

Mount Shasta Annotated Bibliography

Chapter 19

Legends: Historical Interpretations & Reviews

Several authors have attempted to place the legends of Mt. Shasta into a cultural or historical perspective. Foremost among these works is Walter Kafton Minkel's 1989 *Subterranean Worlds...* which explains in a scholarly manner how the Mt. Shasta legends of a city inside of the mountain are part of a long tradition of such legends from around the world. He states that these kinds of legends serve to fulfill a basic and necessary human need for myth. Not all of the entries in this section attempt to explain the function of myth, but several of them do at least attempt to explain why Mt. Shasta has such a unusual panoply of legends. Lawrence W. Jordan Jr. said quite simply, for example, that "A prolonged, quiet contemplation of the peak tends to foster mysticism." Some authors, like Edwin Bernbaum, have traveled around the world to sacred places of pilgrimage and of natural beauty, and have attempted to explain Mt. Shasta's legendary mystic appeal on the basis of their own observations. A few of the books and articles in this section contain general reviews of the unusual and amusing tales associated with California's most legendary mountain. Noteworthy is John Calderazzo's chapter "Eighteen Views of a Volcano: Mount Shasta, California" in his book: "Where the Earth Begins: Volcanoes and Our Inner Lives."

The [MS number] indicates the Mount Shasta Special Collection accession numbers used by the College of the Siskiyous Library.

[MS507]. Bernbaum, Edwin. **Sacred Mountains of the World**. San Francisco, Calif.: Sierra Club Books, 1990. pp. 148-150. Mount Shasta chapter reprinted in *Pacific Discovery*, Summer 1990, pp. 30-31, under the title 'Shasta: Mountain of Myths'. Contains several pages reviewing popular myths of Mt. Shasta including Guy Warren Ballard's "I Am" teachings about Saint Germain, the Lemurian legends as popularized by the Rosicrucians, and the Great Spirit Indian legend as written by Joaquin Miller in the 1870s. The author also describes a few of the more contemporary reverential uses of the mountain including the 1987 Harmonic Convergence, the Karok Indian sweat ceremonies led by medicine-man Charlie Thom, and the Indian tribal gatherings each August led by Flora Jones.

The author describes the psychological influence of a mountain like Mt. Shasta. He states that: "Mount Shasta has such an imposing appearance, rising more than 10,000 feet above its base, that it makes a profound impression on anyone who sees it, whether mystically inclined or not. Once, on a family trip driving back to California from Oregon, I pointed out the great white pyramid of shimmering snow to my son, David, not yet two years old. The sight so impressed him that a month later he produced as his first work of representational art a drawing of the peak. For the next two years every mountain he saw, no matter what size or shape, whether a photograph or an actual view, elicited the same excited cry, 'Look Daddy, Mount Shasta!' Such responses help to give life to a mountain and make it a sacred place, a focal point of myth and legend" (p. 148). 19. Legends: Historical Interpretations and Reviews. [MS507].

[MS2186]. Calderazzo, John. **Eighteen Views of a Volcano: Mount Shasta, California**. In: Calderazzo, John. **Where the Earth Begins: Volcanoes and Our Inner Lives**. circa 2000. Manuscript, 55 typed pages. A chapter from a forthcoming book. The eighteen stories are titled: 1. Hokusai. 2. John Muir, 1874. 3. Karok Indians. 4. Muir, a year after his first look. 5. Lola Sparrow. 6. Frederick Morrison, 1945. 7. Life Magazine. 8. Me, 1971. 9. The Woman in White, August 1998. 10. Mary Austin, 1914. 11. Me, a year after visiting the Soul Therapy Center. 12. Sister Thedra, Shasta traveler on the astral plane. 13. Me. 14. Cari, later that day. 15. Shastina. 16. The Violet Flame Room. 17. Frederick Oliver, 1883. 18. Me, some months later. Consists of eighteen stories of personal travels to the Mount Shasta region. Each story is a variation on the theme of the author wrestling for meaning and philosophical stability through encounters with the unusual people and the confounding styles of new age beliefs found around the Mount Shasta region.

The stories begin with a section on The Hundreds View of Fuji, by Hokusai, and that artistic masterwork is echoed in the chapter title itself. The whole is a wide-ranging account of the author's travels throughout the country, past and present, and how those past events have determined his philosophical approaches to Mount Shasta culture. Often amusing, these first person accounts attempt to capture in prose the tug of war between dismissal of nonsense of beliefs on the one hand, and the restrictions of rational thought on the other hand. Geology, social analysis, art and literature are all mixed into a brew of local color, as in this example where the author has just met fellow traveler 'Joa Dolphin Play' in a new age metaphysical shop: 'I strolled into the Soul Therapy Center because I spotted its name in large blue letters on a white banner that ran the length of the building. Also, I got a kick out of the location. It was right next to Darlenes Salon of Beauty, a place that looked capable of sculpting and laminating a beehive if anybody was still around to ask for one. Just up the street was Bruno's Brakes and Tires. So, I thought, the New Age standing hard by the Old, the etherial bumping up against the blue collar. How could I not drop in?' Each encounter in the eighteen stories comes back to the basic, what does it all mean, personally, and societally. To be sure, there is no final answer, but it's a funny tale every step of the way. The serious parts of the work, somewhat hidden by the humor, offer a solid contribution to understanding the paradoxes and problems presented by New Age beliefs. The section on Frederick Spencer Oliver is especially useful because there is an implied admiration for the literary value of "A Dweller on Two Planets," as well as an understanding of that book's seminal value as a foundation of almost all Mount Shasta legends. Note that other authors have attempted to document and understand New Age belief at Mount Shasta. See also: Kraft-Minkel's "Subteranean Worlds;" Goerhirng and Roech's video "Harmonic Convergence"; and Fernandez-Gimenez et al "Conflicting Values: Spirituality and Wilderness at Mt. Shasta." 19. Legends: Historical Interpretations and Reviews. [MS2186].

