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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Enough has now been established to show that the physical answer about man is inadequate. It does not account for all of him. Psi ability does not fit into the physical materialistic-mechanistic scheme. . . . It operates in space and time, but goes beyond them, for clairvoyance is not confined to the immediate surroundings, precognition invades the future, telepathy makes possible even the awareness of thoughts in other minds.

— Louisa E. Rhine
Psi, What Is It?

THERE IS a basic difference of opinion among parapsychologists about the significance and explanation of psychic phenomena. One view is expressed by Louisa Rhine — that somehow the psychic transcends physical descriptions and cannot be explained or understood in such terms.

The other view is that, while we do not understand psychic phenomena or how they work today, when science has sufficient information psi will be understood and replicated like any other scientific phenomenon.

This second view was very well put recently by Colin Tudge, a columnist for the British magazine *New Scien-*

tist, who said, "I'm not at all sure what 'paranormal' is, or whether it is a useful term. So far I think not."

Tudge says that "many if not most people interested in the paranormal have profoundly misunderstood the normal; that it is they who underestimate the extraordinariness of life, rather than the 'materialistic' they seem to despise."

He names hypnosis, acupuncture, ghosts and telepathy as among the misunderstood normal. He concedes that acupuncture cures people; particularly it helps them overcome pain. He admits that people do see and speak with ghosts. He concedes that telepathy is "almost certainly a fact. But," he says, "in all that, I read nothing more than that the human nervous system, on which all these phenomena and techniques depend, is far more wonderful than we have yet come to understand." In other words, we can't yet explain all these wonderful things because our knowledge of the nervous system is still too primitive.

As an analogy, Tudge imagines a tethered balloon high in the sky — held there by a wire. Theoretically the wire is far too small to be visible to the eye. But the mind infers a picture of the wire from a few odd photons be-

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cause it "knows" the wire is there.

Similarly, there is no known transmission of energy when telepathy takes place. "But if the eye can infer a wire from a few photons, what might not the brain infer from a comparably feeble electromagnetic discharge from the brain of another person?" asks Tudge. And if telepathy does depend on transmission of energy, then it is not paranormal; "it is merely wonderful."



WHOSE REALITY?

IT IS NOT difficult to see that Colin Tudge is determinedly materialistic—and he may be correct. Electromagnetic waves which carry telepathic signals may have such feeble energies that they are, as yet, undetected. It is, of course, a bit of a sticky wicket that tiny signals can pass through a Faraday screen which blocks all known electromagnetic carrier waves.

But it seems fair to consider Tudge's ideas provisionally since we don't really know the answers. Perhaps you feel as we do: The reason we do not know is that we do not understand the kind of world we live in, that "reality" is far different than our senses (and science) describe it for us.

Probably we are asking the wrong questions. Certainly no one seems to be getting the right answers.

We do disagree with Tudge when he says that most people interested in the paranormal—rather than the "materialists"—underestimate the extraordinariness of life.

Tudge himself has taken a mighty step forward by admitting the reality of hypnosis, acupuncture, ghosts and

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telepathy. But those "materialists" whom he defends because they have such a "firm grasp of reality" hardly go that far. They close off the argument at the beginning by denying that such things even exist. Such an approach does not deserve a defense.



MYSTIC "MIND"

WHEN considering the power of the mind (Tudge carefully does not use the mystical term "mind" but refers to "brain" and "nervous system") we need to hypothesize that some things are possible and some things probably are not.

We believe that the mind can cure some diseases and human ailments and not others. A positive mental attitude cannot restore an eye to an empty socket or straighten a broken leg that was set and healed improperly.

We have not begun to set the limits of what human minds and faith can do. When the Brookline Psychoenergetics Institute last May 25 organized a mass meditation through at least 40 radio stations in an attempt to keep Skylab aloft, was that failed effort outside the realm of possibility?

No one knows.

Nor do they know for sure whether meditation has made Rhode Island a better state. Yet for three months in the summer of 1978 300 advanced practitioners of Transcendental Meditation (TM) meditated twice daily for three months in an effort to improve the quality of life in Rhode Island. When the statistics were in, it appeared that traffic fatalities in the state fell from 31 to 16 — a decline of 48 percent; murders fell from six to three;

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suicides declined from 29 to 16 and total deaths decreased by 11 percent.

Dr. Ronald Gatty, professor of marketing at Bernard M. Baruch College of the City University of New York, found the figures impressive. "There appears to be a significant statistical link between the TM experiment in Rhode Island and the dramatic decrease in traffic fatalities, suicides and murders in the state," he stated.

Could human minds accomplish this and still not be able to affect Skylab? Again, we don't know. But if true, it further refutes the generalizations of Colin Tudge.



AUTOMATIC PSI

DR. EPHRAIM I. Schechter of the department of psychology at the University of Pittsburgh at Johnstown asks whether people constantly and automatically use psi to gather information about the world around them. Studies of *nonintentional ESP* suggest that the persons tested appear to use psi to perform tasks or to solve problems "even though they are not aware that this information even exists."

Writing in the *ASPR Newsletter*, Dr. Schechter describes studies in which college students taking exams were provided with hidden answers to some of the exam questions. The hidden answers were sealed in opaque packets to which the sheets on which the students were to write their answers were fastened. The students were given "plausible explanations about why the packets were being used but were not told about the hidden answers."

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The students answered correctly more of the questions for which there were hidden answers than the questions which had no hidden answers.

Dr. Schechter concludes, "Since care was taken to insure that the questions were equally difficult, it seems reasonable to assume that the students used psi to 'find' the hidden information that would help them. These and other studies showing nonintentional ESP in a variety of situations indicate that one does not have to be 'trying to be psychic' in order to obtain psi-mediated information."

From this he deduces that various kinds of information about the environment are constantly available by psychic means and that persons are continuously selecting those data which are useful to them from this "continuous psi input." They are selecting data from a psychic field in the same automatic and unconscious way they are selecting information from their sense of hearing, sight, smell, etc.

Some of the studies of nonintentional ESP support Rex Stanford's idea that a person's need of the moment plus long-term motivation determines what information that person will obtain and how he will use it. Schechter believes psi is a casual, everyday affair which seems also to suggest "links between the parapsychological and conventional-psychological data."

Another implication of the studies — and particularly Stanford's ideas of "reaching out" to obtain the data — may be to explain psychologist Carl Jung's concepts of synchronicity — your need creates the synchronous coincidence.

FAKERY?

AS IS USUAL in such episodes there is a certain amount of fakery connected with the Enfield poltergeist case, reported in FATE'S June 1979 issue ("Poltergeist on a Rampage" by Guy Lyon Playfair).

Among the reported activities are the following:

- While Janet was sitting in a chair she was levitated some five feet away, along with the cushion under her.
- A light bulb in the living room ceiling constantly unscrewed, floated through the air into the kitchen and then fell to the floor, smashing to bits.
- Furniture was thrown about and broken. One researcher reported watching a commode tip 180° on end. Another saw a couch turn over.
- With Janet in it, the bed rocked violently and could be held down only

with a considerable amount of effort.

- Most terrifying were the times when a bedroom curtain wound itself around Janet's neck and almost strangled her.
- Growls and barks came from the girls, although their lips never moved.

"Eventually these sounds became a rasping voice, coming from either girl, carrying on conversations and using foul language . . . One girl claimed it came from the back of her neck (she could feel the vibrations) and the other said it came from in front of her," Charles A. Moses, vice-president in charge of research for the Southern California Society for Psychical Research, reported. His personal conclusion is that the girls produced the voices themselves.

Moses reports that Margaret Hodgson, their mother, "certainly seems troubled by the events and ex-

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Believe me, I know how it feels to be in debt . . . to not have any money for the things you want in life. Only a year ago I was ducking bill collectors and wondering what to do about all my money problems. Now, thanks to the Money Tree Talisman I have more money than I know what to do with. In fact, I just put \$6000 in my bank account today, and will probably deposit another \$30,000 or \$40,000 by the end of the month!

TALISMAN BRINGS RESULTS!

The miraculous Money Tree Talisman has not only worked for me, but for many of my friends as well. Just look at these astonishing results:

• *Helen hadn't won at bingo for years until I gave her a Money Tree Talisman. The very first time she took it with her she won \$500! The next time she won \$304! I'm winning every single time*

now," she told me, "the cash just keeps rolling in!"

• *Almost immediately after using the Money Tree Talisman, my friend Dan won \$1800 on a single \$5 lottery ticket. "It was the luckiest ticket I ever bought . . . and it happened the same day I received my talisman!"*

• *"Money really does buy happiness," Sharie admitted, "No more struggling over money problems. Thanks to our lucky Money Tree Talisman my husband found a fantastic paying job and now our bills are almost gone!"*

• *Another acquaintance of mine, Tom, told me, "I was skeptical at first, but no less than two hours after I had the Money Tree in my hand, I found \$200 in old, wrinkled bills stuffed in a dusty box in the attic!"*

These are only a few of the many lucky people who've experienced the incredible 'money aura!' But before I show you how easily you can have this same prosperity, let me tell you how I discovered this astonishing talisman.

THE INCREDIBLE MONEY SECRET!

One day last year I bumped into an old school friend whom I hadn't seen for years. He was wealthier and more successful than I'd ever expected . . . and most amazing of all, he had no financial problems! When I admitted that I was practically a failure and too broke to even pay my bills, he seemed very sympathetic. Then he showed me a gleaming, golden talisman and told me the most incredible story I had ever heard.

IT DRAWS MONEY TO YOU LIKE A MAGNET AND GIVES YOU INSTANT HAPPINESS, WEALTH AND SUCCESS!

"This powerful Money Tree Talisman has brought me everything I have. I inherited this secret talisman from my great aunt who told me its legendary powers traced back to ancient China. This powerful money symbol was treasured by emperors and the richest of oriental royalty for its unfailing ability to provide them with boundless wealth and prosperity.

For thousands of years this talisman was a highly guarded secret. Only a select few knew of these mysterious cosmic forces and used them for their own power and benefit. Then the talisman was discovered through Marco Polo's journey to China. Kings, queens, and royalty all over Europe paid a high price for the privilege of reproducing the original . . . then they used it to bring themselves even more wealth, prosperity, and power!"

"I know it sounds incredible," he continued, "but believe me, every word is true. From the very moment I received this amazing talisman, money literally flew right into my hands. One day I was hounded by debts, and within the next few weeks they were all completely gone. Like a miracle they vanished into thin air! My business started booming . . . my medical bills disappeared and my health came back . . . my family became happier and more secure. Everywhere I turned I found the money I needed! This talisman has brought me more money, luck, and good fortune than I could ever ask for . . . and it can do the same for you, my friend."

Then he handed me a golden talisman that seemed to radiate with a mysterious glow. "This is a reproduction of my original that I keep at home in my safe," he told me. "Keep this with you wherever you go. Believe in it as I have and money, luck, and happiness will come to you . . . I guarantee it."

REMARKABLE TURNING POINT!

That day was a remarkable turning point in my life. When I went home I found a check in my mailbox from a friend I had loaned money to years ago. He left town without repaying me, but now, to my total amazement, he had repaid me double what he owed me with a note saying he was sorry to have taken so long! And that was only the beginning! Money just kept pouring in from the most unexpected sources. To my astonishment I won the jackpot of \$2100 at the race track, then the following week I won \$250 on a lottery ticket! And things kept getting better! It was amazing but true—everything my friend said about the Money Tree Talisman . . . only now it was bringing me the money!

That was over a year ago and I now own several businesses, two houses, two cars, and have more money than I could ever want . . . and I owe everything to this incredible golden talisman. So that I could share my luck and good fortune with others, I made several replicas of the Money Tree Talisman and gave them to my friends. And you've already seen the astonishing results they've had!

YOU CAN HAVE THE SAME WONDERFUL OPPORTUNITY!

I am so happy that this miraculous talisman worked for all my friends that I want everyone to have the same chance for wealth and success. Offering this priceless talisman for only \$2.95 is more like giving it away than selling it, but I don't need the money. I've got plenty thanks to the Money Tree. I'll be happy if I simply recover the cost of this ad. But I truly want you to enjoy the same great life I've found. Please don't miss out on your chance to find wealth and happiness. My supply is very limited, so I urge you to send for your personal Money Tree today and see how quickly it will work for you. Remember, your riches and happiness are only a step away!

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pressed great fears for herself and her children. But she is a very lonely and troubled woman and I feel that subconsciously she needs and desires the attention she is getting."

Charles Moses, writing in *Theta*, the Psychical Research Foundation journal, also believes that the continuing research and attention the case is receiving is prolonging whatever is happening in the Hodgson house in Enfield, Middlesex, England.

Shortly after Moses' investigation, a new rash of poltergeist activity broke out there, with apports, such as pennies, dropping through the solid ceiling.

FATE readers are familiar with the explanation that such occurrences take place around unhappy adolescents. Moses apparently assumes the focus of the events is the two girls and so ex-

pects the activity to come to an end as the sisters grow out of puberty. Certainly a psychological investigation of poltergeist events should be revealing and instructive but even if the human motivations were understood they can be only part of the explanation and probably the smaller part. More important is the question of what is going on in a physical sense. By what means can such enormous force be brought to bear and still remain invisible? What are the energies involved? If the mind regulates these forces, how does it do so? What is the nature of a reality in which pennies from nowhere can drop through a ceiling?



APOLOGY TO DR. RHINE

THESE ARE questions that upset conventional minds. And they

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upset John Archibald Wheeler, a world-renowned physicist, at last January's annual meeting of the American Association for the Advancement of Science (see June 1979 FATE, page 7). Wheeler was enraged to find himself part of a panel entitled "Physics and Consciousness" with three parapsychologists, Russell Targ, Charles Honorton and Harold Puthoff. He protested that associating with parapsychologists would tend to "cast discredit on the things I am trying to do."

Wheeler then wrote to the AAAS board of directors asking that a committee review the status of parapsychology. He also charged at the Houston meeting that Dr. J. B. Rhine, while a postdoctoral assistant to William McDougall at Duke University, altered results of tests to produce positive results. This charge is tantamount to saying Rhine cheated. And Wheeler added, "It was Rhine . . . Rhine . . . he started parapsychology that way."

FATE readers will be pleased to know that Wheeler has publicly retracted his charge against Dr. Rhine in a letter published in *Science*, the official journal of the AAAS. Wheeler says: "In response to one of the questions from the floor, I unwisely repeated a secondhand, and as it turned out, incorrect account of the experiments of Rhine and McDougall . . ."

Rhine himself responded to Wheeler's retraction by elaborating on the incident in a letter published in the same issue of *Science* (July 13) and then continued:

"An acceptance of Wheeler's retraction might be expected at this point to wind up this 'Houston affair,'

but for one more item so far not discussed. This is a letter from Wheeler to William D. Carey (Executive Officer of the AAAS) dated January 12 in which he pursued his plan announced at Houston to 'run the "pseudos" out of the workshop of science.' This letter, only four days after the 'blast-off' in Houston was, of course, based on the impressive case Wheeler was evidently still confident he had made at the seminar in identifying parapsychology as a 'pseudo,' and for which I had been chosen as an example. The dates show that Wheeler could hardly have known of his mistake at the time he made the appeal to Carey. The collapse of his plan right on the launching pad, as it were, may reasonably be assumed to have left the 'Houston affair' to history.

"But in science, mistakes are seldom fruitless. No sooner had the PA (Parapsychological Association) been 'read out of the status of eligibility' for affiliation with the AAAS than the new president of the association Kenneth Boulding was asked in an interview by the *Washington Star* (9 January) where he stood on the issue of the attack on the PA by Wheeler. These few courageous words of President Boulding as quoted by the *Star* will I think make the Houston meeting of the AAAS a memorable one long after the controversy over the PA affiliation is deservedly forgotten. This is the 'Boulding Declaration,' as I would like to call it:

" 'The scientific community has to be kept open.' 'The evidence of parapsychology can't just be dismissed out of hand.' 'One has to subject their methodology to something.' I am 'in

SECRETS OF THE MASTERS

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favor of keeping them in.' "



DR. EISENBUD DEFENDS

WHEELER'S attack on the Parapsychological Association was reprinted in the April 13 issue of the *New York Review of Books*, perhaps under the sponsorship of Martin Gardner, a regular contributor to the *Review* and a persistent critic of parapsychology. But Wheeler's attack is only one of a group of carefully orchestrated attacks on various aspects of the whole field.

One was a gratuitous attack on the psychic photography of Ted Serios by

Persi Diaconis in the July 14, 1978, issue of *Science*, although Serios was not the subject of his article on "Statistical Problems in ESP Research." Jule Eisenbud, who has done extensive work on Serios' photography, responded to the Diaconis' article but as of March 1979 his letter had not been published by *Science*. Eisenbud then submitted his letter to *The Journal of Parapsychology* which published it in its March issue.

"The fact is," wrote Eisenbud, "that not one of scores of investigators, including magicians — all initially negative to the very possibility of images being put on film solely by mental

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But first let me tell you how it happened. As a high school dropout it was hard for me to get a job. When I did get one I couldn't hold on to it. For years I drifted—broke, hungry, friendless, and completely miserable. About a year ago I got phoney seaman's papers and shipped out on a rusty tramp steamer. It wasn't much, but at least I was eating regularly and I figured I'd have a little financial stake when I returned. But bad luck continued to dog me. At a bar in Bangkok, I let it slip that my papers were false. When the crew found out I was a scab they started beating up on me and I had to run for my life.

So there I was as usual—broke, hungry, and friendless in a strange town. Only this time it was worse because I was also in a strange country. However, when you have bummed around as much as I have, you learn how to survive.

My Luck Turns

I noticed that monks in saffron robes got free meals, so I became a self-appointed monk. In this guise I traveled the country for months. Frankly, I was getting a little bored, until I came upon a strange temple in a remote area.

There was something about the temple that fascinated me. I was also intrigued by the fact that when the temple was closed for the daily siesta there was some unusual activity. In a secluded corner of



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- ☐ HEALTH ☐ CAREER
☐ PEACE OF MIND

time to myself. People were hounding me. Curious people, greedy people, frantic people, desperate people. It was getting out of hand. So I decided to quietly disappear.

Before I did, however, I turned my secret over to an organization which I knew to be trustworthy. The only provision I made was that they give it to anyone who asked, just as I had done. But I did allow them to make a small charge to cover the cost of making the Yantras, printing the Mantras and instructions, paying postage and handling, plus a small profit. The profit was to be used only for spiritual work.

If you are wondering why I was so concerned that others should have my secret, it is a simple law of life. I learned while masquerading as a monk. There is nothing in life you can really enjoy without sharing. Think about it. When your wishes start coming true I hope you will share your good fortune with others.

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the temple, richly-vested visitors went through a ritual with one of the monks—the oldest and skinniest human I had ever seen.

I could not contain my curiosity. I discovered an unused space above the room where the rituals took place and I spied on them. There was a crack in the floorboards which enabled me to see and hear everything that went on. These rich visitors were paying sums of gold for the old monk to grant their wishes. He had an assortment of engraved metal amulets called Yantras. He used these with a different chant, or Mantra, for each one. I couldn't tell if it worked or not, but from the way these rich people kept coming back, there must have been something to it.

Naturally I wanted to try it, too. I had written down the Mantras, so all I needed was the Yantras. I had observed where the old monk kept the Yantras hidden but I couldn't very well steal them. Late one night I sneaked into the forbidden room and made paper rubbings of each Yantra. The thing I did not know was whether the magic would carry over. I soon found out.

Amazing Discovery

The following day I left the temple. When I was miles away and alone I tried the Yantra and Mantra for Money the way I had seen the old monk do it. I couldn't believe the way it worked. I didn't come back to the Siales on a tramp steamer; I came on a jet, first class. I was like Aladdin with his magic lamp. Whatever I wanted appeared like magic when I used the proper Yantra and Mantra.

Some of my friends wanted to know my "secret." But even when I told them the truth hardly anyone believed me. The ones who did believe and tried it had just as much success as I did.

One fellow, whose fiancée had run off with someone else, was brokenhearted. He used the Yantra and Mantra for Love and his girl came back contrite and more loving than ever.

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Paul T. was worried about his younger brother, who seemed to lack any drive or ambition and eked out a living on menial jobs. Paul used the Yantra plus Career Mantra for the brother who soon became successful and prosperous in his own business. Joseph's parents were virtual prisoners in an unfriendly country. Years of effort to free them had not succeeded. But the Yantra plus Mantra for Power got fast results. His parents are now with him in America.

Like Aladdin's Lamp

And so it went. It seemed that nothing was too much to ask, nothing was impossible. I was getting deluged with requests. I didn't mind sharing my secret but it was getting so that I had no privacy or

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means — ever claimed to have observed Serios cheating over the more than 20 years of his active demonstrations. During this time, the 'tube' which Diaconis pinpoints as the presumptive source of Serios' extraordinary effects (but which, if 'placed on the forehead' as Diaconis has it, would in any case have been about as much use as a truss placed there) was repeatedly shown to be innocent as an instrument of chicanery and quite inessential to the phenomena observed. Not a single magician or sleight of hand expert, moreover, has picked up the challenge issued 11 years ago to duplicate the Serios results, tube or no tube, under even minimal conditions of control employed with Serios."

