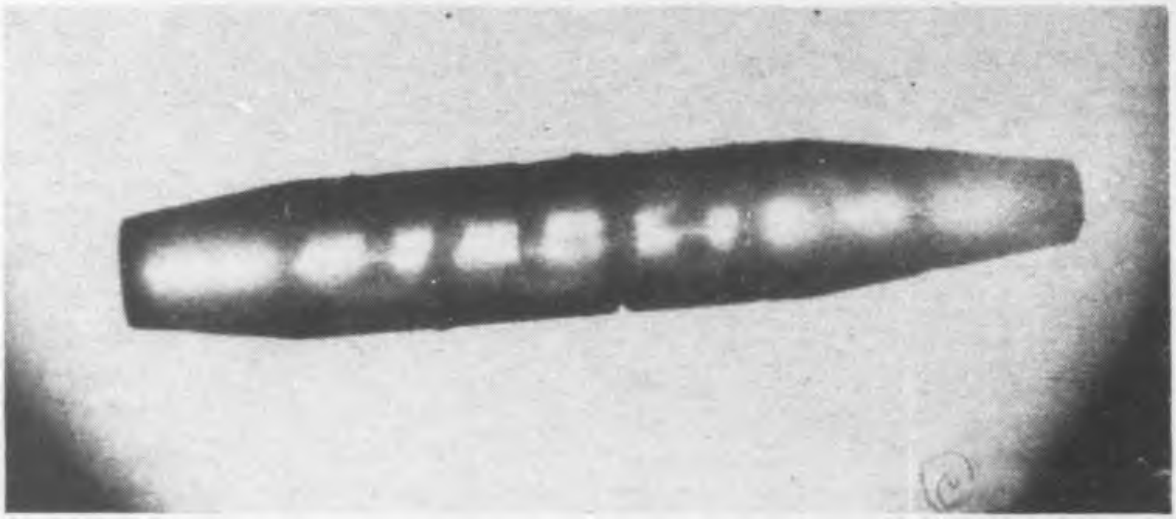
In his time "Professor" Adamski was one of the most colorful and controversial figures in the flying saucer movement.

GEORGE ADAMSKI may not have been the first person to claim contact with visitors from outer space but he was certainly the first whose story attracted wide public attention. Foreign-born and with little formal education, Adamski at age 61 claimed that on November 20, 1952, he met and conversed with a man from Venus on the California desert near Parker, Ariz. News of this incident touched off a storm and set into motion a series of events that would transform the flying saucer movement. From 1952 until Adamski's death in April 1965 he occupied center stage in one of the most peculiar episodes in modern social history. Yet in the years since then no one has attempted a serious analysis of Adamski's claims and their significance.

The problem of sorting out what



Adamski reportedly photographed this "scoutcraft" on December 13, 1952.



Adamski reported capturing this large "spacecraft" on film after seeing it through a six-inch reflecting telescope on May 1, 1953.



This picture, taken a year and a half before Adamski's initial contact claim, is said to show a mother ship and attendant craft.

Adamski claimed from what he didn't claim is a complicated one. To begin with, his two major books were ghost-written, the first *(Flying Saucers Have Landed)* by Clara L. John, the second *(Inside the Space Ships)* by Charlotte Blodget. Furthermore, enthusiastic supporters made claims on his behalf that he may or may not have endorsed. In those instances where we can separate mythology from the "real Adamski" I so indicate; otherwise I treat the Adamski story as a naturally unfolding series of episodes.

DAVID STUPPLE holds a Ph.D. in sociology from the University of Missouri at Columbia. Married and the father of two children, he is an assistant professor of sociology at Eastern Michigan University. He is engaged in research on the types of persons who believe in UFOs.



For chronological and other purposes I have arranged the claims in four sets. You will note that these claims grow progressively more fantastic, moving from the merely unusual to the bizarre — a fact that will be significant in my later analysis.

Claim One: That before flying saucers became a nationwide sensation, he had "naked eye" sightings of spaceships, that he made extensive efforts to photograph them and that he was successful in obtaining a few reasonably good pictures.

On October 9, 1946, Adamski saw a gigantic spacecraft hovering above a mountain range south of Mount Palomar and moving toward San Diego. During the most intense part of a spectacular meteor shower Adamski and his friends suddenly noticed a large black motionless object similar to a giant dirigible. Adamski turned on the radio and learned that hundreds of people in the San Diego area had seen the same craft. Later, in the cafe where Adamski worked, he overheard six military men remark that the phenomenon was "not of this earth."

This experience encouraged Adamski to keep his eye open for similar phenomena. In August 1947, while seated alone on a yard swing, he saw strange objects in the sky and called upon four of his friends to witness the sight. Together they saw a parade of 184 spaceships flying in squadrons of 32 (which must have left one of the squadrons a bit short). The apparent leader of the squadron signaled the others to pass by one by one, as if in review. As the last one passed, it stopped for several seconds and shot out two beams of light, one south toward San Diego and another north toward Mt. Palomar. Later Adamski learned that a group of businessmen had seen the same aerial display and still later two scientists on their way to the observatory at Mt. Palomar visited Adamski and asked him what he had seen.

In a separate incident in 1949, two men from the Point Loma Navy Electronics Lab in San Diego, along with two other men from a "similar setup" in Pasadena, came to call. They asked Adamski if he would cooperate by trying to get photographs of these space-

ships with the six- and 15-inch telescopes he owned. Flattered that the military had sought his help, Adamski readily agreed. He bought film and soon had two reasonably good photographs taken about the time a flying saucer was supposed to have landed in Mexico City. Then "Mr. Bloom" from the San Diego lab dropped by to visit and hinted that the whole story of the Mexican landing had not been told. Adamski turned his photos over to Bloom and never saw them again. Not long afterwards two "government men" from Mexico told him that the Mexico City landing did occur but that it had been hushed up because the Mexican people are "too superstitious."

A few days later, on March 21, 1950, Adamski gave a lecture on flying saucers to a local civic organization. This led the *San Diego Union and Tribune* to inquire about Adamski's pictures. Adamski related his story about the photographs and how he had come to take them but when the newspaper tried to get further information from the San Diego lab, personnel there denied they knew anything about the matter. So did military agencies the paper subsequently contacted. The *San Diego Tribune Sun* then published a long article about the dispute. George Adamski had become a minor celebrity — and the victim, he claimed, of a government cover-up.

Now more dedicated than ever, Adamski took hundreds of photographs during 1950 and 1951; only a handful of them were good enough to look authentic. In July 1951 he published an article, "I Photographed Space Ships," in FATE. The story brought requests for copies of the photographs and Adamski sold them at what he claimed were nominal prices. Adamski's audience was growing.

Claim Two: That he met a man from Venus on the desert near Parker, Ariz., and collected certain documents that verified the reality of the encounter.

After hearing reports of spaceship landings in the nearby desert Adamski journeyed to the area on several occasions hoping to see one and meet its occupants. Two couples who knew Adamski by reputation introduced themselves to him and asked to be taken along on his next trip. These people were George and Betty Williamson and Al and Betty Bailey. Williamson, a self-described anthropologist, referred to himself as "Dr." Williamson.

On November 20, 1952, Adamski, the Williamsons, the Baileys, Alice Wells (Adamski's housekeeper) and Lucy McGinnis (Adamski's secretary) went to the desert where they spotted a large spacecraft. Adamski announced that he "knew" the spaceship wanted to contact him and asked to be driven down the road about a mile and dropped off. Lucy McGinnis and Al Bailey obliged and soon the spaceship arrived. Adamski was able to take seven films with his Brownie camera before airplanes came and scared off the spaceship. There Adamski stood, alone with his camera, when he met a man from Venus.

Feeling a "great sense of tranquillity," he carefully observed the spaceman, who had shoulder-length blond hair, stood five feet, six inches, and weighed 138 pounds. Clothed in a one-piece spacesuit, he had a round

"suntanned" face and a high forehead, slightly slanting gray-green eyes and high cheekbones.

The two strangers communicated first by hand signals and telepathy. Then Adamski taught the spaceman a little English, enough so that the being could say "boom boom!" to express his concern about atomic bombs. But "Orthon" turned out to be a pleasant fellow with "music in his voice" and a hearty laugh. Adamski and Orthon managed a short discussion on the nature of space travel, God and the mission of the space people on earth. Adamski learned that all planets in our 12-planet system are inhabited, that visitors have come from all planets in our system and some from other systems. He also learned that Orthon had once been an earthman. Orthon refused to have his picture taken because he feared it might enable earth people to recognize and persecute him.

He did, however, borrow one of Adamski's films and promised to bring it back someday. When Adamski asked to take a ride on the spaceship, Orthon turned him down. Adamski accidentally got too close to the ship and received a strong shock in his arm. Orthon then left, leaving Adamski with a sore arm and a feeling of great loneliness.

But there were souvenirs. With his boots Orthon had made cryptic marks in the sand. George Hunt Williamson made plaster of paris casts of these symbols and Alice Wells, an amateur artist, made sketches. Twenty-four days later, on December 13, 1952, Orthon returned with his spaceship and this time Adamski snapped three good photos — including a famous one showing three condenser balls on the bottom of the craft. Then Orthon flew close by, dropped Adamski's film out of the window, waved his good-bye and flew away. When the film was processed it revealed more cryptic symbols and a picture of what might be a spaceship.

This time the films turned out well and now as proof of the visits of the man from Venus, Adamski had (1) the casts and sketches of the footprints; (2) pictures of the spaceship; and (3) a sketch of Orthon that Alice Wells was able to make from her observation of the Venusian through binoculars.

After the desert encounter the Baileys and the Williamsons went to the *Phoenix Gazette* which on November 24, 1952, published an account of the story including photographs of the footprint sketches.

Not long afterwards Adamski offered his story and photographs to British occultist Desmond Leslie who was having trouble finding a publisher for a book he had written about UFOs in history — a sort of occult *Chariots of the Gods?* Both Leslie and publisher Waveney Girvan were impressed with Adamski's material which they tacked onto Leslie's manuscript and released as *Flying Saucers Have Landed,* which proved to be a highly successful book.

Adamski, now a new champion of the American occult community, soon had company. Within a two-year period at least a dozen other men and women published books describing *their* contacts with space people. Adamski for the most part encouraged the new contactees by accepting their

stories. The result was the development of a mutually supportive community of contactees with Adamski occupying a leadership position.

Claim Three: That he had a series of casual visits with space people in mundane places like cafes and formal visits with them aboard flying saucers in outer space.

With the success of *Flying Saucers Have Landed* Adamski was in great demand as a public speaker. He went on several tours and appeared at conventions with other contactees. During this period he claimed more contacts with the space people, who took him on rides to outer space where he met a 1000-year-old master from Venus. His traveling companions included Ramu of Saturn, Fircon of Mars and his old friend Orthon of Venus.

These wise spacemen taught him about the social organization of outer space. The planets are arranged like classrooms in a grade school, they said. Earth is a kindergarten and the other planets are further advanced; robots do the work while people dance, make music and have fun.

Moral and immoral behavior has physical consequences. Evil, for instance, brings sickness, old age, crime and war. The right-thinking inhabitants of other planets, because of their virtuous behavior, are free from vice. And contrary to the beliefs of earthlings, there are only four senses: sight, sound, taste and smell, all guided by the cardinal faculty of feeling. When one becomes master of his senses he is able to control his faculty of feeling and can communicate by telepathy. Telepathy, which works like radio, sends out energy in all directions. Everything in the universe has the same language: minerals, plants, animals, people. When one masters telepathy he can communicate with all of nature. To do so one must control the ego and "blend" with cosmic consciousness.

The space people told Adamski that they have contacted the heads of all governments on earth but that these officials have withheld the information planning to release it at the proper time. On the sinister side Adamski learned of a "Silence Group" controlled by international bankers with headquarters in Switzerland; Adamski reported that this Silence Group conspired to keep him quiet by disrupting his lectures and by otherwise plotting against him.

Claim Four: That late in life Adamski had a series of experiences that indicated he was something more than an ordinary earth person.

Adamski's success produced faithful supporters and determined detractors; these two groups contributed to the growing body of folklore surrounding him. One story concerned the so-called Straith Letter Mystery wherein Adamski produced a copy of a letter purportedly written by one R. E. Straith of the "Cultural Exchange Committee" of the United States Department of State. The letter commended Adamski for his work and unofficially conceded that persons high within the American government believed in him. At least two other persons within the flying saucer subculture received similar letters.

Another story claimed that Adamski

had an audience with Pope John. In one version Adamski gave the Pope a sealed package from the space people and the Pope gave him a gold medallion in return. While at least three sources report the meeting-with-the-Pope story it is not clear whether Adamski himself made such a claim.

A third tale comes from Alice Wells who upon Adamski's death revealed that he was secretly a member of the Interplanetary Council and that in his afterlife, by special permission of the Council, he has returned to earth.

* * *

ATTACKS ON Adamski generally have focused on his photographs and his supposed encounter with Orthon. Astronomer Donald Menzel pointed out that Adamski's photograph of the flying saucer with three balls below it looks suspiciously like a chicken brooder with infrared lights. Journalist Frank Edwards concluded that the picture showed the top of a canister type of vacuum cleaner.

Ray Palmer, an editor of various science fiction and flying saucer magazines, claimed that Adamski submitted the Venusian story to him in 1944 with Jesus Christ as the Venusian. Veteran ufologist Paris Flammonde reported that Adamski published a science fiction story in 1946 called *Frontiers of Space* and that this story anticipated his later claims in *Inside the Space Ships*. Similarly, Edwards reported that in 1949 Adamski submitted to the Library of Congress a book of fiction entitled *An Imaginary Trip to the Moon, Venus and Mars* and that this later became his contribution to *Flying Saucers Have Landed*.

James W. Moseley probably did the most damage when he featured an Adamski expose in his magazine *Saucer News*. He wrote that Adamski's witnesses were his close friends and believers. Alice Wells, for instance, was a longtime Adamski devotee. "Doctor" George Williamson wasn't a Ph.D., Moseley disclosed. He also reported that Jerrald Baker, a former air force man who lived with Adamski through the period of November and December 1952, said he heard a tape recording in which the Adamski group discussed plans to stage the meeting with Orthon. Baker also claimed that Adamski took the famous pictures of the saucer with the three condenser balls on December 12 by himself and that there was evidence that Adamski photographed a model of a saucer.

The crowning piece of debunking came, however, from Adamski's close associate C. A. Honey. Honey has produced photocopies of lecture material Adamski had used in the 1930's when he presented himself as a teacher of Eastern religion and metaphysics. On these lecture sheets Adamski merely crossed out the words "The Royal Order of Tibet" and substituted "the space brothers." But according to Honey the worst offense was a plan Adamski hatched to bilk enthusiasts with a scheme in which he would advertise that the space brothers were looking for contacts. He would then approach the most sincere respondents for money to cover the special costs of training. Honey concluded that Adamski once had genuine contacts with spacemen but later became the tool of psychic forces that impersonate space people.

Publisher Gray Barker has sug-

gested that Adamski's first experiences were genuine but when followers subsequently pressed him for more stories, he simply concocted them. Barker's theory is one of the very few that consider the effect of social processes on the belief system of contactees. More popular are psychologically-oriented theories and those that suggest the contactees have been purposely misled by outside forces. Chemical engineer Leon Davidson proposed the classic version of the latter when he argued that the Central Intelligence Agency was doing the hoaxing. More speculative versions of this theory suggest that the hoaxers are extraterrestrial, extradimensional or even demonic in origin.

* * *

IT SEEMS TO me that while the various exposés of Adamski may well be correct, to some extent they miss the point. With a few exceptions they assume that Adamski was an ordinary man who either lied or told the truth. Unfortunately the answer may not be all that simple and I think we must therefore develop other standards for evaluation. I wish to make three general arguments: (1) that Adamski was a utopian and that his ideas are necessarily typical of utopian thought; (2) that Adamski's mode of consciousness produced orderly, if fantastic, realities and that he came to believe in those realities; and (3) that Adamski's ideas were a rehash of themes available in popular occult lore and that his followers, many already occultists, found his claims to be consistent with their stock of commonsense knowledge.

Let us examine these arguments.

Adamski the utopian: One of the striking characteristics of Adamski's work is its literary barrenness. Although he describes extraordinary events, the narratives have a lifeless quality about them. The reader of *Inside the Space Ships* enters a perfect world — the kind, he says, we can create here on earth if we behave ourselves.

But there are problems. Utopias have a mechanical rigidity and a life-denying mood that few would find bearable. The rationality of the utopia is in the system; individuals are passive performers who function by habit and ritual. Utopias are machines with an assemblage of human parts: scientists, technicians, administrators, soldiers. People follow mechanical discipline and often wear uniforms. Adamski's portrait of the social organization of outer space shares these characteristics with the utopias of science fiction stories and social planners. The form of a utopia is the same regardless of the intent of its creator.

The utopian, as in the case of Adamski, tends to be a relatively isolated man. As such he observes the world around him and in his utopia magnifies what he understands to be its significant elements. Adamski, like many other American utopians, created a democratic world free of religious and racial prejudice in which, through good works and evolution, the individual could rise to the top.

Adamski's mode of consciousness: Most casual readers dismiss Adamski's writings as foolishness. There is, however, every reason to suspect that he took his philosophy seriously and that he believed he was contributing some-

thing of great value. When one reads his works in their totality, one discovers an integrated cosmology. His was a fertile mind and yet a mind that demanded order. It appears that he confabulated — that is, he created realities and then came to believe them himself, working new ideas into a deductive system. By doing so he mystified and persuaded many.

Creative thought comes naturally to marginal men who like Adamski are in but not of society. By surrounding himself with disciples in a remote desert home, he had a personal community that served as a supportive primary group and that provided a buffer against the attacks of a skeptical outside world.

While some of his followers eventually repudiated him, Adamski himself never recanted. He was 61 years old when he met Orthon, an advanced age to experience the extraordinary attention he received, and he was well into his 70's when he died, still the object of great reverence, vilification and controversy. Given these circumstances, it does not seem reasonable to apply ordinary rules of truth and falsity to his claims.

Adamski and the occult: Significantly Adamski's story about meeting Orthon was appended — almost as if it were an afterthought — to a rambling review of UFOs in history by English occultist Desmond Leslie. Among other things Leslie placed the first visit by Venusians to the earth at the year 18,617,841 B.C. Borrowing from the works of H. P. Blavatsky, Leslie explained that the Sanat Kumara (the reincarnation of Jesus Christ) and four associates, the Lords of the Flame, came to earth to help earthlings "evolve." Leslie also considered other ideas that have become staple items in the developing flying saucer mythology: that space people make themselves visible and invisible by vibrating at different "octaves" of existence and that flying saucers are somehow related to pyramids and various wonders of nature.

Adamski, a lifelong student of the occult, held himself out to the public as a teacher and philosopher. With the phenomenal success of *Flying Saucers Have Landed* he found a ready audience in the American occult community and he and his fellow contactees used local occult and metaphysical groups to promote their tours. Invariably the contactees wove familiar occult ideas into their colorful tales of adventure with the space people.

In sum, Adamski appears to have been a benign man immersed in an esoteric subculture. Because he lived with supporters in relative seclusion he was able to maintain his exotic ideas with impunity. Attacks only confirmed his beliefs. He was rewarded for his exotic claims and appeared to come to believe in the world he had created.

DOLLARS FROM HEAVEN

TWO LORAIN, Ohio, men were surprised and delighted when they saw dollar bills fluttering through the air. Henry Wrobleski and Richard Finitzer stopped their cars on Tuesday evening, March 15, 1977, in downtown Lorain, jumped out and hurriedly collected $114. Police said they did not know where the money came from and the motorists were permitted to keep their windfall.

AKHENATEN'S LOST TEMPLES

Scholars have long believed the pharoah called "heretic" built temples at Karnak — but how could one be found? On his death, his temples were razed, the building blocks reused . . .

By Edmund S. Meltzer

AUTHOR'S NOTE: I wish to thank Prof. Donald B. Redford, Director of the Akhenaten Temple Project, for giving me permission and encouraging me to write this article, and for providing photographs. Limitations of space preclude my mentioning the names of the many friends and colleagues with whom I have been privileged to work on this project.



The Oriental Institute, University of Chicago

Akhenaten has sparked endless controversy among Egyptologists. His personality and reign remain riddles.