[MS1295]. [California Folklore]. **Mt. Shasta**. In: California Folklore. 1958. Vol. 15. p. 166-181. Source of citation: Lamson, 1984, p. 125 19. Legends: Historical Interpretations and Reviews/40. Find List. [MS1295].

[MS740]. Carrico, Floyd C. and Holbrook, Vinson G. **The Lemurian Legend of Mt. Shasta**. 1949. Unpublished typewritten report. Special Collections Department, Merriam Library, California State University, Chico. Consists of an historical survey of the Mt. Shasta Lemurian literature. The work also contains transcripts of wire recordings made from interviews with Mt. Shasta area residents.

The transcripts include one of the most far-fetched stories in the literature of Mt. Shasta, narrated by a Dunsmuir resident: "About ten or twelve years ago a Miss Preston made a special trip from London, England, to seek a mysterious cave under Shasta....according to Miss Preston this knowledge that she had about the cave under Shasta was obtained by her and others in spiritualist seances in London, and according to her, at one time a Pharaoh feared the sacred wisdom of the time would fall into outside hands, so the Pharaoh had a copy made and the Queen of Egypt fled with the original, taking with her many servants, and after wandering all over the world she came to Mt. Shasta, and there in a cave she took this sacred wisdom in a golden chest and sealed it up as best she could. Miss Preston made this trip over from England in search of this ancient wisdom which was supposedly buried under Shasta" (p. 8).

The authors have attempted to find the earliest published accounts bringing Mt. Shasta and/or California into the Lemurian legend. Note that paper contains several important errors. They mistakenly cite Edgar Lucian Larkin's 1913 "Atlantides" article (see Larkin 1913), as containing an account of Larkin using a telescope to discover a Lemurian village on Mt. Shasta; no such account or mention of Mt. Shasta appears in the 1913 article. The earliest account of the Larkin telescope was probably in 1925 (see Selvius 1925). They also cite Edward Lanser's 1932 article, but misinterpret Lanser's statements about Larkin (see Lanser 1932). Note that the authors apparently were not aware that F. S. Oliver's 1899 Mt. Shasta influenced novel *Phylos the Tibetan: A Dweller on Two Planets* mentions Lemuria, thus making Oliver's book the most likely very first written source for the Mt. Shasta-Lemurian connection (see Oliver 1929).

The authors' paper contains several Indian legends about Mt. Shasta, including the Indian legend about the origins of Mt. Shasta concerning how the Old Man Above, also named Chareya, creates a snow and ice mountain, hollows it out, and hides from grizzly bears. 19. Legends: Historical Interpretations and Reviews. [MS740].

[MS511]. Corbett, Cynthia L. **Power Trips - Journeys to Sacred Sites as a Way of Transformation**. Santa Fe, N.M.: Time Window Publications, 1988. A travel guide to 'power spots' and scared sites, emphasis is on 'creative techniques and helpful exercises for bonding with the earth and connecting with ancient civilizations and spirits, when appropriate, for purposes of earth healing and personal awakening.' Mount Shasta is listed with other scared sites such as the Egyptian Pyramids, Stonehenge, and Machu Piccu as a possible destination (p. 57). [DF] 40. Find List/19. Legends: Historical Interpretations and Reviews. [MS511].

[MS1049]. Fleming, Lissie Park. **Legends of Mt. Shasta**. In: Overland Monthly. Aug., 1913. 2nd. Ser. Vol. 62. No. 2. pp. 133-136. Source of Citation: Freeman's Orange Notebook List; Source of Citation: Stewart 1929 #319. Stewart

states: 'Merely a duplication of Joaquin Miller.' 19. Legends: Historical Interpretations and Reviews/40. Find List. [MS1049].

[MS2194]. Fox, Frank W. **Frederick Oliver and Phylos**. Provo, UT: Dept. History, Brigham Young University, 10/15/1997. 15 pp. Manuscript work in progress. "The author attempts to unravel and identify the sources used by Frederick Spencer Oliver in the writing of "A Dweller on Two Planets". The author then discusses the significance of the book as a whole. As a side-note, the author makes chronological sense out of the difficult history of the Phylos manuscript as disjointedly presented in Mary Maier's "Atlantis Speaks Again".

The author states: "We have to explain, in fact, is precisely this. Why, given its obvious shortcomings, did a Dweller on Two Planets have the impact it did? To be specific: Several editions came out. The book is still in print today. It became the fountainhead of an entire Mt. Shasta literature. Spencer Lewis, Eugene Thomas, Guy Ballard, Nola Van Valer, Earlyne Cheney, Elizabeth Clare Prophet, and a dozen others borrowed from it shamelessly....Literally scores of groups, cults, churches, mystery schools and the like can trace their roots to the famous Phylos book." (p. 5). The author offers his opinion of a parallel to Mormonism: "The beginning of an explanation is that Dweller brought theosophical ideas down to earth and made them both concrete and believable. But that is only the beginning. Here, I think, is where Mormonism comes into the story, oddly enough. There are so many parallels between the Frederick Spencer Oliver experience and that of Joseph Smith that we must pause and consider their possible significance. ...The unspoiled young man who is chosen to receive revelation from beyond. Establishing contact with an ancient civilization that has something of importance to teach the present. Bringing forth a repository of spiritual wisdom. Reasserting the Christian gospel and offering new proofs of its veracity. 'A Dweller on Two Planets' reworked those themes in its own way. In so doing it also redefined them and made them newly relevant. It did for turn-of-the-century something of what Mormonism had done for Jacksonian America" (pp. 5-6). 19. Legends: Historical Interpretations and Reviews. [MS2194].