Eisenbud then demands: "Should not major criticism be adequately controlled? Or should publication of reports such as that of Diaconis be allowed, because of the very authority they convey in both author and publisher, to infect second, third, fourth and who-knows-what'th generation 'secondhand' investigators with serious and damaging misinformation that could and should have been cropped at the source?"

And now you are aware of another reason why the reports of parapsychological research and the claims of successful experiments become confused with time. There always are "scientists" willing to make authoritarian comments on subjects they know little about and have not researched.



MYSTERY GIRL

LAST JULY 6, Alberta Buffington,
14, of West Stewartstown, N.H.,

was playing host to 11-year-old Jean Ann Appleby and nine-year-old Jeff Appleby. They decided to go to the nearby elementary school playground to swing.

After they had been swinging awhile Jean Ann told Alberta that there was a little girl back of the school whom she didn't know. Alberta decided to go behind the school to see if she knew her. The little girl was no longer there but when the three children ran into the woods they found the child sitting on a rock.

She was wearing black patent leather shoes, white stockings, a white dress with ruffles around the bottom and a pink bow around her waist. She carried a matching handbag. The three children approached the girl whom they believed to be between seven and nine years old but she wouldn't speak to them. When they approached she ran off into the woods.

Alberta never before had seen the child whom she later described as having bobbed brown hair and "creepy" blue eyes.

This was on Friday afternoon and Alberta couldn't get the child out of her mind. She and her father searched for the girl the following Monday night and Alberta saw her "way up in the woods," she told Jon Seaver, correspondent for the *Manchester Union Leader*. "I saw her and yelled for my father. She was in the bushes looking at me. She started to run and I chased her but I couldn't catch her."

Alberta herself got scratched by blackberry bushes as she ran through the woods and she reported that the child now had a rip in her white tights.

Area residents were greatly con-

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cerned; the country thereabouts is very
wild and heavily wooded and it would
be easy for a child to become lost and
starve to death. Even in July the nights
are cold.

However, there appeared to be more
to it than mere concern over a lost
child. State Trooper Howard Weber,
who made an initial search of the area
three days after Alberta reported see-
ing the child, stated it best: "The thing
that made me curious was the way they
described her as being dressed
That's the way a kid dressed in the
early '50's or late '40's or something. I
haven't seen a kid dressed like that in a
long time."



IT'S TO WORRY

ANOTHER strange fact concern-
ing the vision is that only the
three children state positively that
they have seen the child. Police Chief
Burleigh Placey of West Stewartstown
said that a woman also reported seeing
the little girl but the witness was not
identified. Placey merely stated, "This
person wouldn't say it unless it's true."
The little girl quickly ran back into
the woods, the woman supposedly re-
ported.

Placey separated the three children
and had them tell their stories inde-
pendently. "They all tell the same sto-
ry on the way she was dressed," Placey
said.

For a while it was believed the child
belonged to a Manchester family who
are building a camp in the woods. The
father of the Manchester girl finally
gave police three photos of seven-
year-old girls. One of the photos was
of his daughter and the other two were

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pictures of girls who never have visited his camp. When State Trooper Howard Weber showed the photographs to Alberta and Jean Ann they both selected the same photograph — a picture of a girl who has never been to Stewartstown. As for the seven-year-old at the camp, she always wears pants, her father said.

There were other strange reports about the child. Chief Placey said that he was working on his trailer, welding and drilling, and found that every time he shut the motor off he could hear a child crying. "It sounded like it came from in the schoolhouse," he recalled. "Apparently not, though, because no one had been in the schoolhouse." He went into the woods near the schoolhouse with a strong flashlight and could hear the child crying near him but he could see nothing.

Meanwhile there were other things about the case that worried Chief Placey; for instance, the child had been seen for two or three days and yet was wearing white tights which still looked neat.

At last report from Stewartstown, more than a month after the three children first saw "the Mystery Girl," there were no new facts.

Meanwhile, the case assumed all the aspects of a first rate ghost story. Alberta Buffington's description of the child's blue eyes as being "creepy" and her later decision not to go back to the area "because she might hurt me" helped fuel ghostly speculations.



THE UNBELIEVABLE
A S BURLEIGH Placey thought about the matter he began to

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wonder about Alberta's story of how the Mystery Girl ran down a steep hill through a heavy blackberry patch. "No ordinary girl can vanish that quick," he told Charles Kenney of the *Boston Globe*. As a matter of fact, no one is likely to run through a blackberry patch at all without heavy boots and trousers!

Talking with Jon Seaver, Placey said, "There's no question it's quite a mystery. I don't actually believe in ghosts but it's awful funny down there." Nearly a month later he asked Kenney, "Do you believe in ghosts?", then added that while he doesn't many people do and "some of these kinds of things happen, not only here but all over."

Nor is Placey alone in worrying about the case. When State Trooper Weber commented on the anachronis-

tic clothing the Mystery Girl wore, he must have been thinking about the possibility of a ghost child. Later he said, "Some people are talking about a wild child. Others say it's a ghost. I don't know what the hell it is."

One of the most interesting aspects of this case is the obviously great concern it has caused the townspeople; it is as if a universal responsive nerve had been touched.

Meanwhile, the police continued to investigate. "We won't close the case until we know what's happened," Placey said. "We close them all in Stewartstown. No one escapes."



SOUNDS FROM THE PAST

ACCORDING to the *Saturday Review* Dr. Richard Woodbridge, chemist and engineer, has done some

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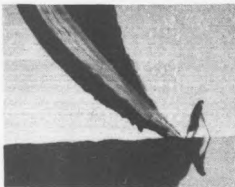
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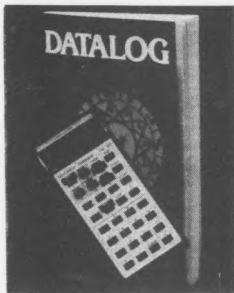
pioneering work in recapturing sounds from the past. Woodbridge explored the surface of a clay pot than had been shaped on an off-center potter's wheel which made a loud bang with each revolution. Using a wooden needle and a phonograph pickup wired with earphones, he could hear the bang! bang! bang! of the wheel on which the pot had been thrown. By playing a clay pot made on an electrically-driven wheel he reported hearing a slight humming sound which he believes to be the sound the motor made when the pot was being shaped.

Woodbridge next played loud military music behind a canvas while it was being painted. Believing the dry paint would have captured the music, with his wooden needle he reproduced the booms of drums and a few snatches of the melody. He tested a modern painting in his sound laboratory and for six weeks carefully passed his needle over brush strokes. Finally he says he was able to hear one spoken word — "blue" — from a patch of blue sky.

When Woodbridge reported his findings in a letter to the Proceedings of the Institute of Electrical and Electronics Engineers the response was varied. "Some people think I faked it; some think I'm a nut, and others think my discovery is wonderful," he said.

In retrospect Woodbridge's claims seem reasonable. He theorizes that any plastic material can record sound vibrations "but the trick is to find those sounds and then get them out." He would like to find a method of getting the sounds out of the material by electronic or optical means instead of the tedious manual approach he has used.

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TELEPATHIC REIN FOR HORSES

If the horses get loose on our remote mountain,
they can be anywhere within a 10-mile radius — but
I can locate them if my pet Spitfire is part of the herd.

By Henry N. Blake



In 1960 in Carmarthenshire, West Wales, author provided horseback-riding outings for people living nearby. Eventually he stopped farming to concentrate on horses.

I WAS BORN in 1929 on a farm in Somerset, England, where my father always kept a dozen to 20 horses. Even as a child I had an uncanny ability to handle them. When I was about 15 I began to try to understand how horses communicate and how they think. I thought if I could do so, it would facilitate training them and possibly I could increase their desire to compete and win in races.

I knew that my ability to handle dangerous horses came from the fact that I could anticipate what the horse was going to do some minutes before he actually did it. I also knew intuitively what I could and could not do with any particular horse. In dealing with problem horses sent to me through the years, I have been able to sense the therapy to use to cure what amounts to a mental disturbance. It

ranges from standing in the stable with a horse for hours on end to tanning his backside.

I married in 1954 and started to farm in Devon. I continued breaking and making horses, partly to augment my income but mainly so that I could keep horses and indulge my hobby — which is steeplechasing and racing other people's horses.

All the while I continued to study horses' ways of communicating. Their sign language is easy to understand but the sounds they make are more difficult, for they follow no set pattern. The horses I was breaking and remaking to sell and those I kept at livery provided me with ample material for my studies. In the mid-1950's I realized that I often knew what a horse wanted in a way that could not be attributed either to the signs or to the sounds he made. It did not occur to me at that time to consider this telepathic communication, for I was too busy concentrating on the variety and tone of the sounds a horse makes.

The breakthrough came in 1956 when I bought a bag of bones masquerading as a horse at a horse market in Exeter. I bought him — Weeping Roger — for two reasons: first out of pity and second because I felt empathy as he stood drooping and dejected in the sale ring. With good care he began to fill out and soon was strong enough that I began exercising him. It was midwinter and I seemed never to remember my gloves, so I would ride Weeping Roger with my hands stuck in my pockets to keep them warm. At the end of a month of almost daily rides, it dawned on me that he would turn left or right, whichever direction



Author Blake, called "the man who talks with horses," says, "Hello."

I wanted to go, without having had a physical signal from me.

This led me to conduct a series of trials with all four horses on the place at the time. I found I could direct another one with reasonable success. I could not direct the third but I could forecast with reasonable accuracy which way he would turn at any crossroads. With the fourth I had no telepathic control whatsoever.

I had the greatest degree of control over Weeping Roger. About 50 yards before a turn I would start concentrating on a mental picture of the road I wanted to take and most of the time he would turn as I mentally directed. Nevertheless, later experiments proved that I had been overoptimistic



Blake sought to communicate with his animals to make training them easier.

in evaluating my success. Instead of a 75 percent success rate, I found an overall average of 25 to 33 percent to be normal except in the case of Thoroughbreds, where I found I had control about 50 percent of the time.

About the time I was reaching these conclusions I woke up one midnight (I normally sleep like a log and it takes a minor explosion to wake me) and instinctively knew that Roger was in distress. It was an overpowering feeling. I went out to the stable to investigate and found him suffering from colic. I sent for the vet and the horse recovered but he suffered recurring attacks; each time I woke up when it

FATE

happened. (Eventually we discovered that Weeping Roger was having minor heart attacks.)

In 1960 we moved up to Carmarthenshire in West Wales and a couple of years later, to make our farming activities more profitable, we started having riding holidays for people living in the nearby countryside. Some had their own mounts but many used our horses, most of whom were unhandled and untouched three-year-olds we had gentled and quietened ourselves. We also trained and broke horses for other people which meant that I could study the behavior of as many as 30 or 40 different animals each year. For the first six years we continued to farm but eventually the livery side of the business became so large that we stopped farming altogether and concentrated on horses.

* * *

FOR A PERIOD of 20-odd years we carried out experiments, repeating them again and again with more than 100 different horses. With a variety of tests we attempted to substantiate (a) telepathy between man and horse and (b) telepathy between horses. Two factors are involved in telepathy: first, natural empathy, and second, empathy which grows from constant companionship. Our trials and experimental procedures were the same whether horse-and-rider and horse-and-horse were longtime companions or new acquaintances.

Our initial tests of telepathy between horse and rider were patterned on my original work — that is, we did not signal with the reins but attempted to guide our horses telepathically while riding. We considered telepathic

control successful if it worked 75 percent of the time.

To prove communication between horses we would take into the forest a pair of horses who appeared to have a rapport. The first rider, out of sight of the second, would approach a turn and go either left or right. *The second rider must not know which direction the first horse has taken.* After a few minutes the second horse is allowed to choose his own direction at the turning. This can be hair-raising for the second rider, for the horse is quite likely to belt off at high speed. In what seems to be a telepathic response, he will turn in the direction the first horse has taken. On occasion, when riding the second horse (usually a Thoroughbred) I have gone base over apex when my mount tried to turn at right angles while going flat out! In this test a rate of 80 to 90 percent success should be expected, for the horse invariably wants to follow his friend.

When we feel quite certain that two horses are communicating, we usually try a feeding test next. This involves first a three-week period of training the more dominant of the pair to respond to telepathic commands to go to the proper feed bucket. Two plastic buckets are placed 10 yards apart and 10 yards away from the stable door. Each morning the feed is placed in one or the other of the buckets. When the stable door is opened, I telepathically direct the horse to the full bucket. During the course of the experiment, feed is placed in both buckets to eliminate any possibility that the horse is guided by smell. At the end of the training period a horse is generally found to be responding almost auto-

matically to the telepathic directions.

Throughout this experiment the horse has not learned that there may be feed in both buckets. This is important for the next part of the test — horse-to-horse communication.

At this stage we feed the more dominant "trained" horse first, permitting him to have only half a feed. He is returned to the stable *without having been seen by the second horse* who then comes out and chooses the half-full bucket. If he is "in tune" with his companion he selects this correct one. We usually run a series of 12 experiments with empathic pairs and we expect 70 or 80 percent success.

I have been talking about conscious telepathy but by far the most common telepathic communication is unconscious and spontaneous. While it happens with great regularity it is difficult to substantiate. The method we have evolved is comparatively simple. When a mental picture arises spontaneously we record in writing the time and details; then we try to verify

An empathic pair is used in tests to prove telepathy exists between horses.



its meaning and implications. Our journals include a number of instances of unconscious telepathy between man and horse over distances as long as 240 miles.

An example of long-distance communication occurred in June 1969 when my friend David Lloyd-Davies was more than 200 miles away from home. He fell asleep one afternoon only to be awakened by what he described as a "blinding flash." He phoned his home immediately and discovered that a veterinarian had destroyed his horse three minutes before his phone call. Lloyd-Davies knew the horse was suffering from some digestive problem and wasting away, but he had postponed putting him down. His wife made use of his absence to have the animal destroyed.

I use unconscious telepathy to catch my horses when they escape from the field. As we live on a remote mountain the horses can be anywhere within a 10-mile radius, but provided my pet pony Spitfire is with them, after a few minutes' concentration I can visualize the location of the herd.

The telepathic empathy I have with Spitfire is of great value. In October

1978 we were making a television program for WOR (West German television). One of the scenes the cameramen wanted to shoot involved the mountain herd of 18 or 20 ponies of which Spitfire and her foal are part. The herd has the freedom of 2000 acres of mountain and 2500 acres of forested land. To locate them in an area seven miles long by six miles wide normally might have been a day's work. Instead of searching far and wide to find where the hell they were hiding, it was merely necessary for me to "get through" to Spitfire and see what she was seeing. Within a few minutes I knew the location of the herd within half a mile. Instead of scouring the mountain and forest looking for the herd, we went straight to their location and filming began.

Thus, while telepathy is only a small part of the communication that occurs between man and horse and between horse and horse, it has its uses. Indeed, all the experimental work we have done with equine ESP and telepathy is a small but important part of what has always been and will continue to be our main interest — the ethology of the horse.

TRACKED BY LIGHTNING

CAESAR Beltram, who died in 1927 at the age of 80 in Lyons, France, was called "the man who is stronger than lightning."

At the age of 25 he was struck by lightning for the first time. The clothes were torn from his body but he was uninjured. A month later he was struck again and lost the sight in his left eye. While employed in a church as a bell ringer, Beltram was struck a third time. He suffered a small burn but the man at his side was killed. A

few years later Beltram and his son took refuge under a tree during a storm and lightning struck again. The son was killed, the father merely frightened. Finally, in 1925, lightning struck Beltram's house, reducing it to ashes, but incredibly, Beltram once again emerged unscathed.

Beltram's record, however, is not any better than Charles Brown's, who survived 10 lightning strokes. The Kenton, Ohio, man was known as the "human lightning rod."

As the invisible force moved slowly through the
living room toward our bedroom door we could sense
its awesome power and we waited totally helpless.

Our Inhospitable Host

By Annis W. Jackson

MY HUSBAND Kramer decided on the spur of the moment, early in the summer of 1973, to accept a job in sparsely populated Ashe County, North Carolina. The Blue Ridge Parkway runs through the center of Ashe County and just off this scenic highway, about 17 miles outside Jefferson, our friend Tom Wells located a house we could live in until we found permanent quarters. Because the place was furnished, we moved in on June 22 with a minimum of personal belongings and settled down to enjoy the peace of the mountains.

The house was about eight years old and situated in a long narrow hollow. About a quarter of a mile away, the hollow widened between rolling hills covered with pastureland. From our windows we could see the remains of a farmhouse which had burned and a few yards away from it, an old barn weathered almost white.

In the first few weeks I took great pleasure in the almost total isolation — our nearest neighbor was five miles away — and the children enjoyed roaming over the surrounding hills, while my husband settled into his new job. Then, on an unusually warm July day, we encountered our "host."

The children, nine-year-old Anthony and six-year-old Michelle, tired from their ramblings, had gone to bed early. My husband and I watched the evening news, then retired about 11:30. We had been in bed only a little while when we both began to feel uneasy. We tried to explain this away, unsuccessfully, and then we lay quietly, both feeling unsure, expectant.

After a little while our bedroom began to light up — not as if from the sun or an electric light or even a candle. It was a strange glow in which everything in the room was visible but the room itself was dark. Suddenly from outside the sounds of the cicadas and the small stream behind the house were greatly magnified. Then we isolated a new noise. Incredible as it seems, we were hearing blades of grass rubbing together in the night breeze.

We lay mesmerized, clinging to each other. After a few moments we felt motion and knew that something had entered the northern end of the house. It moved slowly through the living area and toward our bedroom, stopping at our door. Although invisible and silent, it seemed to be a great concentration of energy, a powerful

force of some sort. We felt that it could easily sweep away the house and everything in it. We felt totally helpless.

How long it lingered we never were able to say — maybe a few minutes, maybe an hour. We saw nothing except the eerie light, heard nothing but the heightened sounds of the stream, the insects and the grass.

- In an attempt to keep us calm my husband said, "Whatever it is, it will not hurt us. It can only cause us to hurt ourselves."

At that moment a piercing scream came from Tony, who slept in the next room. Maternal instinct momentarily overcame my fear; I sprang from the bed and ran to him. He was sitting up, his eyes closed, holding his hands in front of him and yelling, "Get away, get away!"

Trying not to awaken him I held him close until I felt the force start to move. It was leaving. I sensed great power and motion as it passed through the walls to the outside but not an object in the house was disturbed.

Greatly relieved, I covered my son and hurried back to my husband. Even as I crossed the room I noticed that the screeching of the insects and the roar of the tiny stream had subsided and the strange sound of the moving grass was fading away. Kramer and I lay sleepless the rest of the night.

At breakfast we questioned Tony and found that he did not remember screaming or my coming to his room. He was eager only to tell us of a frightening dream he had had about a riot in which two policemen were killed and their car turned over and burned.

On the morning news an hour later we heard the same story almost verbatim and were chilled to the marrow. The incident our son had described had taken place in the early hours of the morning somewhere in Texas. We decided this had to be some sort of weird coincidence, unconnected with the events of the previous night.

For some days thereafter my husband and I talked of the heightened sensations we had experienced that night. It was as if everyday life were a dream and the events of that particular night were reality. Gradually this wore away and we began to feel nearly normal — except for our dread of nightfall and the lingering knowledge that we had felt that strange power. We had not imagined it!

We talked about moving out of the house but had to abandon the idea when we learned that the only place for rent in the county was a small apartment. So we remained there for another two months and during that time we became quite familiar with the "entity." Often when we felt it with us we would try to joke, saying something like, "Hey, we're leaving as soon as we can find a house. O. K.?"

We believed that it meant us no harm and made its presence known only to remind us that we were intruders. We never felt it as strongly or in the same way as that first night but we always knew when it was there.

We connected a series of incidents with our "host," as we came to call the entity. The first and most puzzling concerned the smell of smoke inside the house. Few weeks passed without a member of the family yelling, "Hey, what's burning?" We searched the

house many times over but never found anything to account for the smell. The odor would hang in the air for a few minutes, then completely disappear. After the first few times we called an electrician to check the wiring. No irregularities were found and we concluded that the smell was a message from our strange host.

The most frightening incidents occurred one rainy Saturday afternoon when our daughter Michelle and I were alone. The men of the family had gone to a basketball game. I was curled up in my favorite chair reading and she was taking a nap. I looked up to see Michelle padding into the den, rubbing her eyes. She said indignantly, "That was not funny!"

Thinking she might be sleepwalking I gently asked her what she meant. She said, "It wasn't funny for you to push me out of the bed."

I told her I had not done that and took her back to her room. I tucked the covers around her and waited until she went back to sleep. I tiptoed out but before I was settled down with my book, she came back with the same complaint. When this happened a third time I put her in the center of our king-size bed and stayed with her while she went to sleep again. No sooner had I left the room and reopened my book than I heard her hit the floor.

By this time I was frightened. I put her on the sofa close to me and she drifted off to sleep saying, "Not very funny to push me off the bed."

Later when Kramer and I talked this over, we decided this was a message of a much stronger sort.

These incidents made us very un-

comfortable and we took any excuse to leave the house for the day. No one ever was left alone, especially at night.

At last a house in Jefferson became available and we settled down to a more normal life-style. We made new friends — but we were very careful when it came to talking of our experience. However, when we heard that Bob Phelps, who had been our landlord, was in town I went to see him and told him what had happened in the house. As I finished I asked him why he never stayed in the house himself. I watched fascinated as he shivered and the hair on his arms stood on end.