AT THE beginning of the 14th Century B.C. Egypt was at the height of her imperial splendor. More than 150 years earlier she had routed the Hyksos invaders and followed them into Asia, intent on extending her boundaries. Her internal administration was stable, her international position secure. Tribute and diplomatic gifts poured in from the great powers as well as from vassal states and the peoples of the Mediterranean, western Asia and Nubia, until in the reign of Amenhotpe III, Egypt enjoyed an opulence which may well have surpassed that of the vaunted Ramesses II, the prodigious builder of the 19th Dynasty. The 18th Dynasty, which had already seen the reign of the female Pharaoh Hatshepsut, had other surprises in store. The reign of Amenhotpe IV — Akhenaten — was to introduce far-reaching changes in



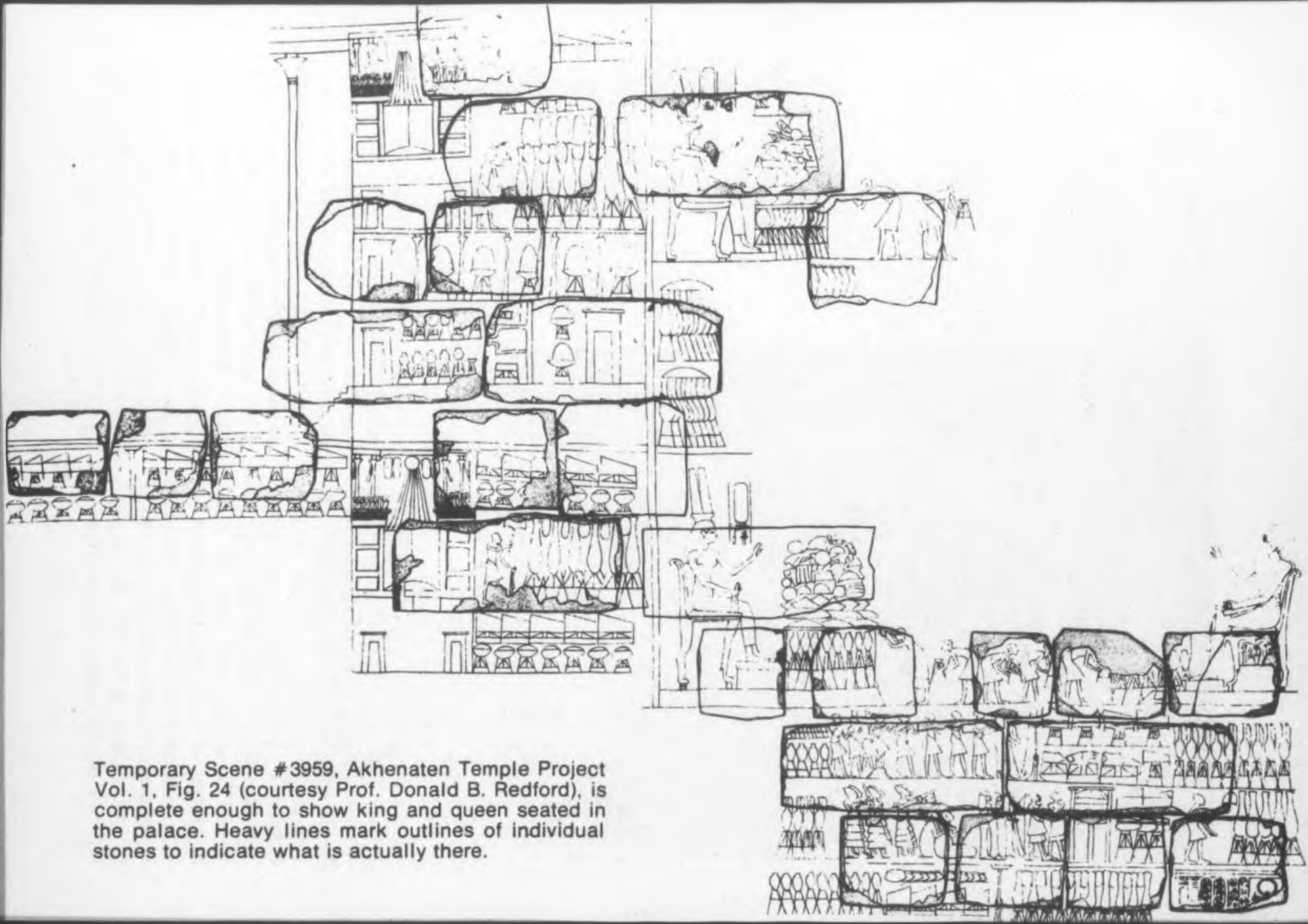
The Oriental Institute, University of Chicago

The beauty of Nefertiti, Akhenaten's lovely consort, is known worldwide. She bore him three daughters; the youngest, Ankhesenpaaten, was to be Tutankhamun's queen.

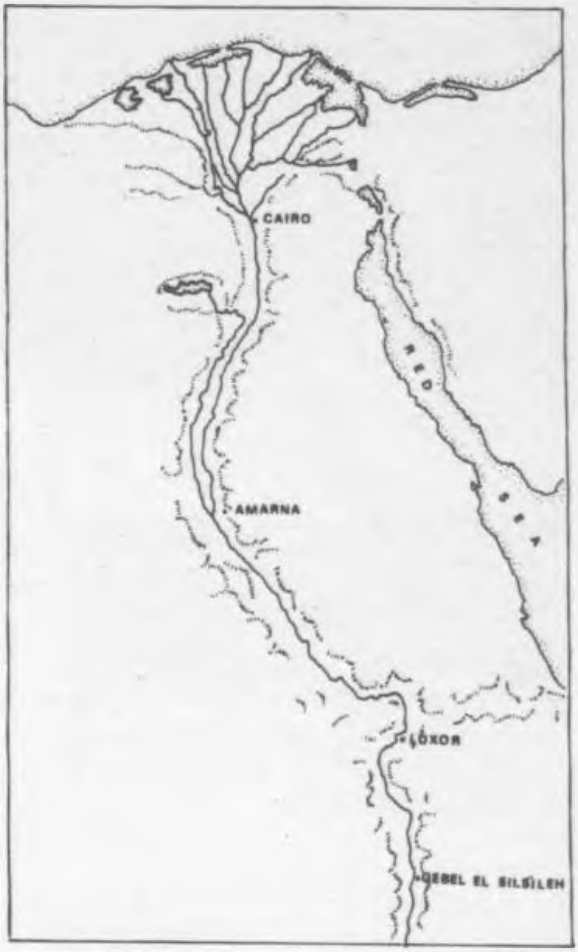
the internal life of Egypt and to weaken her international position.

Among the pharaohs of ancient Egypt, Akhenaten stands out in sharp relief — he is so different; his reign is marked by so many radical but short-lived innovations. He ascended the throne about 1375 B. C. as Amenhotpe IV, son of Egypt's *roi soleil,* Amenhotpe III. His consort was the lovely Nefertiti and one of their daughters was to be the consort of young King Tutankhamun. But this iconoclast Amenhotpe IV proceeded to change his name and his capital city, to sweep away the traditional gods and temples and their hierarchies (replacing them with the pristine worship of the Sun's Disk), to introduce a new style in art (at its mature best rightly considered "sensitive" and "naturalistic," but at the outset eccentric and even bizarre), and even to increase markedly the use of colloquial language in hieroglyphic texts. (One of the innovations in Akhenaten's art is the abstract design which represents his god, the sun disk showering its rays on the Pharoah and his queen.)

To what extent these innovations were the "revolution" of one man has been much debated. Some scholars



Temporary Scene #3959, Akhenaten Temple Project Vol. 1, Fig. 24 (courtesy Prof. Donald B. Redford), is complete enough to show king and queen seated in the palace. Heavy lines mark outlines of individual stones to indicate what is actually there.



East Karnak lies within the dot denoting Luxor. Gebel el Silsileh was the source of the sandstone used for the 40,000 blocks bearing scenes, inscriptions and other decoration which have been recovered in the last 100 years. (Map courtesy Asunta Pirritano, Assistant Director, Akhenaten Temple Project.)

have thought of them as arising out of trends in art and religion which can be observed before Akhenaten's time. Also, his changes seem to contain elements of the familiar along with the new. Akhenaten's sun worship includes elements of the cult of the sun-god practiced at least as early as the Old Kingdom (2700-2200 B. C.) and recent studies suggest that his new capital was a city much more typical of his own time (the New Kingdom) than has often been assumed. Still, it cannot be contested that, whatever their antecedents, Akhenaten took these innovations to an entirely unprecedented extreme, an extreme from which later Egyptians recoiled.

Few figures have sparked as much controversy among Egyptologists. Akhenaten has been seen as the prophet of a gentle universal faith — and as an intolerant religious fanatic; as a pacifist — and as a militarist whose imperial achievements were limited by his incompetence; as a monarch who wanted to appear more human and less remote — and as a potentate whose cult of personality verged on exhibitionism; as a humanitarian reformer who tried to curb the power and wealth of the priests — and as a high-handed ruler whose closing of the temples threw a monkey wrench into the economy and put many ordinary Egyptians out of work.

Akhenaten's unusual physical appearance — long melancholy face, narrow shoulders, spindly arms and calves, exaggerated breasts and hips — has also occasioned much speculation. As depicted in artworks of the time his physical characteristics have been variously ascribed to (1) a pathological condition, (2) an artistic exaggeration of traits of an unhandsome but probably quite normal man, and (3) an attempt to depict him as an androgynous god (having the nature of both male and female). My own ideas are more in accord with the second view, Professor Redford's with the first.



Two decisive discoveries were made in January 1976. The archaeologists found an inscribed block naming the *Gem-pa-Aten* temple and a section of beautifully-laid *talatat* floor over the foundation of that temple. (Photo courtesy James Delmege.)

AS EARLY as the fourth year of his reign Amenhotpe IV decided that he wanted to build a new capital at Amarna in Middle Egypt on ground that had never been dedicated to another god. He named his city Akhetaten (Horizon of the Sun Disk). In the fifth or sixth year of his reign, after changing his name from Amenhotpe (Amun Is Satisfied) to Akhenaten (It Goes Well with the Disk or Effective Spirit of the Disk), he and his court moved to the new city where they remained for the duration of his 17-year reign.

Akhenaten's years at Amarna (one of the best known and most thoroughly excavated sites in Egypt) are well documented and have often formed the basis for the prevailing ideas about his reign. However, the formative period of his rule was spent at Thebes and we must look to these first five or six years for the early development of his art, his religion and cult, and the imagery and symbolism of his god.

It has long been known that Akhenaten erected a temple or temples to the Aten at Karnak, the site which for centuries had been sacred to

the state god Amun (Amen-Re). Blocks from these structures were found in the 19th Century, but because Akhenaten's reforms were repudiated by his successors and his temples dismantled, these blocks had been *reused* as core or packing masonry in later construction. Moreover, in 1925 a dramatic discovery was made east of the great temple of Amen-Re at Karnak: The French archaeologist Henri Chevrier found a line of colossal statues of Akhenaten, in the grotesque style of his early period, which had been overturned after his death. In subsequent years some square pillar-bases were also found but the area was never investigated systematically and the structure to which they belonged was never identified.

Altogether about 40,000 sandstone blocks bearing scenes, inscriptions and other decoration have been recovered over the last 100 years. They have become generally known as *talatat* (Arabic for "threes"), for they are about three-hand-spans wide — a small size apparently chosen to enable large structures to be erected in a short time. These blocks constitute what one colleague calls "the largest jigsaw puzzle in the world."*

In 1966, to put the puzzle together, Ray Winfield Smith, a businessman, enthusiastic collector of and expert on ancient glass, and Research Associate of the University Museum, University of Pennsylvania, founded the Akhenaten Temple Project. All of the decorated *talatat* were photographed and the photographs were sorted according to subject matter and type of decoration. (In the early phases of the Project, sorting and matching were accomplished with the help of a computer, but the device was abandoned when it became apparent that the human eye could do a better job.)

*Arielle P. Kozloff, *Bulletin of the Cleveland Museum of Art* 64 #9 (November 1977).





In 1977 part of an apparently *in situ* construction of red fired bricks was found (shadowed corner at middle of left edge of photo at left) stamped with Menkheperre's cartouche. Above, crowning discovery came at the end of the 1977 season: a colossal head of Akhenaten. (Photos by the author.)

As the photographs began to fit together into scenes, several things became apparent:

(1) The blocks represented eight temples (in some cases subdivisions of temples) whose names appeared in the inscriptions, the most important being *Rud-Menu en Aten er Neheh* (Firm are the Monuments of the Disk Forever), *Teny-Menu en Aten er Neheh* (Distinguished Are the Monuments of the Disk Forever), *Gem-pa-Aten em Per-Aten* (The Disk Is Found in the House of the Disk) and *Hut-Benben* (The Mansion of the Benben Stone). The Benben stone is a conical or pyramidal stone held sacred to the sun-god from very early times.

(2) The scenes from individual temples were characterized by certain themes. The *Gem-pa-Aten* scenes depict the first *Heb-Sed*, or royal jubilee festival, celebrated by Akhenaten (probably as early as the second or third year of his reign rather than the 30th which is traditional). In the *Hut-Benben* scenes, only Nefertiti and their daughter or daughters appear and Akhenaten not at all. (The third daughter, Tutankhamun's future queen Ankhesenpaaten, was born just before the move to Amarna.)

(3) Blocks from the dismantled temples were reused en masse in later buildings: e.g., *Rud-Menu* and *Teny-Menu* in the Ninth Pylon at Karnak, *Gem-pa-Aten* in the Second Pylon.

* * *

IN 1972 PROF. Donald B. Redford of the University of Toronto, whose articles and book on the history of the 18th Dynasty had established him as an eminent authority on this period (and on Akhenaten in particular), succeeded Ray Smith as director of the Project.*

When I arrived in Cairo at the beginning of January 1976 the work on the Akhenaten Temple Project had been in progress for 10 years. The offices were lined with shelves and racks of glass plates on which thousands of contact prints were mounted. These plates were of two types: Classification Plates (blocks sorted but not matched) and Temporary Scene Plates (blocks matched into growing scenes). Whenever a match was made, it was recorded in a location file for each block and also in a Temporary Scene file in which the component blocks of each scene were plotted in their relative positions. When a scene was developed sufficiently, it was moved to a special large plate and blowups of the prints were mounted on a sheet of paper. This worksheet then went to an artist who traced the scene, filling in gaps on the basis of parallel scenes wherever possible but showing the outlines of the individual stones to indicate clearly those that were actually there.

My own task in the office** was to compile a glossary of the hieroglyphic words in the inscriptions and to try to determine how many of Akhenaten's linguistic innovations were already present during his early reign at Thebes.

Although the Project had made

*Professor Redford's book is *The History and Chronology of the Eighteenth Dynasty of Egypt: Seven Studies* (University of Toronto Press, 1967). The first volume on the Project is *The Akhenaten Temple Project, Volume I: Initial Discoveries* By Ray Winfield Smith and Donald B. Redford (Aris and Phillips, Warminster, England, 1976).

**The Cairo office is now closed. Some of the same work, as well as the preparation of the glossary and our excavation records for publication, is now being carried out in an office in Toronto.

gratifying progress in reconstructing the scenes on paper and although much was being learned about the temples, their location and ground plans remained unknown. Thus Professor Redford resolved to excavate. He was granted a concession east of the great temple of Karnak and in April 1975 excavations began. He had decided to start with the area in which the fallen Akhenaten colossi had been found, outside the Nectanebo Gate (the east gate in the massive brick girdle wall surrounding the Karnak temple).

At this point I'd like to say something about how modern archaeologists proceed. It isn't simply a matter of digging — it's a painstaking, orderly process aimed at recovering as completely as possible an ancient site so that it can be reconstructed in all its complexity. First the site is surveyed and a grid is laid out to mark off squares (often 10 meters on a side) which will be the basic units to be dug. Excavation is stratigraphic; changes in soil in the layers are carefully noted and described and borders or "balks" are left standing between the squares to provide profiles of the strata.

Every architectural level is plotted and elevations are made of any surviving walls. Soil samples, bone, ash and other organic materials are collected, as well as artifacts; among the latter, the ubiquitous and humble pottery is often most important for dating. Ancient houses, as opposed to monumental temples, were built of sun-dried mud brick — and mud brick in the midst of soil can be difficult to distinguish. Once the objects are taken out of the ground they must be cleaned, sketched, preserved and often repaired.

Accordingly, the personnel of the East Karnak Expedition (the Akhenaten Temple Project wearing its field hat) include artists, photographers, registrar, surveyor, conservator, and soil and bone analysts, in addition to the site supervisors. Each site supervisor is responsible for coordinating and recording the work in one square and generally implementing the director's decisions. Most of the actual dirt-moving is done by a large group of Egyptians, mostly from the neighboring village of Naga el-Foqani, who work as pick-men and basket-carriers. Also on the Project are a few *Guftis* — men from the nearby town of Guft (ancient Coptos) whose grandfathers and great-grandfathers were trained by the English Egyptologist Sir Flinders Petrie as skilled archaeological foremen — and some of them are very skilled indeed. Heading the entire Egyptian crew is the *reis* (chief) who keeps the attendance roster and oversees the work.

Early in January 1976 Professor Redford and several of my colleagues went south to Karnak for another campaign. When I joined them at the beginning of February (at the dig's permanent headquarters, affectionately known as *Beit Kanada* or "Canada House"*) two decisive discoveries had just been made. They had found an inscribed block naming the *Gem-pa-Aten* temple and a section of floor of beautifully-laid *talatat* covering the temple's foundation! Other finds were

*Professor Redford teaches Egyptology at the University of Toronto in addition to directing the Project and many of us who work with him come from Canada.

decorated blocks and fragments depicting the royal jubilee procession: the king's palanquin, the obsequious courtiers and priests, all of which were paralleled by the *Gem-pa-Aten* scenes matched in the Cairo office.

I spent most of the next three months in Cairo, putting words on cards for the purpose of comparing their spelling and the forms and arrangement of the hieroglyphic signs with the inscriptions of subsequent years of Akhenaten's reign as well as with other earlier and later texts. When I left Egypt early in May 1976 (not to return to the excavation until November 1977) Professor Redford had already taken another group to Karnak to work through the spring and part of the summer.

During that campaign more of the temple was revealed: part of a row of partially-preserved square columns against each of which one of the fallen colossi had originally stood. The architectural function and context of the previously-discovered square pillar-bases were finally established. It now became apparent that this row of piers marked the southern edge of a huge courtyard. Behind this colonnade ran a wall of *talatat* of which all but the bottom course had been removed when the temple was dismantled. A tumble of shattered fragments again enabled the scenes to be identified — once more the king's jubilee, the *Gem-pa-Aten!*

The next season, November and December 1976, Professor Redford initiated a proton magnetometer survey (conducted by Arthur Halpert, site supervisor and technician). A proton magnetometer will register unusually high or low magnetic properties of whatever lies beneath the surface. If these anomalies form a consistent pattern they provide a clue to the presence of masses of stone or brick. This survey located what seemed to be the southwest corner of the wall. When excavations were resumed in the spring and summer of 1977, this proved to be correct and one of the corner blocks was found. Also during that season, in one square the level of the temple courtyard was reached.

So far I have been chronicling the progress of the discovery of Akhenaten's *Gem-pa-Aten* temple but that is by no means the only thing on the site. One of the basic tenets of modern archaeology is that the excavator has a responsibility to devote equal care and attention to whatever he finds. He cannot (as his 19th-Century — and, alas, even 20th-Century — predecessors sometimes did) decide to excavate a particular period or city or temple and cast aside everything "in the way," thus consigning it to a second and final oblivion. Frequently the material the archaeologist *isn't* looking for provides information of great interest and importance. That has certainly been the case at East Karnak — as I appreciated fully when I took the field again in November and December 1977.

From the outset we had been piecing together the history of the area after the demolition of Akhenaten's ill-fated temple. For centuries the former temple courtyard was used as a dump. Layers of refuse and debris are clearly demarcated and the debris includes fragments of fired bricks stamped with the name of the high

priest Menkheperre who ruled southern Egypt during the 21st Dynasty *circa* 1020 B. C. Until the 1977 season all of the stamped bricks had been found in the fill; none had been unearthed as part of an intact or *in situ* construction. But during this campaign, part of an apparently *in situ* construction of red fired bricks was found, two of the bricks stamped with the cartouches "First Prophet of Amun, Menkheperre." This not only indicates that the priest-king built (rather than merely dumped) on the site but also provides important evidence that fired brick was used in quantity in Egypt earlier than had been previously thought.

The site was most recently occupied by an extensive town whose mud brick buildings show three distinct levels or phases. This settlement, part of the eastern quarter of Thebes, was founded during the Saite "renaissance,"* probably in the Seventh Century B. C., and continued to exist through the period of Persian domination and possibly into the early Ptolemaic period (after Egypt had been conquered by Alexander the Great). The town was destroyed by fire in the Second Century B. C., probably in the course of military activity, and many slingstones have been found in its various levels. This late occupation was the scene of my own efforts in 1977. I uncovered a complex of mud brick walls, including a particularly massive one which may have been part of the town's defenses.

*The 26th Dynasty (663-525 B. C.) had its capital at Sais. Psamtik (Psammetichus), governor of Sais, allied himself with the King of Lydia, became master of Egypt and inaugurated the Saitic revival in the applied arts, sculpture, painting, architecture, literature and religion — a renaissance which deliberately imitated the masterpieces of the Old and Middle Kingdoms.

No matter how involved we were with the various levels of occupation, we didn't lose sight of the temple. The level of the courtyard was reached in several squares and another inscribed *talatat* naming the *Gem-pa-Aten* was found. But it wasn't until the next to the last day of the season that we made the crowning discovery. Work had already stopped in most of the trenches; we were putting the finishing touches in our site notebooks and packing for the trip to Cairo. In a corner of one square, site supervisor Angela Millward was clearing one last area with her trowel. Suddenly the cry went up: *"Udn! Udn!"* which means "an ear." Gathering around the edge of the trench we watched as the earth was carefully cleared off until a workman called out exultantly, *"Ras Akhnatun!"* ("Akhenaten's head!") The face was smashed and the head had been sundered from its body but it was unmistakably the head of one of the colossi that stood in front of the square pillars more than 3300 years ago!

* * *

WHAT REMAINS to be done at East Karnak? What problems have yet to be solved? These are a few of the obvious tasks awaiting the Akhenaten Temple Project:

The full extent of the courtyard must be determined and also the ground plan of the *Gem-pa-Aten* must be located.

Akhenaten built his temple on an earlier settlement into which we have penetrated at only a couple of points. Professor Redford has cautiously assigned this settlement to the Second Intermediate Period (*circa* 1700-1560

B. C., the troubled period immediately preceding the New Kingdom), but on the basis of certain pottery forms he suspects that it may be earlier. When the area now being excavated is down to the temple courtyard, this older occupation must be explored.

What sort of monumental approach did the *Gem-pa-Aten* have? Since the girdle wall around the Karnak temple is much later than Akhenaten's time, it is possible that Akhenaten's constructions extend under it.

Some of the matched *Gem-pa-Aten* scenes depict a palace near the temple. Professor Redford suspects that it is adjacent to the *Gem-pa-Aten* at East Karnak.

Along with the work still to be done in the field there are numerous problems of interpretation, of refinement, of translating the associations of the soil into concrete events and dates. Frequently in an excavation not all of the pieces fit together until the end and in the case of East Karnak, the end is many years away. But as the work in the field and in the office continues, we are seeing an ever more complete picture of the formative years of one of the most fascinating pharaohs in ancient Egyptian history.

EDMUND S. MELTZER was born in the United States in 1951 and now lives in Canada where he is working toward a doctorate in Egyptian Language and Literature at the University of Toronto. He holds a B. A. from the University of Chicago and an M. A. in Near Eastern Studies from the University of Toronto and since 1973 has been in the Ph. D. program there in the Department of Near Eastern Studies.

From 1972 to 1975, he worked as a teaching assistant at the University of Toronto and since September 1976 he has been Research/Library Assistant in the Egyptian Department of the Royal Ontario Museum, occasionally teaching and lecturing on subjects related to his major interests.

Mr. Meltzer's summers are often spent at archaeological digs. His activities for the Akhenaten Temple Project as epigrapher and site supervisor are described in this article.

His articles have been published in many professional journals here and abroad and this is his second article for FATE. He wrote "Swing Lower, Sweet Chariots of the Gods," a critical look at ancient astronaut theories, published in the July 1976 issue.



IT SEEMED UNUSUAL . . .