[MS1019]. Frank, Emilie A. **California's Sacred Mountain**. 1985? Typescript manuscript. Originally published in the Siskiyou Playlander, 1971, a summer tourist magazine. Contains accounts of many legends and beliefs about Mount Shasta. The author is an expert on the legends of Mount Shasta and has written hundreds of newspaper articles on all facets of Mt. Shasta lore. This particular article is a synthesis of many years of research. Discussion centers on several of the books responsible for the Mt. Shasta legends, and although there is little critical commentary as to the accuracy of the books, there is nonetheless a well-integrated presentation of the more important Mt. Shasta myths as they developed from these books. Notably absent is a discussion of the 1880s Frederick Spencer Oliver book entitled *Phylos the Thibetan: A Dweller on Two Planets* which the author has elsewhere described as "by far the most important book--actually a minor classic--relating to the development of the Mt. Shasta legend-cycle..." (see Frank "An Occult Book Dating Back to the 1884," in *Siskiyou County Scene*, Spring 1990, p. 10).

Among the books discussed are those of Wishar S. Cerve (1931); Abraham Joseph Mansfield (1970?); Dr. M. Doreal (1940?); and Guy Warren Ballard (1934).

A portion of the article is devoted to explanations of the beliefs of some of the lesser-known Mt. Shasta religious and esoteric groups of the past fifty years: Zen Buddhist Abbey headed by Jiyu Kennett; Sree Sree Provo founded by Mother Mary Maier; Association Sananda and Sanat Kumara founded by Sister Thedra; Kriya Babaji Hoga Sangam annual Christmas pilgrimage led by Yogi S.A.A. Ramaiah, Radiant School of Seekers and Servers founded by Nola Van Valer; and the Elan Vital. The author has written elsewhere on these various groups (see, for example, Emilie Frank. "Another Mystic Shrine on Mt. Shasta" about S.A.A. Ramiah's Christmas pilgrimage, in *Siskiyou County Scene*, Winter 1988-89; and Emilie Frank. "Astral Visits to Mt. Shasta" about the Elan Vital group, in *Siskiyou County Scene*, Spring 1987). 19. Legends: Historical Interpretations and Reviews. [MS1019].

[MS2157]. Frank, Emilie A. **Mt. Shasta: California's Mystic Mountain**. Hilt, CA: Photografix Publishing, 1997. Illustrated with numerous photographs of people and places. An important book from a local historian that contains many interesting articles on Mt. Shasta legends. Not a comprehensive account of all legends- the book's value lies in the telling of many of the lesser known and perhaps more interesting accounts. The stories are usually told from a first person account of the author's attempts to track down those who would know most about the legends. She has interviewed many of the offbeat spiritual personalities of Mt. Shasta. Table of Contents: Chapter 1. The Mt. Shasta Mystique 2. The Lemurians. 3. Dugja, Queen of the Lemurians 4. A Wondrous Strange Happening. 5. Abraham Mansfield and the Plates of Time. 6. Queen Etruceana. 7. Lemurian Treasure Caves Found. 8. Atlanteans in Mt. Shasta? 9. Nola Van Valer: Founder of the Radiant School. 10. Widow Springs. 11. Unveiled Mysteries. 12. Sphinx Rock. 13 The Baffling Castle Crags Petroglyphs. 14. A Race of 'Little Men' on Mt. Shasta? 15. Mysterious Circles and Mounds, Pyramids and Domes. 16. Acquainted with a Shasta Night. 17. Angel Clouds Converge Over Mt. Shasta. 18. Cosmic Lady Visits Mt. Shasta. 19. UFO's, Fact or Fiction in the Realm of Mt. Shasta? 20. Was Mu the Cradle of Civilization? 21. There is a

Mystique About This Mountain. 22. Mystics, Spiritualists, Tibetan Lamas, Zen Buddhists. 23. The Harmonic Convergence, Mt. Shasta -1987. 24. Elizabeth Clare Prophet Visits Mt. Shasta. 25. About Other Significant Books. 26. Mt. Shasta, Geologically Speaking. 27. The Kingdom of Shasta. Some of the material not inferred from the chapter titles in this book: the Lady on the Mountain geologic form; Yaktavians; Bell Legends; Lemurians; Wishar S. Cerve; Elan Vital; Grey Butte; Duja; Dr. Doreal; Phyllos the Tibetan; Radiant School of the Seekers and Servers; The Great White Lodge; Saint Germain; Norman R. Westfall; Pelleur; The Great Dwarf; Great Mahatma Koot Hoomi; Edgar Lucian Larkin; Don Corder; Cosmic Lady; Janice Aurah Kramer; Monka; White Brotherhood; Sister Thedra; Sananda; Sanat Kumara; Mother Mary Mae Maier; Tai Siyu Rinpoche; Shasta Abbey; I AM; etc. The author was a prolific freelance writer and researcher of lore for Siskiyou County from 1954 until she passed away in 1996. She wrote feature articles for many of the local newspapers, and wrote for newspaper special publications such as the Siskiyou County Scene. Only a portion of her voluminous writings are preserved in this present book; for more of her writing consult the archives of the Mount Shasta Herald and of The Mount Shasta Collection at the College of the Siskiyous. 19. Legends: Historical Interpretations and Reviews. [MS2157].