Clasping his hands nervously, he began to explain. He had bought the property some eight years before from the children of an aged couple who had lived in the farmhouse. After the old man's death, the children had insisted that their mother live out her days with them. She had resisted this to the point that she had to be physically carried from the house. Phillips said she screamed over and over that they could force her to leave but she would find a way to return. According to rumor, she never spoke another word after entering her daughter's home and died six months later.

He went on to tell me that he had built the house we lived in so that he and his wife could have a vacation and retirement home in the mountains. He planned to use the old farmhouse for storage but it had mysteriously burned down soon after the new house was built. He and his wife went out on many occasions to spend the weekend but had never stayed a whole night in the house.

"We never saw anything, never heard anything. But we felt uncomfortable as if the house didn't belong to us at all. Just a feeling, a sense of not being wanted. It all seemed foolish but we'd pack our clothes and go to a motel. Finally, we stopped going."

Then, in amazement, I listened as he told me of his friend from Florida who had stayed in the house one night. "He left early the next morning, without a word. He wrote me later and said that the night he spent in that house was the most frightening of his life. He told me I might as well sell the place."

Then, looking sheepish, Phelps said, "I made the house available to your family for a reason. With the shortage of rental houses I knew you would have a hard time finding a place to live and I saw a chance to find out if anyone else would get the same vibrations that my wife and I and then my friend had experienced there. I guess you got more than I bargained for!"

We never had any desire to go back to the house. I learned in mid-1978 that Phelps sold the house to a couple from Florida who wanted it for a vaca-

tion home. They visited it a few times and then put it up for sale. After a long time it was sold to another couple from Florida. Apparently the reputation of the house is well-known locally and only people from out of state find it desirable.

The phenomenon we lived with has had a lasting effect on our lives. My husband and I have an alarmingly vivid memory of that first encounter and it served to convince us — erstwhile nonbelievers — that a world exists outside the realm of human senses. No longer do we accept the adage, "Seeing is believing." We believe now there is as much, if not more, reality in what we sense in the atmosphere around us than in the concrete objects we see before our eyes day by day.

We feel a great respect for the power that possessed that house and the surrounding hollow. We have speculated at length on Bob Phelps' story of the angry old woman but we never have been certain as to the identity of our "host." Nowadays we firmly believe that some things are better left alone.



"ONE TOUGH CAT"

SAM, AN eight-month-old cat, took a stroll through a hydroelectric station in downtown Hamilton, Ontario, on Friday, May 4, 1979, stepped on a wire and triggered a 14,000-volt fireworks display.

Power in the center of the city was out for 25 minutes, all stoplights went out, and police headquarters and hospitals worked on emergency power.

Meanwhile, Sam, slightly singed but apparently otherwise unhurt, staggered to the back door of the Hamilton Detoxification Center, his current residence, and curled up in a box.

Police don't know how the cat got into or out of the maze of wiring but one policeman called Sam "one tough cat."

Fraudulent children in psychical history:

NEVER TOO YOUNG TO CHEAT

Don't be so sure you saw what
you thought you saw — that kid
may be a lot less psychic
than he wants you to believe.

By J. Fraser Nicol

THE MISCHIEF young people will engage in for the purpose of annoying — or more often amazing — their elders and glorifying themselves is a common psychological phenomenon. And in the production of paranormal or pseudoparanormal occurrences, it has a history going back hundreds of years. From the 15th to the 18th Centuries many convictions of innocent women were obtained on the perjured or delusive evidence of adolescents. In poltergeist history much of the continuing skepticism can be attributed to the fact that so many of the wild occurrences were hoaxes perpetrated by children.

Author Daniel Defoe spent much of his life investigating paranormal phenomena. At about the age of 11 Daniel was a pupil in a boys' boarding school near Dorking, south of London. Nearby was a vacant mansion house which had been occupied by an old lady, recently deceased. Banging sounds began to be heard from the house, to the great mystification of

neighborhood residents. And at night the old woman could be seen carrying a candle as she walked about a nearby field; and "though the wind blew ever so hard it would not blow the candle out." Sometimes the ghostly woman with the candle would be seen "up in the trees."

The whole thing was a practical joke by the schoolboys. Gaining entry to the house, they had tied a rope to the chair in an upper room, dropping the other end to the ground where in a place of concealment a boy pulling the rope caused the chair to rise and fall repeatedly, creating a din. The neighbors hearing the alarming noise gathered "in the courtyard," presumably at the other side of the house, "where they could plainly hear it, but not one would venture to go up stairs." As for the inextinguishable candle, wrote Defoe in his recollections, one of the boys "had gotten a dark lantern [lantern], which was a thing the country people did not understand"; and of course it could be turned off and on at will and protected from the winds.

Some poltergeist activities involving children have proved genuine, history's most famous case being that of the teenaged Daniel Dunglas Home. When he lived with his aunt in Connecticut, things were inexplicably tossed about the rooms, so alarming his aunt that she put the boy out of the house. But the Homes of the psychic

world are rare and mischievous children are common.

Spiritualism was born in 1848 out of the mysterious percussive sounds heard in the presence of the Fox children, Catherine (aged 11) and Margaretta (14). Greater marvels developed through the years — spirit messages, telekinesis, full-form materializations. Catherine eventually moved to London where she gave many sittings for Sir William Crookes, who was greatly impressed. She married the Anglo-German international lawyer Henry Jencken by whom she had two children. When he died she was left penniless and sank into alcoholism. Margaretta also became an habitual drunkard. Catherine returned to New York where the law stepped in and deprived her of her children.

To raise the wind the two women toured the halls to "confess" that all their seances had been fraudulent. Later they recanted. Catherine died in 1892 and Margaretta's death came a few months later. So ended the lives of the two pretty children who mothered modern spiritualism. How many of their performances were genuine it is impossible to say. Perhaps none at all. Even their "confessions" have been discounted as fraudulent.

Out of a list of about 420 physical mediums it is safe to say that 400 cannot be considered authentic — either because the mediums were proved frauds or because the printed narratives were so lacking in necessary details that they afforded no true evidence. Often one gets the impression that the sitters' senses were half asleep.

The most important bogus medium

in history was William Eglinton, who began his corrupt activities in adolescence. His importance stems from the ultimate effect of his slate-writing, which was to revolutionize psychical investigations. When Willie was 17, his father, becoming serious about spiritualism, gathered some friends together to see whether, sitting around a table, they could evoke psychic phenomena. Willie, saying that spiritualism was "all humbug," refused to join the company and stuck a notice on the seance room door: "There are lunatics confined here; they will shortly be let loose; highly dangerous." After several empty seances the father warned the boy he must either participate or leave the house. Willie chose the former. In his presence the table tilted and tapped out messages. It rose in the air and descended. Then the youth gave the appearance of passing into "trance" in which he delivered psychic messages.

His fame spread and his pseudomediumship developed variety, including the production of materialized phantoms (handsomely dressed) in darkened rooms in half a dozen countries. More significant for our interest, he also developed the art of slate-writing. Seances were held in normal lighting — like the mini-Geller affairs nearly a century later. Sitters having examined a fresh pair of slates and placed a piece of slate pencil between them, Eglinton held the slates under the table, perhaps for a long time, until the sitters' watchfulness had relaxed. A scratching would be heard, perhaps produced by Eglinton's fingernail. He might become agitated, swaying about, uttering exclamations and per-

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haps dropping the slates on the floor where there was often a pile of supposedly clean slates. When the slates were opened there was a message from the Other World.

Numerous scientists and intellectuals wrote tributes to Eglinton's powers. Four conjurers who had sittings at different times were convinced of his miraculous gifts. A visiting American geologist, H. Carvill Lewis, was not so easily convinced as the unobservant conjurers. Pretending to divert his attention, he watched Eglinton out of the corner of his eye and moment by moment he discovered how the "spirit writing" was fraudulently produced.

S. John Davey, a young and almost unknown member of the Society for Psychical Research, had been deeply impressed by his sittings with Eglinton but afterwards realized that his powers of observation may have failed him. He began to practice slate sleight of hand (like Eglinton in fact) and a new friend, Richard Hodgson, arranged for seances, the sitters not knowing it would be trickery, but agreeing to provide reports of their experiences.

Those reports are among the most sensational in the history of psychical research; on matters of accurate observation and report they revolutionized the subject; and now in the days of Uri Geller and mini-Gellers they are essential reading. In none of the numerous seances did any sitter notice anything wrong. They failed to report essential incidents; they reported "events" that never happened. To take only two items: A Japanese marquess was astounded to read on the slate a message addressed to him in his native language. A conjurer failed to

notice any tricks at all.

* * *

CHILDREN HAVE sometimes been lured into the production of spurious phenomena by their elders. One ridiculous case concerns the famous American slate-writing medium Charles E. Watkins, whose son was made to perform at the age of one year. At the end of a sitting in Boston attended by an English pharmacist, Robert Cooper, Watkins, "calling to his wife, who was at the other end of the room nursing the baby, then about 12 months old, to come to the table, he placed the child's hands on the slate as it sat on its mother's lap. Master Watkins, however, could not be induced to hold his stands still for even the fraction of a minute, whereupon Watkins said [as Cooper reported], 'We will try another plan,' and, taking the slate from the table, placed it on a chair and sat the baby on it. In a very short time writing was found on the slate; being an appropriate answer to my query relative to the previous communication. I was thus satisfied of the genuineness of Watkins' mediumship."

Six years later the boy Watkins was entertaining his young friends with the wonders of slate-writing. It should be added that Robert Cooper had had many years of experience investigating psychical phenomena; yet it never occurred to him that his powers of observation *vis-a-vis* Watkins and the baby may have been inadequate to the task.

A man who, without a pang of conscience, drew his own children into the practice of cheating was the notorious physical medium the "Rev. Dr." Hugh Moore, who early this century was the

talk of New York City. He employed eight or nine confederates who acted the parts of materialized spirits. Their wages, derived from admission fees paid by credulous sitters, amounted to \$60 a week. Two of Moore's daughters participated in the deceptions.

I have some Moore seance photographs — undoubtedly posed for the occasion — taken in 1905. One shows a little girl, about 12 years old, dressed in beautiful white robe and heavenly crown, faking the part of the child guide "Pansy" as she sweetly gazes up at an elderly woman sitter. Nearby sits the "Rev. Dr." Hugh Moore looking the very soul of spiritual piety.

Not long afterwards Moore was accused of imposture and made a hurried departure from New York. Eventually he returned to New York, where Eric J. Dingwall and Walter F. Prince saw through his pretenses, but other sitters accepted the show as perfectly genuine.

Telepathy experiments under laboratory conditions have frequently produced favorable evidence. But with children professing to demonstrate telepathy there have often been serious doubts, and in some cases plain evidence of fraud.

In 1881 the Rev. A. M. Creery of Buxton, England, had five daughters aged 10 to 17. Creery informed the physicist Prof. W. F. Barrett that four of his children, also a servant girl, could demonstrate thought-reading. Barrett experimented with them and was convinced. When in the following year the Society for Psychical Research was founded, the Society's leaders continued the investigation of

the girls, who were free from "morbid or hysterical symptoms, and in manner perfectly simple and childlike." Usually one girl functioned as percipient and was sent out of the room, while the investigators, together with other members of the family, decided on the targets, which were usually playing cards from a shuffled deck, or names, or solid objects. The girl was brought back into the room and made her guess. The successes of all the children were phenomenal.

The SPR observers realized that under such conditions a code might be used. So in some playing card trials one investigator drew a card from the pack and he alone knew the target. Success was considerable. But here the two published reports lack essential details. Did the cards belong to the Creerys, and if so, could they have been identifiably marked on their backs? We don't know. While the agent was looking at the card could its face have been reflected on some shiny surface such as a mirror, a framed picture, a window?

Six years later when two of the girls were reinvestigated at Cambridge they were detected using visual and auditory codes. They also confessed that signals had been used in the previous tests "on occasions of failure, when it was feared that visitors would be disappointed" (Edmond Gurney, *SPR Proceedings*, 5, 1888-89).

With the benefit of 100 years of history behind us, we know that consistently high-scoring subjects are extreme rarities. In the Creery affair there were alleged to be five living in the same house.

Lillian was a nine-year-old girl at

the Wright Refuge in Durham, N.C., in 1936 where she and other children were tested for card-guessing in the school playground. The experimenter was Margaret Pegram (later Reeves) who sat on the ground at a very low table, with Lillian opposite. Pegram placed on the table five ESP cards showing the symbols Cross, Circle, Rectangle, Star and Wavy Lines. She handed Lillian a pack of shuffled cards face down. Those were not the commercially printed cards of later times but rectangles of white cardboard with the symbols hand-stamped on one side. Lillian's task was to identify each card paranormally and place it opposite the appropriate symbol on the table. Usually other children looked on, or played around, and Pegram had to keep them in order — a somewhat tricky setup for a scientific investigation.

Small prizes were awarded to children who got good scores. Lillian's scores were usually not far removed from chance expectation. But one day she scored 23 and on another day guessed an entire pack of 25 correctly.

In the report of Mrs. Reeves and her coauthor J. B. Rhine six years later, they stated with admirable candor that "it should be frankly recognized" that the experimental procedure was "not secure against the possibility of error." But we are also assured about the quality of the cards and also that Lillian, as she removed a card from the deck, could not have seen its face reflected on the table top because the latter was "dull and unpolished."

The authors were not well acquainted with the literature of psychological research or they would have

known of Mrs. Margaret Verrall's card-guessing experiences in 1890. Mrs. Verrall was a classical scholar and became a lecturer at Newnham College, Cambridge. She also had an undoubted psychic gift, as reports of her evidential automatic writing attest. If she made a mistake she reported it in print without trying to make excuses.

Her card-guessing experiments, in which she often held the card deck, like Lillian, included some attempts to discover normal explanations. She knew, of course, that a polished wood table would reflect a card face; but she also found the same effect when she used "an ordinary leather-covered writing table."

More instructive for the Lillian case, Mrs. Verrall discovered that in suitable lighting she was "able to see enough of the cards reflected on a well ironed white linen table-cloth to enable me to distinguish with certainty between picture and nonpicture cards, black and red, and so on. I could not distinguish 3 of Hearts from 3 of Diamonds, but I dare say I should soon have acquired the skill, had I persevered."

The Lillian experiments were somewhat different, taking place out-of-doors "in the spring of 1936." She lifted a card a little from the top of the deck. Though open to correction, I doubt whether the sun, however bright, would create a reflection of the target card on the back of the card underneath. But in bright sunlight it is possible that the light would shine through the card and transmit its image to the white back of the next card. With only five possible pictures,

perfect images would be unnecessary. A line down the center could only mean a cross, a line near the edge a rectangle, and so on.

Mrs. Verrall also found she could detect playing cards by simply passing the sides of her thumbs "rapidly" over the surface of the cards. With 52 different cards, she could not always be right; but, as an example, in 400 trials the expected score would be 7.7; Mrs. Verrall by touch scored 34. The odds against chance are hundreds of billions to one. Mrs. Verrall had the skin of her hands tested and found that it was "not more than normal," but the sensitiveness "along the inner edge of the left thumb . . . was as high as at the point of the index finger, which is unusual."

In the Lillian case the authors did not consider the possibility of the girl seeing shadows of the card faces or identifying them by touch.

* * *

ALL THE CHILD adventurers in the past have been surpassed by the uncountable number of boy and girl spoon benders imitating the mysterious performances of the Israeli performer Uri Geller. If Geller is in any respect genuine it is a pity he has never been tested by competent psychical researchers.

Before his recent recantation John Taylor, professor of applied mathematics at King's College, University of London, was strongly devoted to the children. In his book *Superminds* he writes that on seeing Geller in action he "felt as if the whole framework with which I viewed the world had suddenly been destroyed. I seemed naked and vulnerable. . . ."

"Naked and vulnerable" indeed, not because his world had been destroyed, but because he had stepped into a world of which he had little or no knowledge. His innocence is shown when he ventures outside the metal bending to publish old photographs of other alleged phenomena which he never saw. One is a flashlight photograph of the medium Colin Evans being perpendicularly levitated in the dark. Professor Taylor in his profound lack of knowledge is evidently unaware that exactly the same effect can be obtained by a person jumping, as was proved by a former SPR Research Officer C.V.C. Herbert (now Earl of Powys) by a series of experimental photographs in 1938.

Many other examples of the professor's lack of knowledge and experience mar his book, especially when he deals with boy and girl cutlery benders. In one section there are 14 boys and 20 girls, all between seven and 17 years of age, and seven of them are "severely retarded."

A case which Taylor surprisingly accepts as "well-authenticated" happened at a luncheon for young and older spoon benders given at the London Hilton Hotel by the tabloid *Daily Mirror* which he quotes: "Fourteen of us sat around the table . . . our eyes closed in deep concentration. After two minutes it happened. A silver-plated coffee spoon engraved London Hilton 73 curled itself round a saucer. No one touched it. The coffee spoon apparently bent of its own accord." If 14 people had their "eyes closed," how could they know that "no one touched" the spoon? A woman Gellerite was "considered responsible"

but in another incident two children caused a reporter's watch that hadn't gone for two years to start again.

Taylor tells of one child "who silently swears 'bend, damn you, bend,'" and of a 13-year-old girl who "found herself unable to bend a spoon during an interview with reporters from a local paper, yet immediately they had gone she had no trouble in doing it." Taylor accepts such newspaper stories with perfect seriousness.

He also used thin metal strips inside glass tubes or wire mesh. In the laboratory all his subjects failed to bend the strips; but when allowed to take them home for a week two subjects succeeded in bending the metal. Doubts, however, have been raised about Taylor's method of sealing.

Reviewing Taylor's *Superminds* in *New Scientist*, David Berglas, a conjurer, pointed out that on page 165 there is "a photograph which author John Taylor describes as 'metal sculptures created by psychokinetic powers of a 10-year-old boy.' I was with John Taylor when this boy was creating similar sculptures, and it seems much less clear to me that they are psychokinetic. We went to this boy's house, where the father kept the boy well supplied with aluminum rods. For half an hour, the boy tried unsuccessfully to bend the rods. Then John Taylor suggested that the boy go upstairs with the rods as usual. He explained that the boy would go to this room without us and that while playing with his model airplanes 'things happen.' When he came back sure enough the rods had bent. What kind of scientist accepts this as evidence of the paranormal?"

Replying, Taylor said the "episode ... in a different part of the house 'as usual' was never used in the text, though [the boy's] powers have been validated in the way described there." Taylor does not give the page number in which the 10-year-old's powers were "validated," but if he means small items on pages 163-6, the vague stories have no claim to validation.

David Berglas, associated with the *Daily Express*, offered 5000 pounds to anyone who could bend metal by "inexplicable supernatural means." Half the money would go to the successful person, half for research on that person. A dozen children were selected for "semifinal" trials in London and Birmingham.

Joseph Hanlon's account in the *New Scientist* tells us that the children — seven in London, five in Birmingham — were crowded into one room, with four "observers" including Hanlon, plus some parents. "Virtually all the children" bent a spoon and/or fork. "It was not possible to watch all the children constantly[!], and some bent cutlery in a way not readily explicable by the observers." But "the subtlety, perceptiveness and gall of children as young as seven came as a rude shock."

"When attention was diverted to a child at one end of the room, a boy at the other end glanced around the room; confident that no one was watching, he used two hands and all his strength to bend a fork. So sure was he of his deception that he did not even attempt to shield his effort.

"Another boy, after an hour of furtive glances showed him that he could never be totally unobserved, slowly moved the spoon down beside him in

the chair, hidden from observers. As he pressed it against the chair seat with maximum pressure, several observers clearly saw him grimace. Yet he displayed the then-bent spoon with pride, apparently confident that no one saw him use force."

At Bath University in England two psychologists tested six mini-Gellers who, however, did not know that their activities were being videotaped through two-way mirrors. As part of the investigative scheme, after 20 minutes the observer in the room relaxed his vigilance. After that, "A put the rod under her feet to bend it; B, E, and

F used two hands to bend a spoon. . . . We can assert that in no case did we observe a rod or spoon bent other than by palpably normal means" (*Nature*, September 4, 1975).

The above cases are only a sampling of many instances of cunning children trading on the credulity of their elders whose sense of awe surpassed their sense of sight. How often have psychological researchers been earnestly assured by inexperienced witnesses: "Of course it's true — I saw it with my own eyes." In most cases they saw only what they were intended to see and then misinterpreted what they saw.

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STRANGE DREAMS IN THE HOLLY FAMILY

By Lina Accurso

ROCK STAR Buddy Holly was only 22 years old but he was successful, happily married and an expectant father in January 1959 when he embarked on a midwestern tour. The night before he left, both he and his wife Maria Elena had strange dreams which are recounted in the book *Buddy Holly, His Life and Music* by John Goldrosen.

First, Maria woke up screaming. She had dreamed that she saw a big ball of fire hurtle through the sky and crash to the ground. Her screams wakened Buddy who had been having a strange dream of his own. He dreamed that he, Maria and his broth-

er Larry were flying in Larry's plane. Larry put Maria down on the top of a tall building and as he and Buddy flew off, Buddy said, "Don't worry. Just stay put. I'll come back and get you." At that point Maria's screams awakened him.