WHEN W. Ritchie Benedict reported that funeral services were held for 86-year-old Bertha Kuehntopp in the same room in which she was born in 1889 and married 20 years later ("The Stay-At-Home," March 1978 FATE) it seemed unusual.

Funeral services were held February 10, 1978, in that same room in Stewartville, Minn., for Mrs. Beatrice Mills. She was born in that room 79 years ago and married there in 1927.

Bertha Kuehntopp and Beatrice Mills were sisters.



WHAT GOES THERE?

I could hardly believe what I had seen that night. But when I saw it again the *next* night . . .

By Naomi Ruth Whipple

ONE NIGHT in December 1974 in our village, which lies along the shores of Sanford Lake in central Michigan, a light fluffy snow was falling as I drifted off to sleep. At midnight I awoke and looked out to see if it was still snowing. It was and I resumed my slumber. But at 3:00 A. M., when I again awoke and looked outside, I saw something that will puzzle me the rest of my life.

A single row of tracks stretched across our lawn and into a grove of trees at the side of our house. The tracks were small and equidistant from each other. I could see them reflected in the mercury light and followed them with my eyes as they trailed off into the darkness.

I was astonished and fascinated but I was also afraid. I wish now that I had gone out there immediately to photograph the prints but that first night I decided to let discretion be the better part of valor.

Early the next morning I went out-

side with my camera and took a picture — unfortunately our neighbor's dog already had crossed the path of the prints. As the day went on kids and pets trailed back and forth covering up the mystery and I assumed I never would get another chance to photograph it.

When I told friends about it they laughed, assuring me there had to be some simple explanation; probably it was an animal of some kind. Knowing no animal that leaves tracks like these, however, I wondered if the perpetrator might be human. Perhaps a kid on a pogo stick? But I figured I would never know and let it go at that.

That evening fluffy snow came down again, burying the tracks assorted human and animal passersby had made during the day.

I awoke well after midnight and glanced out the window. I could hardly believe what I saw — the strange tracks were back!

I got up earlier than I had the previous morning and rushed outside with my camera. This time I was able to follow the tracks from where they first appeared on the road near our house up to our living room window, around the spruce trees, across our side yard and into the nearby grove.

I studied the tracks carefully. There were no toe marks — just perfectly circular imprints about 1½ inches in diameter. They continued in a single straight row for some considerable distance through the grove.

I followed them until I came upon an unsettling sight: a vivid mustard-yellow dropping about a quarter-inch around and 1½ inches long. I regret that I did not think to save it, undelectable as that idea sounds, because analysis of the material might have provided some clue to the creature's identity.

What the thing was I have no idea. All I know is this single crazy fact: that where the dropping lay, the tracks abruptly stopped — as if whatever made them had suddenly shot straight up into the air!

* * *

AN ARTICLE in the September 1977 FATE ("Mysteries Breaking Out All Over" by C. Louis Wiedemann) describes briefly the very same kind of strange phenomenon.

That story refers to a New Jersey woman named Laura A. who one winter day in 1976 found a row of peculiar tiny footprints in the snow in her backyard. "They ran in a perfectly straight line across the yard," she told investigator Robert Jones, "with one print directly behind the next. I have never seen any similar tracks anywhere."

I have. I've seen them right in my own yard in Sanford, Mich.

TIME TO MOVE ON

TWO ENCOUNTERS with a runaway meat truck in a six-month period are enough to convince Ida Brown of Memphis, Tenn., that it's time to move. She was stepping into the bathtub one spring night in 1978 when the truck, owned by the Consolidated Meat-Poultry and Egg Co., came rolling down a hill and slammed into her bathroom wall. Mrs. Brown said it was the same vehicle which hit her bathroom six months before and knocked over her toilet.

TRUE MYSTIC EXPERIENCES

FOR WANT OF A PENNY

By Mona Brady

ONE DAY in the early 1960's my daughter Queenie, aged nine, told me she just had to have some money. I asked why and she said she had to send it to her brother Bill who was in the air force. I laughed at that and told her not to worry; he was paid for his time in the service. She would have none of that and repeated very emphatically that he needed the money badly. I asked her how she knew; had he written to her for money? She said she just knew and that he had not written to her.

Next I asked her how much money he would be needing. When she replied, "A penny," I almost fell over.

"What on earth can he buy with just a penny?" I asked.

"He needs it and he needs it bad, right now. Are you going to let me send it to him?"

Smiling at her insistence I gave her the penny and addressed and stamped an envelope for her. She skipped out happily to mail the letter.

Many months later when Bill was out of the service I asked him if he had received the penny. His answer surprised me.

Yes, he had gotten the penny but the amazing thing to him was how Queenie had known he needed that penny. He explained that he was dead broke except for nine cents. It was hot and he was thirsty but to get a Coke he needed 10 cents.

"But you could have gotten a penny from any of the guys," I said.

To this he replied, "I can see right now you don't know what it's like to be in the service with a bunch of guys who are all dead broke!"

"But a penny!" I protested.

"Yep, just a penny. It might as well be dollars if no one's got any money."

"What did you do when you got Queenie's letter?" I asked.

"What did I do? I'll tell you. I put that penny with the nine cents and got



Queenie Brady

me a Coke and it was the best Coke I ever had in all my life. But what gets me is how she knew I needed that penny!"

"Beats me," I answered. "Child ESP, I guess." — *Shady Side, Md.*

46-YEAR-OLD PREDICTION

By Ellen W. Pierce

DURING THE Depression of the 1930's I helped out with living expenses by crocheting baby booties for the May Company Department Store in Los Angeles, Calif. We lived in Rosemead, a town about 15 miles east of Los Angeles, and had one child, an adorable two-year-old girl named Joan Louise.

It was a beautiful spring day in 1932 that I decided to go shopping and called my sister Mickey and sister-in-law Muriel to see if they would go with me to L. A. to deliver 10 dozen pairs of baby booties. My neighbor said she would watch Joan for me, so in less than half an hour the three of us were on our way to the big city.

We had just recently moved to Rosemead from Spokane, Wash., so a trip into Los Angeles offered many new experiences.

My sister Mickey drove their car and after locating a good parking place we headed for the May Company. We were laughing and talking as we pushed our way through the crowds of shoppers at the month's-end sale. It seemed everyone and his dog was downtown.

Suddenly a woman put her hand on my shoulder and said, "Pardon me, but I have to give you a message. A tall son of yours was walking behind you down the street. He had brown eyes and brown hair. He is going to advance very high in law in this country."

I said to her, "We don't have a son." She disappeared in the crowd and we went on our way laughing at the strange message.

That evening I related this incident to my husband Fred. We laughed about it and yet felt puzzled — because we did not have a son.

Days and months passed and finding a job was getting tougher. Fred, who was a machinist, had been laid off at the lumber mill and he was getting very restless. We decided to move back north to Spokane. It was now 1933. Fred got a job at a lumber mill in Spokane and I crocheted baby booties for the Crescent Department Store.

One year later, on Flag Day June 14, 1934, we had an 8½ pound baby boy. We named him Fred after his daddy. He had brown eyes and brown hair. He was a husky little fellow who filled many happy hours for us and his four-year-old sister Joan.

We lived in Spokane until Freddie was 10 years old and then moved back to Rosemead. During all this time I had not thought of the incident on the streets of L.A.

Freddie was graduated from high school in 1952 and given a four-year football scholarship to the University of Southern California. He expected to major in elementary education and hoped to become a football coach as well as a teacher. It was not until his junior year that he changed his major to Public Administration and Law.

On hearing the word law I remembered the message I had received in 1932 — 22 years before.

After graduation from the University of Southern California where he was a Trojan football player Freddie put in two years of service in the army. Following that he became a police officer in Pasadena. He then was offered a position with the United States Probation Department in Long Beach and spent two years as a probation officer there.

Now in 1978 Fred is a United States Probation and Parole Officer.

How did this total stranger know that I would have a son who would go into law? — *Covina, Calif.*

FLAPPER'S MESSAGE

By Vera Busselle Keeler

MY FIRST experience with ESP occurred in 1929 when my husband Barney Waldrop and I moved into an old supposedly haunted house in a wooded area south of Marshall, Tex. The rent was cheap and we were not afraid of ghosts.

We soon discovered that the parlor seemed to be the meeting place of invisible but audible spirits and we would sit quietly listening to the voices. They came faintly at first, then grew louder and more numerous, until we seemed to be surrounded by friendly adult people who talked and laughed as they moved around us.

Perhaps it was the psychic aura of this strange place that made it possible for me to receive a telepathic message from our dog Flapper. It happened one day when Flapper approached me and looked sadly into my face. Somehow I knew what she was trying to tell me, almost as clearly as if she had spoken the words, "The kitten is in the well."



Vera B. Keeler

Running to the well at the end of a long side porch, I raised the lid and there, about 15 feet down, clinging to a ledge just above the surface of the water, was the bedraggled kitten. While Margie, our small daughter, encouraged the baby cat to hold on, I telephoned my husband at the Darco plant where he worked. He rushed home, slid down the rope and climbed back up with kitty holding tightly to the front of his shirt.

Flapper had turned away and was lying head on paws, gazing unseeingly into the distance as if unwilling to see what was left to be brought up from the murky depth. Not until the kitten walked into her line of vision did she move. She jumped up, sniffed the little fellow and started racing around him almost beside herself with joy.

There were no further telepathic messages from her. Now that her friend was safe, such communication was no longer necessary. — *Ruidoso, N. Mex.*

MY DREAM OF MANSON

By Maara Gibson Jennings

LAST SUMMER I read *Helter Skelter*, the story of the Tate and La Bianca murders. At the same time I was aware that Charles Manson and

some of his gang were up for parole. These two facts may account for my dream of Manson the night of July 5, 1978.

In the dream, with Charles Manson and a tall dark-haired man, I was "casing" a house late at night. The large house was white with green trim and set in a dark street. The moonlight was eerie — and strangely serene. Large lime-colored poplars swayed near a brook, casting long shadows on the front and side yards, and I could hear water rushing over rocks.

In the dim light Charles Manson showed us a floor plan of two houses. He had "X" marks on the rooms where he had murdered people. I shuddered when I saw them. There was something horrible and sinister about seeing death marked out like that.

We moved quietly around the outside of the house toward the east window. There Manson pushed up the window frame and ordered the two of us inside. We climbed into the bedroom and two startled children woke up. With a gasp I realized they were my own children Paul and Shawna.

"Hurry up and finish in there," Manson snapped as he climbed out the window. The tall dark-haired man turned to me and there was a sharp noise and a flash as a knife blade popped up in the darkness.

"You do it," he commanded.

Overcome with fear I frantically tried to think of a way out of this predicament.

"Go ahead," I said. "I'll finish up in here."

He left and when I was sure he had gone I peered cautiously out the window. Across the fence in a neighboring backyard people — adults and children — were congregated on the grass. In a trembling voice I croaked out an order.

"Go over to where those people are," I said to my children. "Climb over the fence and don't look back — and don't stop, no matter who tells you to."

They obeyed and stumbled out the window. I watched them crawl over the fence to join the rest of the people. Only when I knew they were safe did I wake up from my dream.

The following evening my friend Georgette Jackson picked up my children and me at my house at six o'clock. Her own children Candice and Stephen were in the car with her. We had planned a night out together — her husband Andy was in Vancouver taking a course in sheet metal work — and she had arranged for her friend Jo Anne Silt to baby-sit for us. I had never met Jo Anne but Georgette said she was reliable. Georgette started the car and we drove to Jo Anne's house.

She lived in a poorly-lighted end of McAllister Street. There were large trees around and we could hear water running. The minute we pulled up before the big white house with the green trim, a feeling of revulsion swept over me. The house was an exact replica of the one in my dream; even bathed in the fuzzy golds of sunset it could not be mistaken.

"There is no way I am leaving my children in this house tonight," I declared. "It doesn't feel right. I don't want to go out now."

Stalwart Georgette, used to my eccentric ways, did not question me.

With the nightmare still fresh in my mind, I certainly did not want to discuss it.

"Okay," she said, "let's take the kids out for dinner instead and later on to a movie."

I agreed and Georgette slipped out of the car to the house to explain to Jo Anne. She returned momentarily and we went on our way.

The following day we heard the news of the horror that had struck at the Silt house. At approximately 11:00 P.M. neighbors saw a tall dark-haired man break into the east bedroom where Jo Anne's children Stephanie and David slept. They were found stabbed to death in their beds.

The killer escaped but like some grim counterpoint we heard on the news that same day that Charles Manson had been refused parole. — *Victoria, B.C., Canada.*

NIGHTMARE WARNING

By Michelle R. Guthrie

LATE IN THE evening of June 14, 1978, I had a vivid, terrifying nightmare. In the dream I had a knot in my leg and I knew I had to have help soon or I'd die. I kept begging my mother to take me to the doctor.

But she kept insisting that I should wait because she thought it would clear up in a few days. But it didn't and finally she took me to the local clinic.

Then my dream abruptly switched and I could see my parents and sisters crying. When I saw that I knew I was going to die. I woke up, my body drenched in sweat. Somehow I sensed that this was more than just a dream.

The nightmare returned several times during the next two weeks.

Early one morning at the end of that period, it happened. My leg began to hurt. I was really sick.

That night the dream came once more. When I awoke the warning was clear. I had to get to the doctor as soon as possible.

My mother took me to Dr. G. R. Smith at Alleghany Clinic in Salem, Va., the next morning. Dr. Smith told



Michelle R. Guthrie

us that if I had come in any later, I would have had blood poisoning in just a short matter of time — and that would have been very serious indeed.

From now on I'll listen to my dreams. — *Salem, Va.*

ESCAPE WITH HELP

By Catharine Hegewald

WHILE WE were living in the little town of Philbrook, Minn., about the year 1921, I had this experience. I was only 12 years old and often walked on the railroad tracks which went through the middle of town. This particular day I was unobserving enough to step in front of swiftly approaching railroad cars. When I real-

ized this, the train was too close for me to escape. I became paralyzed with fear and couldn't move. Then just as the train reached me I seemed to bound off the track.

It all happened very fast but for the space of a flash I felt my grandfather's arms encircle me and lift me off the track. It was several minutes before I calmed down enough to run for home.

When I got back to the house my grandfather Joseph Steindel asked me if I had any trouble while I was gone. He said he had had a very strange dream.

While sitting in his chair half asleep he had visualized me standing in front of an oncoming railroad train. He had called to me but I hadn't moved. Then he had grabbed me and shoved me off the track.

I told him about my narrow escape but we found no way to explain how his "dream" had saved my life. — *Vancouver, Wash.*

LEAVING THE SCENE. . .

By Pearl Kell

IF I DO say so myself I am a very good dancer. My girl friend Josie Stancato and I often go to a large ballroom in Hollywood to dance the night away. Sad to say, the ballroom is in a high crime area and my friends have complained of muggings and purse-snatchings.

Nevertheless, on a Saturday night in May 1978 Josie and I were there. We had a wonderful time and stayed until midnight when we left to go to my car parked a short distance away.

As we crossed the street I noticed a man following us and I thought he held a knife in his hand. In desperation I screamed — but in the next instant I had left the earth and was somehow in space.

I could see nothing but gray clouds around me and try as I might, I could not see the street. Nor could I hear anything. Then, the next thing I knew, I was coming down to earth. As I fell down to the cement I could see Josie again.

"It was the strangest thing," she said. "Suddenly you tripped, he tripped, and he ran away!"

"Did I trip him as I fell?" I asked.

"No," she answered. "I don't know why either one of you fell!"

I cannot understand this experience. Somehow I left my body in a moment of terror and an unseen force saved me from a criminal. — *Hollywood, Calif.*

RETORT POUCH COMES DOWN TO EARTH

By Paul Steiner

THE APOLLO flights may seem like only a memory today but the retort pouch from which the astronauts dined during their 1969 lunar journey has gone into an orbit all its own. A version of this revolutionary package won the Packaging Institute's 1977 Corporate Award as the outstanding advance in applied packaging technology.

The three-ply pouch made of polyester, foil and polyolefin permits long-term storage of food without refrigeration. It is the first flexible package that can be thermally processed — or retorted — like most canned foods. It requires less processing time and thus its contents are of significantly better quality than canned foods.

Holistic Living . . .

THE KEY TO PSYCHIC POWER

Free use of perceptions, both sensory and extrasensory, results when the whole person is in balance, when mind-body pollutants have been cleared away.

By Bernard Green

THE TRADITION of dealing with mental and physical stress by the use of foods and herbs (or abstinence) coupled with exercise and meditation has been practiced in European sanitariums for many years, long before today's "chemical revolution." The word sanitarium comes from the Latin word for health, *sanitas*, which also gives us the word *sane*. In holistic terms we must make our bodies houses of mental and physical sanity, freeing definite periods of time for escaping visual and mental clutter, for meditation.

Following holistic principles, a therapist looks at his patient as a whole being, not just a body or a mind but a whole entity which needs to be in balance. Correct diet, exercise, meditation (without chanting) and talking-it-out are means of effecting that balance. This is not a new concept. The holistic approach to healing originated in Cos, Greece, 3000 years ago. The physicians at Cos knew the healing properties of seclusion, beauty, space and order. They set their sanatoria on an island away from the clutter, disorder, smells and noises of the city.

Holistic medicine takes particular care, in the case of any mental or physical complaint, to check vitamin and mineral balances. Supplementary vitamin and nutritional supplements are often recommended for four important reasons: First, the soils in which our foods are grown are often lacking in one or several of the necessary trace minerals. Second, minerals and vitamins are lacking in diets consisting of refined carbohydrates (white sugar and flour). Furthermore, sugar, caffeine and tobacco leach out vitamins, as does pollution in the air and drinking water. Third, that very same pollution contains harmful

chemicals, the ill effects of which may be counteracted by supplements. Finally, by taking supplements and vitamins and noting their effects, you can calculate what your real needs are.

Holistic health demands that we cleanse our bodies of drugs. The "chemical revolution" — the advent of drugs for all manner of mental and physical ills — has led to terrible reliance on these drugs. Do you know that there are 20 million Valium addicts in America? But has it been proven that a Valium deficiency exists in the human body?

Tranquilizers such as Valium not only change the body's chemical composition but also set up a dependency syndrome. Our "fixes" range from sugar, tobacco and alcohol to amphetamines, barbiturates and all the hard and soft drugs. When we ingest tranquilizers and sleeping pills we are actually poisoning ourselves. To attain a mind-body balance that will permit free use of our perceptions, we must first clear our systems of the toxins which are introduced by poor food and drugs.

Simultaneously we must clear out mind pollutants, the most insidious of which is lack of belief in oneself. This above all holds us back from holistic integration. Belief in self is the most crucial ingredient for self-healing. Once the body and mind are in balance, the higher states of consciousness are within one's grasp. The brain waves involved are delta (mostly sleep), beta (the rational brain wave), alpha (the brain wave of contemplation, meditation, inner security and happiness, the feeling of loving and being loved and at peace with oneself and the world), and finally, theta.

In theta psychic powers start. Here it is possible to grasp the holism of one's mind, body and spirit, to have access to paranormal powers. Theta is the avenue which can lead to inspired moments of highest creativity.

Recent research at New Delhi University has confirmed that psychic powers start in theta. It has long been known that yogis seeking the highest level of samadhi and devotees seeking religious experiences have always undertaken a regimen of sound dietary and bodily practices. All religious and spiritual paths require some degree of mental and physical cultivation before the higher reward of expansion can be reached.

Dr. Elmer Green's research* has convinced him that people in theta are able to experience psychic events that are normally buried in the unconscious mind. He believes that theta training will enable man to explore higher levels of awareness, including creative consciousness, without the use of drugs.

I have proven this over and over in my practice. When my clients have depolluted their minds to the point of reaching theta, they tap powers which always exist but usually lie dormant. In this brain wave state they are sensitive to the vibrations of energy and thought in persons around them, the phenomenon we call telepathy.

* * *

JOHN, six feet tall, blue-eyed, dressed in denim, came to me in

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* Reported in *Biofeedback: Turning on the Power of Your Mind* by Marvin Karlins and Lewis M. Andrews (Lippincott, 1972).

January 1976. His shoulders drooped as if he carried a load of worry and desolation. Early on it became clear that he ate a lot of sugar — in candy, cake, cookies and Coca-Cola. "I just crave sweets," he said — but he had come to me about the "voices."

"I have been hearing voices for two years. I started to hear them when I was in my teens, growing up in the Adirondacks. It started after my mother died. Nightly I would hear her voice telling me not to worry. I was comforted and happy. Then my father found a girl friend — Hilary. When I met her I saw red all around her. I knew she was angry and I heard a voice saying, 'So this is the spoiled brat. I wish he was dead!' I said to my father, 'Hilary hates me.' He said, 'Nonsense.'

"Then I told him that I heard this voice and he was very upset. He told our family doctor who examined me and sent me to a psychiatrist. The psychiatrist was horrified when I told him about hearing voices and he gave me a tranquilizer but the voices stayed and now they were different. The voices became nasty and critical of me. The more tranquilizers I took the more the voices took on a destructive tone. Finally the psychiatrist recommended that I go to a state institution.

"There I was given Thorazine and electric shock treatments and they made me worse. I got headaches, I couldn't sleep and the voices became vicious. Then suddenly, just as suddenly as they had started with the death of my mother, they stopped and the hospital released me. I was cured.

"But I've never felt the same. A part of me is dead forever. I feel as if I am a corpse waiting to die. I still take Thorazine and Valium and I feel dead inside. Can you help me, Doctor?"

On a biofeedback machine I observed that John's brain waves were all the way down in delta, an almost somnolent state.

I started by telling him to stop taking the drugs — slowly. Valium and Thorazine are highly addictive and sudden deprivation can create severe withdrawal symptoms. He cut his doses by a quarter, then by another quarter and after one month he was completely off the drugs.

I also told him to stop eating sugar, white flour and coffee, explaining that these, along with drugs, alcohol, lack of exercise and negative thoughts, are pollutants.

John started a nutritional diet, emphasizing the B vitamins and Vitamin C and foods containing these (fresh fruit, green leafy vegetables). He also started jogging on my recommendation, for recent work by the psychiatrist Dr. Kostrubala has shown that jogging can help raise sugar levels to normal and thus combat hypoglycemia.*

Having been off drugs and on his new regimen for about a month John came to see me and said, "Wow, after a month the difference is like magic. I feel better, sleep better, my depression is gone, I feel alive — but the voices and my telepathic powers still haven't come back."