[MS795]. Gilliam, Harold. **Lodestar Mountain**. In : San Francisco Chronicle. San Francisco, Calif.: May 28, 1989. p. 9. In 'This World,' a news magazine of the San Francisco Chronicle, May 28, 1989. This was a special issue 24 pages long entitled 'A Mountain 'Lonely as God': Tales of Mount Shasta' and contains eight separate feature articles by seven authors. Article begins: "This is California's Fujiyama, its Mont Blanc. It rises like a colossal cathedral spire at the head of the 500-mile nave of the Central Valley." The author develops the theme that perceptions of the environment are changing. He says: "We live in an age when we are more likely to designate a peak by its elevation than by its religious significance, feeling that we know it by taking its measure. But there is a dimension of life that is not susceptible to measurement, and in our own time that dimension seems to be re-emerging in signs of a heightened awareness of the sacred, the mythical, the sense of reverence for certain spots on the planet. Like the Old World mountains of the gods, Shasta may yet qualify as one of those sacred places." 19. Legends: Historical Interpretations and Reviews. [MS795].

[MS1148]. Gilliam, Harold, Lovett, Richard A., Coyle, Jenny, and et al. **A Mountain 'Lonely as God': Tales of Mount Shasta: Storm Over a Ski Resort, John Muir's Night in a Blizzard, The Horse That Went Mad, The Band That Couldn't Play Searing Magma, Rivers of Mud, God-Seekers and New Agers, Subterranean Bell Ringers, Protest Vigil at 14,000 Feet**. In: This World: San Francisco Sunday Chronicle. May 28, 1989. Sunday supplement magazine. Entire issue devoted to Mt. Shasta. One of the best modern compilations about Mt. Shasta, written by a talented but diverse group of non-fiction writers. Several of the articles are separately entered in this bibliography (e.g., see McHugh "The Pastor and the Peak" 1987).

Contains the following articles: "Lodestar Mountain" by Harold Gilliam (p. 9), "Battle For the Slopes" by Richard A. Lovett (p. 10), "All My Blood Turned to Wine" by Robert Speer (p. 11), "The National Park That Never Was" by Jenny Coyle (p. 12), "The Pastor and the Peak" by Paul McHugh (p. 13), "A Roosting Place of the Spirit" by Robert Speer (p. 14), "A Walk That Launched a Spiritualist's Career" by Stephen Metzger (p. 15), "Eruption, Not If, But When" by Charles Petit (p. 16). Most of these articles have continuation pages. 19. Legends: Historical Interpretations and Reviews. [MS1148].

[MS714]. Hassenpflug, Glen. **The Mount Shasta Story: Part I. A New Religion is Born; Part II. Lemuria Lost, or Is It?; Part III. Master Leads Mystics into Mountain; Part IV. Shasta Cults Create a Cosmic Playhouse; Part V. Mt. Shasta-Rumor of a Visiting Planet; Part VI. Straight, Narrow is the Way into Shasta**. In: Redding Record Searchlight. Redding, Calif.: Aug, 11-16, 1975. Six part series This series of articles about Mt. Shasta is unique. It consists for the most part of interviews with hippies and spiritual seekers of all ages found on and about Mt. Shasta in the mid-1970s. Includes several first-hand accounts of spiritual experiences; some accounts imply the use of psychedelic drugs. Many differing opinions held by various spiritual groups are revealed.

The author concludes that in some cases these spiritual and psychedelic experiences have had a strong impact on certain individuals: "It is a dazzling devastating face whose after-image stays burned on their consciousness like a dose of snow blindness. It lingers, in defiance of society's carefully nurtured notions of what constitutes 'reality' and what 'fantasy.' (Part I).

Among those interviewed were Thomas Strong, Angela Belmont, Michael Tobias, Kenneth Wheeler, Abe Mansfield, Nola Van Valer, followers of Elizabeth Clare Prophet, and members of the Rainbow Tribe. A few of the local more realistically-minded townspeople were also interviewed, including Or Apperson, Harold Barnum, and Lou Baldi.

Throughout the interviews the author weaves the tale of Mt. Shasta's legends. The end result is a narrative which captures the spirit of the times with first-hand reports of the high experiences, interpersonal conflicts, and culture clashes

which have at several time periods been a way of life at Mt. Shasta. 19. Legends: Historical Interpretations and Reviews. [MS714].

[MS106]. Hayes, L. Christine. **The Mystic Masters of Mount Shasta.** In: Walton, Bruce. **Mount Shasta: Home of the Ancients.** Mokelumne Hill, Calif. Health Research, 1986. pp. 96-97. Article first appeared in the Source, Issue 1-81. Speculative theories about Mount Shasta, including elaborate explanations of interdimensional perceptions which take place on the mountain. 19. Legends: Historical Interpretations and Reviews. [MS106].

[MS349]. Hillinger, Charles. **Magic Mountain: Shasta is 'Alter' That Draws Thousands.** In: Sacramento Bee. Sacramento, Calif.: May 5, 1970? Section B. p. 1. Available photocopy has no printed date; handwritten note says 'Bee-May 5, 1970.' Author comments on several uncommon Mount Shasta subjects, including: the "Mt. Shasta Shrine" of Babaji Yoga; the life of Mother Mary Maier; and Thedra, leader of the Sananda and Sanat Kumara sect.