After an engagement at Clear Lake, Iowa, on February 2, Holly and two other rock and rollers, J. P. Richardson and Richie Valens, decided to fly to the next stop — Moorhead, Minn. — instead of taking the slow cold tour bus. They left early on the morning of February 3 and their plane crashed soon after takeoff, killing all aboard.



— TRUE —

MYSTIC EXPERIENCES

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

A SLAP IN THE NIGHT

By David Benn

MANY YEARS ago, in 1914, when I was a young boy of eight I lived in the small town of Sodave, Lithuania. Lithuania, as you know, is now under Russian dictatorship and as for Sodave, the small town probably is no more in existence. But all those years ago, even in the early evenings when some other boys and I would walk home from our religious class — *heder* — we had to carry lanterns as the streets in those days were in total darkness at night. At that time boys went to *heder* for religious study for as many as 10 or 12 hours a day.

On one particular evening as I held a lantern in one hand and a small Bible in the other, for fun and devilment I began to taunt my shadow which appeared on the high wall along which we walked. I shouted over and over, "I have a *cidder* (a religious prayer book), you have nothing. Ha! Ha!"

Suddenly I was slapped across the face with such terrific force by some-

thing invisible that I fell to the ground. Instantly all of the lanterns went out and we were left in complete darkness. Then as I got slowly up from the stony muddy ground the lanterns began to glow once more. This incident scared me so much that I never harassed my shadow again.

We were the only persons on the street that night, so what unseen force knocked me down? This will remain a frightening mystery to me as long as I live. — *Miramar, Fla.*



David Benn

A GIFT OF ROSES

By Emily Schweighart

THE FIRST Friday in April 1969 was an unusually warm sunny day. I was sitting at the kitchen table in my home which at that time was in Clifton, N. J., writing a letter to my longtime friend and confidante Irene Anderson. At that time she resided in Rockaway, N. J. The kitchen window was open to the warm spring air and as I wrote about the trivia in my life I enjoyed the scent of flowers. Eventually this struck me as odd because the flowers were not yet in bloom in my garden or around the house. I decided to mention this unusual fragrance to Irene and I also noted the time of day. It was about one o'clock in the afternoon. In my letter I stated that the smell of flowers might mean someone had died. Suddenly the very strong odor of roses filled the kitchen and I wrote in the letter, "It is definitely roses!"

It usually took two days for Irene to receive a letter from me. In retrospect I think I must have dropped the letter into the mailbox at approximately two o'clock in the afternoon and the mailman must have arrived early to pick up the mail almost as soon as I left, because on the following day, Saturday, I received a most startling phone call.

"Hello," I said, answering the ringing telephone.

"Oh, my God!" screamed Irene on the telephone. "I just now received the letter you mailed yesterday. I have goose bumps and as I read your letter the hairs on my arms stood straight up!"

"What is it?" I asked, afraid I was

going to hear bad news.

Irene took a deep breath and continued, "Yesterday, on Friday, I was shopping in Dover around one or two o'clock and thinking so hard of you and our friendship and of how long we have been close friends. I wanted to send you a flower — a rose — as my expression of thanks for being my friend. But sending a real rose was too expensive so I mailed you a friendship greeting card with a rose on the front of the card."

I received the greeting card the following Monday. But I had received her thoughts of friendship and the scent of her rose on the previous Friday. — *Littleton, Colo.*

HELP FROM HEAVEN

By Anna Mary Kozman

ON THE morning of January 10, 1977, I fell on the ice in our yard out on Route 81 and dislocated my right shoulder. My son Joseph found me about 10:30 A. M. still lying on the ground. I couldn't move. He picked me up and carried me into the house. After about five minutes I was able to move and he then went to get ready to take me to the hospital.

While I waited for him to come the pain in my shoulder was unbearable. I stood in the kitchen and raised my eyes toward heaven. I prayed, "Will someone of you up there please help me? I do not want to go to the hospital."

Instantly I felt something take hold of my right elbow; I felt a push and a snap and wonder of wonders, the pain was gone. I moved my arm every which way and found it was free and normal.

When Joseph came back he couldn't



Anna Mary Kozman

believe his eyes. He had seen the bone protruding before; now it was normal. All I could say over and over was, "Thank you, whoever came to help me, thank you."

Needless to say we were all happy as I had dreaded a stay in the hospital and long weeks of healing. Was it a miracle? A proof that spirit help is available if only we will ask for it? — *Higginum, Conn.*

MY PSYCHIC CHILDHOOD

By Dorothy Peyton Nicholas

MY FIRST precognitive experience occurred sometime before I was 10 years old, during the time my family still lived in the hill country of eastern Kentucky where I was born. We moved away from there the year I was 10.

I awakened one morning with the complete certainty that on that day my grandmother, who lived something like 150 miles away in West Virginia, was going to visit us. We had had no letter or any other communication to that effect and to people in our section of the country, in the early 1930's, 150 miles was a far journey. I don't recall that my grandmother had ever visited

us before. She and my grandfather, with the rest of their family, had moved from Kentucky to West Virginia about the time of my parent's marriage. I didn't even know this grandmother very well, having seen little of her in my whole life. When I was about five years old my mother had taken my younger brother and me and gone to West Virginia to visit with my grandparents' one winter. We had stayed a long time, several weeks or perhaps as long as two or three months, it seemed to my childish mind.

Besides the unshakable conviction that Grandmother would be coming that day, I knew she would be bringing me a little gold ring and something else, something that was pink. I saw her vividly with her white hair and pleasant face and I saw her bending over me where I was seated and putting the ring on my finger. All these years later I cannot say whether I first dreamed this or whether the initial knowledge came in a vision. But I do know I got out of bed that morning knowing that Grandmother was coming *today*.

I didn't announce this news because my prior occasional psychic experiences always had been met with disfavor. My family thought of them as strange, to be feared and certainly embarrassing. They thought I was a peculiar child. Often Mother would shake her head and say to Father, "That's the beatinest young 'un I've ever seen." In our hill country the term "beatinest" was colloquial for something one couldn't understand.

I didn't want to be stigmatized as "touched in the head" so I became

very self-conscious and tried hard for years to push everything of a psychic nature into the background of my mind. I never succeeded in ignoring the messages but I did learn to keep still.

And so on this particular morning I announced only that I didn't want to go to school. Instantly, of course, I was asked for a reason. Was I sick? What was wrong? When I could give no acceptable reason I was told in no uncertain terms to get ready for school. Determinedly, I insisted upon staying home and finally my mother dragged out of me my real reason for wanting to stay home that day.

"Oh, what are you going to think of next?" Mom moaned, in what I am sure was real mental agony. "You and your imagination! What have you been reading *now*?" My incessant reading was also considered a flaw and was not encouraged by my parents. One read what was required for school lessons but "them old fairy-tale books" were bitterly blamed for "a lot of that young 'un's funny ideas."

My conviction that Grandmother was coming met with no patience whatsoever but instead with something closely resembling anger on my mother's part. I was told to go on to school and to shut up talking foolishness.

Reluctantly I went. The small one-room school was just next door and ordinarily I loved going to school. But this morning dragged by. I was preoccupied with my disappointment and paid no attention to anything the teacher said.

Lunchtime came and I ran home only to find everything just as usual. After eating I dragged slowly back to

school and the interminable waiting started all over again. Even today I remember how endless that afternoon seemed. Then, finally there came a knock on the schoolhouse door and the teacher went to answer it. I didn't turn around to see who was there but I had such a feeling of expectancy! Then I heard my teacher say, "Well, why don't you just come on in and give her a big surprise? Then she can go ahead home. It won't be long until time for the dismissal bell anyhow."

I heard steps coming down the aisle to where I sat but I felt frozen — strangely immobilized. Then the steps stopped right at my seat! At that moment I looked up and there she stood — my very own grandmother Rena Scott Hatfield, mother of my own mother! Her white hair glistened and to me she was beautiful. She leaned over and kissed me and before I could quite realize what was happening she had slipped a small gold ring on my finger.

She said, "Here, honey, Grandma brought you a little ring and I have a pretty new dress at the house for you. Your teacher says you can go on home with me now."

My teacher stood by smiling and nodding her approval. I got up from my seat then and left the schoolroom, my hand in that of my grandmother.

At home my mother was talking excitedly with Grandfather and my Uncle Alfred Hatfield. They were all seated at the kitchen table drinking coffee. Their explanation for the sudden visit was this: My young uncle had recently learned to drive a car and Grandfather thereupon had purchased one, the first newfangled conveyance

the family had ever owned. Grandfather had always used horses and teams, buggies and wagons, and wanted no part of operating an automobile. But a son who was able to make one go made it a wholly different matter. Grandfather could see the convenience and was all for progress. Only a couple of days after buying the car the idea had cropped up for them to set out for Kentucky to visit Mother and her family. Evidently they had wanted to surprise us.

"That young 'un there said you'd be here today," my mother was saying. "She didn't want to go to school today so she'd be here the minute you all got here. I felt like cuttin' me a keen switch outten the backyard and switchin' her little legs all the way to school, but I reckon she was right about it, though how she knows these things plumb beats me. Lordy, Mama, I don't know what to think of that one sometimes; I just never can tell what she's goin' to come up with next."

Now, however, because Mother was as pleased as I was that her parents and brother were actually right here I felt I was back in her good graces. I'm sure I must have flashed her a smug little look of triumph because it really had happened the way I had known it was going to happen — this was nothing that could be blamed on make-believe ideas gleaned from Hans Christian Andersen's or Grimm's fairytales. Still, despite countless such occurrences throughout my childhood my mother never learned to be comfortable with this kind of thing and I was always told, even concerning this incident, to just "keep still."

The small gold ring was exactly as I



Dorothy Peyton Nicholas

had visualized it and the dress, although not totally pink, still had a predominant pattern of large pink roses on ivory-colored chiffon.

Even today, at the age of 56, I do not know how I knew my grandmother would come that day. Telepathy? Precognition? For me it is enough that it happened. — *Spencer, N. C.*

THE LANGUAGE OF PAIN

By Rita Wright

FORTY-EIGHT years ago I was hospitalized in a children's hospital in San Francisco for a serious leg operation. The pain was so excruciating I couldn't stand it and my doctor, Howard Markel, who made it a point never to go to the hospital on Sundays, appointed another doctor to take care of me. Without my own doctor's knowledge the substitute doctor tightened the metal bolt on my knee to the extent that I suffered unbearably.

I tried desperately to loosen the bolt without success, so between crying and concentrating on wanting my doctor to come I lay there helpless. As a last resort I employed what ESP I could muster for over an hour — begging the powers-that-be to send my doctor.

Just about the time I was at the point of exhaustion, the door to my room opened and there stood my sober-faced doctor, dressed in a business suit. He looked down at me and said, "Did you want to see me?"

For a minute I thought the pain had overcome me and I had died. But then I screamed, "Oh, God, did I want to see you!"

The doctor seemed puzzled. He said, "You know I never come to this hospital on Sundays but an unexplained magnetic force told me you wanted to see me."

He loosened the fiendish bolt and proceeded to reprimand his associate for the unnecessary torture inflicted on me. — *San Francisco, Calif.*

DREAM FOR TWO

By Evelyn Bell

PSYCHIC experiences are not rare in my family; yet I greet each new one with a sense of joyous celebration. This one seems particularly novel.

Following a recent family reunion I dreamed I had entered the old ice-cream parlor my mother once owned on Division Street in Somerville, N. J. — when I was 10. It was well lit but deserted. I wondered what I was doing there and, seeing no reason to be in this place, turned around and started toward the front entrance. Suspended before me, in the middle of the room, was a human hand. I wondered whom the hand belonged to and reached over and touched it. The instant contact was made the remainder of the



Evelyn Bell

body materialized. It was my sister Marian who now lives about 12 miles away from me — across town in Jacksonville, Fla. I held Marian's hand, looked into her eyes and asked if she would remember she had come into my dream. She promised that she would and then disappeared.

The following evening, when we met for dinner with our sister June, I asked Marian if she remembered anything about me from her dreams last night.

She replied, "Yes. It was funny. Suddenly you were in my dream and I wondered what you were doing there. You didn't seem to be a part of it at all. You said you wanted me to remember you had come into my dream and I told you I would. Then you disappeared and my dream picked up from where you had interrupted it."

The question of who visited whom still puzzles me but the fact of our telepathic communication punctuating our dreams delights me. — *Jacksonville, Fla.*



Dying the Good Death

After showing us how to live, saints and heroes
in their final hours show us how to die — fearlessly
and with dignity, strong in faith to the end.

By John White

This article is excerpted from a work in progress
which is currently titled:

A Practical Guide to Death and Dying

IN 1963 an extraordinary East Indian spiritual teacher named Govindananda died at age 137. He had lived an incredibly strenuous life, having actually journeyed around the world on foot. Many heads of state were his friends; yet he lived humbly in a small jungle hut. When he became aware that it was time to die, he spoke quietly to a few disciples, gave a final blessing — "Live right life, worship God" — lay down, rested his head on his right palm in his usual sleeping position and simply stopped breathing.

Wouldn't you like to die such a good death when your time comes? One of the remarkable things about saintly people is that even their deaths are often acts of inspiration and love. After showing us how to live — selflessly and in service to others — they show us how to die — fearlessly and with dignity, strong in faith to the end. Mahatma Gandhi trained himself well enough to have the name of God on his lips at the moment of death; Joan of Arc died saying the name of Christ.

We learn so much by example, by simply observing others and then trying to model our behavior after theirs.

Inspiration begets imitation — a perfectly valid way to educate, and especially so with regard to death, when used consciously. That is because our fear of dying is to a large extent *unconscious* imitation. It is the unconscious adoption of emotional responses we observed in others when we were young. We saw people look sad over the death of a loved one and although we didn't understand the response, we nevertheless were subtly conditioned to imitate it. Movies, TV, books and magazines reinforce it. Thus, part of our fear of dying is due to nothing more than modeling of widespread social behavior.

That is not to say grief is unjustified. But we must distinguish our grief over the loss of a loved one from the death-fear associated with it. Moreover, we must see that not every death of a loved one must *necessarily* elicit grief, as if we simply push a button to turn on the "crying machine" whenever we hear of a death. If someone is very old or has been incurably ill for some time, his death can be regarded as a blessing. There's no need for tears in such a situation — only fond memories.

This is especially so in the case of

saints, whose manner of passing is more a cause for rejoicing than grief. Therefore, we are going to examine the deaths of holy people, revered spiritual figures and heroic personalities who demonstrated the elimination of death-fear in themselves. We are going to hear stories of how they spent their last hours. But we are going to do more than just listen. We are going to consciously project ourselves into the minds and bodies of these people. We are going to *become* them as they die, and learn by imitation as we experience "dying the good death."

Some of the following stories come from a useful book, *Philosophy of Death and Dying* by M. V. Kamath.* "To know how a man dies," Kamath writes, "is to know the man." And he illustrates his words with accounts of how many famous people have died.

Buddha, well into his 80's, continued teaching and preaching to the end. When he felt himself dying, he told his faithful disciple Ananda, who began to weep. Buddha admonished him, "Have I not already, on former occasions, told you that it is the very nature of things that we must separate from them and leave them? The foolish man conceives the idea of 'self' [personal self or ego], the wise man sees there is no ground on which to build it!"

Disciples gathered round Buddha and he delivered his dying sermon, ending his farewell address with these words, "Behold now, brethren, I exhort you by saying: decay is inherent in all component things, but the truth will remain forever! Work out your

salvation with diligence." Those were his last words. Then Buddha fell into deep meditation and entered nirvana.

St. Francis of Assisi, as his life neared its end, was taken to the palace of the Bishop of Assisi. A doctor was fetched to treat him. St. Francis, wanting to know how long he had to live, asked the doctor, who avoided a direct answer for some time but finally said that the disease was incurable and that he might die soon. St. Francis, overjoyed, raised his hands and cried, "Welcome, Sister Death!"

He bade farewell to his friends and friars and dictated some letters. A few days later, near to death, he asked the doctor to announce the arrival of Sister Death. "She will open for me the door of life," he explained.

Then, following his instructions, the Franciscan brothers spread a coarse cloth on the ground, placed their mentor on it and sprinkled him with dust and ashes. St. Francis was heard to mutter faintly the 142nd Psalm. After that, he struggled to sing his own "Cantic of the Creatures" which contains these lines:

And Death is our sister, we praise Thee for Death,
Who releases the soul to the light of Thy gaze;
And dying we cry with the last of our breath
Our thanks and our praise.

But St. Francis' voice failed at that moment. He died singing the praise of death.

Sir Thomas More, English statesman and humanist, author of *Utopia*, the original "man for all seasons," was

*Available from the Himalayan International Institute, RD 1, Honesdale, Pa. 18431.

beheaded at the age of 57. King Henry VIII, who split the Church of England from the Roman Catholic Church, considered More disloyal for not acknowledging him as true leader of the church. Kamath tells us:

"On the day he was to be beheaded, he was led to the scaffold, still cheerful and still urbanely courteous to his guards. He leaned on the lieutenant of the guard as he climbed the scaffold. 'I pray you,' he told the unhappy guard, 'see me safely up. As for my coming down, let me shift for myself.' Ghoulis humor, but it showed the caliber of the man.

"Arriving at the top, somewhat out of breath, Sir Thomas embraced the thoroughly embarrassed executioner, paid him the customary gold coin and asked him to spare his beard, which he put outside the block, saying that certainly his beard had committed no treason to be so unceremoniously cut off! Asked whether he had anything to say, Sir Thomas asked the assembled people to pray for him in this world and he would pray for them elsewhere. Then, in a magnificent gesture, he asked the people to pray earnestly for the king, that it might please God to give the king good counsel, protesting that he died the king's good servant, but God's first. And then the ax fell. It was the year 1535."

In his book *The Wheel of Death*, the Zen Buddhist teacher Philip Kapleau tells us that many Zen masters actually anticipated their "final" hour, meeting it with equilibrium and even laughter, sometimes sitting in the full cross-legged lotus posture or even, more rarely, standing on their heads. In fact, Kapleau says, the Zen masters



ABOUT THE AUTHOR

JOHN WHITE was born in 1939. He holds a bachelor's degree in English from Dartmouth College and a master's degree in education from Yale University. After serving in the navy he taught at the secondary and college levels and then did public relations work for a major utility company.

From 1972 to 1974 White was director of education for Edgar Mitchell's Institute for Noetic Sciences in Palo Alto, Calif.

His books include *The Highest State of Consciousness*, *What Is Meditation?*, *Frontiers of Consciousness* and *Other Worlds, Other Universes* (the latter coedited with Brad Steiger). His book *Pole Shift* will be published soon. More than 80 articles and reviews by-lined John White have appeared in such magazines as *Reader's Digest*, *Saturday Review*, *Psychic*, *FATE* and in professional journals.

He lives with his wife and four children in Cheshire, Conn.

were so intimately involved with the whole of existence — meaning they experienced life and death as an unbroken continuum — that they found overinvolvement with any of its parts, death included, to be a misplaced concern. "Why do you want to know what will happen to you after you die?" the Zen masters told inquiring disciples. "Find out who you are now!"

Kapleau describes the death of Rōshi (meaning "teacher") Yamamoto. Almost blind at the age of 96 and no longer able to teach or work in the monastery, this Zen master decided it was time to die, so he stopped eating. When asked by his monks why he refused food, he replied that he had outlived his usefulness and was only a bother to everybody. They told him, apparently out of love for the old man, "If you die now [it was January] when it is so cold, everybody will be uncomfortable at your funeral and you will be an even greater nuisance, so please eat." Yamamoto thereupon resumed eating but, Kapleau reports, when the weather warmed again he stopped and not long after quietly toppled over and died.

Two other stories from *The Wheel of Death* are worth consideration here. The first concerns Master Etsugen. Shortly before he died, Etsugen called his monks together. It was December 1. "I've decided to die on the eighth of this month," he told them. "That's the day of the Buddha's enlightenment. If you have any questions left about the Teaching, you'd better ask them before then."

The master continued with his regular duties during the next few days. Some of the monks therefore thought

he was having a little fun at their expense. Most, however, were struck with grief at the imminent loss of their teacher.

On the evening of December 7, Etsugen assembled the monks and taught them for the last time about Buddha's enlightenment. Then he arranged his affairs and went into his room. At dawn he took a bath, put on his ceremonial robes and, sitting erect in lotus posture, composed this death poem:

Shakyamuni [Buddha] descended the mountain. I went up.

In my teaching, I guess I've always been something of a maverick.

And now I'm off to hell — yo ho!

The inquisitiveness of men is pure folly.

Then, shutting his eyes and still sitting, he died.

The death of the Sixth Patriarch of Zen is equally moving. On the eighth day of the seventh month, Kapleau tells us, the master said to his monks, "Gather round me. I have decided to leave this world in the eighth month."

When the monks heard this they wept openly.