"They will," I said. "But this time they will be connected with your inner

* The effects of hypoglycemia are depression, anxiety, and — in extreme cases — hearing negative voices. These negative voices are not to be confused with messages received by a telepath. It is a biochemical imbalance which can be easily cured holistically.

life — they will be integrated."

I instructed John in meditation techniques and now the biofeedback machine recorded his brain waves going from delta to beta and into alpha. As he talked out his bad experiences with tranquilizers and electric shock treatments, his brain waves started to surge upward. After meditating in theta he told me, "Doctor, I feel as if I can see my body below me. I feel as if I can feel other people's vibrations and hear their thoughts. I recognize now that I heard *mentally*. The voices were actual; I wasn't crazy; I was a sensitive. Now I can exercise this ability for my own benefit and success in life. It is not destructive nor something to be afraid of."

John was cured, this time for good. He realized that he was a natural telepath and through holistic therapy he was able to accept and integrate his powers into his whole personality. When he first came to see me he was broke, unhappy and feeling dead inside. Today he is a successful Wall Street broker, happily married with two children.

* * *

JOHN'S CASE shows that you don't need guidance from a guru. You don't need the help of a psychic. You can be your own guru, your own psychic. You can mold your future and master your destiny simply by learning to unleash your latent psychic powers.

Why do we have such a hard time accepting the universality of paranormal powers? Everyone has heard that "inner voice," the message so clear that even without understanding all the reasons, one decides to "follow his intuition." Picking.up and reacting to energy vibrations and nonverbal messages are so much a part of everyday experience that we slangily speak of good and bad "vibes."

Since the beginning of time man has been both fascinated and repelled by paranormal abilities, those powers possessed by inspired spiritual teachers and by some of society's pariahs as well. At either end of the scale paranormal powers are held in awe. For demonstrating them some persons are sanctified; others are pilloried, institutionalized and even killed.

It is tragic that paranormal powers have been and are so widely misunderstood. Now that holistic principles are again in vogue, we are gaining crucial insights into psychic ability. The holistic concept might be said to have reemerged in the 1960's when we began to hear about the nutritional and biochemical work of Abram Hoffer and Humphry Osmond, two Canadian doctors, and Linus Pauling, the only American to win the Nobel prize twice. They pointed out that if one's diet is so poor that it does not provide the necessary nutriments, not only the body suffers but also the nervous system and the brain. A malnourished brain misperceives reality — for example, you may feel that everyone is looking at you or rejecting you. Feelings of loneliness and alienation result — yet this may be only the result of a biochemical imbalance.

The most common of such imbalances is low blood sugar. One of the most pernicious problems of Western culture is our addiction to addiction. The first addiction is to sugar

and this renders us prone to other addictions. Sugar is contained in every baby's formula. Tobacco contains 12 to 16 percent sugar; it's added in the curing process. Everything in the supermarket — from sausages to frozen vegetables, from peanut butter to catsup and mayonnaise — contains sugar; corn syrup, dextrose, maltose, galactose or sugar under the guise of any number of terms ending in "ose" is added to everything.

Although sugar does provide an initial adrenalin rush, it does not result in the extra energy advertised by the sugar industry. In fact, sugar destroys the B and C vitamins and rots the pancreas. The body has no great need for sugar; in its artificial form it is poison. Thus the candy we are given as a reward in childhood and our indulgence in sweets in adulthood are likely to result in hypoglycemia or low blood sugar.

In 1973 the *Journal of American Medicine* reported that as many as 49 percent of all Americans have hypoglycemia. Prof. John Yudkin of Guys Hospital, London, a Cambridge professor and one of England's leading nutritionists, writes in his book *Sweet and Dangerous:* "If there was another product which did the same damage as sugar it would be banned by the Federal Drug Administration." He calls for labeling all sugared goods as "dangerous to your health."

It is interesting that most of the problems we take to psychiatrists are also the effects of hypoglycemia: depression, irritability, nervousness, shyness, sense of loneliness, desolation and alienation and finally, schizophrenia. The antidote to the poison of sugar is to stop eating it and to stick to a high protein, low carbohydrate diet with specific vitamin supplements.

* * *

ABOUT THE time I closed John's file — in February 1977 — an attractive young woman came to my New York office.

"My husband and I just don't get on," Anne sobbed.

"I don't want a divorce and that's why I've come to see you. Can you help a failing marriage?" Her big brown eyes were watery and tears were smudging her mascara.

"What's the problem?" I asked.

"Well, I pick up my husband's thoughts. He denies I'm right and I know he's lying and then he calls me a witch and another fight starts."

"Can you give me an example?"

"Well," she said, "take the last one. We were at a party and there was this redhead. I tuned into Bill and told him I didn't think much of his taste. He blushed and denied he was thinking anything. Then he got upset and pretty soon there was a full-scale fight.

"It just can't go on. I've always had this ability to see into people's minds and to me it's a curse. It's ruining my marriage. I pick up thoughts I don't want to know and sometimes it's terrible. I go to a department store and all of a sudden I hear everybody's thoughts and everybody's emotions just hit me. It's deafening. I feel as if I'm being drowned and I can't tune out. So I can't go to department stores. Watching movies is the same. It's as if I experience the movie character's emotions, pain and stress. It's just too much. When I'm in a bus I hear other

people's thoughts. That's not too bad but I also *feel* their emotions — their boredom and then I feel bored or their lust and I feel lustful. I just don't want all this awareness. It's too much! Can you help me?" She was sobbing.

"Yes, Anne, I can and will help you. Now, first, I want you to eat a high protein, low carbohydrate diet with no stimulants such as coffee, sugar or salt. Keep off white flour. Second, stop taking Valium or any other tranquilizer; they are addictive. Third, I want you to start daily jogging and weekly yoga. Fourth, I want you to meditate daily. Fifth, I want you to talk out your bad experiences with your paranormal powers so we can work through your negative feelings about them."

Anne agreed. A few weeks later she walked into my office saying, "Dr. Green, I feel great. I went on a bus today and I didn't feel any bombardment!"

In meditation I had shown Anne how to visualize a golden shield around herself which would protect her from emotional bombardments. This, with the nutrition regimen, jogging and talking out her problems, began to work. When she first came to see me her brain waves had registered in delta consistently but now she was going past alpha toward theta.

After another week Anne said, "Doctor, I've never felt happier. I'm not picking up other people's negativity any more. I feel only the positive vibrations. Furthermore, I have a new feeling about my faculty, as if it is something that can be useful and I can be proud of it."

A week later, Anne bounced into my office, her face glowing with happiness, her whole being vibrant.

"I've done it, I've done it," she said. "Now because I'm no longer anxious, fearful and depressed inside I don't pick up those things on the outside. Because I believe in myself and sense the positive in other people I am able to pick up the whole positive side of life that I never knew existed. I've integrated my telepathic powers so that I can enjoy life. People actually say that I am a positive force for them. They don't understand exactly why that is. Only you and I know!"

Anne was cured. Her marriage was secure and happy. Added to her newfound telepathic power was an ability to see auras and to look into the future (precognition). Anne is now a happy integrated person who can use her psychic powers for her own best benefit.

* * *

HOLISTIC therapy offers everyone the opportunity to develop psychic abilities. Holism holds that the individual is an integration of the mental, physical and spiritual, a three-dimensional dynamic that realizes the individual's ability to heal himself, when he understands that health is not just the absence of disease but an ongoing process. The reward is an ever higher expression of potential and fulfillment.

PSYCHIC PICKS DISKS

DISCONET, a national disco music programing service for disc jockeys and club managers, has retained the service of a psychic — Jesse Portis Helm — to help in the selection of songs destined for "national popularity."

BUBI WARNED ME

The glowing form stood near our window and we could hear it whispering my name.

By Golda David



Golda David has worked in the motion picture industry since 1950. Currently she works with producer Martin Ritt.

THE MORNING was bright and sunny, the sky cloudless, when I boarded a plane in Los Angeles bound for Albuquerque, N. Mex., where I was to meet my husband Bill. But during a sudden summer storm late that same day an insistent warning from another time, another place, was to come to me — a warning that may have saved my life.

Bill is a research scientist, and at that time he was on assignment in Los Alamos. I work for a film producer in Los Angeles. The three-day Fourth of July holiday in 1975 gave us an opportunity to be together. As we approached Albuquerque the skies were gray and threatening rain. The pilot excuted a perfect landing and Bill, all smiles, was there waiting for me.

A light drizzle started, then it began to pour as we drove to Los Alamos. In the pelting rain the mountains, perfectly chiseled against the dark sky, took on a foreboding look. By the time we arrived in Los Alamos the crash of thunder was continuous and the skies were lightning-streaked. Gratefully we raced up a flight of stairs to Bill's warm cozy apartment.

I sank into a deep-cushioned chair and Bill went into the kitchen to make coffee. As I watched the rain slashing against the windowpanes a strange feeling of uneasiness came over me. Although the comfortable living room was furnished in light tones, it seemed somber in the rain.

Bill came into the room carrying two cups of steaming hot coffee and set them on the end table next to my chair. A venetian blind on one of the

windows was flapping, making a cracking, tapping sound. Apropos of nothing at all, Bill said, "You know, I think of Bubi a lot."

Bubi was the nickname for my grandmother Rachel Kanner who had died early in the year, on January 20, 1975, at the age of 86. She had been a lively woman who spoke her mind honestly and forthrightly. Bill, himself a direct straightforward person, had gotten along famously with her.

The single venetian blind kept rapping away as the rain drove against the windows. I couldn't shake my uneasy feeling and suddenly felt melancholy for no real reason. Perhaps the mention of Bubi had triggered it. We sat in silence for a while, listening to the soft ticking of a small clock on the dining room table. Suddenly, the sound coming from the venetian blind grew more insistent and we turned to look at it. There was a strange apparition, a shadowy form, in the window. We heard an almost inaudible sound — "Golda. . .Golda. . ."

I stared intently at the form so shadowy against the darkness. "It seems to be trying to speak," I said.

We both sat perfectly still and after a moment, the apparition dissolved in the strange shadows made by the summer rain. I went over to peer at the windowpane and saw only my own reflection in the glass.

"What was it?" I asked Bill.

He looked troubled. "I don't know."

"It called my name," I said, growing excited.

Bill didn't answer. He just sat there, looking perplexed.

I said, "Didn't you hear it?"

"I heard something," he said quietly. "You look pale, hon." He went into the kitchen, returned with a bottle of burgundy and two glasses and placed them next to the coffee cups.

"It isn't that I doubt we heard something — maybe even your name called. I can't be sure," he said.

"Well, someone from beyond is trying to tell me something!" I said, suddenly irritated.

He poured the wine and gave me a glass, then said, "We're both tired — " He stroked my arm, trying to comfort me, and added, "Sometimes phenomena occur which are simply unexplainable."

"But the form in the window — the sound!"

No response from Bill.

"You saw it," I said accusingly. "You heard it."

"Yes, I did. I just don't know what it was." He took my hand in his and continued, "Whatever it was, I suggest we put it out of our minds for now. The possibility of communicating with a loved one who has gone beyond. . .I find hard to believe."

Later that evening we were awakened by a scratching on the window of the bedroom, then a knocking. Bill sat up in bed. He had heard it as plainly as I. Our eyes riveted to the window, we were frightened but fascinated by the continuing knocking sounds.

The room was dark, the window deeply shadowed, but soon we could make out a glowing form resembling the apparition we had seen earlier. A low whisper came, "Golda . . .Golda . . ." Then the form seemed to cover its head. It hissed at me, something inaudible, then vanished.

"What did it say?" I whispered.

"It's warning you of something . . . something about your head," Bill said.

After a moment Bill got out of bed and turned on the lights. He walked to the window, opened it wider and stood there very still, listening and peering out. The rain had stopped and a light breeze murmuring through the trees was the only sound. He turned to me and said, "We didn't dream this. It happened."

Nothing more happened, however, during the remainder of our brief holiday. On the way to Albuquerque for my return flight to Los Angeles we tried to make sense of that strange night. Bill was serious as he expressed his fear for my safety. Deep inside I was terribly shaken by a sense of impending danger but I tried to make light of it. I told Bill not to worry and called myself a "tough old bird."

For the rest of the trip we savored the clean air and the endless vistas of sharply defined mountains colored in reds, golds and browns. By the time we reached the airport we both felt slightly better and assured each other that what we had experienced was a strange and unusual communication from someone who knew us — someone from beyond who meant no harm.

* * *

THE NEXT morning in Los Angeles I got into my car and on a sudden impulse I fastened my seat belt — something I never do. By 8:45 A.M. I was driving along the Ventura Freeway on my way to work. I glanced into my rearview mirror and saw a red car behind me coming up fast. In a split second the wildly racing car had smacked into mine. The impact knocked me unconscious and for an instant I blacked out. The red car sped away despite the efforts of other drivers to stop it.



The author's late grandmother, Rachel Kanner, was nicknamed "Bubi."

My car was drivable and although I was in a state of shock and white as a sheet I drove on to the office. I called my doctor who ordered me to the hospital for head X-rays. It turned out I had a mild concussion — but if I had not been wearing a seat belt the accident could have been fatal.

Whatever saved me that morning — whatever made me put on the seat belt — we'll never know. But Bill and I believe that Bubi was watching over me. By warning us that stormy July night she somehow made sure that I would protect myself.

Whenever I think back to that night of the warning, my eyes fill with tears and my heart reaches out for Bubi — wherever she is.

THE PROOF OF THE PREDICTIONS

My friend Irene can read my future with uncanny accuracy — and so can two other psychics who don't even know me.



Irene S., a housewife in Westchester County, New York, is not a professional psychic but uses her gifts for the benefit of family members and friends.

By Lina Accurso

I WAS NOT the best science student in the world but even after chemical formulas and Mendel's law faded from my mind, one term remained: the "scientific method." As I remembered it the scientific method meant that one successful experiment did not prove an hypothesis; it had to be done again and again.

I had little occasion to use the scientific method in my private life until I undertook to apply it to psychic phenomena. This happened because my disbelieving friends were saying, "How can you believe in that stuff?" I set out to be rational and scientific about a field that many people claim is vague and nebulous and I think I have proved that true psychics "hold up."

It all started because of my friend Irene. She's the mother of one of my college classmates and she looks like the normal, attractive, good-natured housewife she is. But one day in August 1971 when I was having dinner in her home in Westchester County, New York, she suddenly said, "You were in a department store trying on a green dress but you didn't buy it because it didn't fit right." Noticing my stunned silence, she said apologetically, "I'm psychic."

I couldn't let such a golden opportunity go by without asking her to concentrate on a certain young man I liked. "Sorry, he's nowhere in your picture," she replied.

"Are you *positive?*" I pleaded.

"Well, I could tell you what you want to hear but it wouldn't be the truth and I'd be hurting you instead of helping you in the long run. But in a

few years you won't be interested at all." Then, sensing my disappointment (which was as severe as only an 18-year-old girl's can be) she added, "You'll have a very romantic intense relationship as soon as you graduate college."

"But that's three years from now!" I wailed.

"Sorry, but that's what I see. He's not the one you'll marry but it will be very intense while it lasts."

Although I refused to believe it at the time Irene was right on both counts. Shortly after I was graduated from college in 1974 I had a relationship which can best be described by Irene's word "intense" and I did not marry that young man. And what of the first one, the one who sparked my relentless questions? I *did* lose interest and he is "nowhere in my picture" because he's in a seminary studying for the priesthood!



It was, however, the "intense" relationship that led to the next phase of my involvement with psychic phenomena — or rather, it was the breakup of that relationship. It could not have come at a worse time. I was about to receive my master's degree but the recession was worsening and there were no jobs available. Then came the sudden inexplicable deterioration of my flourishing romance. May 25, 1975, the day I received my master's degree, was one of the low points of my life. I could hear Irene's voice saying, "He's not the one you'll marry." So I dialed her number and told her she had been right.

"You didn't lose so much," she said disdainfully. "If you think about it, there were lots of little things he did that got on your nerves, like the careless way he drives." Miserable as I was I couldn't help laughing; his driving had been a sore point between us. Irene then told me she was now using playing cards to help her pick up people's vibrations and she invited me to her home to see what the cards would say for me.

I visited her May 29, 1975, and her predictions that day changed my life. Again she dismissed my former love, saying, "Breaking up with you is the biggest favor he could have done for

Author's search for proof of psychics' claims produced startling evidence that it's possible to know one's future.

you. He's leaving you free for that wonderful man you're meeting in two and a half years, when you're 25."

"What wonderful man?" I asked, silently calculating that would be 1978.

"The one you're going to marry." Irene went on to describe a man living in Connecticut with the initials "D. L.," who has brown hair, brown eyes and a ruddy complexion. He's lost his mother and is close to his father, for whom he works in a family-owned business. Above all, she said, he is "calm, loving and kind. You're going to be very happy."

Taking her at her word I breathed a sigh of relief, then asked Irene about my job prospects — which seemed gloomy to me. She replied that for the next two years I would hold a series of short-term jobs, often working from my home. She asked me if I did any writing. It had been my childhood hobby, I told her, but in recent years all I had written were term papers.

"Take it up again," she advised. "You're going to be successful." She added that I would find success in the field of children's books — after marriage, when "the pieces of your life will all come together."

She told me many other things that night. She commented, for instance, on my brother Frank's "magic hands" and asked if he were musical. (He's a gifted guitarist.) She fashioned her cards into a pyramid and asked if my father, whose card came out on top, had a giant network of relatives constantly seeking his advice. My father Frank Accurso comes from a large Italian family, all of whom bring their problems to him. My brothers and I call him "The Godfather."

I left that night happier than I had been in days. Irene had been so correct about my past and present life that I believed what she told me about the future — which somehow seemed brighter.

Soon I was bringing my family and friends to her and she astonished each of them in turn by telling them things that only they could know. I often received excited phone calls that went, "Remember when Irene told me such and such? Well, last night, guess what happened?" Irene had predicted it in perfect detail.

Sometimes the detail is complex. For example, in July 1975 Irene told my mother Catherine that my father would have a surprise visitor in the spring. "It's a man your husband knew in Italy. He's in Canada now and he'll come to see your husband."

In May 1976 I noticed a strange man talking to my father. When I asked Mother who he was, she shook her head and said, "I still don't believe it." It was Louis Santi, the man from Canada, whom my father had not seen in years.

In October 1976 I told Irene that I had taken her advice and resumed writing but the free-lance market was tough to break into. She consoled me by saying, "In December you're going to hear from a man who'll want you to write for him from your home. He has a magazine or a newspaper." Unbelievable as it sounds, on December 3 I heard from Bruce Joffe, publisher of *The Soap Box*, a magazine printed in newspaper form. He was enthusiastic about some sample writing I had sent and gave me an assignment to do an article. That also went well and in Jan-

uary I became a staff member. Joffe's editorial offices are in Virginia and I live in New York so I do all my writing for his magazine in my home.

Irene tells me she can pick up my vibrations in such great detail because I am "psychically receptive." Sometimes she uses the cards but other times she gets sudden glimpses "like a light turning on and off and when it's on I get a picture." She literally inherited the gift from her mother who was also psychic. After her mother's death 15 years ago Irene, always intuitive, suddenly found herself psychic.

Most of my friends were eager to have their "fortunes told." Others demurred out of fear and some were downright opposed, insisting that it was "devil's work."

"How can it be devil's work when she uses her gift to help people?" I would ask heatedly.

Other friends attributed Irene's success with me to a "self-fulfilling prophecy effect," saying that I subconsciously try to make her predictions come true. But I insist that I didn't subconsciously end my romance or make my father's friend visit from Canada.

"You depend on her too much," someone else said. "Suppose she's wrong?"

"Then I'll take my chances. But she's hardly ever wrong with me."

"But suppose she is?"

"But she's not."

"But suppose?"

Going on in this vein for some time set me to thinking. How could I prove the validity of Irene's gift to my skeptical friends? How could I do it so conclusively they would stop arguing?

I HIT upon the solution Sunday morning, January 2, 1977. I would prove Irene correct by having another psychic, one who knew nothing about me, predict for me. If what she said agreed with Irene's statements it would have to be more than coincidence. The idea came to me when I read that professional psychic Shawn Robbins was making an appearance on the Richard Hayes call-in radio show, then heard every Sunday over WMCA in New York.

Shawn's predictions have been publicized in *National Enquirer* and *The People's Almanac.* She accurately foretold Patty Hearst's capture, the December 1975 bombing of La Guardia Airport and the March 27, 1977, crash of two 747 jets in the Canary Islands. Early in 1976 she predicted that the presidential race would be between Gerald Ford and an unknown named Jimmy Carter with "Jimmy Who?" the winner.

On the radio show, Shawn and Richard Hayes talked about her predictions briefly; then she took phone calls from listeners. By some miracle I was one who got through. I asked two questions:

"I have a psychic friend who says I'll meet the man I'll marry sometime in the next year and a half. Do you think so too?" (I had purposely increased the time span to make it different from Irene's prediction.)

"Sooner than that," she replied. "You'll meet him at this time next year around the Christmas holidays. You'll meet him at a gathering in a place you don't like — New Jersey."

I was stunned. Shawn had picked up my dislike for the parts of New Jersey

I have seen and Irene had told me, "You'll meet him at a gathering in one of the cold-weather months."

Then I asked my second question: Would my writing be successful?

"Yes, you'll have great success with children's books." I gasped and told her that my friend had said the same thing.

"Your friend is good," Shawn laughed, and Richard Hayes noted that two psychics who did not know one another had picked up the same vibrations in two areas of my life.

I decided to further the experiment by making an appointment for a reading with Shawn on January 13. Irene was interested to learn whether Shawn would agree with her other predictions and added another one: "When you get to her apartment, see if she has a white couch with a dark pillow."

Shawn receives her psychic messages in the same way Irene does — a sudden scene flashes through her mind. She has had her ability since childhood — when in a car accident, her head went through a windshield. When she recovered she found herself able to see into the future.

When she welcomed me into her New York City apartment I looked immediately for the white couch. It was there but bare of pillows. Irene was only half-right.

Shawn too was interested to see whether she and Irene matched. The first thing she told me was that my father disliked his job — a direct hit; Irene also had said the same thing. As Shawn continued I often smiled. Not only was she saying many of the same things as Irene but both women used exactly the same words. For example, she told me to use rhymes in my children's stories. Noticing my grin she asked, "Did Irene tell you that?" Yes, she had.

"The man you'll marry has brown hair and eyes," Shawn said.

Correct.

"His mother is dead."

Correct.

"He works for a family business, probably in Connecticut."

Correct.

"His initials are D. K."