The author states: "Bob Gray, U.S. Forest Service ranger on the mountain the last 26 years, says he has seen thousands of people on the slopes of Mt. Shasta, many drawn there because they believe it to be a sacred place. 'They're here all the time - all seasons of the year,' he noted. Gray showed a marble slab found on the mountain. It was inscribed: 'Babaji Yoga. Founder Yogi S. A. Ramiah of Tamil Nad. Mt. Shasta Shrine' 'We found it anchored in cement,' said Gray."

Of Mother Mary, the author says: "One of the community's better known citizens, Mother Mary Maier, 75-year-old proprietor of The Inn, a downtown Mount Shasta hotel, had died. But the death of Mother Mary, who wore flowing orange robes and sandals and was known as Angel of the West--Guardian of the Mountain, was kept secret for a month by members of the Sree Sree Pravo Sect....around the clock guard beside her body waiting for her soul to return." 19. Legends: Historical Interpretations and Reviews. [MS349].

[MS373]. Jorden, Lawrence W. Jr. **Introduction.** In: Muir, John 1838-1914. **Notes on My Journeying in California's Northern Mountains.** Ashland, Ore.: Lewis Osborn, 1975. Introduction written in 1975. Jorden explains the mysticism which is associated with Mount Shasta. He says: "A prolonged, quiet contemplation of the peak tends to foster mysticism. Clouds, sky, snow, light and lava interchange colors constantly, imparting beauties of infinite variety and hue to its rocks and ice. It is always difficult to record its visual effects graphically, for the shifting qualities of its visage are a frustration to the artist and photographer. They are a spur to the spiritualist, however, and for this reason the mountain continues to be a catalyst to faith and mystery, a pantheon to American brothers of druids, leprechauns, elves, gnomes and perhaps even ogres. It is an Olympus to bands of worshipers of saints and angels of a dozen cults. Mount Shasta is their temple, no less important to these believers than Fujiyama to the Japanese, or Kilimanjaro to the natives of Tanganyika (p. 4). 19. Legends: Historical Interpretations and Reviews. [MS373].

[MS675]. Kafton-Minkel, Walter. **Subterranean Worlds: 100,000 Years of Dragons, Dwarfs, the Dead, Lost Races & UFOs from Inside the Earth.** Port Townsend, Wa.: Loompanics Unlimited, 1989. pp. 108-132, 288-289. Contains two chapters about Mt. Shasta. This is a serious and well-researched scholarly book, the main title notwithstanding. The author's presentation places the Mt. Shasta legends and beliefs within a historical mythological context centering on the ideas of hidden worlds within the earth. Primary sources of Mt. Shasta legends including material from the books, articles, and interviews of Towendolly, Miller, Chaney, Ballard, CervŽ, Lanser, Larkin, Spence, Oliver, and Doreal. A host of secondary sources such as the California Folklore Quarterly and Time Magazine are also utilized. Overall, the Shasta chapters amount to the most balanced and informed history of Mt. Shasta legends yet written. The author has spent more than 25 years as an obsessive reader of alternative reality literature.

Kafton-Minckel's skepticism may be objectionable to some true believers of the legends. His accounts do not glorify the people behind the myths, nor does he imply the myths themselves are factually true.

But he does affirm the basic ideas motivating the seeker of hidden knowledge. He says of the I AM movement, for example: "It is difficult to imagine books more pretentious or disagreeably pious than Ballard's; yet they are not without their attraction. The idea of a body of all-wise and omnipotent Masters who watch and guide us is alluring in an age when the screws holding the world together seem dangerously loose. Even as I chuckled over the excesses of Ballard's prose, I felt myself wishing the Masters were real. Who couldn't stand a little loving care and guidance from a Perfect Being one could sit down and talk to? This desire for the guidance of the Masters on the part of ordinary people made Guy Ballard and his wife Edna astoundingly successful in attracting followers during the years between 1934 and Ballard's death in 1939' (p. 129).

The author is one of the few people to have considered the wide implications of the myths and legends exemplified by the tales of Mt. Shasta. He states: "Proponents of alternative realities are not scientists and shouldn't try to be scientists--they are artists and mythmakers for a constantly changing culture, and should be respected for their abilities as poets, shamans, tricksters, and storytellers. Scientists tell us what the universe, unattached to human needs and desires, is like,

and teach us about nature. Mythmakers tell us how we, with very definite needs and desires, react to the world, and thus teach us about ourselves. For example, a discovery that the brains biochemistry might cause a certain mental illness satisfies no basic emotional need in the average person. But proposing that humans can psychically 'see' people and places across long all of us on the deepest level. Practically all alternative reality theories and beliefs--psychic powers, reincarnation, visitors from other worlds or dimensions, Masters who secretly control historical events--appeal to basic urges most of us have, frighten us deliciously, or move us deeply. Most have precedents in archaic myth and folk belief" (p. 6).

The author writes the history of many other legends of the underground; he summarizes by stating: "For a certain group of individuals, whose story I shall tell here, the hollow-earth theory has been literally and emotionally true for over two centuries, and that makes it one of the longest-lasting myths of the scientific era. For those unsympathetic to the idea of an inner world, this belief and its proponents seem easy to laugh at. But like all myths it is grounded in archetypal images of birth, life, struggle, accomplishment, and death which all human beings share. It gives its believers important secrets to confide. I have traced the history of the hollow-earth belief back to its beginnings in folklore and embryonic science, and here I would like to set this history down. It is the history of one not-very-important, but extraordinarily strange, belief" (p. 6). 19. Legends: Historical Interpretations and Reviews. [MS675].