"For whom are you crying?" the master asked. "Are you worrying about me because you think I don't know where I'm going? If I didn't know, I wouldn't be able to leave you this way. What you're really crying about is that *you* don't know where I'm going. If you actually knew, you couldn't possibly cry because [you would be aware that] the true-nature is without birth or death, without going or coming"

On the day the master died he wrote a death verse and then said to the disciples, "Take good care of yourselves. I am going to leave you now. After I have left do not cry like people attached to the world. Do not accept condolences or money. Above all, do not wear mourning. It would not be in accordance with the correct dharma [law of the universe] and you would be no disciples of mine if you did these things. Live as though I were still here. Do *zazen* [meditation] together. When there is calm, coming or going, right or wrong, and without abiding or departing, then that is the Great Way. When I am gone, just practice correctly according to the teaching, just as you did during my days with you. Remember, even were I to remain in this world, if you disobeyed my teaching, my presence among you would be pointless."

After saying this the master became silent. Suddenly at midnight, he entered nirvana. He was 76.

Karlis Osis and Erlendur Haraldsson, during their research into postmortem survival in India, found an extraordinary case of a yogi who, like Govindananda, died the good death. As they report it in *At the Hour of Death*:

"A faculty member of a medical school in Benares described the death of his grandfather, who had practiced yoga. He was a philanthropist, having helped many persons in his vicinity, and was very religious. People came to him for a general uplift. In his case, the rise in mood [elevation of feelings] started 48 hours before death, which the doctor described as perfect consciousness with tranquility. He seemed

to have a premonition of death, for which there were no sufficient medical reasons. He ordered a load of wood for the funeral pyre, sent a telegram to his son, and on the last day at four o'clock, asked the family members to eat something, since he would die at 5:30, and in accordance with Hindu custom, nobody would then be permitted to eat. The premonition came true and he died at 5:35. He had performed Hindu purification procedures in order to prepare for death. He didn't show the slightest anxiety and was seen counseling relatives who were crying. He said to the weeping people, 'You should be happy because I am going.' He was perfectly controlled, unafraid and tranquil. He described, step by step, how the body was dying. He told how his legs were becoming stiff and could be pricked without his feeling it, and how limb and limb was becoming numb and no longer a part of 'the eternal self.' "

The Native American way of dying was described recently by my friends Sun Bear, a Chippewa medicine man, and his wife Wabun. In their quarterly magazine *Many Smokes*,* they offered this account of how their tradition relates to death. Again I quote:

"In the old way, when it was time to die, old ones would go off by themselves, feeling that the moment of death was as intimate between them and the Earth Mother as the moment of birth is between human mother and child. They would find a quiet place and there make prayers to the Great Spirit, thanking him for the life they had enjoyed. They would sing their

* Available from the Bear Tribe Medicine Society, P.O. Box 9167, Spokane, Wash. 99209.

songs and then they would die.

"There is a story of one old-timer who felt his time had come. He invited all of his friends to a gathering where they sang songs and made a feast. He had a big giveaway, giving gifts to all of his friends, telling them how happy he had been with their friendship. They, in turn, all spoke their good thoughts of him. Then, while they were singing songs, he closed his eyes and died. Many Indian people have been known to predict the exact date and time they would die.

"Warrior societies used to let the old men go into battle one last time. When they went the young men would stand aside and say, 'Let the old man count one last coup.'

"If people had lived a good, full life, then passing can be a good thing. Another Indian custom was to give away or make arrangements to give away everything a person had before he died. That way there was nothing for anyone to fight over after the person was gone . . .

"Like all other things in life, death is not permanent. It is but a change from one world, from one state of being into another. For those of us who learn to love life with all of its changes, death should not be a fearful event. It should be a time of celebrating the continual evolution of the soul. When it is your time to pass, it should be with your mind wide open and your prayer in your heart. When one dear to you dies, besides sadness at your loss you should feel happiness that now the soul is free to soar to Kitche Manitou, the Great Spirit, our common Creator. Where there is love, there is no room for fear."

And here is a last story, about the death of the father of our country, George Washington. Again I'm indebted to M. V. Kamath for this. As he tells it, the General was in deep distress with labored breathing. After being put to bed, he told his aide, Tobias Lear, "I find I am going, my breath cannot continue long; I believed from the first attack it would be fatal; do you arrange and record all my late military letters and papers; arrange my accounts and settle my books, as you know more about them than anyone else" It was all very matter of fact, Kamath notes — no sentiment, no fear of death, no worry about either the past or the future.

In the late afternoon Washington was helped onto a chair so he could sit up. To the doctors standing by him he said, in a strained voice, "I feel myself going. I thank you for your attention. You had better not take any more trouble about me; but let me go off quietly; I cannot last long." Again there was calm acceptance of death.

About 10:00 P.M. Lear noticed that Washington, who was now back in bed, wished to speak, so he leaned close to hear what he was saying. With slightly blurred speech Washington told him, "Have me decently buried and do not let my body be put into a vault in less than two days after I am dead."

Lear nodded, unable to speak, fighting to keep back tears. Washington looked at him directly and asked, "Do you understand me?"

"Yes, sir."

Washington spoke once more. "'Tis well."

Mrs. Washington was keeping vigil

at the foot of the bed. A little after 10 o'clock the General's breathing became much easier and he lay quietly. Lear still held his hand. Then, unexpectedly, Washington withdrew it to feel his own pulse. There was a change in his countenance. Washington's fingers slipped from his wrist and lay limp by his side. Doctor Craik laid his

hand gently over Washington's eyes. There was no flicker. "Almost as if he realized that everything was now in readiness for his last command, George Washington withdrew in the presence of Death." It was a supreme study in self-control.

May these stories inspire you to cast out fear of dying.



MY PET EGYPTIAN ROCK

By Don Davis

ABOUT 1959 I bought the remnants of a small museum which housed mostly American Indian artifacts but also included other items of interest. One was a glazed clay figurine of an ancient Chinese man which supposedly was to be hung on the corner of a pagoda to insure bountiful rain for the crops. Your guess is as good as mine as to whether it helped.

The main attraction of this collection turned out to be a rock — not just an ordinary rock but one that bears carvings of Egyptian soldiers. It's about the size and shape of an ordinary brick and a world-traveling friend has told me that it is a type of stone native to the Far East.

I'm only an Oklahoma farm boy turned antique dealer and collector so my understanding of such a rock is definitely limited. I did send a picture of it to the Smithsonian Institution but I was told it would have to be examined before anything about its historical value or authenticity could be established. I never have got around to pursuing this any further.

A small tag glued to the bottom of the rock reads: "From the Tower of Babylon." I asked the original museum owner about this and all he could say was that it may have been carried back to the States by an American soldier either during or after the First World War.

One day I was showing my collection to an elderly couple and the

woman asked about the rock. She thought it didn't fit in with the Indian artifacts. I told her the story of the soldier bringing it back from the Far East and that it was believed to be from the Tower of Babylon.

The man and I walked on, talking about other things. I happened to look back and saw that the woman was rubbing the rock, her eyes closed as if she were praying. When she opened her eyes and found me watching her, she explained that she was going into the hospital for a serious operation and had less than a 40 percent chance of coming out alive. She might have felt guilty about going through this ritual in front of a stranger, she said, but "I'm grasping at straws. If the rock came from the Tower of Babylon it's possible that Jesus may have seen it or even touched it."

I could only wish her the best of luck and tell her I hoped her faith in the divine would see her through safely. I soon forgot the incident and life went on as usual for me.

Then a few months later, the woman walked in. Something must have worked in her favor. She looked healthy and vigorous. Very graciously she asked if she could rub the rock again to thank the Lord for His divine power of healing. If she has that kind of faith, who am I to stand in her way?

Whether the rock had anything to do with her surviving the surgery is beyond me.

The Humble Facts Concerning

THE GREAT EASTERN'S



Launched in 1859, the *Great Eastern* was an engineering wonder, five times larger than the largest ship then afloat, but it was headed for disaster. (Photo from *British Illustrated History*, copied by Metropolitan Toronto Library Board.)

Accidentally sealed inside the great ship, the two workers
met a horrible death and haunted the vessel
ever after — or did they?

By Dwight Whalen

AN AILING Isambard Kingdom Brunel stood upon the deck of the *Great Eastern*. It was finished at last, the maritime marvel that had taxed his stamina and engineering genius to exhaustion. In two days, on September 7, 1859, it would begin its maiden voyage to Holyhead, Wales. Brunel, however, would not be

aboard. Moments after posing for a photograph, he collapsed, felled by a paralyzing stroke. A week after the *Great Eastern* sailed down the Thames, Brunel was dead.

Tragedy had stalked the giant ship from the beginning, claiming at least seven lives during construction and launching mishaps. Two more died, so

MISSING SKELETONS

the story went, when a riveter and his apprentice were accidentally sealed inside the ship's double hull. Superstitious people held that the vengeful spirits of these entombed Jonahs caused the *Great Eastern's* lifelong misfortunes. They said that years later, when the ship was broken up, workers found the riveters' skeletal remains.

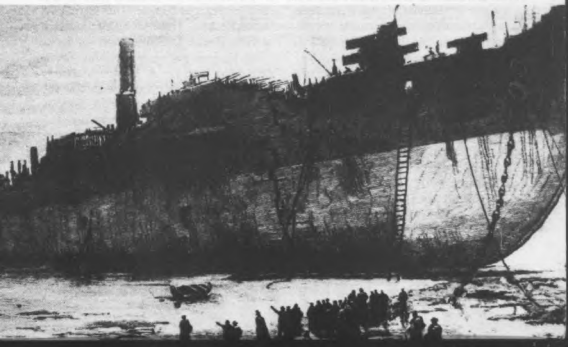
A classic sea story for generations, its credibility won't likely be damaged by anything so prosaic as the facts. Nevertheless, if two riveters did vanish, it wasn't aboard ship. The only

skeleton the ship's wreckers ever saw was the ravaged hulk of what had once been touted as "The Wonder of the Seas."

No mightier vessel had ever been built. Laid down on the Isle of Dogs in 1854, the *Great Eastern* measured 692 feet long with an 82-foot beam. It could accommodate 4000 passengers and 6000 tons of cargo and was designed to sail to India or Australia without recoaling. Her top speed was 15 knots.

Two hundred rivet gangs forged and hammered 3,000,000 rivets, 100 to

The *Great Eastern* met its end when it was demolished at New Ferry along the Mersey River. Contrary to popular legend, workers did not find missing skeletons inside. (Photo from Mansell Collection, copied by Metropolitan Toronto Library Board.)



each of the ship's 30,000 plates. Each gang consisted of six workers, three men and three boys. One boy attended the forge, a second with pincers passed the rivet, a third inserted it. One man pressed it firmly with his hammer while outside two "bashers" alternately hammered it into place.

It was hellish work. With less than three feet between hulls, guided only by candlelight, men and boys slaved 12 hours a day, six days a week, under the deafening reverberations of 400 hammers. One day a riveter and his apprentice were reported missing. A rumor swept the shipyard that they had been buried alive within a compartment of the ship's double hull, their screams drowned out by the workmen's hammering. A gruesome notion, it quickly caught on as the *Great Eastern* sailed with the same ill luck that had plagued her since the beginning.

On her maiden voyage, off Hastings a funnel exploded killing five crewmen and injuring 10 others. One crewman was killed by a paddle wheel as he tried to escape.

In January 1860 the ship's captain and two others, going ashore in a gig, were capsized and drowned in a squall.

Docking in New York that June, the *Great Eastern* rammed and badly damaged a wharf. In other mishaps two sailors were killed, one falling into a paddle wheel, one slipping off a ramp and drowning. Fights claimed the lives of two more crewmen and caused numerous injuries to others.

As casualties mounted, the *Great Eastern* managed to sink four ships, log four mutinies and provoke a dozen

lawsuits. Many agreed she was jinxed.

In melodramatic tradition each tragedy is said to have been signaled by a mysterious hammering which echoed throughout the ship.

The *Great Eastern* was a colossal financial failure. Originally designed for the India or Australia run, her owners unwisely employed her on the relatively short transatlantic crossings. She never carried nearly enough freight or passengers to meet expenses and major breakdowns were frequent. When she was later converted to a cable-carrier she did enjoy some success, most notably in helping to lay down the first transatlantic cable between Ireland and Newfoundland in 1866.

Built at the cost of about \$5,000,000, the *Great Eastern* remains the most notorious white elephant in maritime history. Finally, after an accident-strewn, debt-ridden career of 31 years, she was sold to a scrap dealer for \$80,000. Her breakup began in May 1889 along the Mersey at New Ferry, Liverpool.

In his excellent book *The Great Iron Ship* (Harper & Brothers, 1953) James Dugan concludes with the reported discovery of the two famous skeletons:

"One day [the wreckers] were breaching a compartment in the inner shell of the port side, when a shriek went up that stopped all work and ran wildly through the port and country. One who hurried to New Ferry to see it was David Duff. He wrote me: 'They found a skeleton inside the ship's shell and the tank tops. It was the skeleton of the basher who was missing. Also the frame of the bash

boy was found with him. . . ."

Perhaps understandably Dugan took Duff at his word. Since the story had been circulating for 60 years anyway, why should he have to check it further?

But a more thorough researcher, Lionel T. C. Rolt, biographer of the *Great Eastern's* engineer, sought original documentation for the alleged discovery of the skeletons. What he found — or, more precisely, did not find — should have ended the story for good.

"In the first place," Rolt wrote in his *Isambard Kingdom Brunel* (Longman, 1957), "as any shipbuilder will confirm, the possibility of a riveter and his mate becoming trapped in this way is so remote as to be almost inconceivable, and in the second it is on record that twice, once at the time of floating off and again in July 1859 during the fitting out, Brunel gave orders for the space between the two hulls to be scrupulously cleaned out. When we recall the tonnage of water ballast that was pumped in and out of her the reason for these orders will be obvious."

Rolt checked the records of the firm of Henry Bath & Sons, the wreckers who broke up the *Great Eastern*. He found not a word about

the fabled skeletal remains.

Rolt examined the records of the appropriate coroner's court as well. The discovery of the skeletons would have surely launched an inquest but none had taken place.

Then where did the story originate? Rolt didn't know but speculated about "a gang of those stalwart Merseyside shipbreakers 'telling the tale' to some credulous journalist. Anyone who has ever worked among such men will know how they delight and excel in just this kind of leg-pulling."

If true, it likely wasn't a Liverpool journalist whose leg they pulled. Rolt checked the city's newspapers from the period and turned up nothing. Peculiar for a story that purportedly "ran wildly through the port and country."

To accept Duff's testimony and Dugan's endorsement of it, we have to believe that all the contemporary records of the discovered bones have mysteriously vanished. Either that or Rolt was a sloppy researcher who didn't know where to look for the evidence. Those who would challenge him, however, must produce that evidence. Without it the story of the two entombed riveters is no more than the *Great Eastern's* legacy to the folklore of the sea.



PET TURTLE BACK AFTER 60 YEARS

IN 1919 17-year-old Melvin Beach carved his initials and the date on the bottom plate of a snapping turtle. About the first of May 1979 that snapping turtle showed up again — marked "M.B. 1919" — in Doan Creek near Beach's home in Williamston, Mich., east of Lansing.

Beach, who is now 76, said he was surprised by the small size of the brownish turtle. He says, "It isn't over 10 inches either way. I thought it would be a great big thing."

Beach kept the turtle in a pen outside his house for a while but he said, "I'm gonna let him go again."

by Harold Helfer

STRANGE TO SAY

Antonio Varella, an escapee from the Enfield, Conn., prison farm, planned to thumb a ride to safety. A car stopped and Varella gratefully got in. In the car were three prison guards on their way home, but they turned back to return Varella to prison.

Somebody at a joke-telling contest in Savona, Italy, told one that was a real killer. Elisetto Piuma listened to the story, laughed heartily and then keeled over, dead of a heart attack.

While fishing in a stream near his home Bobby Holland of Harrisburg, Pa., caught a trout which had swallowed a small bottle containing a note bearing Bobby's name and address. He had thrown the bottle into the stream 13 months before.

Arthur Lachance of Nashua, N.H., was fishing from the shore of a river when he heard the cries of a man who apparently had fallen from a boat. Arthur Lachance swam out to help and when both men were safely back on shore, he learned the man he'd saved also was named Arthur Lachance.

When Mrs. Mary Collison of Lin-

wood, Pa., attended her 25th high school reunion she was the 25th person to arrive and so won a prize. She attended her 35th reunion 10 years later, arriving 35th and winning another prize.

When Denver convict Tony Salazar continued to complain of back pains he was taken to a hospital for a series of X-rays. Nothing seemed to be wrong with his back but the X-ray picked up a metallic object in his mouth which turned out to be a key to his handcuffs. He was promptly hustled back to his cell.

Five youths broke out of a reformatory in Caserta, Italy, while guards were watching a film about guards watching a film while youths broke out of a reformatory.

Moore and Less are Fairmont, W. Va., neighbors.

James Carrington and his family returned to their Minneapolis home to find that a thief had taken a cassette tape recorder and 50 tapes. Mr. Carrington, a North Central Bible College student, told police each of the 50 tapes carried a minister's sermon.

Sufis: Mystics of Islam

Relentless self-scrutiny and
exhausting rituals bring
ecstasy — union with Allah.

By Donald N. Wilber

THE QUR'AN was revealed to the Prophet Muhammad in the early years of the Seventh Century and before the middle of that century the armies of the new religion of Islam had swept across much of the ancient world, making millions of converts.

To understand the wide appeal of Islam, we must understand its mystics, the Sufis.* Mysticism, common to all religions, may be defined as spiritual discipline, be it deep meditation or trancelike contemplation, practiced in a search for union with the divine.

In its beginnings Islamic mysticism clearly was influenced by Christian mysticism, then already some centuries old. In many ways Islamic mysticism reflects Christian asceticism and the Christian emphasis on love as being the essence of God. In the West we call Islamic mysticism Sufism, but the correct word is *tasawwuf* which is variously defined as: "Allah shall make thee die to thyself



and live in Him" or: "hatred of the world and love of the Lord."

I have had some personal experience with Islamic mysticism. While I was living in Egypt some years ago I witnessed a Muslim ceremony at night in a Nile village near the Tombs of the Kings at ancient Thebes. The villagers faced each other in two long lines and bent far forward, then backward, to the beat of a drum which steadily increased in tempo — as did their exhalations of "Allah, Allah." After a half hour or so, many of the performers fell to the ground in a state of semiconsciousness.

On another occasion I witnessed the celebration of the birthday of a local Muslim saint, during which villagers slashed themselves with swords or drove spikes through both cheeks. They seemed insensible to pain. Obviously self-hypnosis was at work as it was in the early days of Sufism.

By the 10th Century the Sufis were quite active; some were writers and

* Sufi derives from *suf*, the Arabic word for wool. The first Sufis wore coarse woolen garments, shunning more elegant attire as an expression of their renunciation of all vanities.

some were orators. Husayn ibn Mansur al-Hallaj spoke out on the subject of unification with Allah and insisted, "I am the Truth (Allah)." The reaction of the orthodox Muslim community at Baghdad to this seeming blasphemy was so violent that in March 922 he was flogged, mutilated and exposed on a gibbet; his body was decapitated and burned.

By the 12th Century renowned mystics had established residences in rural areas where they lived with their families and their disciples. One of these was Yazid al-Bistami, so called because he settled in Bistam, a small village in northeastern Iran. From the surrounding countryside Muslims streamed to Bistam to receive his *barakat* (blessing). After his death a mausoleum and later a mosque and prayer halls to serve the needs of pilgrims were erected over his tomb. This extensive complex of buildings dating from the 13th and 14th Centuries remains in good condition today.

Among the revered early mystics who were also writers, the most influential was al-Ghazali. He was able to make orthodox Muslims accept Sufism and he made known to these same Muslims the spiritual attainments of the Sufis. Through al-Ghazali's influence, Sufism was incorporated into Islam as a systematic discipline.

In Sufism, gnosis (the knowledge of God) was pursued in two ways: through instruction and through self-revelation. The majority of Muslims took the former means, with the Qur'an as their instructor. The second method was followed by comparatively few. These few relied on the concepts of *fana*, the nothingness of

the individual soul to God, and of *baqa*, the soul's survival in God and as God. Thus Yazid al-Bistami could say, "Glory be to me," and, "I looked and saw that Lover, Love and Beloved are all one, for in the world of union all must be one." In the pursuit of gnosis, self is the enemy of union with Allah. Through obliteration in Allah nothing is left of "me."

Al-Ghazali attacked those who claimed to be Sufis but whose conduct belied their claim. "They claim that they have reached such a state of intimacy with Allah that they are absolved from the duty of prayer, and that the drinking of wine, disobedience, and living off state property become lawful to them. There is no doubt at all that such persons should be killed."

Ibn Khaldun, a great Muslim scholar who wrote near the end of the 14th Century, stated that the Sufi progresses, or ascends, from station to station until he attains *ma'rifah* (gnosis). The Sufi's path upward depends on relentless self-scrutiny, careful consideration of what he does or does not do, and discussion of the various kinds of mystical and ecstatic experiences that result from his exertions.

In contrast to the demanding Ibn Khaldun, the Sufi 'Abd al-Qadir al-Jilani realized that all Muslims were not equally endowed with spiritual capacities. He sought, with the aid of psychophysical exercises, to bring Sufi insights within the reach of the masses. These exercises comprised the *zikr*, * performed in dedication to *muraqaba*, the exaltation of divine glory, and to

* *Zikr* is a word which means recollection, particularly in the sense of "thinking of" Allah.

tawhid, the celebration of divine unity. All the exercises included the repetition of the name of Allah in a variety of ways. The *zikrs* brought Sufism to the masses. The higher Sufis were those who attained spiritual satisfaction without recourse to paraphernalia.