This was the first time she and Irene didn't match — but then it was only by one letter.

By the end of the session Shawn and Irene had matched about 90 percent of the time — which is astonishing, far beyond chance. Shawn also said that in the summer I would take a trip "to a place you love, New England. Probably near the water." Again, I do love New England and Irene had long been predicting such a trip. Shawn added that in February or March I would finally end my two-year semiemployment by getting a job in social work. That fitted Irene's prediction of two years of part-time jobs.

As I turned to say good-bye to Shawn I noticed that her dark gray cat had tucked herself into the corner of the couch and looked exactly like a dark pillow!

* * *

AFTER MY triumph with Shawn Robbins I wanted to be *really* scientific by seeing a third psychic. So I made an appointment with Gabrielle.

Gabrielle reads Tarot cards — which I had always avoided, for I thought they predicted only unhappi-

ness and death. I decided to risk this, however, for the sake of my "scientific research" and I went to see her on the morning of January 17, 1977. The day was cold and sunny but as I drove along, I became depressed. The car radio brought news of the execution of Gary Gilmore. Although I agreed with his wish to die, I feel that firing squads, hanging, gas chambers and electric chairs are brutal. Fast-acting painless injections would be more humane. With thoughts running along these lines I was quite downcast while I hunted unsuccessfully for Gabrielle's Westchester County home. Then I realized that I had made a wrong turn. I corrected my mistake, relieved that I was still a few minutes early. Gabrielle nevertheless greeted me with the words, "You had trouble finding my home, didn't you?"

Gabrielle has read Tarot cards since she was nine years old, having learned from her mother, grandmother and aunts in her native France. She says they help her pick up psychic impressions the way playing cards help Irene. When I asked Gabrielle why Tarot cards have such a bad reputation, she replied, "Because they tell the truth."

And Gabrielle did too. She saw my previous unhappy romance and said, "You've been through a lot in the past two years but you're emerging now. You have strength you don't know about. And talent. You do something creative, don't you? Are you an artist of some kind?"

I replied that I liked to write.

"You'll be a success; 1977 is your year to work hard and soon you will begin to win recognition and money. Right now I see much mail going from your house to a man who owns a newspaper far away."

I smiled with delight; that was Bruce Joffe. Now Gabrielle and Irene were matching!

"You do book reviews for him?" she asked.

I nodded.

"Someday you will do movie and theater reviews, too. There are actors and actresses in your life." (Currently I am involved with many amateur and semiprofessional actors and directors.)

Gabrielle then described my husband-to-be ("a calm man with brown hair; you'll meet him in about a year") and a trip ("this summer. You'll go north, near the water."). Now she was matching both Shawn and Irene! She even saw Irene in the Tarot cards, describing her as "an older woman who always gives you good advice."

The reading ended and I was overjoyed not only with her encouragement of my writing but also that her predictions matched Shawn's and Irene's.

"I'm glad it worked out. You were so sad when you came in," Gabrielle said. Although I had tried to hide it she had even picked up my unhappiness over the morning news!

Scientists might find fault with my "scientific method" but I'm not a scientist. I'm a lay person and did the best I could using the material on hand. In this case the "material" consisted of three psychics who, without knowing what the others said, corroborated one another on both the large and small details of one person's life: mine. (Incidentally, as Shawn had predicted, on March 28, 1978, I started work as a social worker in a nutrition

program for the elderly.)

For the ultimate "scientific" proof I must wait 10 years. If in 1987 I am a successful author, happily married to a calm brown-haired man, you'll know we've all been correct — my "scientific method," Shawn, Gabrielle and especially Irene, who started it all.



VOYAGE OF FEAR

AFTER THE 8000-ton ferry *Svea Corona* docked at Stockholm at the end of a 12-hour overnight run from Helsinki in May 1977, 700 passengers and 250 vehicles disembarked — and an unclaimed lorry loaded with furniture stood alone on the car deck. The crew searched the ship looking for the lorry's owner but no trace of him could be found. He was Juho Heino, a 51-year-old Finn, and no one had seen him since he went to his cabin about midnight.

Heino's name had to be added to the list of mysterious disappearances which has made the Helsinki-to-Stockholm ferry run a voyage of fear. He was the seventh passenger who had vanished completely in the previous two years.

What could have happened to Heino and the other six missing passengers? Suicide has been ruled out, for it would be too much of a coincidence to suppose that seven people would commit suicide in the same way in a two-year period.

Did they fall overboard? This too has been ruled out as too much of a coincidence.

Were they killed and their bodies disposed of in some way during the voyage? The police are baffled but Inspector Pentii Harju, in charge of the case, says, "We must assume that a crime of some sort has been committed."

The inspector is studying old files in the hope that he can find a common link between the seven mysterious disappearances. The files show that all seven — four Finns and three Swedes — vanished while the ferry was on the way to Stockholm. Nobody has disappeared on the run to Helsinki. Not one body has been recovered from the sea or found washed up on the shore.

There are two slight breaks in the pattern: only one of the seven was a woman and only one was discovered to be missing while the ferry was still at sea. The disappearance of the other six did not come to light until the ship docked at Stockholm.



BEATING THE ODDS

DOYLE LOVE of Portland, Oreg., figured he would never see his new wallet again after it fell into the Pacific Ocean when he was on a fishing trip in August 1977. But on Sunday, August 21, Ralph Mossitt, a gill-netter from Naselle, Wash., caught the wallet in his net while fishing near the mouth of the Columbia River. A few days later Love had the billfold back. He said he figured the odds of finding it were "one in 10 million."

VELIKOVSKY'S COLLISION WITH SCIENCE

After 24 years of rejection were his controversial theories to be given a hearing?

By George W. Earley



Velikovsky hypothesizes long-ago cataclysmic changes in the solar system to account for anomalies of history.

THE INCLUSION of a symposium on the controversial theories of Dr. Immanuel Velikovsky at the annual American Association for the Advancement of Science (AAAS) meeting in 1974 brought into the open a conflict that had simmered largely unnoticed by the public for over a dozen years.

The symposium was supposed to demonstrate publicly that science is capable of studying and analyzing controversial theories and is able to determine in a logical and rational way if such ideas are or are not correct.

It didn't quite work out that way. Both parties came away proclaiming victory but the press, both popular and scientific, clearly believed that the scientific establishment had won. Readers throughout the nation were told that Carl Sagan "took Velikovsky's theory apart piece by piece . . .," that ". . . Velikovsky came off a poor second in the debate . . .," that ". . . all Velikovsky succeeded in achieving . . . was to demonstrate his complete misunderstanding of molecular spectroscopy . . .," and that Velikovsky's theories represent "little more than a pastiche of pseudoscientific obscurantism, heavily larded with appeals to faith and simplicity."

Interestingly enough, the audience, some 1400 strong — perhaps more perceptive than the press, perhaps merely appreciative of Velikovsky's indomitable spirit in the face of concerted attack from a lopsided panel and an immoderate "moderator" — gave the 79-year-old iconoclast a standing ovation.

Press reports further characterized Velikovsky as a cult leader whose theories are "a threat to the processes by which science is conducted," a Svengali having "the ability to cast a cloak of scientific respectability over an essential mysticism," and a man

whose followers perceive him as "the one source of revealed truth."

What brought on this purple prose? Why, in the supposedly enlightened times of 1974, did the scientific community show itself to be so uptight about one man and his theories? To understand the present, we must examine the past.

As nearly 30 years have elapsed since publication of *Worlds in Collision* brought Velikovsky and his controversial theories into public view, a brief review of his (literally) earth-shaking thesis, and the reactions to it, seems called for.

Basing his ideas on ancient worldwide records, Velikovsky holds that the planet Venus is new to our solar system. Spawned by the planet Jupiter, Venus was a comet for many centuries, moving through the solar system on an eccentric orbit until about 1500 B. C. it made two close approaches to earth. These caused pertubations in the earth's rotation, its axial tilt and its rotational rate. Hundreds of years later, during the Eighth and Seventh Centuries B. C., Venus repeatedly approached Mars, disturbing its orbit to the extent that Mars in turn menaced earth. It was a time, Velikovsky says, "when the world was in conflagration, when sea engulfed land, earth trembled, celestial bodies were disturbed in their motion and meteorites fell."

When Velikovsky's ideas came to the attention of the scientific community, the reaction was almost as convulsive as the upheavals he theorized for the earth.

Even before Macmillan published *Worlds in Collision* astronomers were attacking Velikovsky and his ideas. Their ire had been aroused by a popularization of his theory which appeared in *Harper's Magazine* some weeks before book publication.

If Velikovsky is right, the rest of us are mad! This was the general tenor of the scientific community's reaction. University of Michigan astronomy professor Dean McLaughlin went even further. Admitting "I have not read the book . . . and do not intend to . . ." he still described its unread contents as "lies . . . obvious rubbish . . ." and a threat to democracy!

The outraged astronomers demanded that Macmillan cease publication of the book on the threat of banning its textbook salesmen from college campuses. Faced with the prospect of such a loss of revenue Macmillan caved in. *Worlds in Collision*, already a best-seller, was transferred to Doubleday.

In vain did Velikovsky point out errors in the criticisms of his ideas; in vain did he suggest ways of checking his theories; in vain did he ask for reasoned debate and an end to personal vituperation, most of which, like McLaughlin's, came from men who freely admitted not having read the book they condemned so harshly.

The entire sordid story, perhaps the most shameful chapter in the history of American science, is thoroughly documented by Alfred de Grazia in *The Velikovsky Affair*.

But by 1967, when de Grazia's book appeared, the news media apparently had forgotten Velikovsky. *Reader's Guide to Periodicals*, which indexes articles appearing in over 150 magazines, listed 16 articles on Velikovsky in the months immediately following publication of *Worlds in Collision*.

IMMANUEL VELIKOVSKY was born in Vitebsk, Russia, in 1895 and was graduated from high school with honors in mathematics and a gold medal. He studied medicine in Montpelier, France, took courses in biology, botany and zoology at the University of Edinburgh and returned to Moscow's Free University where he studied law, economics and history. He received his medical degree in 1921 from the University of Moscow and subsequently studied psychology at the Brain University of Monokow in Vienna.

He was joint publisher of *Scripta Universitatus*, a series of volumes by world scholars, which became the cornerstone on which Palestine's Hebrew University was built. His acquaintance with Albert Einstein, who edited the mathematics-physics section of *Scripta*, dates from this period.

From 1924 to 1939 Velikovsky practiced medicine, specializing in psychoanalysis in Jerusalem, Haifa and Tel Aviv, and found time to start a new scientific journal, *Scripta Academica*.

He came to the United States in 1939 where his researches on Akhnaton, Oedipus and Moses led him to the idea of a great catastrophe as the explanation of some of the historical anomalies he encountered in his sources. That idea changed the course of his life — he stayed in the United States and began turning his research notes into publishable books.

His *Ages in Chaos*, a drastic reconstruction of ancient Middle Eastern history covering 1500 B. C. to 300 B. C., was a product of the same research that produced *Worlds in Collision*. Written in the 1940's, it was not published until 1952. *Peoples of the Sea*, published in 1977, and *Ramses II and His Time*, published this spring, are later volumes in the "Chaos" series.

Two years later, when *Ages in Chaos* appeared, only four articles were listed. A virtual hiatus followed: two references in 1956, one in 1962, two in 1963, one in 1964, and then nothing until *Chemistry* ran a short piece in 1971. Even the 1974 AAAS symposium generated only three *Reader's Guide* entries.

With such a low profile, plus the refusal of the scientific journals to publish his papers or even permit him to reply to his detractors, how did Velikovsky manage to be part of an AAAS symposium on his theories?

In retrospect, it seems that the very harshness of the attacks made upon him worked in Velikovsky's favor. The curiosity of some students and scientists was aroused and an underground movement to learn more about Velikovsky's theories began.

Prof. Harry Hess, head of the Geology Department at Princeton, became acquainted with Velikovsky and quietly began to assist him. At Hess' invitation, Velikovsky lectured several times to faculty and graduate students in the Geology Department. Later Hess was to organize "Cosmos and Chronos Study and Discussion Group," an open forum where Velikovsky's ideas could be discussed. This proved popular and other colleges adopted the idea, thus broadening the audience for Velikovsky's theories. Gradually he began to receive other lecture invitations.

A letter coauthored by Columbia University astronomer Lloyd Motz

and Princeton physicist V. Bargmann provided further impetus. Published in the AAAS magazine *Science* in December 1962, the letter urged the scientific community to accept Velikovsky's priority in predicting three highly significant discoveries. For what Velikovsky had claimed in a 1953 Princeton lecture had been confirmed several years later during the International Geophysical Year — Venus *did* have a very high temperature, Jupiter *did* emit radio noises, and the earth's magnetic field *did* reach out beyond the moon.

Despite this letter the "Velikovsky blackout" remained in force. His article "Venus — A Youthful Planet," submitted to *Science* shortly after Dr. Homer Newell of NASA confirmed (without mentioning Velikovsky's prior prediction) that Venus was indeed quite hot, was, Velikovsky says, "back in my mailbox less than 48 hours later, returned unread."

The only response *Science* published to the Motz-Bargmann letter was a snide note from a science fiction writer.

The "Venus" article did eventually see print in the *Yale Scientific Magazine*, an undergraduate publication, which ran it in April 1967. By then it had been rejected by both the American Philosophical Society *Proceedings* (whose editorial board turned it down only after "prolonged and emotional deliberations" lasting some months) and the *Bulletin of the Atomic Scientists*, whose editor Dr. Eugene Rabinowitch returned it unread.

Contrary to the claims of his critics, Velikovsky was not engaged in lectures and writing merely to make money and defend his "indefensible" theories. Even before *Worlds in Collision* appeared, he was actively seeking scientific proof or disproof for his theories.

Twenty-five years ago, in late 1953, Velikovsky initiated correspondence with several leading scientists in an attempt to apply the then newly developed radiocarbon dating process to ancient Egyptian artifacts. He noted that "one object (tested), though not from Egypt, showed a divergence by 800 years from the conventional chronology."

Noting that his "reconstruction of ancient chronology from the Middle Kingdom in Egypt to the advent of Alexander" could be verified (or disproven) by radiocarbon dating, Velikovsky tried for nearly 11 years to arrange for such a test.

Unfortunately the tests he most wanted were never done. Some tests were done . . . but the samples "accidentally (became) contaminated with tritium" rendering the tests invalid. Other tests seemed to show chronological discrepancies favoring Velikovsky's revisionist ideas — one museum director admitted, "On the basis of radiocarbon dating we have come up with a very serious difference of 600 years between the old chronology and the radiocarbon evidence!" But somehow further testing never took place.

The correspondence, as presented in *Pensée* VI, makes for fascinating and frustrating reading. The reluctance of scientists to initiate testing that might invalidate their established position is quite clear in their letters.

But gradually the climate has

changed, at least insofar as the students and younger scientists are concerned. By 1972 Velikovsky had delivered a number of lectures to appreciative and responsive audiences at universities and research centers around the country.* When a few Velikovsky enthusiasts in Portland, Oreg., revived *Pensée*, a moribund college magazine, and announced a special Velikovsky issue it received an enthusiastic welcome. The one-shot Velikovsky special quickly escalated into a 10-issue series entitled "Immanuel Velikovsky Reconsidered" and featured not only articles by the man himself but scholarly views on various aspects of his theories authored by engineers and Ph.D.'s in various "hard" and "soft" sciences.

Pensée also quickly proved that interest in Velikovsky was not confined to a relatively youthful audience. Shortly after the first issue appeared editor Stephen Talbott received a letter from Walter Orr Roberts. "Perhaps," wrote Roberts, "the AAAS could be interested in holding a symposium on scientific logic using the Velikovsky case as a specific study." After outlining his ideas on how such a symposium might be structured, Roberts went on to "agree with the editors of the journal that the public deserves a better assessment of the validity of Velikovsky's work than it has received to date. . . ."

Robert's suggestion was particularly exciting because he is an astronomer, an atmospheric scientist *and* a past president of the AAAS.

Roberts followed up his letter to Talbott with a letter to an AAAS official suggesting that "the symposium should be narrowly directed at some specific topic — for example, Velikovsky's notion that Venus is a new member of the planetary family of our sun . . . ."

Talbott passed the symposium suggestion on to astronomers Carl Sagan (a frequent Velikovsky critic) and the late Gerard Kuiper. Sagan, in a letter to Roberts, endorsed the idea and agreed that the symposium "should confront some rather specific and limited point;" he also noted that he was too busy to assume a major role in organizing it. Roberts then informed Talbott that he too was "too heavily burdened . . . (to undertake) . . . a major initiative in arranging such a symposium. To be profitable," he warned, "it would have to be enormously carefully done."

There matters stood for nearly six months until the AAAS, in the June 1, 1973, *Science* magazine, asked for suggestions for the 1974 AAAS symposium. *Pensée*, aided by Dr. C. P. Ransom, an AAAS member who was also a student of Velikovsky's theories, promptly suggested a discussion of Velikovsky's claims concerning the origin and motions of Venus prior to its settling into its present planetary orbit. The AAAS, while rejecting *Pensée's* specific proposal, agreed there would be a Velikovsky symposium under the aegis of the AAAS Astronomy Committee. Thus the stage seemed set, after nearly 25 years, for reasoned debate on Velikovsky's controversial theories.

A meeting between Velikovsky and the symposium moderator, University

*See my article on one such lecture in the May 1972 issue of FATE.

of Californa (Berkeley) astronomer Dr. Ivan King, took place in July 1973. Shortly thereafter Velikovsky was informed that the symposium "planned to focus the attention of the participants on the nature and motion of the planets . . . (and) . . . both pro- and anti-Velikovsky speakers, as well as a sociologist who will examine the reception of unpopular scientific ideas, will give talks that should help others to evaluate Dr. Velikovsky's proposals." Velikovsky was informed that astronomer Dr. Carl Sagan and University of Texas research scientist Dr. J. Derral Mulholland also had agreed to participate; ". . . three more speakers will be chosen . . . (including) . . . a person well acquainted with your (meaning Velikovsky's) views." So wrote astronomer Dr. Donald Goldsmith, the prime organizer of the symposium Goldsmith was later to edit the Cornell University Press book which purported to be the "proceedings" of the AAAS Velikovsky symposium.

Shortly thereafter things began to go downhill rapidly. King took issue with a *Pensée* advertisement in *Intellectual Digest* which claimed the AAAS was "under increasing pressure to hold a symposium to clarify the scientific status" of Velikovsky's work.

Not so, said King, in a letter to *Pensée* editor Stephen Talbott. ". . . there has been no pressure . . ." he wrote, adding that "the planning of this symposium does not in any way imply that Velikovsky's ideas on astronomy are any more acceptable than they were 20 years ago. It is the persistence of support that is the striking phenomenon. Since the AAAS feels a responsibility for communication between scientists and the public, it is a perfectly reasonable thing to discuss the impact of a movement on that same public."

Talbott commented in a later issue of *Pensée** that "King's words signaled the underlying attitude of the symposium organizers. Wholly absent was the idea of an objective evaluation of Velikovsky's suggestions concerning the solar system; in its place was the conviction that a misinformed public needed educating."

Was the symposium originally intended to be objective? The pro-Velikovsky camp clearly had thought so and a rapid-fire round of letters and public commentary continued throughout the fall and early winter of 1973. Pro-Velikovsky engineer Frederic Jueneman, who writes a column of "scientific speculation" for *Industrial Research* magazine, commented acidly, "As a panelist, Velikovsky will be given about 30 minutes to defend his position, a rather brief time to counter 24 years of castigation . . . ." Dr. King, who as moderator should have been impartial, added further fuel to the fire by writing less than two months before the symposium, "None of us in the scientific establishment believes that a debate about Velikovsky's views of the solar system would be remotely justifiable at a serious scientific meeting."

Velikovsky was understandably upset. King showed a letter from him to Goldsmith who, in springing to King's defense, let slip that, as Velikovsky feared, there had been pressure to cancel the symposium!

**Pensée 4:2, page 28, Spring 1974.*

In his letter to Velikovsky, Goldsmith wrote: "His (King's) support for the idea of an AAAS symposium dealing with your ideas has brought him under attack from astronomers who still feel that the best way to meet your suggestions is to ignore them."

Barely a month remained before the symposium and, as finally published, the program read:

"From his studies of historical records Immanuel Velikovsky has concluded that close encounters between the Earth and the planets Mars and Venus occurred at about 1500 B. C. and 775 B. C. This suggestion has met with great disbelief from most astronomers, though public interest in Velikovsky's ideas has continued to maintain the controversy. What are the arguments for and against Velikovsky's suggestions? How has the scientific establishment dealt with his work? Can any nonscientist make contributions to the advancement of scientific thought, or is the day of the independent scholar now over — at least in astronomy?"

The symposium audience clearly was expected to notice the implication that Velikovsky is a "nonscientist."

Next month: "Velikovsky Confronts His Critics."



THE KILLER BASEBALL

THE ONLY killer baseball in major league history is still in existence 58 years after it took the life of a Cleveland Indians shortstop. Bob Curley, an editor for the Orlando, Fla., *Sentinel Star,* keeps it locked in a cabinet in his home, only partly because of its historical value. The scuffed and slightly torn ball has been bad news twice.

The ball which killed Raymond Johnson Chapman 58 years ago was given to Curley, then a sports writer, by one of the players who took part in the game. He was Cleveland's center fielder Chuck Jamieson, who put the ball in his back pocket after it struck Chapman and in 1950 gave the ball to Curley.

Chapman, the Cleveland Indians' shortstop, was struck in the temple by a pitch thrown by Carl William Mays of the New York Yankees on August 17, 1920, at the New York Polo Grounds. According to Jamieson, "When we rushed from the dugout to try to help Ray we kept stumbling over the ball. That's when I just picked up the ball and put it in my back pocket."

When Curley was given the ball he placed it temporarily in the glove compartment of his car. He was then a coach at St. Luke High School in Ho Ho Kus, N. J. The next day, a group of his players discovered it and used it in infield practice, the first time it had been used since striking Chapman.

Curley says a comparatively soft bouncer was hit to the third baseman. As he reached for it, the ball took a bad hop and hit him near the right eye, shattering his cheekbone.

After that the ball was put away for good, Curley says. "It rarely sees the light of day and I confine it to a plastic bag in a locked cabinet. I'm always fearful that the ball might roll out and someone will slip on it and break his neck."