[MS1081]. Ludlow, Lynn. **It's Open Season on Mount Shasta Monsters**. In: San Francisco Sunday Examiner. San Francisco, Calif.: July, 16, 1967. Sec. A. P. 12. The author interviewed level local experts on the lore of Mt. Shasta. Includes quotes from Harold Barnum, Mother Mary M. Maier, Or Apperson, Carl Clement, Cy Rippon, and Edward Stuhl. Also contains an interview with Edward Stuhl. 19. Legends: Historical Interpretations and Reviews. [MS1081].

[MS1137]. Magagnini, Stephen. **Magic Mountain**. In: Sacramento Bee Magazine. Sacramento, Calif.: Sept., 27, 1987. pp. 12-17. Begins with: "The Indians say that when the snow melts off Mount Shasta, the world will end. The Indians also say don't mess with Mount Shasta -- they never climb the infernal peak." Contains a mix of history, legend, and interviews, with a bit of humor thrown in: "Mount Shasta has long been a magnet for psychics....Shasta has more channels than cable TV."

Contains interviews with district forest ranger Ken Showalter, conservationist Phil Rhodes, bookstore owner Dorothy Kingsland, channeler Sister Thedra, newspaperman Or Apperson, alpine lodge caretaker Robert Webb, and weather specialist Jay Tyson. Note that Tyson discusses the lenticular clouds of Mt. Shasta in some detail.

Inset box (p. 17) contains a brief account of some legends of Mt. Shasta: "The Bells," "Lemurians," "Bigfoot," "Lizard people," "Old One, Ascended Master and Space Brothers," "St. Germain," "Sphinx Rock and other petroglyphs." 19. Legends: Historical Interpretations and Reviews. [MS1137].

[MS670]. Marinacci, Mike. **Mysterious California: Strange Places and Eerie Phenomena in the Golden State**. Los Angeles, Calif.: Panpipes Press, 1988. The book contains a short section on the myths of Mt. Shasta (pp. 53-57). Lemuria, the Hopi Lizard people, Phyllos the Tibetan, Edgar Lucian Larkin, the Harmonic Convergence of 1987, and the "I Am" movement are among the topics. A full-page is devoted to the story of J.C. Brown, who in 1904 came upon a partly caved-in tunnel in a mountainside. In the tunnel Brown found copper walls and the remains of a giant race of humans. Some 30 years later Brown told his story to John C. Root, who organized an expedition to Mt. Shasta. Root disappeared on the morning he was to show his group the secret tunnel. According to the author, Root was never heard from again, and the tunnel remains unfound. 19. Legends: Historical Interpretations and Reviews. [MS670].

[MS724]. McGillivray, Rosalyn. **From the Great Spirit to the Lemurians: The Legends of Mount Shasta**. Chico, Calif.: Department of Anthropology, California State University, 1985. 'Presented at the joint meetings of the South Western Anthropological Association and the California Geographical Society.' Contains an excellent review of Modoc, Shasta, and Wintu Indian legends about Mt. Shasta. Notes several Indian names for Mt. Shasta, including 'Kal-kal-i-ya-ma-ni' from the Maidu tribe.

Also contains a scholarly account of the idea of Lemuria, tracing the theory as it evolved the early paleontological evidence of lemur fossils on both sides of the Indian Ocean. This evidence led to the idea of a now sunken land bridge continent across the Indian Ocean. Contains several pictures of various lemurs, including the Ring tailed-lemur. The author pinpoints the first use of the word 'Lemuria' as being by Philip L. Sclater in 1864. Ernst Haeckel later proposed the idea of the theoretical Lemurian continent as the source of human racial stocks.

The author describes the various unscientific theories of Lemuria which grew out of the original scientific concepts.

Also mentioned are the spiritual groups which have used Mount Shasta as a base, including the Radiant School, Astara, Elizabeth Clare Prophet's group, the Zen Buddhist Abbey, Sree Sree Parvoo, A.S.S.K., an Essene group, and the Azariah group. 19. Legends: Historical Interpretations and Reviews. [MS724].

[MS354]. McRae, Michael. **Shasta Home to Space Aliens?** In : Outside. Aug., 1991. Vol. 16. No. 8. pp. 34-39; 92-94. An insightful attempt to understand the various historical and contemporary factions laying claim to Mount Shasta. Contains dozens of descriptions and several photographs of present-day people and places around the mountain. Contains amusing passages at the expense of the "New Age" crowd: "To the longtime residents of the town of Mount Shasta, the steady infiltration of mystics, hippies, and now crystal-cultists must feel like a scenario out of the 'Invasion of the body Snatchers': You wake up one morning and your new neighbor is a blissed out pod-person" (p. 92). The author conveys a more respectful attitude to the summit climbers, yet at the same time the author realizes that climbers' statements such as: "We are as small as the cages we construct for ourselves, as immense as any mountain or universe" (p. 94) are also a bit pretentious. This article ends with a discussion of pending development of lift towers, boutiques, and condominiums. The author doubts that commercial development is the proper future for the mountain. 19. Legends: Historical Interpretations and Reviews. [MS354].

[MS91]. Moseley, James W. **The White Man's Legends of Mt. Shasta.** In: Walton, Bruce. **Mount Shasta: Home of the Ancients.** Mokelumne Hill, Calif. Health Research, 1986. pp. 21-24. Article was first published in 'Jim Moseley's Book of Saucer News'. An account of the possibility of UFOs and Lemurians at Mount Shasta. 19. Legends: Historical Interpretations and Reviews. [MS91].