This appeal to the masses found expression in all Muslim lands but it was especially marked in Turkey. Fraternities, or dervish communities, developed, each of which followed its own *tariqa* (way) to attain the goal of union with Allah. "Dervish" is a Persian word but its meaning, etymologically speaking, is unclear. One suggestion is that it means "doorsill" and thus may reflect the spirit of humility, retirement and perseverance of the dervish.

The fraternities were housed in buildings called *tekkes* and *zawiyas* which were much like monasteries except that members could come and go and were not necessarily celibate. Each such dervish order took its name from a famed Sufi. Among them were the Maulavi order (that of the "whirling dervishes") from Maulana Jalal al-Din Rumi of the 13th Century; the Baqtashi, stemming from Hajji Baqtash Vali of the 13th Century; the Qadri from 'Abd al-Qadir al-Jilani; the Rifa'i (that of the "howling dervishes") from Sa'id Ahmad Rifa'i; and the Naqshbandi from Khwaja Baha al-Din Naqshband of the 14th Century.

A *shaykh* presided over each order. He was usually a lineal descendant of the founder of the order and he was supported by a number of *murshids* (adepts) who were engaged in the discipline and training of *murids* (neophytes or disciples).

In Turkey the *zikh* was always held in a series of cupolas in a large hall. In a training exercise in each cupola, the *murid* sits on the floor facing his *murshid*. With his eyes closed, his mouth shut, his tongue pressed against the roof of his mouth, the *murid* recites the *zikh* with his heart, not with his tongue, and he does so three times in each breath. This particular *zikh* is *la illahu*, an abbreviated form of *la ilaha illa allah*, which means "There is no God but God."

In the regular *zikrs* each dervish wears a cloak and a cap distinctive to his order. The Maulavi, the "whirling dervishes," exercise to the music of a flute and drums. Spaced out in a single row, they begin pivoting on their left feet, pressing with the right. Their arms are raised upward and then outward, heads bent over their right shoulders and eyes closed. Their inaudible *zikh* is "Allah, Allah." After some 20 minutes the music suddenly stops and a voice cries, "Hay Yar" (oh friend), and the whirling halts. Some dervishes fall, overcome by emotion — if not by dizziness.

In the Rifa'i *zikh*, the "howling dervishes" are seated in a circle and the action begins with a series of loud throbbing cries. Heads sway backward and forward, then jerk from side to side, and finally swing in a rapid circular movement. A prolonged chant of *la he, la hay, il-lah-lah* is followed by alternately loud and soft calls on Allah until the exercise ends with each dervish wailing in his turn.

The Rifa'i were known for their prowess in swallowing fire and swords and in exposing their bodies to flames. A few years ago educational television

stations showed a film which had been taken in a poor agricultural community in the Kurdish area of Iran. It depicted the villagers gathering at the summons of a *shaykh* who then directed them through exercises with swords and spikes. During the filmed ceremony some of the villagers walked on live coals.

The Baqtashi preceded their *zikr* by drinking wine or a strong liquor distilled from dates, a practice regarded as suitable preparation for a state of spiritual intoxication. Then they danced to music, bending their entire bodies from side to side at a constantly increasing speed.

After Turkey became a republic in 1925, the new government opposed the dominant position held by Muslim religious leaders in public and private life. As one expression of this, a law of 1925 closed all the dervish communities. Some 20 years later, however, they began to reopen and now are active throughout the country.

* * *

OBVIOUSLY, at the *zikrs* in Turkey and the one I witnessed in Egypt, the participants achieved a state of ecstasy through self-hypnosis. By this same mechanism trance states are produced in Christian mysticism.

In the 14th Century St. Catherine of Siena kept a record of her mystical experiences. On one occasion a voice told her that she would be married to Christ and then, according to her vision, this marriage took place. Its token was a ring which Christ placed on her finger. Thereafter the ring was always visible to her but to no one else.

Even more striking was one of the

visions of St. Teresa who lived in the 16th Century. She saw an angel standing beside her, she wrote, "in his hand a long spear of gold and at the iron's point there seemed to be a little fire. He appeared to me to be thrusting it at times into my heart, and to pierce my very entrails. . . . The pain was so great that it made me moan; and yet so surpassing was the sweetness of this excessive pain that I could not wish to be rid of it. . . ."

This very vision provided the motif for a statue by the Italian sculptor Bernini which portrays St. Teresa's upturned face and half-open mouth as if reflecting physical as well as spiritual rapture.

Many years after my residence in Egypt I became interested in hypnosis. I was puzzled by the fact that while many of the mystics achieved trance states through self-hypnosis, active hypnosis seemed not to be practiced. After reading widely on the subject, I studied under an experienced practitioner until I became adept at inducing hypnotic states. Some of my subjects would go into only light states, while others, with continuing suggestions, would progress to deeper and deeper states.

Because Christian mysticism is replete with visions of the Sacred Heart of Christ, it occurred to me to see whether a comparable vision could be induced through hypnosis. Placing my subject in a deep trance, I told her that she would soon behold a heart floating toward her from the sky and she must tell me when it appeared to her. Quite soon she saw it: she described it as red, placed on a white cloth, and surrounded by tiny bursts of flame. I repeated a

similar experiment with another subject and became convinced that any desired vision — such as the mystical union with God — could be stimulated by hypnosis.

Why then had no adept, either Muslim or Christian, attempted to take command of a mystic who was in a state of self-hypnosis or to induce a hypnotic state in a disciple? Certainly the *murshid*, although he may never have heard the word hypnosis, was familiar with trance states and must have been aware of his power to induce such states.

Then, after considerable searching of Sufi literature, I found passages which clearly indicate that hypnosis was practiced by the *murshids*. One such passage states that the *murid* must become mentally absorbed in his *murshid* so that he reaches self-annihilation, and then the *murshid* passes him on to the spiritual influence of the founder of the order, then to the influence of the Prophet Muhammad, and finally, on to Allah. From my experience I believe that each "passing on" represented a deeper hypnotic state.

Another passage relates that the *murshid* sits before his *murid* and enables the latter to behold him first with his eyes uncovered and then, with eyes covered, by spiritual light. Still another passage tells of a master who could throw anyone into a trance state and cause him to experience *fana*, the naughtness of the soul in relation to Allah.

The most renowned of the Muslim mystics, those whose biographers asserted that they did attain union with Allah, were said to have possessed spiritual powers that they could exer-

cise in the material world — at a distance as well as close at hand. These powers included the ability to predict future events, to preserve individuals from harm, to establish harmony between potential enemies, and even to cause the death of individuals whose actions made this necessary.

A 15th-Century account describes the display of these powers by a mystic and his master:

"It happened that we, one day, walked out together and fell in with an assembly of the inhabitants of the place who were engaged in wrestling. To try our powers, we agreed to aid with our 'powers of will' one of the wrestlers so that the other should be overcome by him; and after doing so, to change our design in favor of the discomfited individual. So we stopped, and turning toward the parties, gave the full influence of our united wills to one, and immediately he was able to subdue his opponent. The person we chose, each in turn, conquered the other. Whichever we willed to prevail became the more powerful of the two and the power of our wills was thus clearly manifested."

This same master claimed to be able to affect the minds of rulers in such a manner as to compel them to conform to his will and even to leave their thrones and seek refuge at his feet. This power was called *taskhir*, the "subduing faculty."

However, from the depth of research it took to come up with these examples, it also appears that the attainment of these powers was marginal to the quest for union with Allah. It seems probable that al-Ghazali would have placed the practitioners of

these peripheral powers among those who claimed to be Sufis but whose conduct belied their claims.

Be that as it may, few people are able to share the self-scrutiny of the

Sufi, whose mystical exertions are rewarded by progress beyond the veil of sensual perception. The Sufi beholds a divine world which a person subject to the senses cannot perceive.



WHY BUILD A BETTER MOUSETRAP?

DON MACLEAN reported in the Tempe (Ariz.) *Daily News* in December 1975 that he had found a fascinating publication in the Library of Congress titled *Erroneous Predictions and Negative Comments Concerning Exploration, Territorial Expansion, Scientific and Technological Development*. Granting that the volume is hardly *The Joy of Sex*, MacLean writes, "It clearly illustrates man's remarkable historic ability to ignore — or deride — a good thing when it comes along."

For example, when England decided to replace the bow and arrow with the musket as its army's main weapon, Col. Sir John Smyth told a 1591 meeting of the British Privy Council: "The bow is a simple weapon; firearms are very complicated things which get out of order in many ways . . . a very heavy weapon tires out soldiers on the march. Whereas also a bowman can let off six aimed shots a minute, a musketeer can discharge but one in two minutes." Despite this latter-day Robin Hood, the British army switched to bullets.

Adm. William Leahy told President Truman in 1945 that the atom bomb "is the biggest fool thing we have ever done. The bomb will never go off and I speak as an expert in explosives!"

A few months before the Wright brothers revolutionized the world at Kitty Hawk, Simon Newcomb, a distinguished scientist, made his position clear: "The demonstration that no possible combination of known substances, known forms of machinery and known forms of force can be united in a machine by which man shall fly long distances through the

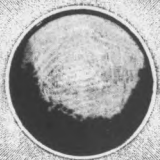
air, seems to me to be as complete as it is possible for any physical fact to be."

In the late 1800's the British Parliament appointed a committee to evaluate Edison's incandescent lamp. They concluded unanimously that it was "good enough for our American friends . . . but unworthy of the attention of practical or scientific men."

Concerning anaesthesia, Dr. Alfred Velpeau, a respected surgeon of the 1830's, stated flatly, "The abolishment of pain in surgery is a chimera. It is absurd to go on seeking it today. 'Knife' and 'pain' are two words in surgery that must forever be associated in the consciousness of the patient."

In 1913 Lee de Forest, whose audion tube made radio broadcasting possible, was tried on a charge of using the mails to defraud. He had tried to sell stock in his Radio Telephone Company and the indictment noted that his prospectus had included "absurd and misleading" statements, including his contention that it would be possible someday to transmit the human voice across the Atlantic Ocean. De Forest was acquitted but the judge warned him "to get a common garden variety job and stick to it."

As a revelation of progressive thinking and business skill, however, it's hard to top this letter to Alexander Graham Bell: "And while my partners and I enjoyed the demonstration of your invention, the telephone, we have concluded that, although it is an interesting novelty, the telephone has no commercial application." The letter was signed by J. P. Morgan.



PSYCHIC SPACE EXPLORATION

Two leading sensitives "visit" another planet and return with verifiable information about what it's like out there.

By Janet Lee Mitchell

WE HEAR a great deal of talk these days about the practical use of psi abilities. We hear that psi is being used to find natural resources, to make medical diagnoses, to improve sports abilities, to solve crimes and to aid executives in making decisions, among other things. The latest use, which one day may prove to be just as practical, is space exploration.

For the past several years I have been privileged to work with two of the world's most talented sensitives, Harold Sherman and Ingo Swann, as they attempted to obtain information about space through psychic means. Sherman tried long-distance ESP as long ago as 1938 when from New York he obtained fairly accurate impressions of the activities of explorer Sir

Hubert Wilkins' Alaskan rescue crew. Our tests were designed to determine whether or not Swann and Sherman could use clairvoyance or remote viewing to probe conditions on other planets.

On April 27, 1973, the two psychics made their initial attempt at space probing by "viewing" the planet Jupiter and its surroundings. Physicists at Stanford Research Institute monitored the experiment and later compared Swann's and Sherman's impressions with the data Pioneer 10 started radioing back from Jupiter when the unmanned spacecraft approached that planet on December 3, 1973.

Swann and Sherman reported that the planet contained dense magnetic

fields and a heavy atmosphere. Sherman said the huge red spot on the planet was some sort of internal eruption. Both men saw the planet as a hothouse where massive storms occurred. They also predicted the atmosphere would deflect radio probes so that Pioneer 10 equipment would not be able to reach the surface of Jupiter. Consequently the spacecraft could not confirm the presence of mountains there although both Swann and Sherman believe that such mountains exist (contrary to the views of some planetologists).

The two men decided next to take a look at Mercury before the Mariner 10 spacecraft bypassed it and sent back data. They chose that planet because little was known about it due to its proximity to the sun. Also they were sensitive to criticism that their Jupiter impressions could easily have been taken from published sources. While this was not necessarily true with regard to all of their Jupiter data, this argument could not be leveled against their Mercury data.

On the evening of March 11, 1974, I went to Swann's studio in New York City with a tape recorder, a steno book and an insatiable curiosity. Swann had invited me to monitor the proceedings and collect the data. Arrangements had been made with Sherman, who lives in Arkansas, for the two of them to attempt this venture simultaneously at 9:00 P.M. EST. I was to tape-record Swann's responses from 9:00 to 9:30 and Sherman would call directly thereafter and report what he had determined about the planet Mercury in a tape-recorded phone conversation. There was no exchange of infor-

mation before Sherman gave his impressions.

The psychic responses were typed verbatim, notarized on March 13, 1974, and registered in several scientific laboratories and with the Central Premonitions Registry the following day. The spacecraft Mariner 10 began to radio its findings back to earth on March 29, 1974.

While both men reported that they were in proximity to the planet at the same time, they were unaware of the other in a psychic sense. Neither went into a trance, hypnotic or otherwise. Swann claimed he had gone up and out into space within minutes after the session began; as he moved away from the moon toward the sun, he tried to zero in on Mercury. Sherman said nothing about his approach to the planet but simply described his mental impressions of the target.

No statistical analysis of the data resulting from the psychic probe of Mercury has been carried out. But I think the results of the tests are self-evident and quite significant in some respects. Neither Swann nor Sherman reported anything that is blatantly erroneous.

While there have been theories about the surface conditions of the planet, space scientists did not expect Mercury to possess an atmosphere, magnetic field or ionosphere. Similarly, Sherman remarked during his probe, "I doubt if there is much of any atmosphere. If so, it must be extremely rarified." Swann seemed to "see" the atmosphere. "There seems to be a thin atmosphere," he said, "but it doesn't make a blue sky like on earth, so you can see blackness except

where the sun is; maybe it is purple. There is not much haze."

Science News confirmed this finding. In its July 6, 1974, issue it reported: "A major surprise was the discovery that the supposedly airless world has an atmosphere. . . . The atmosphere is extremely thin, less than one hundred-billionth as dense as earth's . . . but it is indisputably there." French astronomers had suspected the presence of a tenuous atmosphere since around 1930. They may not have been taken seriously in this country, for recent editions of American astronomy textbooks state that Mercury has no appreciable atmosphere. All the publications I have checked since then state that the discovery of an atmosphere on Mercury was a major surprise to scientists evaluating the Mariner 10 data.

None of the texts I reviewed mentioned a magnetic field linked to Mercury, but Sherman spoke of an "immense interplay of interchanging particles and elements in constant motion which are activated by the sun's vast electromagnetic discharge." He felt that "the powerful electromagnetic radiation from the sun has set up a friction among the countless particles or molecules or elements composing the body of Mercury, and the resultant constant friction is the cause of the intense heat rising from the interior, as well as the surface of Mercury."

Swann too seemed to "see" this magnetic field, describing it as "a magnetosphere. Like a circular sphere of magnetism, of magnetic belts around [Mercury] except they are not a sphere but on the sun side of Mer-

cury it is pressed closer to the planet's surface and on the far side of the planet, it is sort of pushed out into space. That may be the solar winds that do that. In other words, on the night side of the planet, the magnetosphere is pushed farther out into space and on the sun side of the planet, it is pushed more close to the surface. It sort of trails behind the planet in the opposite direction it is moving. It might not be a magnetosphere but a plasma of some sort. It feels hot."

Later he said, "The purple sky is beautiful. The refraction of the sun on those — I guess it would have to be an atmospheric type of situation with liquid molecules in it in combination with this fluctuating magnetosphere — it looks like oil on water in a way, that kind of color effects."

Science News, in the issue previously cited, also confirmed this important finding: "The most significant discovery about the atmosphere . . . was the existence of a helium 'tail' streaming out from Mercury in a direction away from the sun. It was significant because shaping the tail was another unexpected Mercury feature, a magnetic field. . . . About 20 minutes before the spacecraft reached its closest distance to Mercury (about 466 miles), there were very clear signs of a bow shock, a shock front formed by the solar wind ricocheting off the planet's enveloping magnetic field. . . ."

On March 30, 1974, the *New York Times* similarly reported that "the magnetic field of Mercury was sufficient to deflect the solar wind and produce a 'bow shock wave' where the solar wind impinged on the magnetic

field at supersonic velocity," while *Time* (April 8, 1974) stated that "Mercury's magnetic field may be created externally by bombardment of charged particles from the sun hitting the atmosphere."

Both men "saw" auroral effects. Sherman said, "I am emerging on the bright side of Mercury into what could be a blinding, varicolored brilliance to physical eyesight The surface of Mercury seems to glow in areas like a Dante's inferno, reflecting dazzling molten-red light as from a great blast furnace. This interplay of matter and energy in a highly volatile state is constantly replenishing itself through magnetic recharging in its association with the sun's magnetic field. The light side of Mercury presents a fiery spectacular."

In a similar vein Swann responded that he saw "rainbows that seem to leap up. They arch — more like auroras. . . . Both water tides and earth tides and a fast condensation cycle . . . create these leaping rainbows in all directions sometimes."

According to the *New York Times*, "Strong auroral glows were observed on the night side of Mercury at ultraviolet wavelengths typical of helium, argon, hydrogen and probably neon." And *Science News* said, "Trapped charged particles stream continuously off into space [from Mercury], and the surprisingly abundant high energy electrons . . . must be continuously replenished by some mysteriously potent source."

Both Swann and Sherman offered theories about the source of these auroral glows but scientists have yet to determine their actual cause. Theories

are invaluable to scientists since they give them a starting point from which they can delve into the various mysteries of the universe. Perhaps scientists could make practical use of clairvoyantly-obtained information by using it to construct testable theories.

Sherman sensed "the existence of almost impenetrable, indescribable, black rock formations of great altitudes, as well as great depths. Can they be almost solid iron?" He also felt that "all the elements to be found on earth and our moon are in a constant state of flux on Mercury but are not as solidified or broken down into water and oxygen and plant life, although there is a great contrast in the dark side of Mercury and the elements are more in formation there. I seem to sense fantastic crystallized shapes of great rigidity." Swann did not see any of these elements present on the planet but got the impression "there is a lot of copper there."

Science News reported that Mercury "could easily have a large iron core." In addition, "the major element is helium, measured out to as far as about 300 miles from the planet, possibly delivered by the solar wind. Another source may be the decay of radioactive materials within the planet. This . . . could mean that Mercury has as much uranium and thorium in its crust as does earth."

Although Sherman was extremely accurate about this particular aspect, his statement is worthless as evidence because, as critics could argue, the 1973 edition of the *Encyclopaedia Britannica* had already covered this subject. "Because the mass [of Mercury] is comparatively small," the entry stated,

"the high density cannot be attributed to gravitational compression; instead, it implies a high percentage-abundance of iron, 70 percent higher than that of the earth."

Swann indicated a possible ionosphere, speaking about "magnetic fluxes, shifting currents and things like that. I'd say that the planet is characterized by sort of a low-keyed electric-magnetic splendor." One of the scientists contributing to the *Science News* article said, "The sweeping of interplanetary field lines past the planet . . . may generate an electrical current flow in the planet, and/or a possible weak ionosphere, then generates the magnetic field observed."

Sherman sensed great changes in Mercury's temperature, ranging from heat to incredible cold. *Science News* confirms that "Mercury [has] a temperature range of more than 1000 degrees F., by far the widest in the solar system."

Both Swann and Sherman accurately described the planet's surface. But these findings may prove unconvincing to some readers since they seem to match previously-recorded hypotheses concerning Mercury's surface characteristics. Swann detected

land and water or liquid tides which left the surface chewed down, water-worn, with lots of cracks and fissures in it. Sherman's response was almost identical in many respects to reports in the *Science News* article. So perhaps Swann was not really "remote viewing" Mercury but sensing precognitively what would eventually appear in the press. Whatever the case may be, it does not matter for our purposes which were to compare the psychically obtained information with that supplied by mechanical spacecraft.

You are probably wondering what Swann and Sherman have to report about extraterrestrial life. They have no comment to make concerning this subject at present but they promise — after additional psychic probing — to publish their views in the near future. All that Swann has said on the subject so far is that he "saw" on the surface of Mercury what "must be lichens, sort of water life which attaches to the rocks and goes through its cycle that way." This type of information could not be verified by the photographic probe of Mariner 10 from about 500 miles out.

It will be fascinating to see what future information comes to light through psychic space exploration.



THE EVIL OF ADOLF HITLER

ACTORS and technicians working on a radio play about contacting the spirit of Nazi leader Adolf Hitler are convinced they have been touched by evil powers. The recording of the play *The Ritual of the Stifling Air*, scheduled for broadcast in August 1977, was dogged by inexplicable faults and breakdowns in the equipment. A spokesman for the British Broadcasting Corporation told Reuters News Agency that the staff felt they had unleashed evil forces when the equipment breakdowns recurred every time the recording was played back. — *W. Ritchie Benedict.*

The Search for an Irish Martyr

Part 2

True to the psychic's predictions there was a skull in the northeast corner of the basement — but somebody didn't want the investigators to know whose it was. . . .