I WATCHED A MIRACLE HEALING

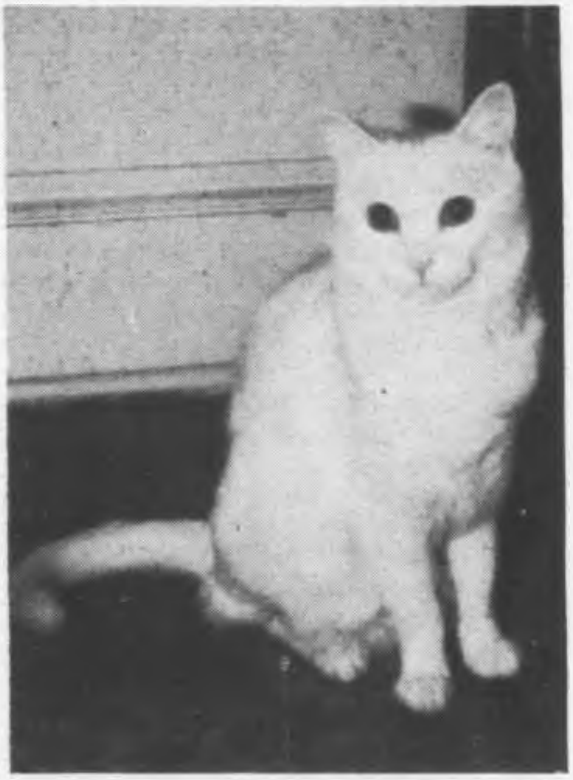
We had abandoned hope knowing that Dresden was dying and the vet had said there was nothing he could do — then the healer in faraway Wales reached out to save her.

By Katherine Hummel Loomis

DO MIRACLES still happen? I thought not — until a small white kitten entered our lives.

We are a military family living in an old mansion in the shadow of the Naval Academy in historic Annapolis, Md. The family consists of my son-in-law Lt. Comdr. Eugene W. Vahlkamp, his wife (my daughter) Joan, three teenaged children and me, the resident grandmother. Other members who enjoy the old mansion are a gentle Saint Bernard, two snooty Persian cats and Dresden, a small white kitten of doubtful origin.

On a bitter wintry day in December 1974 the small white kitten was sitting forlornly in a pet shop window. Passersby glanced at her disinterestedly, then hurried on, collars upturned against the snow and gale blowing in from Chesapeake Bay. My daughter Joan, arms loaded with packages, tried to get past the pet shop window but her steps slowed as the



Dresden came to live with us on a wintry day in December 1972 when my daughter Joan found it impossible to leave the small forlorn white kitten sitting in the pet shop window.



A Saint Bernard and two snooty Persian cats share Annapolis, Md., home with author Katherine Hummel Loomis.

kitten sent silent messages through the glass. Once inside the shop, Joan knew she would not leave without her. A few minutes later, the wind fairly blew the kitten into the mansion that henceforth was to be her home.

I wondered how the tiny six-week old kitten — whom we named "Dresden" — would adjust to the other pets but I soon discovered that she outranked them all in intelligence. She made a great display of responding to the telephone or doorbell, all the while "talking" in throaty bell-like tones.

Within a few weeks she seemed to know the household better than I did and seemed to anticipate my thoughts long in advance. If I were reading and suddenly thought of watering the African violets, Dresden silently left the room and I would find her sitting patiently alongside the watering pot. The same thing happened when I thought of getting a book from the library. She would get there first.

Due to the heavy traffic outside Dresden was not allowed out of the house but basked and exercised on any of numerous screened sun porches. For months the little one lived in great contentment until one night in the fall of 1975, dinner guests unwittingly left the door open. Shortly before midnight the alarm went out that Dresden had disappeared. Joan and her children searched the mansion from attic to cellar, then frantically notified police, newspapers and radio stations, offering a reward for her return.

Five horrendous days of waiting followed. No one had seen or heard of Dresden (if we may judge by the lack of response to our ads pleading for her return). To add to the bleakness, tor-

rential rains blew in from the North Atlantic.

I tried to keep up a brave front but parts of the old house were being restored and I was gripped by a thousand fears that the poor little creature was trapped somewhere within the walls. I was desperate. Remembering Dresden's intelligence, I wondered if I could reach her by telepathy. Throughout that night I repeated over and over, "Dresden, come home!"

At five o'clock the next morning when my son-in-law went to the patio to get his car, he found Dresden waiting for the door to open. She sauntered into the house as if she had never been away. Despite the deluge of rain her fur was dry and clean and she appeared well-fed.

The joy of her homecoming was great. The family clustered around and offered her goodies — which she disdained — and in the excitement no one noticed a minute scratch on the left side of Dresden's head.

The scratch was longer and more noticeable the next day and Dresden was taken to the veterinarian for treatment. Despite his efforts our pet's condition worsened and the cost of antibiotics alone rose to $90. When no medicine seemed to help, he suggested she stay in his hospital where he could watch her closely.

The rare infection spread so rapidly that the entire left side of Dresden's head was without hair or skin. A raw bleeding wound ran from the crown of her head to her chin and her eye hung out of the socket. She must have been in agony but she never whimpered. Finally, the veterinarian, a man of great heart and talent, said that he could not save her. We could not tell him to put Dresden down so we brought her home to die.

I held her in my arms during the long drive home. The silence in the car was oppressive. Carrying her into the library I failed to notice an open magazine on the floor and I slipped on it and almost fell. My nerves already at the breaking point, I thought angrily, where had the magazine come from? The library contained only hardbound books. In the instant it took to regain my balance I saw words in large type: ANIMAL HEALER.

When I had settled Dresden on a cushion I returned to examine the magazine. It was a British spiritual healing journal. No one remembered seeing it before or knew how it got into our house. The advertisement that had caught my eye had been placed by Mrs. Greta Tompkins, a healer who lived in a village in Wales.

Although I had never heard of "animal healers" time was short, so I grasped at the last straw and quickly posted an airmail request for healing. It seemed a hopeless thing to do, for Dresden was in such sad condition I doubted that the letter could possibly reach Wales in time.

Two days later — on October 9, 1975 — Dresden was in a coma, showing only the barest signs of pulse and breathing. Knowing her end was near, Joan and my grandchildren stood helplessly by with tears running down their cheeks. The scene was so heartbreaking that I could not bear for them to see her die. In a stern voice I sent them off to bed, saying that I would keep the death watch.

Dresden lay stiff on a cushion in a

small box beside me on the sofa. Her poor wounded head was horrible to see. I must have fallen asleep about 4:00 A. M. but an hour later I awakened with a terrific start. I looked at Dresden and screamed.

A thin veil, like the membrane inside an eggshell, covered the entire left side of Dresden's head. The bloody, angry wound was no longer visible. The family, hearing my scream, ran downstairs and stood in awe watching the miracle.

Dresden seemed to be sleeping peacefully, her pulse was stronger and I could see her breathing. Within an hour she moved slightly. The thin veil attached itself like fine skin and became part of her. Although her eye was closed and swollen, it had returned to its rightful place. By nightfall on October 10 her skin was pink and she was able to eat. The next morning soft white hairs had grown over the wound and Dresden's eye was open and bright.

Six days later Dresden was perfection in every way without scar or blemish, unbelievable as it seems.

Calculating the difference in time between the United States and Wales I believe that Dresden's healing started the moment my letter reached Mrs. Tomkins' hands. I wrote immediately to thank her for the beautiful healing that took place before our eyes. She replied in a letter dated October 21, 1975:

Dear Friend,

I am delighted to hear that in seven short days my intercession in behalf of dear Dresden accomplished the impossible which all medical attention failed to do — for which I thank our dear Father God for His Divine Healing Power. It is God to whom we have to be grateful as it is He who does the healing but it is wonderful that He used me as an instrument in His service. . . .

We are indeed grateful not only for the healing but for the privilege of witnessing a miracle. It was an extraordinary experience to know that He cares for the least of His creatures — even a little cat.



ROMULUS AND REMUS MAY BE FRAUDS

By W. Ritchie Benedict

A CHANCE discovery in the summer of 1977 shoots holes in the ancient tale of Romulus and Remus, the legendary founders of Rome.

Archaeologists have unearthed evidence of an early settlement which predates by at least 500 years the generally accepted date for the founding of Rome. Prof. Carlo Pietrangeli, Rome's superintendent of antiquities, says that the digs on Capitoline Hill could date Rome's founding as far back as 1300 B. C.

"There's little question that this settlement goes back at least 500 years before the traditional founding date and it's probably older," Pietrangeli said. Excavators uncovered a canal which had been dug presumably to bring in water from the Tiber River, and many ceramic fragments were found.

THE TROUBLE WITH EDEN

In the darkness we could see eerie forms dart out from under the table and move rapidly around the room before they floated upward and disappeared into the ceiling.

By William H. Wesley

A WHITE-columned mansion furnished with priceless antiques and set under a canopy of moss-draped oaks is the prime attraction in Eden State Gardens and Museum south of Defuniak Springs, Fla. Although the house was built in 1895 it has the regal splendor and graciousness of the Old South's antebellum plantation era. It was named "Eden" by Lois Maxon, a wealthy New York journalist, who bought it in 1963. After spending five years and a lot of money on its renovation she gave the mansion and gardens to the state of Florida and in the late 1960's it was opened to the public.

Visitors who tour the mansion sometimes ask the tour guide, "Has the house ever had any ghosts?" Smiling, she replies, "Yes, and it still has." Everyone in my family knows she speaks the truth, for she is talking about the house my grandfather built



William H. Wesley, Sr., built Eden in 1895 and lived in it until his death in 1950. Soon after house was completed residents began seeing strange phenomena.





Top photograph shows the old Wesley home as it was during vacant period prior to restoration. The restored mansion, below, now belongs to the state of Florida.

and where I lived as a youth.

* * *

THE LAST time I spent a night in the 12-room family home was in 1950 when I was a college freshman. I was visiting my grandmother Katie Wesley who had been living alone since my grandfather's death a few months earlier. I lay in bed listening to the familiar cries of whippoorwills and screech owls, the croaking of frogs and the hum of millions of insects when suddenly a sound from inside the house brought back memories of my boyhood. Heavy measured footsteps were slowly moving across the floor of the vacant room above. In the years since I had slept in the old house I had forgotten the chill that came with those eerie inexplicable sounds. While I held my breath and listened the footfalls paused, a door closed and the pacing steps faded down the upstairs hall.

My father William H. Wesley, Jr., was killed in an automobile accident in June 1936 when I was five and my sister Carol only a few weeks old. Much later I learned that my father seemed to have a premonition of his death. Three days before the accident he had had a long serious talk with my grandmother about various matters that would need attention if anything happened to him. His main concern had been the care of his family. After his death. Therefore, my mother Carlotta, my sister and I lived with my grandparents for the next nine years. In that time many mysterious things occurred.

Soon after my father's death it became a family custom in the winter to gather around the large fireplace in the living room for sessions of reading aloud. I well remember how often the reading was interrupted by footsteps sounding in the seldom-used second-floor room above, sometimes accompanied by doors slamming or the scraping of moving furniture. In the beginning Mother or Grandmother would go upstairs to investigate but they never found an explanation for the noises. Eventually it became routine oo sit, wide-eyed and silent, until the racket was over; then we'd continue with the reading.

Also, on occasion, footsteps and voices were heard in the daytime. I remember a midday meal that was interrupted by footsteps sounding in the first-floor hallway and moving along the side porch. My Aunt Mabel Burlison who lived nearby called out a familiar greeting and then we all heard the distinct squeak of hinges and the slamming of the screen door. We waited expectantly for Aunt Mabel to enter the kitchen where we were eating but she did not come. We left the table and searched for her, thinking she was playing a joke of some sort, but we didn't find her. Later in the day Aunt Mabel did visit and was just as mystified by our experience as we were.

The second-floor room from which the noises came during our reading sessions was once occupied by boarders, a young couple named Poole. On several occasions while her husband was at work Mrs. Poole heard footsteps approaching her door, then a knock and a voice saying, "Hello." When she opened the door she found no one there. She was badly frightened by the experiences and the family had to tell her that such events were not

unusual and at the same time reassure her that nothing more serious than the unwelcome noises would occur.

Manifestations other than sounds were part of the eerie events. One of these was the nocturnal appearance of fluffy white cloudlike objects about the size of basketballs which seemed to float one or two feet above the ground. The first such object was seen by my grandmother just after the home was first completed in 1895. She was riding a horse about a mile from home just after dark when the strange fluffy ball appeared in the air ahead of her. Her horse was frightened and could not be urged forward. Grandmother told us that she dismounted, tied the horse to a tree and tried to approach the floating ball on foot. This was to no avail, however, for the mysterious form would move a few feet up or down or to either side, always remaining a fixed distance away. When Grandmother stood still the object stood still. She watched for several minutes until the form rose slowly to a height of eight or 10 feet, then vanished.

About 30 years later my father encountered this phenomenon. He was driving an early-model automobile toward home after dark and traveling about 25 miles an hour. When he was within a mile of home he noticed two fluffy cloudlike balls following him. They were in the roadway about 20 or 30 yards behind his car and remained a fixed distance away regardless of his change of speed. Eventually Father stopped the car and tried to approach the objects on foot, as Grandmother had. His results were like hers.

The third and final encounter with these puffy balls occurred in 1942. The whole family — Grandfather, Grandmother, Mother, my sister and I — were returning from an evening church service. As we entered the front yard Grandmother happened to look back, then called our attention to the two circles of white fluff floating over the road behind us. Right under our eyes the two objects suddenly streaked through the still-open gate past us and up the sidewalk, up the steps, across the front porch and into the open hallway of the house. Everyone was puzzled and apprehensive but we slowly followed into the dark hall. At first we couldn't see anything but as our eyes grew accustomed to the darkness, all of us saw the forms dart out from under a corner table near the stairway. After performing several swift erratic maneuvers over the table and stairs they finally seemed to disappear through the ceiling.

One of my personal encounters with the unexplainable took place about a year later — in 1943 when I was 12. After I went to bed one night I heard someone walking barefooted through my darkened room. Thinking Mother was going to turn on the light and talk to me I waited. Nothing happened for several moments; then my bed felt as if someone had sat down on its edge. I still thought it was Mother, and I spoke to her. Getting no answer I reached out to where I expected her to be. I felt only thin air. Suddenly realizing that no physical being had made the depression in my mattress I got out of bed quickly and turned on the light. Of course there was no one there. Mother had been asleep in her own room all along and could offer no

explanation for my experience.

The final event involving my family was a dream my sister had. After the family home was sold when Grandmother died in the early 1950's the house stood vacant for many years and fell into disrepair. During this period Carol had her dream.

Describing the dream to me she emphasized that everything was in vivid color and realistic. Although she recognized the old family home, it was not dilapidated but shining in bright new splendor, filled with elegant furniture and surrounded by beautiful well-kept grounds. Years later, when we first visited the house after it had been restored and the grounds landscaped, Carol reminded me of her dream and exclaimed, "This is exactly the way I saw the house in that dream!"



DEAD BOY SOUNDS FIRE ALARM

A child killed in a fire 45 years ago appeared to his aging uncle in a dream and saved him and seven others from certain death when a blaze raged through their home in early 1978. Thanks to the dream, 72-year-old retired farmer Henry Sims said he was able to lead his daughter, five grandchildren and a family friend to safety seconds before the fire destroyed his home in Hialeah Heights, Fla.

Fire inspector Lt. Frederick Lowe said, "Miraculously this man managed to wake up at the vital moment. Another two minutes and everyone would have been dead."

On the night of the fire Sims' wife Idellar was staying at a hospital where their 18-year-old daughter is plugged into a kidney machine. Sims said, "I arrived home from the hospital at 10:00 P. M. and went to bed. It wasn't long before I settled into a deep sleep. The next thing I remember is the dream. I could see my brother-in-law's two children — Paul and his eight-month-old baby sister — coming toward me. They were both burned to death in 1932 when fire swept through their home in Live Oak, Fla.

"In my dream Paul, whom I remember clearly, was walking toward me saying, 'Uncle Henry, Uncle Henry.' I had never had a dream like this before and I awoke suddenly with the smell of smoke in my nostrils.

"My first thought was my grandchildren — to get those kids out of the place. So I began shouting and yelling." His cries awoke the family. Although the home and all the family possessions were lost everyone got out safely. "God wasn't ready for me to die," Henry Sims said. "It was He who sent young Paul to warn of the danger and to pluck us all from that burning building."



THE MAN FOR THE JOB

THE SEATTLE (Wash.) *Post-Intelligencer* reported in July 1977 that the man who had been president of the Seattle Fire Fighters Union since 1969 intended to resign from that post and retire from the Fire Department to take a new job in Washington, D. C., as field coordinator with the International Association of Fire Fighters. In his new capacity he will travel around the country to set up training programs for firemen. His name? Richard L. Sparks.

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TIDY DEFIED DEATH

By Doris I. Gregg

I'LL NEVER forget the strange experience I had when my beloved female cat Tidy died two years ago. She had come to our Longview, Tex., home 13 years before that, when she was a tiny abandoned kitten. It was love at first sight. My family immediately noticed how exceptionally clean the kitten was in her personal habits. "She's a real tidy cat," my son Benny exclaimed — so I named her Tidy.

We all loved her and as the years passed, an unusually strong bond of understanding developed between Tidy and me. She seemed to know when I was feeling sad or worried about something and couldn't rest well at night. She'd jump lightly onto the foot of my bed and pad softly over my legs to snuggle up against my chest. She would delicately stroke my wrists and hands with her little pink tongue, all the while purring peacefully. This always relaxed me and I'd soon fall asleep.

When Tidy became ill in 1976 Dr. Robert Terril, the veterinarian, didn't give me much hope for her recovery. I took her home, knowing I'd soon have to let him put her to sleep forever. I made her comfortable in her basket near my bed; then I lay down, my heart heavy with sorrow for my poor old Tidy cat.

I finally fell asleep only to be awakened by Tidy jumping onto my feet and walking across my legs and over my stomach. I sat up in bed, startled but pleased, too, for I supposed that Tidy must be better if she had gained enough strength to jump onto the foot of my bed. But my joy was short-lived. When I looked into her basket I saw Tidy was cold and dead.

We buried Tidy in our yard the next morning. I cried all that day and that night. I couldn't rest and my head ached severely. Finally my son Benny brought me an aspirin tablet and an ice bag, then stretched out beside me on the bed to read aloud the news from the evening paper, hoping to take my mind off my grief. Finally we both fell asleep.

Again I was awakened by the familiar plump of Tidy jumping onto the bed and soft footsteps moving over my legs. I lay perfectly quiet, hardly daring to breathe. Old Tidy seemed to walk all the way up my body, then moved to the other side of the bed where my son was still asleep, the newspaper crumpled beside him. The sound of soft purring started and grew louder until there was no mistaking the feeling of movement and the affectionate sound of Tidy's presence on the bed between us.

"Mother! What is that?" Benny was on his feet and snapping on the light. Instantly



Doris I. Gregg

all sound and movement ceased; the spell was broken.

"Son, that was old Tidy come back to say good-bye to us and to tell me not to grieve for her anymore," I whispered.

It's the only explanation we have ever found for our strange experience that night. — *Longview, Tex.*

TRIAL BY FIRE

By Jacquline Deaner Workman

ON EASTER Sunday morning in 1954 I overslept. The noise of tramping feet and loud voices brought me awake. Hastily I pulled on a robe and looked out my apartment door to find smoke drifting into the hall from another apartment. I lived at that time on the third floor of an apartment building on Selden Avenue in Detroit, Mich.

No one seemed to be trying to get into the apartment and I knew two adults and a small boy might be trapped there. I decided I'd have to do something. As I neared the door one of the men who I assumed was in the apartment was standing outside. I asked him if any of his family were inside. He replied that his stepson and his baby boy were in the burning apartment. In his highly agitated state he made no effort to go in.

I got down on my hands and knees and crawled into the apartment. The air wasn't so bad near the floor and I could see the fire was in an old-fashioned overstuffed chair and someone was sitting in it! I'll never know why I felt along the seat of the davenport as I crawled past but I felt the little boy's body. Grabbing him in my arms I ran to the door, handed him to some man who was standing there and screamed, "Get him some air."

I pleaded with others who were standing around to help me get the man out too but no one came forward. I returned directly to the corner where the man sat. Fire was climbing the back of the chair and I could see that he was suffering. Froth came from his mouth and he was groaning and it was as if he was in a partial coma. I tried to lift him but his six-foot-two frame was too much for me. I prayed and cried out for help but no one came.

Holding onto his arms and pulling with all my might I feared it was hopeless — until a man appeared beside me and helped me roll the fire victim to the floor. I grabbed a throw rug to put over him, then looked toward the man who had helped me when I needed him most. I saw he was clad in blue work clothes and seemed to be in his fifties. At that instant I realized he was transparent. I could see through him, yet he was there, but he faded before my very eyes.

John Hickey, the man I had tried to rescue, died at midnight that night in the old Detroit Receiving Hospital. His son had not been injured in the fire, suffering only from smoke inhalation.

Later I saw a picture in which I recognized the man who had helped me. He proved to be John Hickey's father and he had died in 1944 — 10 years before the fire. — *Canton, Mich.*

JESSIE STAYED ON

By Barbara S. Guthrie

MY HUSBAND Jim and I own a small distributing company in Salem, Va. It was a cold brisk day in November 1976 when we stopped at a small grocery store to resupply its stock.

We had been servicing this store for more than a year and each time we stopped there an old man named Jessie Pugh, who lived above the store, would come over to our truck and strike up a conversation — which usually ended with his bumming a bag of candy from us.

Jessie was a wino and if he worked at all it was only long enough to get a bottle of wine and maybe pay his rent, but we liked the old man. In fact, we thought of him as a kind of landmark, for he was always at the store.

For three trips in October of 1976 we had not seen Jessie. At last we began to wonder what had happened to him. So on this brisk day in November I decided to inquire. As we entered the store Jim noticed a new antique and called the grocer over to discuss it with her. There were only the three of us in the store so I busied myself with straightening the candy rack. As I turned the rack I moved with it and came face to face with Jessie.

"Well, hello, Jessie," I said. "Where have you been keeping yourself?"

He didn't speak but stood there smiling at me. I figured maybe he had been nipping a

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little so I turned back to the rack and finished filling it. Any minute I expected Jessie to hit me for a sample but when I turned to say something more to him he was gone.

Back in the truck I told Jim about seeing Jessie and then we just forgot it.

About two weeks later the same thing happened again except this time our daughter Carmen was with her father. They both saw Jessie walk across the back of the store and again he smiled but didn't speak. This occurred during the last week in November.