[MS1083]. [Mount Shasta Herald]. **Scientists Making Study of Shasta.** In: Mount Shasta Herald. Mt. Shasta, Calif.: July 5, 1934. States: "Mr. and Mrs. G. Baghdezar of Paris, France, arrived at the Weed Hotel last week....Mr. Baghdezar is a noted scientist and has studied formations, legends, habits of people and animal life in various parts of the world, in order to assist to determine what existed centuries ago. He is particularly interested in the story and legends of Shasta. The Lemurians on Shasta were first heard of while he was on a trip in China, when his guide showed him certain ancient marks on rocks, stating that the only similar marks in the world existed in the Mt. Shasta region in California. A complete study of the markings in the lavas will be made." 19. Legends: Historical Interpretations and Reviews. [MS1083].

[MS1053]. Nichols, Alan H., Nichols, Nancy A., and Huff, J. D. **Sacred Mountains of California.** 1992. Source of Citation: Listed in Books in Print, but not published as of late 1994. 19. Legends: Historical Interpretations and Reviews/40. Find List. [MS1053].

[MS506]. O'Harra, Marjorie. **Southern Oregon.** Jacksonville, Ore.: Southern Oregon Historical Society, 1985. pp. 187-192. Contains a general account of the lore and legends of the mountain. Includes interviews with some local farmers and lumberman. One man, Archie McKillop, tells of himself and a friend being followed by something that made crunches in the snow, but was never seen (p. 189). 19. Legends: Historical Interpretations and Reviews. [MS506].

[MS510]. Peterson, Natasha. **Sacred Sites: A Traveler's Guide to North America's Most Powerful, Mystical Landmarks.** Chicago, Ill.: Contemporary Books, 1988. pp. 176-183. Contains an overview of the standard legends about Mt. Shasta. What is noteworthy is a quotation from a Mount Shasta visitor who describes her belief in the possibility that Mt. Shasta helped facilitate the perception of a fourth and fifth dimension of psychological experience: "Shasta is the doorway to another dimension. It is the tingling feeling of the wind on your cheeks even when there is no wind. What I've discovered since that time is that it's an experience of fifth-dimensionality, time and timelessness being the fourth, and the fifth being a most playful, loving sensation beyond time and place...In metaphysics, there is the theory that all things happen simultaneously--past life flashbacks, future flashes, moving spatially, astral projection. It's all part of that. Spirituality requires understanding and developing, not merely going through the form of spirituality, the rituals. It's fulfilling yourself with content...It's no different from being in tune anywhere else. But on Shasta, there's a facility. She makes it a whole lot easier to expand" (pp. 182-183). 19. Legends: Historical Interpretations and Reviews. [MS510].

[MS137]. Schroeder, Werner. **Man- : His origin, History and Destiny.** Mount Shasta, Calif. Ascended Master Teaching Foundation, 1984. This book, published in Mount Shasta City, constitutes a readable if somewhat undocumented attempt to correlate the many differing fanciful accounts of the legends of Atlantis, Lemuria, Saint Germain, and the Ascended Masters. The author mentions his personal experiences on Mount Shasta (p. iv-v). Also contains instructions on proper uses and interpretations of new age activities. Contains three bibliographies of sources (pp. xv-xvi; xvii-xviii; xix). 19. Legends: Historical Interpretations and Reviews. [MS137].

[MS800]. Speer, Robert. **'A Roosting Place of the Spirit': Invisible Inhabitants, Lost Tribes, Subterranean Bell Ringers and a Medieval Saint Draw Cultists to the Mountain.** In : San Francisco Chronicle. San Francisco, Calif.: May 28, 1989. p. 13. In 'This World,' a news magazine of the San Francisco Chronicle, May 28, 1989. This was a special issue 24 pages long entitled 'A Mountain 'Lonely as God': Tales of Mount Shasta' and contains eight separate feature articles by seven authors. Contains a review of several of the legends of Mt. Shasta, with an emphasis on the life and stories of Joaquin Miller. Also mentioned are the legends originating in the stories of Frederick Spencer Oliver, W. S. Cervž, and G. W. Ballard. 19. Legends: Historical Interpretations and Reviews. [MS800].

[MS521]. St. Clair, David. **The Psychic World of California.** Garden City, N.J.: Doubleday, 1972. First person account of a visit to Mt. Shasta. The author says "Rather than being frightening in its size and power, it's almost comforting: as if it's protecting the area. I had heard a lot about 'vibrations.' Well, Mt. Shasta made me feel them." (p. 135).

The author describes several of the legends of the mountain, but devotes most of his Mt. Shasta pages to his meeting with Nola Van Valer, the founder of the 'Radiant School.' 19. Legends: Historical Interpretations and Reviews. [MS521].

[MS105]. Thorpe, Leroy. **The Great Shasta Mystery.** In: Walton, Bruce. **Mount Shasta: Home of the Ancients.** Mokelumne Hill, Calif. Health Research, 1986. pp. 90-95. Adapted from an article in SIR Magazine, May, 1953. Contains a review of many of the beliefs about Lemuria. Strange green lights on top of Mount Shasta are mentioned. 19. Legends: Historical Interpretations and Reviews. [MS105].

[MS461]. Tierney, Richard L. **America's Mystical Mount Shasta.** In: Fate. Aug., 1973. pp. 70-76. Source: Walton 40. Find List/19. Legends: Historical Interpretations and Reviews. [MS461].