By Ann Druffel



Investigator Malcolm Farmer found this human cranium, obviously of considerable age, tucked behind the ledge at the side of broken casket in Bully's Acre, an unused cemetery in Dublin. Are these the remains of Robert Emmet?

ON SEPTEMBER 19, 1803, an English judge in a Dublin court sentenced Irish patriot Robert Emmet to die for treason. In his final statement the bitter young man, who had heard his good name maligned repeatedly throughout the trial, demanded that his body be buried in an unmarked grave and that his epitaph remain unwritten until Ireland became a free nation.

The next day Emmet was hanged and then beheaded in front of St. Catherine's Church. As his body lay unclaimed and unguarded in the entry hall of Kilmainham Jail, an Irish scholar named Petrie stole the head and made a death mask. When he returned with the head an hour later, the body had been removed for burial. Petrie then disposed of Emmet's head but historians have not known what he did with it.

Emmet's body was buried in Bully's Acre, a potter's field, but disappeared



Three lead-lined coffins, the top one dated 1819, lay atop the shattered remnants of an even older wooden one, near which dirt-encrusted cranium was discovered.

soon afterwards. A century and three-quarters later the people of Ireland have forgotten neither the martyred hero nor the mystery of his missing remains.

In 1975 Ann Druffel, an American of Irish extraction, decided to see if she could solve it by psychic means. After a series of possibly prophetic dreams she contacted psychic Aron Abrahamsen. Studying maps and pictures Mrs. Druffel provided, Abrahamsen concluded that Emmet's body still lay in Bully's Acre, in a different grave from the one in which he first was buried, secretly reburied by English agents.

Hypnotized as part of a "remote-viewing" experiment, the author attempted to put herself in Emmet's place

during his last two days as well as in his "spirit's" place after his death. She "saw" an unevenly-shaped "boulder" at the site of the second unknown grave. In her mind she pictured Petrie carrying Emmet's head into a beautiful church, talking with a caretaker and entering a 9x10-foot basement room through a door behind a gilded altar.

Mrs. Druffel "saw" metal shelves in one corner. The caretaker dug into the soil with a flat stick and buried the head behind a stone in the wall.

In order to pursue her investigations Mrs. Druffel flew to Dublin and with effort secured permission to enter the locked-up, long-abandoned Bully's Acre. The scene was just as she had "seen" it in her remote viewing. The "boulder" proved to a broken



Author Ann Druffel holds what may be part of the missing skull of an Irish national hero. The skull was found to the left of the stack of coffins directly behind her.

tombstone. But she and her friends Malcolm and Doreen Farmer were refused permission to excavate.

When the three entered the ground floor of St. Catherine's Church, Mrs. Druffel found it as she had seen it psychically. But the door to the basement Petrie and the caretaker had entered was bricked up, accessible only by tearing down the tightly fitted outside seal. A junior executive gave them permission to break the seal, which Mrs. Druffel and Mr. Farmer did on July 14, 1978.

They found a small empty room. In an adjacent room were two large coffins on a ledge. On the west wall was a bricked-in doorway. Farmer removed bricks from the west and east walls but found nothing. Neither

remembered Aron Abrahamsen's prediction that the head was hidden in the northeast section of the basement.

As they worked Mrs. Druffel recognized her surroundings because she had "seen" them psychically.

LATE IN THE afternoon Doreen Farmer and I went to a nearby pub for lunch. When we returned to the vault, Malcolm devoured the sandwich we brought him as if he were starving. Then he said, "While you were gone, I put myself in the caretaker's place and asked, 'What would I do if I had just been given a hot potato, the head of an executed criminal, and asked to hide it?'"

We stared at him.

"I wouldn't take time to remove

stones from a wall, would I now?" Malcolm continued. "I'd hide it in the quickest place I could find! Let me show you what I found," he said, grinning.

The yellow glow revealed a rounded, dirt-encrusted object about the size of a human skull. It was tucked behind the ledge at the side of the bottom casket.

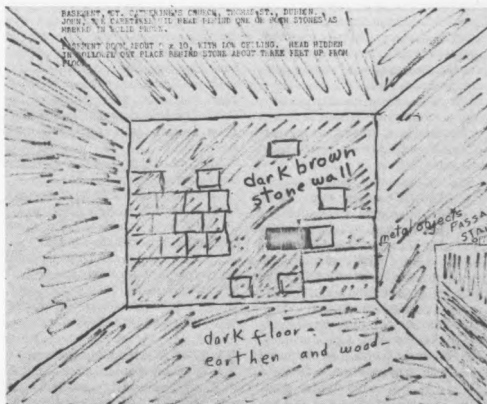
"My God," I said. "Is that it?"

"I haven't the least idea," Malcolm replied in his typically calm manner. "I haven't moved it yet."

After photographing the scene from

all angles, Malcolm lifted the object from its hiding place. It was indeed a human cranium of considerable age. The eyebrow ridges were intact but the jaw and facial bones were missing. *It was in the northeast sector of the basement.*

As a metallurgist Malcolm recognized that the two lowest coffins in the nearby stack were definitely lead liners from ancient caskets. Though partially collapsed from the weight of a third lead-lined coffin, dated 1819, which lay on top of them, they were unbroken. The intact cranium could



Author's sketch of St. Catherine's Church basement as "seen" psychically is strikingly accurate except for right-left reversal, a frequent effect in remote viewing.

not have fallen out of them. The outer wooden shells of these coffins had broken off. But the coffin on top had an intact wooden exterior. Malcolm checked all of the other coffins in the vault. They were, without exception, intact.

Beneath the stack of caskets near the skull were remnants of an older wooden coffin of great age. This casket had been crushed completely into the soft earth. Some fragments — a small piece of long bone, a tiny portion of a skull — lay nearby. These were probably from the crushed wooden coffin, for they were clean white bones, in sharp contrast to the intact, dirt-encrusted cranium.

Our find, the beautifully preserved cranium, could not have come from this smashed coffin. It would have been ground to bits.

The news spread quickly. Exactly how we never knew. Within an hour a public relations official, a museum anatomist and newsmen joined us in the vault.

The Tilley lamp was sputtering now. Malcolm pumped it up. By its glow the anatomist examined the skull. He expressed interest in taking it for further study to determine its age and sex. But the public relations official would have none of it. No bones could be removed from a burial vault. It was against the law.

We pleaded with him, pointing out that this was an extra skull hidden exactly where our sources had predicted. Politely he remained firm.

It was now 4:45 on Friday afternoon. In 15 minutes Dublin's vast bureaucracy would shut down until Monday morning and on Monday morning

my charter flight was returning to the United States. There was no way I could stay to complete the search.

I sped from the church. Dublin's wild motorists streamed by, taking advantage of a stuck control light. In desperation I waded through the traffic.

I called our brave young executive. He was unavailable, probably aware he had made a dreadful mistake. With successive five-pence pieces I struggled up the bureaucratic ladder, but *everyone* was unavailable.

At the stroke of 5:00 P.M. a male voice stated firmly that the only person who could make the decision to remove the skull from the vault was Dublin's city manager (mayor) — also, of course, unavailable. "Call back Monday," the voice said.

Dazed, I returned to the vault. Malcolm took more photographs of the skull. I gently wrapped it up and Malcolm, Doreen and I signed and dated it.

Malcolm began carefully to reseal the vault.

"Why are you taking so much care to do it perfectly?" I grumbled.

"Well, we won't be afraid to come back then, will we?" he replied.

Assured that he and Doreen would carry on the uncompleted task, I helped him gladly. True to our promise, we left the place as we had found it but in much better condition.

* * *

BACK HOME IN California I learned that our precious find still lay in the vault, untouched. Despite Malcolm's requests no one in official Dublin had done anything to have it removed and examined.

The Irish officials publicly denied that anyone had given us permission to enter the vault. Our brave young executive had nothing to say.

Several individuals who know something about Ireland's delicate political situation said they thought they understood the government's unwillingness to act.

"The Irish government doesn't want the remains of Emmet found," one said. "His grave, if known, would become a rallying point for Irish Republican Army extremists."

I do not pretend to understand Irish politics and do not care to become involved. My aims were and are scientific, not political. To the extent that I am emotionally involved, it is only because I hope to see the remains of Robert Emmet returned to his countrymen.

I am disappointed, however, that the Irish Republic government has not acted with the kind of courage that Emmet himself displayed many years ago.

At home I had time to compare the findings in the vault with Aron's reading and my own remote viewing. The correlations are astonishing.

In the accompanying photograph of the vault the camera is facing east. When you compare it with my sketch, remember that in remote viewing a right-left reversal often occurs, even for persons adept at the process. It occurred in this case.

The doorway which the caretaker entered corresponded exactly to the bricked-up door in the west wall. The "something metal, shelves or something in one corner," was probably the pile of lead-lined coffins. The "flat

stick which seemed associated with the metal 'shelves'" was undoubtedly a piece of wood fallen off the bottom lead casket. The caretaker dug into the earth with this stick on the left-hand side of the coffins and buried the head in the northeast section of the basement.

In remote viewing, particularly for inexperienced subjects, the conscious mind attempts to make logical inferences from what it is perceiving psychically.

I received information that the head was buried behind a stone and that the wall was left precisely as it had been before. In addition I sensed that the stone was three feet from the floor.

My conscious mind arranged these bits logically. I concluded that the caretaker had removed a stone from the basement wall three feet from the floor, dug into earth behind the stone and hid the head. But what actually occurred, as proved on the site, was that *the caretaker dug into the earth directly behind a stone ledge three feet high and buried the head*. For an amateur remote viewer the sketch depicted the eventual on-the-spot findings remarkably well.

The skull, when first found, contained a quantity of soil inside and was encrusted with dirt. That it was initially buried is beyond question. But how had the head surfaced?

The lead-lined caskets near it weighed about 800 pounds each. Probably over the years, as the caskets collapsed (especially under the added weight of the 1819 casket) the lowest (wooden) coffin sank completely into the earth, pulling the shallow soil cover off the skull.

I sent photographs to anthropologists at a California university. They reported that the skull could well be that of an individual who died as long ago as 175 years and whose head was buried in earth. They agreed the jaw and other facial bones should be found in the earth directly under the spot at which the cranium was first seen.

I also spoke with Aron Abrahamsen who said he was sure the skull was Emmet's. "It could not be anything else but Emmet's head," he said. He warned me that persons opposed to the recovery of Emmet's remains might try to destroy them and urged me to bring the situation to the attention of Irish-American groups which could support the research.

Eventually, when the skull is retrieved, anatomists can tell us whether or not it could be that of a 25-year-old man who died 175 years and whose

head was hacked off with a crude kitchen knife. The small round bone through which the top of the spine entered in life is partially missing and it should be possible to tell whether or not this bone was broken by a sharp blow. When the jaw and facial bones are found, they can be fitted onto the cranium; then the complete skull can be measured and compared with Emmet's death mask.

When the skull is authenticated, excavations in Bully's Acre surely will follow soon after and the skull can be matched to the rest of the skeleton. With this and other delicate scientific tests researchers can verify the identity of the individual whose remains these represent.

Eventually, I am certain, the remains of Robert Emmet will be restored to their proper owners: the people of Ireland.



COLUMBUS' PEAR-SHAPED WORLD

By Andrew J. Reeve

CHRISTOPHER Columbus, modern discoverer of the New World, really did not believe the earth was round.

In his time the majority of educated Europeans were convinced that the earth was a sphere but Columbus developed a new theory while charting his third voyage to the New World. As the ship traveled west along the equator, he noted a rise in temperature which he attributed to the fact that the ship was nearer the sun. He assumed

that tapering upward toward the sun gave the earth a pearlike shape. He further believed that if one could reach the summit of the taper, the stem of the pear, he would discover the Garden of Eden.

Although Columbus attempted several times to sail to the summit he died without proving his theory. If he were alive today, he would know that modern research has shown that earth is not a complete sphere but is fractionally pear-shaped.

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he was all smiles, as he reported a sudden windfall of \$2,000—more
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saying, "A dollar a day keeps poverty away!" She purchased a
one-dollar lottery ticket.

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

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

MAGIC WORDS FOR MIRACLE HEALING!

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

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

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

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

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

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

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

MAGIC FORCES THAT WORK MIRACLES

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

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

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

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

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

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

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

• **MAGIC WORDS FOR SECRET KNOWLEDGE!** The magic
words on page 164 allow you to become an invisible traveler to
anywhere in the world. You can listen to conversations and you
can see what's going on, completely undetected. You will experi-
ence the ability to walk through walls and doors. Nothing can be
kept secret from you—there is no longer such a thing as a locked
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thirty years. He has been a frequent guest on many television talk
shows, and has had articles published in magazines such as *National*
Enquirer, *Oceanic*, *Psychic World*, and others. Mr. Ferguson has been
called, "The leading authority in this field" by a number of
prestigious Societies in England. He has also acted as psychic
consultant to top American corporations and entertainment personali-
ties.

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

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

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

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SOMEBODY ELSE'S GRANDPA

By Bobbie Lowthorp

MY HUSBAND Blaine and I decided in the spring of 1972 to buy a house. With our three-year-old daughter Maureen in tow, we began to search our city — Burlington, Iowa — for our dream home. We knew that if it were possible we wanted to own one of the fine old homes that had been built in the late 1800's and early 1900's by German craftsmen who had immigrated to this industrious river town which is situated right in the heart of the Mississippi Valley. What we did not know was that one of them would soon become a part of our everyday lives!

We found that many of the old houses had long since been cut up into apartments or left to fall into disrepair, but we tried not to become discouraged. Then one sun-drenched April day we located a vacant two-story frame home on a quiet street. The dove-grey house with crisp white shutters and a cool stone porch was sheltered from the street by leaf-laden silver maples. I guess we all fell in love with the place even before we stepped inside.

Maureen gleefully ran in ahead of us, feeling very much at home. Blaine and I checked out the large fireplace in the living room; it was as practical as it was pretty. The kitchen, I noticed, looked as if it had been built for pleasant family get-togethers. Maureen had already scooted

upstairs as Blaine and I started up the curving staircase. Suddenly we heard her happy shout: "My room! I've found my room." She had already staked her claim. She led us into a cozy pink-and-white room with windows overlooking the big backyard. Along one wall was a built-in dresser just her size and a small bench.

We knew we had found our dream home and it became ours that same week.

Soon after we moved in, Maureen began talking in her sleep. She had always been a sound sleeper so I reasoned that the excitement of the move must have made her restless. But it was disconcerting that she didn't simply mumble but carried on as if she were having a two-sided conversation.



Maureen and Bobbie Lowthorp

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A few days after her strange sleep-talking began, Maureen told me, "I have a grandpa who visits me at night."

"Silly," I replied, "your grandpas are at home at night."

"I know," she said matter-of-factly. "He's really somebody else's grandpa. He's nice and he talks to me when you and Daddy are asleep." With this she turned and ran outside, giggling over her secret.

I was dumbfounded. What was happening? Was her three-year-old imagination working overtime?

From then on I strained to catch any unusual sounds from her room. I made doubly sure that all the doors were securely locked and checked each room before Blaine and I went to sleep. Although I was sure no one could enter the house unnoticed, still I listened for the telltale creak of the old oak floorboards to give away any intruder. But the nighttime conversations stopped the very day Maureen told me about her "friend" and I began to feel that I had made a mountain out of a molehill.

We soon became friends with our elderly next-door neighbors, Helen and Ed Kent, who had grown up in the area. From them we learned the history of our house.

In the late 1850's, Helen told us, a German carpenter, his wife and their three daughters came to America and like many of their countrymen, settled in Burlington. The carpenter promised his girls that when they married, he would build houses for them on the land adjacent to the family home. Ed pointed out that the similarities between our house, their own and the next house on the block. They did indeed have the same basic style, one that was not duplicated in other houses in the neighborhood. Our home, the Kents told us, had been built by the carpenter for his youngest daughter who was the last to marry.

Late one evening in August, Blaine and I were relaxing on the front porch when we heard Maureen talking in her sleep again. Her happy voice carried clearly in the still summer night and we listened intently.

"I like flowers too," she laughed. Then, "No, red ones are best!" Torn between listening to the conversation and discovering what was happening to her, I slipped soundlessly up the stairs.

"Dandelions are *too* flowers!" she said

just as I peered into her dark room. I could just make out her small figure sitting up in bed, holding her stuffed bunny.

"Oh, Mommy, you scared my grandpa away!" she pouted, wide-awake.

"Is that who you were talking to?"

"Yes, he likes flowers just like I do, but he went away when you came."

"Well, it's time for bed anyway, honey."

I soothed her. "Why don't I just sit with you for a while?"

As she drifted off to sleep, I realized there was no sense of fear in the room. In fact, there was a sense of contentment. In the quiet of the nursery, I tried to piece together what I knew about our special house.

Could the "grandpa" our little girl saw be the spirit of the man who had built this home for his own daughter? Had he designed this delightful room for his own grandchildren? Although I will never know the facts, my heart told me that the grandfather-carpenter was still keeping watch over the child that now lived in the home he built with such love. — *Northfield, Minn.*

THE MISSION HAUNT

By Richard L. Senate

DURING THE summer of 1978 I was taking part in archaeological fieldwork at Mission San Antonio de Padua in Jolon, Calif., the third mission founded by Padre Serra. Dedicated in 1771, it formed one link in the chain of Spanish missions in California.

Because the mission is so isolated — Jolon is a tiny town 18 miles from King City — we students lived with the Franciscan monks in the mission complex. We had heard that the old adobe buildings were haunted, but during the first two weeks of our excavations I neither saw nor felt any indication of this.

Then one night, after working late in the small museum, I was walking back to my room through the garden when I saw someone walking along the enclosed corridor carrying a flickering candle. The night was dark and the candlelight was clearly visible as it passed along the wall set with large windows.

The tiny flame was keeping pace with me, moving on a parallel path. I didn't feel fear, for I believed one of the monks or stu-

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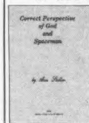
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dents was moving along the corridor, carrying the candle. We both reached the door about the same time and I stepped into the corridor to face my fellow night owl. The corridor was empty and dark. There was no place a living person could have hidden so quickly; yet I was completely alone.

I had experienced one of the haunts of Mission San Antonio de Padua. — *Ventura, Calif.*

WHEN SPIRITS ROAM

By Marianne Stine

"**M**OTHER, don't go to that place anymore, please! Tell your friends you've lost interest or that you're too tired after working all day."

I didn't tell her the real reason I didn't want her to attend spiritualist meetings. She would have thought I was just an over-imaginative 11-year-old.

The year was 1932, Depression times. We lived in Yakima, Wash., and our little family of three was having as hard a time paying the rent and buying groceries as most of our neighbors were. Due to my father's illness my mother Clara Draper was the sole breadwinner and jobs were hard to find. Considering the responsibilities on Mother's shoulders, I figured she needed every bit of diversion she could find. But I hated to see her leave the house on Wednesday and Friday nights to go to the Moose Hall where the spiritualist meetings were held — for after the long evenings had passed, she never returned alone. I

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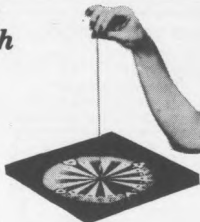
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Marianne Stine

guess only I knew this. Hovering some inches above her shoulders, like a luminous floating scarf, a bit of ectoplasm accompanied her home. I never pointed this out to anyone but after each occurrence it took a long time for life — for me — to return to normal.

Thanksgiving Day that year was going to be the worst of all days for me. I had overheard Mother saying that her medium had contacted our long-gone Aunt Agnes, who requested that Mother set an extra place for her for Thanksgiving dinner. I prayed that Mother would disregard the request and I counted the passing days. "She's not going to set another place at the table this year, she isn't, she isn't!" I prayed. Luck was on my side and she didn't. Not long after that Mother dropped out of the spiritualist group and my peace of mind returned.

Years later, in 1937 in Everett, Wash., when my grandmother Nancy Bridges died, I saw a thin transparent mist — her size and shape — passing through the house where the family was gathered before the funeral. Floating freely through the living room, dining room and kitchen, as if making a final sentimental call to a familiar place but oblivious to the people present, her apparition passed out the screen door to the outside where it disintegrated in the garden.

Two decades passed before I experienced anything like this again. It happened at the time of my mother's death. Almost immediately I felt an unseen presence in our home in Leucadia, Calif. It had to be Mother. In life we were inseparable — she

was my companion, my confidante. Now that she had stepped "through the veil" I had expected to be denied her presence but she did not wish to be cut away so soon.

Day after day I lived in an atmosphere that reeked of coldness and heaviness. Her presence seemed so solid that I expected to see her materialize at any moment, but she didn't. The situation was depressing me terribly. What to do? I decided to face up to this maternal spirit and have some harsh words with her. One evening I set out for a small quiet place I knew of along a small country road. No one would bother me and no one would hear my words but my unseen visitor.

I rolled down the car windows, the better to facilitate her departure. The backseat of my Oldsmobile 98 was heavy with her presence. I could smell her perfume, Chanel No. 5.