The first week in December we went into the store with the delivery of Christmas candy. This time I asked the grocer about Jessie, explaining that we had seen him a couple of times lately but he only smiled and never spoke.

Her face paled as she replied sadly, "Why, you couldn't have seen him, Mrs. Guthrie. Jessie died the first week in October." — *Salem, Va.*

MY LOST CHORD

By Pearl E. Reece
As told to Colleen L. Reece

THE SOUND of beautiful music waked me on an early morning in 1920. It filled the tiny hospital room where I'd been given a cot to be close to my 18-month-old baby boy. It was like nothing I ever had heard before, rich and glorious beyond description. In the midst of it a nurse came to my bedside.

I'm sorry, Mrs. Reece, but we've lost Buddy."

I stared at her uncomprehendingly, then was filled with unbearable pain. Buddy dead? Our firstborn for whom we had

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waited so long? Not Buddy, with his golden curls and laughing blue eyes, the one strangers admired on the street and called "little angel!" How could I go on living without him?

Yet the music continued to swell around and through me, numbing a little the terrible shock I felt.

Silently my husband and I made the necessary arrangements. Then we were in the car driving the long empty miles home. I was trying to understand how this could have happened. A few days before Buddy had developed an abscess. The local doctor in our little mountain town of Darrington, Wash., had given him ether and lanced and drained it. But he wasn't satisfied and told us to take Buddy to the hospital in Everett, 50 miles away.

It was the dead of winter. Our old car had only side curtains to keep out the bitter cold. We wrapped Buddy warmly and I held him close to me over the rough rutted roads. It took hours to get there and when we did the noted doctor threw up his hands in horror and swore.

"What was the matter with your doctor to send a child out in this cold after giving him ether? This child has ether pneumonia!"

Bill and I stared at him. It couldn't be true! But it was. During the long dark night we sat in stunned silence praying, unable to face what might happen while the hospital staff did all they could for our little boy. Near dawn they had insisted I lie down. I would need strength for the days to come.

Then the nurse had come, telling me Buddy was gone — and it was Christmas morning.

All the way home in the car that same strange music was with me. In the following days it remained. Others did not hear it, only I. After a few attempts to explain it I didn't talk about it anymore; people looked at me oddly when I said I heard music. Yet, it was there, helping to fill the void in my empty heart.

When the holidays were almost over I knew I had to go back to my teaching job, yet I didn't see how I could face children every day when my own had been taken! My husband Bill didn't want me to go but neither could I face lonely days at home after the family had gone away following

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the Christmas season. And, I thought, when I am in the classroom the music will leave. How could I do it? On the other hand, there were terrible bills from the hospital and funeral home and times were hard. We needed the money.

With an inward cry for help I went back to work. To my amazement, always at the edge of the room and between lessons, that same unexplainable music was softly playing. It played quietly during the day; nights when my mind was filled with futile questions it drew nearer, comforting, healing.

January passed — February — March. Spring had come to the mountains. Still the music was with me. Then one night I had a dream. In my dream Bill and I were in our yard looking up into the blue sky at a single white cloud. Suddenly an opening appeared. I knew if we only could look hard enough we would be able to see through, right into heaven. But our eyes wouldn't strain far enough. As we looked a voice spoke, very quietly but ringing like a bell, "If you will keep your eyes fixed on that opening above, someday you'll be with Buddy again."

The voice ceased. I awakened. It was a beautiful sunny day; the flowers were blooming; the birds were singing. But best of all, the pain and agony that had filled me so long were ended. The music that had been with me all that time was gone also — forever — and it was Easter morning.

I am an old lady now. I was 80 a few Sundays ago. All this happened over 50 years ago. Bill has been gone from me for nearly 10 years. But I have kept my eyes fixed above and someday I know I will be with my loved ones just as the voice promised.

Never, since that Easter Sunday, have I heard the music. I know now it was sent to keep from me some of the pain caused by the loss of a child. I have been able to share my story with my friends when they lost loved ones. But I have never been able to explain fully just how beautiful was the music of that Lost Chord. — *Auburn, Wash.*

WHY DO YOU WORRY?

By Clara Smith

BY LATE fall of 1940, when we lived in Des Moines, Iowa, my husband Ralph had been unemployed for quite a long

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period of time. Our daughter had been very ill and it seemed that there was just no light in our future.

One night I went to bed before my husband and lay there wondering if there ever was going to be a break for us. Suddenly a bright blue light appeared at the foot of my bed, blotting out the light from the living room. I could see the light came from a lamp that was being held by some personage. A figure began to materialize and I recognized my mother Myrtle Olney holding the lamp. Mother had died three years before, on December 20, 1937. She said nothing but walked all the way around my bed (despite the fact that the head of the bed was against the wall).

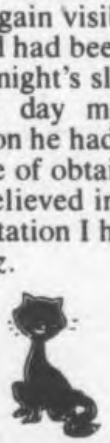
Again stopping at the foot of the bed she spoke to me in her old matter-of-fact way. "Clara, why are you worrying yourself to death? Don't you know that I'm taking care of you?"

Then her figure slowly faded away. The lamp disappeared and the light from the living room was again visible.

I felt that a load had been lifted from me and I had a good night's sleep.

The very next day my husband was called for a position he had wanted and had given up any hope of obtaining.

I had always believed in life after death and since that visitation I have been sure of it. — *Tucson, Ariz.*



BOOKS

NEWS & REVIEWS

by J. Gordon Melton



PSYCHIC RUSSIA

THE RECENTLY-ENDED psychic book season produced few titles that are likely to be remembered by this time next year. Among the best of a generally mediocre lot is *National Enquirer* reporters Henry Gris and William Dick's attempted sequel to Sheila Ostrander and Lynn Schroeder's 1970 best-seller *Psychic Discoveries Behind the Iron Curtain.* Although it had its faults the Ostrander-Schroeder book created quite a sensation in its day, mostly because every chapter in it contained some new information.

The Gris-Dick effort, *The New Soviet Psychic Discoveries* (Prentice-Hall, Englewood Cliffs, N.J., 1978, 304 pages, $10.95), falls far short of its predecessor for several reasons. The close ties between Western and Soviet parapsychologists which developed in the early 1970's assure a constant flow of information. Thus Gris and Dick have nothing particularly new or startling to reveal. At the same time the book suffers from the authors' shallow, superficial approach; it contains no footnotes nor analysis of the material and shows no real knowledge of parapsychology in general. I infer from reading the book that Gris and Dick based their account only on information collected in interviews (some of them quite brief) and read little of the literature that could have given them a wider perspective.

On the plus side, however, I must say that the book is well written and it provides a useful update of some of the ongoing projects first described in the Ostrander-Schroeder book.

New Discoveries' chief virtue — and the reason I recommend it — is that Gris and Dick stray from their subtitle ("A First-Hand Report on the Latest Breakthroughs in Russian Parapsychology") and explore the whole range of borderland sciences. Ufology gets six chapters, for example, and hypnotherapy three. Parapsychology, i.e., laboratory research into psychic phenomena, is covered in a few chapters at the end.

When I first picked up the book I hoped it would supply follow-up information on Vladimir Raikov, the hypnotist who has investigated reincarnation. In the 1960's Raikov developed a technique called "artificial" reincarnation in which, after hypnotically regressing his subjects, he imposed a previous "incarnation" on them. He told people with no discernible musical or artistic talent, "You are Tchaikovsky" or "You are Levitan" (a famous Russian painter).

Ten years later, Gris and Dick report, these people work professionally in the fields of their "previous incarnations." This is significant for parapsychology (not to mention education and learning technology) because it shows once again the human mind's latent capacities. It suggests that much of the material produced by psychics and mediums comes not from spirits, past-life impressions or Akashic records but from the human mind.

The most interesting chapters turn out to be those dealing with ufology and ancient astronautics. The authors write that the Russians have developed a different (and possibly more fruitful) approach to the ancient astronaut hypothesis. Soviet theorists seek geological rather than archaeological

evidence for the idea that extraterrestrials long ago visited our planet.

They draw their conclusions from the study of tektites, a rare glassy substance that litters several otherwise-unrelated spots around the world. Tektites have also been found in nuclear furnaces, where the very high temperatures necessary to their production were reached. This leads some Soviet researchers to speculate that tektites come from nuclear explosions since ordinary, even volcanic, processes do not produce enough heat. Presumably, then, tektites are all that remain of a thermonuclear war which took place long ago. I don't believe that, but I must say it's a step above the usual ancient astronaut sleight-of-hand which turns deer antlers into antennae and birds into jet planes.

The New Soviet Psychic Discoveries should help beginners broaden their basic knowledge and it ought to give them something of an international perspective on the paranormal. But you should read it with a healthy dose of skepticism and do some follow-up reading on the subjects that interest you most.

If you are ready for some in-depth reading in parapsychology right now, consider *Psi and States of Awareness* edited by Betty Shapin and Lisette Coly (Parapsychology Foundation, Inc., New York, N.Y., 1978, 278 pages, $13.50), the printed proceedings of the Foundation's annual meeting for 1977. This one was by far the best of recent annual conferences. The papers are meaty and sometimes technical but anyone familiar with current parapsychological research should be able to understand them.

I might note that research on altered states of consciousness and psi has been the most productive area of parapsychology in the past decade. For one thing altered states have brought traditional psychology and parapsychology together; in addition, such research has provided a valuable tool in the search for quantifiable parapsychological data.

HERE WE GO AGAIN

WHAT — ANOTHER book on meditation? What possibly can be said that has not already been said over and over again? The answer: nothing.

But such cynicism must be qualified by words of praise for Raymond Van Over's *Total Meditation* (Collier Books, New York, N.Y., 1978, 207 pages, $4.95, paperback). *Total Meditation*, although it offers no new material, is one of several mainline meditation manuals that draw on the latest research and the best meditation experience. I especially appreciate the fact that while Van Over strongly advocates meditation he does not argue, as others do, that it will solve all the world's ills.

His is a more pragmatic argument. He says we need to meditate in order to balance the inner and outer aspects of life and to integrate the self. Such inner exploration also seems to be a natural way to deal with some essential human drives.

The same sensible attitude carries over to a well-written chapter on gurus. It should be required reading for all "seekers" after truth, goodness and the nirvanic way of life. Van Over doesn't flatly reject the idea of gurus but he is frank about the problems of finding one worth sitting with. For some, spending time with a guru is a step to maturity — we all need spiritual guidance at some stage in life — but for too many it is an escape from adulthood. The two chapters on how to meditate without hassle take the same mature commonsense approach.

In a chapter on transcendental meditation he writes that the technique works but naïvely advises the World Plan Executive Council that "the better part of wisdom would be for the TM movement to stay clear from any religious or spiritual ties." Here Van Over, in an uncharacteristic lapse, takes the publicity statements in TM brochures too seriously. TM is Hindu to the core and to strip it of its Hindu theology (the Science of Creative Intelligence) would be to strip it of its World Plan.

Footnote: For those interested in keeping up on the continuing TM controversy, a Jesus People group in California has just published the text of the New Jersey court ruling on TM's attempt to spread its Plan in public schools using government funds. The court ruled against TM on religious grounds. By legal definition TM is a religious movement. In a decision that is sure to be cited many times in the future, the court asserted:

" . . . The subjective characterization

by individuals of teachings as religious or not religious in their systems of categorization cannot be determinative of whether or not the teachings are religious within the meaning of the first amendment."

In plain English that means TM cannot just say it is not religious, it must in fact be nonreligious. *TM in Court* (1978, 75 pages, $1.95, paperback) is available from Spiritual Counterfeits Project, P.O. Box 4308, Berkeley, Calif. 94708.

OTHER REVIEWS

ENCYCLOPEDIA OF OCCULTISM AND PARAPSYCHOLOGY edited by Leslie A. Shepard, Gale Research Company, Book Tower, Detroit, Mich. 48226, 1978, two volumes, 1084 pages, $48.00.

In the field of metaphysics one of the most highly regarded references has been the *Encyclopaedia of Psychic Science* edited by the late Dr. Nandor Fodor, psychologist and psychical researcher. Published in 1934, it was a 416-page handbook filled with alphabetically arranged information about personalities and phenomena — an immensely valuable compendium in its time and an important source book even today.

Besides including and updating Fodor's entries, the new *Encyclopedia of Occultism and Parapsychology* likewise incorporates Lewis Spence's *Encyclopaedia of the Occult*, published in London in 1920. On top of that it features more than 1000 new entries which detail modern developments in the field.

But something else has been added to the much-needed encyclopaedia: a multiple index system that is a special joy for researchers, writers and students. As editor Leslie Shepard remarks, "It has often been said that an encyclopaedia is no better than its index."

Shepard includes not only a complete subject and name index at the end of the second volume but a whole array of other specialized indexes as well. These include a valuable geographical category (places of phenomena); material on demons and gods; gems; references to periodicals, lists of organizations, and a comprehensive index under the title "Paranormal Phenomena."



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This last has 50 different subdivisions from *apports* and *automatic writing* to *telepathy* and *telekinesis*. Furthermore, the searcher's task is made easier by a listing of all the index categories and subheadings in the front of each volume of the two-volume work, indicating on which page of the second volume the particular specialized index can be found.

The alphabetical arrangement in the encyclopaedia could have been made easier to follow by printing clues to the letters covered at the top of each page — as in a dictionary — but the boldface titles and the indexes make up for this deficiency, at least in part.

When articles refer to related topics or personalities, these are printed in boldface capitals to alert the reader to other sections which deal with them. There are also liberal cross-references indicated by the words "see also" or the Latin abbreviation "q.v."

The two books comprising the encyclopaedia are large but not at all unwieldy, each weighing approximately 3½ pounds with standard letter-size (8½-by-11-inch) pages. Bindings are sturdy and should hold up well.

The publisher plans to bring out a four-issue supplement entitled "Occultism Update" at $30.00 for the four periodical issues. The first of these appeared this past summer. — *James Crenshaw.*

CAULDRON OF HELL: TUNGUSKA by Jack Stoneley, Simon and Schuster, New York, N.Y., 1977, 216 pages, $8.95.

Some mysteries are fascinating enough to



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speak for themselves. In *Cauldron of Hell: Tunguska*, British science writer Jack Stoneley has allowed the great 1908 Siberian explosion (the "Tunguska Event") to do just that, with fairly happy results.

Stoneley, who seems to have finally worked out an effective partnership with his "scientific editor" Dr. A. T. Lawton, presents the facts of the case well and readily identifies his editorial comments as such. The book is generally free of the sloppy scientific errors which characterized Stoneley's earlier works — except for his continued fixation on the long-identified space radio signals picked up in the Soviet Union in 1973.

Unlike Thomas Atkins and John Baxter, authors of the blatantly biased *The Fire Came By*, he is not holding forth for any particular theory of the event and so he treats most ideas fairly. Unfortunately, without a general plan of presentation the book tends to wander aimlessly. In addition a great amount of filler material has been stuffed between the covers, including discussions of meteor craters, volcanoes, alien life, a fictional scenario of the Tunguska explosion over London, and an emotional plea for total nuclear disarmament.

The patched-up nature of the book suggests it was thrown together quickly in order to cash in on the considerable (although undeserved) popularity of the Atkins-Baxter volume. Written with a bit more care, it would have been a better book than it is but even with its faults *Cauldron* has much to recommend it.

The book, however, was published too early to take advantage of the most recent developments in the Tunguska mystery. As I have reported in an article in the December 1977 *Astronomy*, scientists have now recognized similar (but smaller) natural midair explosions; Dr. Willard Libby (father of the carbon-14 tests) has revised his views concerning the possibility that the Tunguska blast was nuclear (he discounts it); and British researchers claim that the small trace of radioactivity — if indeed there was any at all — at the site could have been generated in the nonnuclear fireball of a disintegrating comet nucleus.

Meanwhile Aleksey Zolotov, the chief proponent of the spaceship theory, has also been making new pronouncements. He has

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sworn not to shave off his beard until the world agrees with him that the explosion was caused by an interstellar probe. To all appearances Zolotov's beard seems destined to grow to some considerable length because the new evidence clearly points to a more prosaic solution to the mystery.

Besides retelling the standard story Stoneley has contributed some excellent original work. His section on European observations of the "glowing night sky" after the blast is fascinating and valuable. He also has dug up tantalizing evidence that czarist Russian scientists actually reached the blast site soon after the explosion occurred but that the records (and the scientists) were destroyed in the Russian Civil War of 1919-23.

The Tunguska blast continues to reverberate around the world. While the final word has not been written, perhaps a new edition of *Cauldron* will add significantly to our knowledge. But in the meantime this flawed but basically worthwhile book will have to suffice. — *James E. Oberg.*

THE MODERN MYTH: ANCIENT ASTRONAUTS AND UFOs by Morris Goran, A. S. Barnes & Co., Cranbury, N. J., 1978, 192 pages, $8.95.
THE WORLD OF UFOs by Daniel Cohen, J. B. Lippincott, New York, N.Y., 1978, 160 pages, $7.95.

The newest hatchet man to arise from the ranks of scientific orthodoxy is Dr. Morris Goran, described as "Professor and Chairman of the Physical Sciences Department at Roosevelt University in Chicago." If he truly represents the faculty of that institution, I pity the students!

The Modern Myth: Ancient Astronauts and UFOs can, I think, be accurately described as a shoddy piece of partisan mudslinging characterized by selected misrepresentations, out-of-context citations and a fanatical antipathy toward anyone who dares question the Revealed Truth dispensed by the high priests of Establishment Science.

Having said that, let me get down to specifics:

He implies that Major Donald Keyhoe, former director of NICAP, is a believer in

tales of interplanetary rapists; yet in the reference Goran cites, Keyhoe is recounting the tale as an example of unbelievable stories spun by unreliable persons. Keyhoe's skepticism is quite apparent when you read what he wrote, not what Goran quotes him as saying. A number of other citations when read in context fail to support Goran's imputations. Goran proves himself particularly expert in attacking various ufologist and Fortean writers for things they do *not* say.

Goran criticizes ancient astronaut writers for "presenting suppositions as fact" but indulges in it himself. He says the artifact known to Forteans as the Baghdad Battery "may have been many other possibilities" but fails to identify any.

The accuracy of Goran's research is exemplified in his misidentification of the Mutual UFO Network as the *Midwest* UFO Network and his mislocation of it in Quincy, Ill., a city it left four years ago for Seguin, Tex. Likewise NICAP is listed at an address not only vacated over eight years ago but destroyed by a wrecker's ball soon afterwards. The air force UFO files left Maxwell Air Force Base in Alabama and moved to the National Archives in Washington, D.C., long before Goran's book saw print.

During one rambling off-the-subject discourse he writes of genocidal Turkish actions against the Armenians during World War II; in fact they happened during the 1920's. In describing the Trinidade Isle sighting Goran conveniently neglects to mention multiple eyewitnesses and the fact that photographs were taken of the UFO. My friend John Wallace Spencer, a hard-working promoter of his own writings who is little known in ufology circles, will doubtless be delighted by Goran's characterization of him as "the star among UFO writers," while Scientologists may be infuriated to learn that they have contributed to ufological and ancient astronautical mythology. Goran says Jimmy Carter and friends described their UFO as "a big shining light in the shape of a flying saucer," a claim not borne out by the UFO report Carter filed with NICAP.

Goran's selective criticism zeroes in on the contactees and other purveyors of "fantastic stories and unsubstantiated claims"



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while ignoring or glossing over many of the more puzzling UFO reports known to other researchers. Reports that do not fit his belief structure are dismissed out of hand as deriving from "the influence of alchol or delusionary narcotics." I don't mind honest criticism and skepticism but Goran strikes me as a bibliographic manipulator, truth bender and fact twister far more skilled at this dubious craft than the authors he attacks.

His miserable book richly deserves the swift oblivion to which it is surely destined.

By his own admission Daniel Cohen "would rather sit down, relax, and swap a few good UFO tales" than display "the burning moral indignation of the rational debunker." What we get, then, in *The World of UFOs* is one man's selectively biased and gently skeptical "history" of the UFO phenomenon.

Cohen's conducted tour takes us through three decades of ufology, beginning when, as an impressionable 13-year-old taken with the Shaver Mystery, he misperceived circling sea gulls as flying saucers. This disillusioning incident may well have sparked the skepticism that has been his stock in trade in later life.

From his sea gulls Cohen proceeds on a somewhat chronological survey of such topics as air force involvement in the UFO scene, various flaps, encounters, kidnap cases, monsters, swamp gas, the Condon Committee imbroglio, "old astronauts" and assorted other topics.

The hollow earth, men in black, Bermuda Triangle, the assassination of President Kennedy, various paranormal theories and miscellaneous hoaxes (many of which were originally exposed by ufologists themselves and not by skeptics) are also woven into Cohen's antiufological tapestry. So are a few factual errors, one of which has the Maury Island affair occurring a full year later than it did.

While the overall effect is one of total skepticism and rejection of UFO reports, Cohen, a gentleman, does not resort to the mudslinging, guilt-by-association tactics so often found in the arsenal of the militant skeptics. To argue with his book and its conclusions would require a text of equal length citing cases carefully selected to bolster the thesis that UFO reports *are* in-

deed worthy of serious study.

Having no room for that here, I can only urge you to read not just Cohen but the writers listed in his bibliography (and the ones listed in their bibliographies) and then make up your own mind. — *George W. Earley.*

RESEARCH IN PARAPSYCHOLOGY 1976 edited by J. D. Morris, W. G. Roll and R. L. Morris, Scarecrow Press, Metuchen, N.J., 1977, 285 pages, $9.00.

Every year the Parapsychological Association, whose membership is composed solely of professional researchers in the field, holds a three-day convention. The programs for these meetings have remained basically the same over the years. Several sessions are devoted to "research briefs," which are short reports of recently completed experiments or work still in progress; several formal papers are read; and usually one or two round-table symposia take place. The convention is also highlighted by a presidential address and an after-dinner speech.

Research in Parapsychology 1976 is the fifth in a series of volumes issued by Scarecrow Press which reprints all papers, briefs and presentations made at these annual meetings. The present volume reports all the transactions of the 19th annual conference which was held in Utrecht, The Netherlands, on August 18-21, 1976.

This book will give any reader a good idea of just what progress parapsychology made in 1976. Since parapsychology today is essentially an experimental science, naturally most of the papers included in this anthology are reports on sometimes complicated laboratory ESP and PK tests, including studies in ESP card-guessing experiments, the influences of PK on random number generators and dice. In almost all cases the participants are human beings but a few reports describe experiments done with animal subjects.