[MS97]. Twitchell, Cleve and Simmers, Aileen. **Mount Shasta's Mystic Quality .** In: Medford Mail Tribune. Medford, Ore. Mar. 3, 1963. Sec. B. p. 1. Also published in Walton, Bruce, editor. **Mount Shasta: Home of the Ancients.** Mokelumne Hill, Calif: Health Research, 1986, pp. 55-58. A general account of the various beliefs about Mount Shasta. Names mentioned in the article include Edward Lanser, Edgar Lucien Larkin, Frederick Spencer Oliver, and Guy Wa. Ballard. Contains a quote from Mrs. Mildred Coleman, a Rosicrucian, who says she knows Lemurians. 19. Legends: Historical Interpretations and Reviews. [MS97].

[MS89]. Walton, Bruce. **Introduction.** In: Walton, Bruce. **Mount Shasta: Home of the Ancients.** Mokelumne Hill, Calif. Health Research, 1985. pp. 1-19. Introduction written in 1984 and contains references to little known groups and mystery schools located at Mount Shasta, including "Sree Sree Pravoo," the "Radiant School of Seekers and Servers," the "Association Sananda and Sanat Kumara," and the "Order of Directive Biblical Philosophy and Interpretation of the Order of the Azarish Group of the Masters of the Sanctum of Mount Shasta" (p.15). The introduction also reviews many of the legends and fantastic stories associated with the mountain, including references to the Mt. Shasta writings of J. C. Brown; Edward Lancer; an anonymous writer to the Shaver Mystery Magazine; Elevation Wherritt; Sydney Clarm; and Father Selvius. 19. Legends: Historical Interpretations and Reviews. [MS89].

[MS115]. Walton, Bruce. **Mount Shasta: Home of the Ancients.** Mokelumne Hill, Calif. Health Research, 1986. Second printing, 1986. First edition 1985. An anthology of writings about the mysteries and legends of Mount Shasta. Most of the stories presented in this anthology are highly subjective and inventive, and perhaps are not to be taken too seriously by the reader. Contains several maps of the mountain, and contains many photographs of the people and places important to the local lore. Writers represented in this anthology are: Bruce Walton "Introduction"; Joaquin Miller, "The Indian Legends of Mt. Shasta"; James W. Moseley, "The White Man's Legends of Mt. Shasta"; Hanna Spitzer, "'Now I Can See!' - Miracle on Mt. Shasta"; Johnny Noble & Lonnie Wilson, "The Mysterious Circles of Shasta"; Bruce Walton & Alex J. Rosborough, "Mount Shasta's Little People"; Timothy Green Beckley, "Mount Shasta - Space Base"; Bruce Walton, "The Fate of the Lizard People"; Cleve & Aileen Simmers, "Mount Shasta's Mystic Quality"; Tom Robbins, "The Clock People of Mt. Shasta"; Arthur Francis Eichorn, Sr., "The 'I AM' Story"; Abraham Mansfield, "The Godly Lemurian Ghosts of Mt. Shasta"; Emma Martinelli, "My Strange Experiences at Mt. Shasta"; Frederick Morrison, "The Secret Commonwealth of Mount Shasta"; William F. Hamilton, "The Girl from the Lemurian Colony Beneath Mt. Shasta"; Lucius Farish, "Secret of the Old Ones: Contact on Mt. Shasta"; Leroy Thorpe, "The Great Shasta Mystery"; L. Christine Hayes, "The Mystic Masters of Mount Shasta"; Dianne Tessman, "Mystery Mountains of California"; Gladys R. Hayle, "Mount Shasta - Home of Ancient Lemurians"; Peter Caddy, "From Findhorn to Mount Shasta"; Emilie A. Frank, "Mount Shasta is Science-Fictionalized?"; Garth Sanders & Paul Doerr, "Little Lemurians and the Shasta Ruby"; the

editors of Saucer Magazine, "UFO'S over Mount Shasta" ; Dana Howard, "Mt. Shasta and the Morning Star"; and Frederick Spencer Oliver, "Seven Shasta Scenes." 19. Legends: Historical Interpretations and Reviews. [MS115].

[MS1178]. Wenkam, Robert. **The Edge of Fire: Volcano and Earthquake Country in Western North America and Hawaii**. San Francisco, Calif.: Sierra Club Books, 1987. Contains a discussion of the Mt. Shasta legends as told by the Rosicrucians, the I Am group, and by less-known groups such as the Knights of the White Rose. Also contains an analysis of possible scientific explanations of lights seen on Mt. Shasta and on other volcanoes 19. Legends: Historical Interpretations and Reviews. [MS1178].

[MS462]. Wilson, James D. **The Magic Mountain**. In: Newsweek. July 30, 1973. p. 40. This 1973 article describes the religious sects active in the Mount Shasta region. The "I Am" organization, the "Radiant School of Seekers and Servers," the "Association Sananda and Sanat Kumara," and the "Shasta Abbey" are featured. The article states that: "yet 14,000 foot Mount Shasta has nonetheless become the new mecca of American Spiritualism--as shrouded by legend at its peak as it is crowed with free-lance mystics, seers, metaphysicians and mediums at its base." Newsweek correspondent Gerald Lubenow interviewed a local resident named "Peter Mount Shasta" who explains that: "The Lemurians are perfect masters. They completely control their environment: they never have to eat; they never need anything. It's always Spring." 19. Legends: Historical Interpretations and Reviews. [MS462].