Few of these experiments reveal much that is not already known, suspected or speculated on. And a surprising number of them do not represent original research. Instead many of them replicate experiments successfully conducted during the past two



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years. These papers reflect the growing trend among parapsychologists of reverifying the results of their own work as well as the findings of other parapsychologists.

Despite the rather dull nature of most of the papers published here, some of them do suggest a certain degree of progress is being made by contemporary parapsychology. Increasingly researchers are studying the relationship of ESP and PK to meditation, feedback training, sensory isolation and dreaming.

The book also contains reports on three poltergeist cases. One report, issued by the Psychical Research Foundation in Durham, N.C., is an in-depth study of a house which was simultaneously plagued by both a haunting and a poltergeist! An even more interesting section of the proceedings is a symposium on the "Geller effect" in which parapsychologists detail metal-bending PK in Germany, England, Denmark and France. The experimenters discuss persons whose talents closely resemble Geller's.

On the other hand, several reports in this book clearly should not have been presented at a professional meeting of parapsychologists. For instance, some researchers who presented "research briefs" do not explain what methodology they used while conducting their experiments. A few report on seemingly successful ESP and PK tests but give no details about the statistical measurements they used when assessing their data.

All in all, *Research in Parapsychology 1976* gives a good "state of the art" look at parapsychology but it may also make the reader wonder just how well parapsychology is progressing. He may feel frustrated because parapsychology doesn't seem to be moving in any new directions. Instead it seems to be resting on its laurels, such as they are. The types of studies reported in this volume as a whole can lay little claim to novelty or ingenuity. — *D. Scott Rogo.*



REPORT FROM THE READERS

TO CLONE OR NOT TO CLONE

In my estimation, duplicating a human being by cloning is impossible. The human being is too complicated.

Each person is born with instincts and intellect. Instincts are the itchy feelings that tell us to do what is necessary — just do it, without instruction, experience or deliberation. In short, instincts are a collection of protective qualities naturally born-in. (Notice the word is *protective*, not *destructive*.) *Intellect* is the ability to understand ideas communicated by the senses; thus a human being comes to understand himself and his environment.

Reasoning is not a born-in ability. Reasoning means to think about something, come to a conclusion about it and then act accordingly, either to save or destroy chances of survival. In short, reasoning is mental planning and it must be learned from parents, tribe or environment.

Now, each human being's itching instincts cause his understanding intellect to develop his planning reasoning. Next, his reasoning causes him to work at survival according to the degree of the need to survive at any given period in time. Agriculture, communications, transportation, laws and satellite defense systems have resulted from this process.

Animals have only instincts. They cannot reason and work to improve their chances of survival, nor can they learn from the experience of others.

When the offspring of a pair of pink-eyed white mice reach maturity, each one looks and acts like its parents. In a cage with the offspring of another pair of pink-eyed white mice, you can't tell the litters apart.

But let's say a five-foot-six-inch skinny human male with red hair and brown eyes and a human female the same size and with the same complexion have twins or triplets. Put them in a cage with twins or triplets from parents of similar size and coloring and they all look and act different from the parents and from each other.

However, despite these human variables, let's clone somebody anyhow — take a chance — and see what we get. If we don't like it, we can kill it. — *Shirley Hernandez, Los Angeles, Calif.*

A THOUSAND HUZZAHS . . .

A thousand huzzahs for the excellent comments by your distinguished book review editor J. Gordon Melton on the unmitigated rascality of Carlos Castaneda in creating the obviously fake character of Don Juan (September 1978 FATE). Of course Don Juan is merely the seedy invention of Castaneda's shabby mind. Of course Don Juan is spurious fiction. Castaneda did not have the simple decency to put down his own views straightforwardly as any normal red-blooded individual among us would do.

A veritable sheep in werewolf's clothing sir. This rascal should be horsewhipped in the public square, sir.

The same goes for that silly old buffoon Cervantes. This vulgar rogue had the insufferable audacity to invent the totally fictitious Don Quixote, a blithering old poop who charged defenseless windmills. If Cervantes wanted to say something, why didn't he say it straight out instead of skulking behind an invented personage?

And John Bunyan! Scourging and hanging by his thumbs would not be too good for this prinking numbskull. How dare this pious wretch hide behind the character of Pilgrim? I have read *Pilgrim's Progress*, sir, and in my opinion Pilgrim made no progress

at all. A damned retrograde. Let John Bunyan admit his antisocial attitude straight out, sir.

And how about that dastard Jonathan Swift and his verminous creation of Lilliput and Brobdingnag? I spent literally years driving around in my car trying to find these places before I found that this impudent rogue had, like Mr. Castaneda, invented them from his diseased mind.

Furthermore, how about that squalid sad sack Sir James Barrie hiding behind Peter Pan? Couldn't the man have had the simple decency to come out and say, "I want to be this effeminate little slob of seven" — instead of palming off the boring little scalawag as a real person?

Let's not forget *Alice in Wonderland.* This author didn't even have the grace to sign his own name to his pathetic fantasies.

I could cite many more — but enough is enough. I'd like to have the lot of them lined up and gibbeted in the public square as a warning to those who cannot simply put pen to parchment and write in the first person, starting their declaration with a simple red-blooded "I."

We are all in debt to Dr. Melton and his fine cry of "balderdash" at the sleazy scribblings of Carlos Castaneda and his like. — *Col. Cottonpicking Mather, New York, N.Y.*

WANTED: OOBEs

I have published several hundred testimonies from persons who claim to have left their bodies temporarily and, in their nonphysical bodies, to have visited various people and places, eventually reentering their physical forms. My books include *The Study and Practice of Astral Projection* (University Press), *The Techniques of Astral Projection* and *More Astral Projections* (Aquarian Press), *Intimations of Immortality* (James Clarke), *Case Book of Astral Projections* (University Books) and *What Happens When You Die* (Colin Smythe).

There is little doubt, if any, that these testimonies are genuine. Survival, of course, is indicated — but so important a conclusion cannot be too widely based. I should be glad if FATE readers who have had such experiences would send me details for publication. Identities will be kept confidential if readers so desire. — *Dr. Robert Crookall, 9 Lansdown Road Mansions, Bath, BAT 5ST, England.*

CONFERENCE ANNOUNCED

The third International Society for Psychical Research Conference will be held at the University of Edinburgh, Edinburgh, Scotland, from Monday, April 2, through Wednesday, April 4, 1979.

Papers on any aspect of psychical research may be submitted for possible presentation at the Conference. Their presentation should require no more than 30 minutes to allow 15 minutes for discussion. Summaries of proposed papers must reach the Programme Committee by December 15, 1978. These summaries should be double-spaced, not exceeding 300 words, and adequately typed so that Xeroxed copies may be circulated at the Conference if necessary. Authors of accepted papers will be notified by the end of January 1979.

Summaries of proposed papers should be sent to K. Wilson, Ref: SPR Conference, Department of Psychology, 60 Pleasance, University of Edinburgh EH8 9TJ, Scotland. Reservation forms and other information may also be obtained from this address. Air mail is advisable.

During the Conference there will be no research briefs and no simultaneous sessions. Lots of opportunity will be provided for informal interchange of views. — *Kathleen Wilson, University of Edinburgh, Parapsychology Lab, Edinburgh, Scotland.*

IT'S ALL BUNK

Was it Henry Ford who once said that history is bunk? Well, so is archaeology. For years the world has wondered what happened to the Druids. Now there are societies of so-called Druids in Wales, Cornwall and God knows where else. Unfortunately these well-intentioned people are merely clutching at gossamer, for they actually know very little about the ancient Druids.

My paternal ancestors, who dwelt in the little town of Clonmel, County Tipperary, Ireland, about 1760, befriended the last surviving Druid. He was masquerading as a wondering seneschal, for both church and state at that time were hell-bent on eliminating the Druids and their ancient

lore — which, if known today, would act like dynamite on all organized religions. This man told my ancestors some of the secrets of his priesthood and the origins of the Druids. He said that they could easily levitate large blocks of stone in other lands. Most important of all, he claimed that the names of ancient gods, lands and cities — names we use now — were not their real names but only code words used to hide the identities of the gods. The names of all the deities were both sacred and secret, not to be uttered aloud under any circumstances.

Archaeologists, bereft of any understanding of ancient religions, would have us believe that Christians excavated the house caves of Cappadocia, Turkey, when in fact these residences are thousands of years older than Christianity. Does any archaeologist or historian know what the word *Cappadocia* actually means? Do they know that *guru* means "brew house," that *O'le* means God? — *Jim E. Byrne, St. John's, Nfld., Canada.*

UBIQUITOUS FEATHER CROWNS

"The Mystery of the Feather Crowns" by Thomas E. Stone (September 1978 FATE) reminds me of my own experience.

When I was a young girl in the late 1920's, most families used feather mattresses and bolster pillows. I complained of a lump in mine until my mother ripped the ticking and found the first crown. She showed it immediately to my grandmother. The feathers were curled around and could not be pulled apart. It was a fair-sized crown and the feathers were all of one color and all around it were hanging long red-gold hairs. My grandmother knew it was the hair of her daughter who had died in 1896.

An uncle of mine died quite young. In 1931, the year after his death, my mother showed my grandmother the exact place in her own feather bed where she felt the lump of a crown. This turned out to be a smaller crown with short fiery red hair like my uncle's.

Such crowns were supposed to be tokens that the deceased were with their Heavenly Father. — *Mrs. J. M. Parrish, Herrin, Ill.*

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February 1978 issue, our local paper ran an article on the first appearance of *Homo sapiens* on the North American continent (discussed by Curtis Fuller in "I See by the Papers"). Recent discoveries here on the Olympic Peninsula contraindicate the 12,000-year figure. It will be interesting to follow the progress of the many archaeologists who have come to this area.

It mystifies my husband and me that so many scientists have absolutely closed minds ("tunnel vision," he calls it) to anything but so-called proven theories. Regardless of their area of expertise, scientists above all other classes of people should strive to maintain open minds, to accept new concepts and new possible explanations. No unique idea has ever come out of a closed mind.

As one grows older it is easy to become set in one's thinking patterns; it's easier than coping with new ideas, I guess. This may explain the fact that new discoveries are generally made by young and inexperienced persons or that rare "older" person who manages to continue to think "young."

Particularly amusing is the reaction of the scientific community when a "proven" accepted theory is disproved. After the initial silence come all kinds of rationalization.

We are not unsympathetic to scientists in general. We have the utmost regard for them, our business revolves around scientific research and development, and our children are all strong in the sciences in school. It's just that we wish that somehow scientists could retain their youthful objectivity and creativity and couple that with the wisdom and experience that come with maturity. — *Mrs. Alan W. Hare, Port Angeles, Wash.*



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CE
MA

I am dismayed by the Committee for the Scientific Investigation of Claims of the Paranormal and the *New York Times* articles debunking psychic phenomena.

Speaking as one who has open-mindedly experienced psychic phenomena, I believe that the universe is much wider than the physical boundaries known to man and it is also a very sacred and eminently real world. It is natural that our present scientific methods of invention and discovery, based on the physical (i. e., tangible and material) world, should produce high negativity concerning psychic exploration and claims.

I myself am distressed by persons who abuse and charlatanize the psychic field for monetary or egotistical gain. I sympathize with those with genuine abilities which are not yet accepted nor properly explored. I am sure there are many psychics who, if tested under proper scientific controls, would produce positive and constant data. But it also occurs to me that should that happen and should psychic phenomena in any form be harnessed scientifically, certain nonspiritual human beings could use that knowledge destructively. Which brings me back to my original premise: the *sacredness* of our universe.

It is important to have the right knowledge in the right hands at the right time. It is my belief that the Committee may not constitute "the right hands" — whether individually or as a group, I cannot say. If perfect balance in the growth of the world is the most important end result, it may serve us better to have patience and wait. When we are ready, we will learn. In the meantime, better to leave some in darkness than to open knowledge to even one who might start a fire with an unrevered light. — *Marilyn Carol Brahen, Philadelphia, Pa.*

"BLOWING FIRE"

You won't believe this coincidence. Just a few minutes ago I finished reading "The Kid's Powwow Healing" by C. P. Schultz (August 1978 FATE). Would you believe I recently learned how to do this?

Less than a month ago, my mother, my sister and I went to visit my Great-aunt Mame. She knows how to "blow fire." As she is getting older and is the only one who

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knows the secret, we wanted to learn it to keep it in the family.

Aunt Mame had been told the secret in a roundabout way by my great-grandfather who had learned it when he was about 15 from an old woman whose name we don't know. Grandpa Bert guarded the secret all of his life and used it many times to cure burns and frostbite on friends and family, as many of them can still testify. After he died in 1954, only Aunt Mame knew how to "blow fire."

As Mrs. Schultz wrote in her article, the secret can be passed only from man to woman or woman to man and none of them can be related, even by marriage. Everyone who is given the secret must be trustworthy and never speak it aloud at any time unless passing it on to another person. Whoever has this knowledge must *never, never* accept payment for its use or it will break the chain and none of us will have the power to cure.

Since Aunt Mame could transmit the knowledge only to a man — not to us three women — she told a neighbor man who told us, one at a time. I do not know if I can "blow fire" for I have never yet used the knowledge, but I know it works — although one does not have to believe in it for it to work. If one has the knowledge and uses it right, it will work.

Mrs. Schultz calls it "powwow healing" and we call it "blowing fire" but no matter what it is called, it is the same power. Now that I know other people know about this power, it makes me more determined to use it right and not to break the chain and lose it for all of us. — *Mrs. C. D. Link, Lodge Grass, Mont.*

THROUGH THE READING GLASS

I believe I speak for many, many senior citizens when I request a return to large, easy to read type in "My Proof of Survival" and "Report from the Readers." I have not protested since you went to the "reading glass" type, but since FATE's design has been changed in the October 1978 issue, I thought now would be a good time to squawk.

I appeal to other seniors to back me up with letters to you. — *Lewis W. Bacon, Newaygo, Mich.*

NATURE'S LAWS

In "I See by the Papers" Curtis Fuller often discusses changing climate, even climatic disaster.

In this regard it should be noted that Brazil and Peru are clearing 45,000 miles of jungle yearly. Trees manufacture oxygen and absorb carbon monoxide and carbon dioxide. With the loss of trees oxygen diminishes and pollution increases.

We don't kid nature or break her laws. We only break ourselves on her laws. — *John Barry, Manchester, N. H.*

ERRATA

Two errors crept into my article, "The Mystery of Spontaneous Healings" (October 1978 FATE).

(1) In the first paragraph, Peter B. Medawar, the Nobel prizewinner, is British, not Brazilian.

(2) Dr. Warren Cole (mentioned on page 70) is a former president of the American College of Surgeons, not the American Cancer Society. — *Mordecai M. Merker, Alexandria, Va.*

* * *

I wish to point out a typographical error (one which is quite understandable as proofreaders are not expected to be mathematicians).

In the filler concerning the ancient Aztec computer (September 1978 FATE) civil engineer David Esparza Hidalgo is quoted as saying the duodecimal system was based on 20. This is incorrect; it is based on 12. The word duodecimal comes from the Latin *duo* (two) and *decim* (10). — *Kathy Hubbard, Camp Verde, Ariz.*

* * *

I want to update some information in Curtis Fuller's "I See by the Papers" in the September 1978 issue of FATE.

Under the heading "Competing Monsters" Mr. Fuller mentions my research into "Champ," the Lake Champlain Monster, saying that 73 sightings have been catalogued. That figure now stands at 83 and 36 of them are "longneckers." A "longnecker" is a definitive sighting of the head and neck of one of these creatures. — *Joseph W. Zarzynski, Wilton, N. Y.*

OUT-OF-BODY BEARS?

In *Fall of the House of Usher* Edgar



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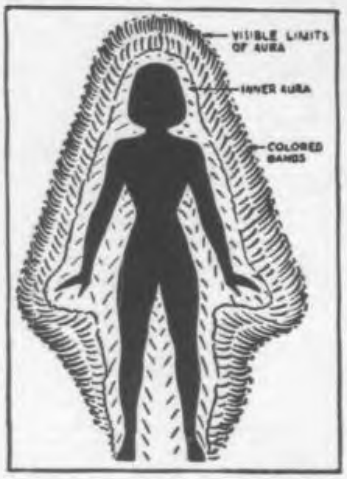


Diagram of normal aura based on W. J. Kilner, M.D.

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Allan Poe used the idea of "walking dead," implying that the deceased were actually in a catalytic trance and could manifest in apparitional form and make sounds, etc.

I wonder if Bigfoot and the Abominable Snowman could be examples of astral projections of hibernating animals. In areas where both phenomena have been sighted there are large bears. Bears hibernate — and maybe project themselves. Could this explain the phenomenon that has been plaguing the experts? *W. N. Staples, Winston, Oreg.*

A FLOCK OF FOURS

For a number of years, my life seems to have been bound up with the number four. My Social Security number condenses to four. At one time I moved into a hotel and the only room available happened to be on the fourth floor; the room number was 418 which condenses to four. In another hotel where I lived my room number was 211 and in an apartment house I lived in apartment four. I moved to another apartment and its street number was 4918 which condenses to four and I lived in a boarding-house numbered 130.

I was hospitalized in two different hospitals getting room number four each time, and in two other hospitals I was placed on Ward No. 4 each time. My first and last names begin with the fourth letter in the alphabet and I was born four days before Christmas. — *Don DiBenedetto, Fresno, Calif.*

SOLVING THE UFO MYSTERY

Is the soul an electric creature? Why do UFOs consistently cause electromagnetic effects all over the world?

For a nonsectarian newsletter from the one and only most outspoken and most ridiculed UFO researcher of southwestern Oregon for the past 19 years, FATE readers need only to write to me. I have no books or writings to sell — only my newsletter, which is free. — *Leo Bartsch, 744 S. 4th St., Coos Bay, Oreg.*

NO CAUSE FOR ALARM

J. Gordon Melton's review of *Necronomicon* (September 1978 FATE) is thought-provoking — but as a longtime

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 120)

scholar of H. P. Lovecraft and the Cthulhu Mythos and as an expert in certain esoteric occult practices, I do not see any real cause for alarm concerning *Necronomicon*, as Melton seems to.

I believe only mentally unbalanced people can be harmed by this book which gives us much-needed information about dark forces billions of years old. These forces have been driven "underground" — that is, to another dimension — by the benign "Elder Gods" after greed and ruthlessness got out of hand. These "chthonic deities," who were *not* deities but merely powerful extraterrestrials exploring other star systems untold years ago, do exist but have been stripped now of any real power. Their saga has historical galactic interest but is not significant to the true practice of classical magick. — *Daniel Ledford, Berea, Ky.*

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MORE THAN MANNA

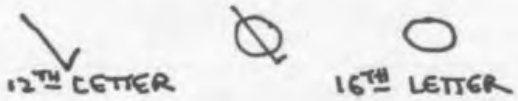
Like FATE reader Deborah L. Redfield, whose letter appears in your October 1978 issue, I hesitate to interject a temporal criticism of Evolyn Feiring's "Parking Lot Angels." However, certain physicists theorize that a bona fide materialization from the dimension of antimatter into our own world would necessitate the assumption of all properties of matter. In the case of living things, this would include ingestion, digestion, assimilation and excretion.

It is a sad commentary on modern hospitality that strangers in a strange world would have to grub for sustenance in trash bins, although this may be the one redeeming aspect of our sinful waste. Triscuits or any other "commercially processed element" would certainly be welcomed by hungry human beings and materialized energies, angelic or otherwise.

More than manna is associated with heavenly beings in the Bible. There is, for example, the meal of griddle cakes, roast beef, butter and milk which Abraham presented to three angels. Later, at Sodom, Lot baked unleavened bread for angels "which they ate." — *Martha Tanguay, Livonia, Mich.*

SPACE TRAVELERS' SHORTHAND?

Isn't it interesting that the symbol that Brazilian bus driver Antonio La Rubia claims to have seen written in his own



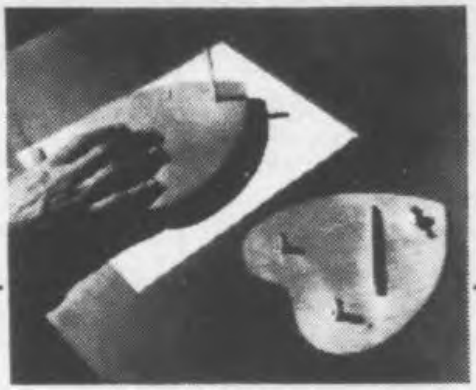
blood on the wall of a UFO ("UFO Abduction in Brazil," July 1978 FATE) seems to consist of two capital letters from the early Phoenician alphabet?

Could it be space travelers' shorthand for the constellation from which they came? — *Rodney Jurgens, Melbourne, Fla.*

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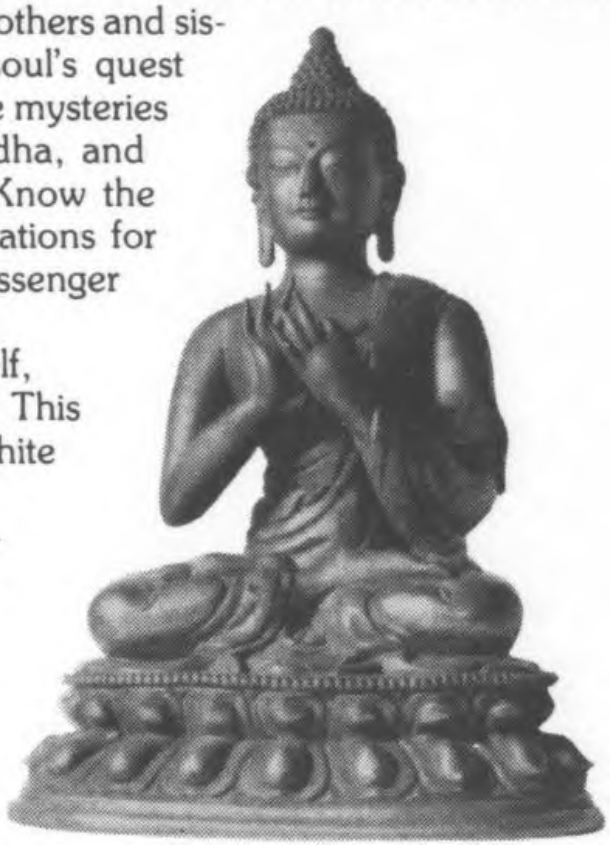
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