"Now, Mother," I said in a stern tone, "you know I loved being with you in life. It was my delight when we could sit quietly and talk, go shopping, plan family outings, have lunch — all these things. But not now!

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When my husband and I put in a dedicated street adjacent to our new home, I had the privilege of naming the street for Mother: Clara Court. It was a way of saying, "I'm sorry I had to exorcise your spirit, Mother, but when spirits roam — I feel like running." — *Encinitas, Calif.*

LOVE ALARM

By Judy Wagner

WHEN I WAS a little girl, my father Guy Caraway used to wake me up by sitting on the side of the bed and gently tapping my hand. He would say, "Good morning. Time to get up for school."

But now that I am a married woman with a family, I wake up by the "light-alarm" because I am deaf.

The night before I was to start a new job in February 1978, I set my light-alarm for 6:45 A.M. The next morning someone gently tapped my hand but when I awoke no one was there. My husband Randy had already left for work and my two small children Kimberly and Chad were sound asleep.

I looked at the clock and realized it was 6:46 A.M. Apparently my light-alarm hadn't worked.

I believe my dad, who had died six months earlier on August 17, 1977, knew how important it was that I get to work on time. Somehow he was able to wake me for the last time and to let me know he was watching over me. To this day it gives me a warm feeling to know he still cares. — *Corona, Calif.*



BOOKS

NEWS & REVIEWS

by J. Gordon Melton



CALLING DOWN THE MOON

IT ISN'T hard to find books on witchcraft these days. The trick is to find a good one. Most witchcraft books are long on vivid imaginings and short on verifiable facts. The most ludicrous are usually those written by ex-Pagans who, having "repented," turn on former friends to expose them and their supposedly sordid practices.

Some time ago, when I first became interested in the psychic and occult fields, I decided to investigate witchcraft and Paganism, about which I had heard much but knew little. Just as I was embarking on my search for real witches, Hans Holzer produced several books purporting to present the inside story of the Neo-Pagan community.

As I traveled the country I discovered that Holzer had most of the addresses right but that was about all. One after another, the people I met told me that Holzer had misrepresented their beliefs. In one case, quoting from a long document, he reported the material accurately but ascribed it to the wrong group. In another case Holzer visited a West Coast group whose rituals were secret; consequently members say they made one up for Holzer's benefit. In a subsequent book the unwitting Holzer not only reported the phony ritual but distorted it beyond recognition!

I thought of all this as I read Margot Adler's *Calling Down the Moon* (Viking Press, New York, N. Y., 1979, 450 pages, \$16.95). As Holzer's books did, it presents a sympathetic portrait of the new Pagans and witches; but its accurate and perceptive reporting sets it apart from its predecessors. Margot Adler, the granddaughter of psychi-

atrist Alfred Adler, is herself a witch in the tradition of Gerald Gardner and a conscientious journalist-historian who knows her subject.

Adler's is a major study of the magical religious community. I say magical because as everyone knows witches and Pagans practice magick, the real kind. And for those who have not yet gotten the message, witches and Pagans are neither Satanists nor black magicians nor anti-Christian conspirators nor embodiments of evil. Pagans are simply polytheists who follow a nature-oriented religion with roots in Europe and the Mediterranean Basin. They work magick and on occasion cast a curse or two. (A curse is a ritualized form of what we have come to know as an "expletive deleted.") But most of their magick has two goals: healing and self-development.

From her Manhattan base Adler toured the country in the mid-1970's, visiting Pagan and Wicca groups, interviewing social scientists and conducting her own rather detailed survey. The results appear in *Calling Down the Moon*.

This story of America's invisible religious subculture is a fascinating one. It reads almost like a succession of short stories, full of color, drama and human interest. On top of that, Adler excels in her discussion of the issues that provide some of the spice of Pagan life.

One such issue is the question of origins. Most Neo-Pagans, first-generation "converts," sought to find their roots and believed they located them in the historical speculations of Margaret Murray, the British folklorist who postulated the continuance of a pre-Christian nature religion in

Western Europe. That religion survived the witch-hunts of the Middle Ages, hid in the forests of England and reemerged in our time in the witch covens.

Swallowing whole Murray's ideas, now largely rejected by the academic community, Pagans claimed they had learned the secrets of the Old Religion from their own ancestors (usually their grandmothers). Today most Pagans have abandoned the quest for hereditary precedents, real or imagined. They have discovered the sources of most of the rituals they use are modern and mundane. The need to create witch ancestors passed as individuals accepted the new reality of the Pagan faith.

Fortunately Pagans possess a rich sense of humor, as anyone who has ever attended one of their large gatherings can attest. They know and understand the playful elements that should be a part of even our most somber activities. They enjoy their faith and are not above a good joke at their own expense. Many include Eris in their pantheon. Eris, the goddess of chaos, is the Pagan equivalent of Murphy's Law. — anything that *can* go wrong will go wrong.

Pagans have come into their own in the 1970's. They have developed a mature theology based on their twin deities, the Mother Goddess and the Horned God, and a pantheon of lesser gods, goddesses and spirits. Their methods of worship are distinctively different from those to which most of us have been exposed and they use the psychic in ways that would not occur to many of us. If you wish to learn what, even in some occult circles, is only whispered about, read *Calling Down the Moon*.

MASTERS OF DECEIT?

JACQUES VALLEE'S latest foray into ufological theory, *Messengers of Deception* (And/Or Press, Berkeley, Calif., 1979, 243 pages, \$11.95 hardcover, \$6.95 paperback), continues his examination of contactees — those persons who claim to be in communication with UFO intelligences. Vallee is especially interested in what his one-time mentor Allen Hynek has called "high strangeness" cases and in fact Vallee classifies such reports by their respective levels of exotic content.

In *Messengers* he develops and elucidates an idea discussed only briefly in his

earlier *The Invisible College* (1975), in which he suggests UFOs might represent a "control system" affecting human consciousness. That vague idea now comes to life and we discover that Vallee has concluded UFOs are physical devices, probably of terrestrial origin, which use deception, systematic manipulation of contactees and covert subversion of UFO groups to achieve social change.

Finally, in suggesting that a group of secret occultists is behind the UFO phenomenon, Vallee comes perilously close to espousing a variation of the illuminati theory so beloved of conspiracy enthusiasts. He bases this idea mostly on the fact that there is a strong resemblance between contactee and occultist messages.

Having studied the contactee groups at some length, I share Vallee's belief that they are an important part of the UFO problem but I disagree with almost everything else he has to say about them. I see no need to propose a "control system" of any kind to explain them or the many coincidental elements that Vallee describes throughout the book.

In my opinion the contactee phenomenon is a religious response to UFO phenomena. Beginning in 1952, some five years after the UFO era began, the contactee movement has developed just as one would expect a popular religious movement to develop. It borrowed from its ancestors, Spiritualism and theosophy, and exists today as a minor psychic religion.

Approaching these contactee groups without reference either to history or to the literature of religious research, Vallee makes some early — and very serious — errors. He writes incorrectly that the "social sciences have not achieved an understanding of the process by which new religious experiences arise and new sects become influential churches. . . ." Just as erroneously he says, "There is no standard method for conducting such a probe" into the lives of the contactee groups. In fact social scientists have sophisticated methods for doing just that and they use them frequently and widely.

His ignorance of the sociology of the esoteric causes him to exaggerate the significance of the fact that a number of occult groups around the world speak of an "Or-



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der of Melchizedek." Who is this Melchizedek who is becoming a rallying point for some contactees?

Vallee quickly discovers that Melchizedek is a character in the book of Genesis: he appears there to Abraham as a priest and then abruptly disappears from the narrative. For many years various writers have speculated on the identity and origin of this mysterious character. Occultists also engage in such speculation and since Bibles are not unknown in France and Spain there is little reason to be surprised that different people, otherwise unrelated, have been interested in the mystery. We need only look at the transmission of the idea through religious and occult literature, of which Vallee seems ignorant, to see where the flying saucer groups got the name. (In any case, comparatively few such groups ever so much as mention Melchizedek.)

Before Vallee foists a complex control system upon us, he should consider the more mundane hypothesis that the contactee groups merely continue a type of visionary psychic religion. As such they seem destined to remain on the fringes of society for the next 30 years, just as they have for the past 30. Vallee to the contrary, these groups show no signs of increasingly influencing the ufological community, much less society at large. They are the result, not the cause, of social change.

I suggest that Vallee start over, that he view the contactees' claims with more skepticism and the transmission of occult ideas with more sophistication. He should study the historical parallels and take a much broader look at the many contactee groups he does not mention. I suggest that the coincidences and the contradictions come not from some manipulative source but from independent groups drawing on elements from a common heritage but arranging them differently.

OTHER REVIEWS

THE MYSTERIOUS WORLD by Francis Hitching, Holt, Rinehart & Winston, New York, N.Y., 1979, 256 pages, \$18.95 hardcover, \$11.95 paperback.

Although there have been similar books published in the recent past (the American Heritage *Mysteries of the Past* was re-

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viewed here in July 1978). Francis Hitching's book is by far the best I've read.

Subtitled "An Atlas of the Unexplained," it's as comprehensive, lucidly written and well integrated a cross section of Fortean as you'll find anywhere. Indeed, for those of you just starting to explore this field, as well as for the specialists whose self-restricted reading has kept them from fully realizing the scope of the strangeness of this world of ours, Hitching will provide an awakening.

Consider the 10 sections into which Hitching divides his material: "The Unstable Universe," "The Emergence of Man," "Earth Patterns," "Unknown Energies," "Lost Achievements," "Before Civilization," "Myths and Legends," "Aerial Phenomena," "Appearances and Disappearances" and "Searches." Note the continuity. The flow is from the past — the prehistoric past about which so much is written and so little known, save that almost every answer seems to spawn new questions — and moves toward the present in which we are still asking questions and getting conflicting answers.

Even in those areas which most greatly interest me and in which I have done the bulk of my reading, I discovered that Hitching raises questions I had not considered, throws different light on areas that I thought were already adequately illuminated. Hitching has not been content merely to compile a list of mysteries illustrated by a few maps, sketches and photographs. In true Fortean fashion he cheerily demolishes a number of the theories put forth by some of the popular writers in the field. I suspect quite a few folks, from Velikovsky to von Daniken's legions, are going to be out of sorts with some of the things Hitching has to say.

In "The Outer Space Confusion," for example, Hitching bluntly says that the evidence von Daniken supplies for his "approach to prehistory is almost totally irrelevant — an insidious mixture of half-fact and half-truth that sometimes spills into complete falsehood." And he illustrates these charges with specifics involving such artifacts as the Olmec sculptures, the Palenque "astronaut," the Great Pyramid, the Nazca lines, Easter Island statues and several others, including those famous tun-

nels in Ecuador which von Daniken finally admitted he had never seen, let alone entered.

This is only a very small part of a fascinating book that covers everything from continental drift to Shangri-La, from Kaspar Hauser and Count St. Germain to Neanderthals and missing links, from dinosaurs to the deluge, to dragons, wild children and vanishing people.

In short, for the eclectic FATE reader, there is more than enough of interest here to repay the cost of purchase. And you help your neighbor by insisting that your library acquire the hardcover edition. — *George W. Earley.*

THE PSYCHIC SIDE OF SPORTS by Michael Murphy and Rhea White, Addison-Wesley Publishing Co., Reading, Mass., 1978, 227 pages, \$11.95 hardcover, \$5.95 paperback.

Michael Murphy, one of the best-known leaders of the "human potentials" movement and cofounder of the Esalen Institute, and Rhea White, one of the most respected names in modern parapsychology, are avid sports fans. They got interested in the psychology of the athlete and discovered that athletes enter altered states of consciousness while playing and while in these states seem to manifest both ESP and psychokinetic abilities.

The Psychic Side of Sports is based on anecdotes from books about and autobiographies of athletes. Murphy and White have collected hundreds of stories to support their thesis. The stories are served up to the reader one after another in almost dizzying fashion.

In the more parapsychologically-oriented chapters of the book, written by Rhea White, we read of athletes who seemed to "know" what their opponents were about to do or who seemed to enter momentarily into telepathic rapport with their teammates. Of course many of these feats could be nothing more than uncanny insight. White does not reject this possibility but does not address it as clearly as she might have. Nonetheless several of the accounts seem explainable only as true instances of ESP.

White uses several incidents to support her contention that some "freak" baseball

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and football plays may have been caused by psychokinesis from the participant players. A more convincing section of the book concerns Oriental martial arts and describes feats which seem to indicate that the performers drew upon psychic rather than purely physical energy. Indeed, as White points out, many martial arts practices openly discuss this very type of energy.

Murphy's sections of the book deal mostly with what goes on in the minds of the athletes. He argues that sports — like yoga, Zen and other forms of meditation — can be a channel through which just about anyone can enter into vast new levels of mindfulness. He goes so far as to argue that athletic competition may actually be a form of yoga in which the mind is *forced* into a type of detachment which occurs in meditation only after careful practice. Working from this premise, he suggests that sports can be used to attain mystical experiences.

The Psychic Side of Sports is an intriguing book. It is true that much of its case material is weak and its presentation of one case after another becomes tedious; in fact, this is one of those rare books whose discussions are more interesting than their cases. But *Psychic Side* remains an important book because it is the first ever written on athletics and its relationship to consciousness and parapsychology. Its thesis is original and provocative and it paves the way for new study. — *D. Scott Rogo*.

RESEARCH IN PARAPSYCHOLOGY 1977 edited by William G. Roll, Scarecrow Press, Metuchen, N.J., 1978, 271 pages, \$10.00.

Research in Parapsychology 1977 contains abstracts and papers from the 1977 convention of the Parapsychological Association, a mixed selection of experimental laboratory studies, one field investigation and an examination of the characteristics associated with poltergeist cases. The book is not light reading and it is not intended for the "nonprofessional" reader.

That, however, does not necessarily make it original or even worthwhile. For example, a nontechnical and even "naive" publication such as *Apparition Phenomenon Manifest at Zeitun* (published by Page Research Library in 1976) describes para-

normal effects vastly more important than most of those dealt with in the PA proceedings. This view, of course, will be hotly contested by those parapsychologists who have had more experience with laboratory procedures than with actual psychic phenomena.

Research consists of discussions of internal states which produce psi phenomena; out-of-body research; associated recall and ESP; and free-response task replication. A round-table discussion of survival research offers nothing new but does include some interesting comments about how controlled studies of near-death experiences might be conducted.

A paper by Dr. Helmut Schmidt describing "take home" tests which use the random number generator and prerecorded tapes discusses apparent retroactive psychokinesis. If this phenomenon is real, it might suggest that PK can reach back in time. On the other hand, the phenomenon does seem to prefer Dr. Schmidt's presence and might possibly represent some very strange experimenter effect.

Many of the subjects, however, are really

repetitions of past studies and offer little that is new. But William G. Roll's study of the Pearisburg, Va., poltergeist is quite interesting as is his paper on poltergeist phenomena in general.

In view of the great and regrettable attention now being paid to exorcism and "possession," I think it well to note that Roll shows that in 30 attempts to perform exorcisms, 14 percent of the infestations ceased entirely and another 14 percent resulted in temporary relief — but there was no effect at all in 72 percent of the cases.

These statistics, however, may be a bit misleading. As in all things, the quality of the exorcism might well vary immensely from case to case and some may be ineffective for that reason. — *Raymond Bayless.*

LIFE ON MARS by David L. Chandler, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1979, 212 pages, \$9.95.

Is there life on Mars? In recent years it has been fashionable to sneer at Percival Lowell and others who posited a Mars of canals, ruined cities and dead civilizations.

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Despite this, in 1976 two Viking robot biological laboratories landed on Mars and began a series of tests to determine if the Red Planet has or ever has had life on it.

With neither Martian flora nor fauna visible to the Viking cameras, many scientists regard the various biological tests as inconclusive at best and painted for the news media a conservative picture of Mars as always lifeless.

David Chandler, a science writer for *Boston* magazine, does not agree with this pessimistic view and in *Life on Mars* marshals a strong counterargument derived from those same Viking experiments.

In a brief but lucid review of current thinking on the origin of planetary bodies and the rise of life on earth, he notes that the "Drake Equation," a formula devised by Cornell astronomer Frank Drake to estimate the number of inhabitable planets in our Milky Way galaxy, postulates the existence of 50 billion planets "that are inhabited by beings at least as intelligent as we are."

Chandler says the discovery of life on Mars, or the remains of now-extinct life, would prove the Drake Equation is correct; "conversely, if there is no life on Mars, we will suspect that in all the vastness of space, man may be a unique creation. We will know that we may be utterly, frighteningly alone."

Is there evidence of life on Mars? Chandler thinks so and first cites the Mariner 9 photos taken during that vehicle's flyby of the planet. Hundreds of photos show "Mars to be covered by an extensive network of sinuous channels . . . [which are] . . . now almost universally agreed . . . [to be] . . . the dried up beds of thousands of ancient rivers. . . ." The presence of large amounts of surface water requires a thicker planetary atmosphere than Mars now possesses and separate studies at Harvard and at the University of Minnesota have concluded that at one time Mars' atmosphere would have been thicker than earth's present atmosphere. Therefore Mars "would have been a delightfully familiar and comfortable place to visit. . . . Most Earth creatures, including humans," could have lived there.

So what happened to that atmosphere? According to Chandler, the ice age-axial

tilt theories first advanced in the 1950's by Yugoslavian scientist Milutin Milankovitch could provide the mechanism that caused Mars to undergo a planetary disaster which in time cost it its atmospheric blanket, drained most of its water into subsurface caverns and locked up the rest in polar ice caps.

While necessary for life as we know it, an ample water and air supply at some time in Mars' past does not automatically mean that life also was present. The media view of the alleged inconclusiveness of the Viking experiments is based on scientific conservatism; yet Dr. Robert Jastrow, who has headed NASA's Goddard Institute for Space Studies for over 20 years, displayed a more optimistic view, saying, "Short of seeing something wriggling on the end of a pin, the case for life on Mars is now as complete as the Viking experiments could make it."

With such an encouraging opinion from such a competent scientist, I was distressed to read, as I did while writing this review, that NASA has scrapped its plans for a Martian Rover vehicle, a remotely-controlled, self-propelled buggy that could drive around the planet and explore some of the peculiar formations seen in those Mariner 9 photos. Chandler describes the strange three-sided Martian "pyramids" which tower thousands of feet into the air and present an appearance that seemingly cannot be accounted for in terms of natural wind or water formations. Were they built? The Rover vehicle would have found out.

As the Viking experiments have quite literally only scratched the surface of Mars, so has this review only touched on the fascinating fund of information in Chandler's book. If you have a real interest in extraterrestrial life, *Life on Mars* belongs on your "must-read" list. — George W. Earley.

ALSO NOTABLE

SEA SERPENTS, SAILORS AND SKEPTICS by Graham J. McEwen, Routledge & Kegan Paul, Boston, Mass., 1978, 133 pages, \$9.75.

Graham McEwen has written an intelligent short survey of a subject that has been neglected in recent years, edged out of popular view by such cryptozoological competitors as the Loch Ness monster, Bigfoot and UFO humanoids. Recommended.

REPORT FROM THE READERS

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

PREPOSTEROUS!

Wait a minute! I have been reading FATE for six years and I thoroughly enjoy it, especially the articles on archaeology, but I must take exception to the peculiar fantasy published in your March 1979 issue called "The Ghost Empire of the Hittites."

Author G. Arthur Rahman seems unaware that cuneiform records of the Babylonians tell us that circa 1600 B.C. the Hittites under Mursilis I not only conquered most of Syria but raided the city of Babylon as well. Also tablets unearthed at Tell El-Amarna in Egypt dating from the reign of the heretic Pharaoh Amenhotep IV (Akhenaten) in 1350 B.C. record the pleas of Egyptian vassals in Syria for protection against the rampaging Hittites under Suppiluliumas. Mr. Rahman does not realize that the Hittites had their own language and writing system, distinct in that they were Indo-European as opposed to the Semitic Chaldean tongue.

The most remarkable claim in this article — that Ramses II and Necho II, kings of Egypt, were the same person — is preposterous! Ramses II was the third king of the 19th Dynasty and his reign is reliably dated from 1304 to 1237 B.C. He was one of the most prolific builders of ancient times and his monuments can be found all over the Nile Valley. Furthermore, one of the best examples of the Egyptian kings' lists, the Royal List of Abydos, depicts Ramses II and his father Seti I paying homage to their royal predecessors. This

stone carving has helped a great deal in establishing a reliable chronology of ancient Egypt, a chronology that has been under more scrutiny and revision than that of any other ancient culture.

Necho II ruled from 609 to 593 B.C. He was the son of Psamtik I of the 26th Dynasty. That Ramses II preceded Necho II is quite clear; mercenaries of Necho II scratched their names and that of their royal employer into the colossal statues at Abu Simbel erected by Ramses nearly seven centuries before. (Soldiers have always had the urge to leave behind the equivalent of "Kilroy was here!")

From the reign of Ramses IX (20th Dynasty) Egyptologists have papyri which tell of the wholesale plundering of tombs for their treasure. The honest priests tried to protect the mummies of the dead kings by moving them to other communal graves. Breasted's *Ancient Records of Egypt* contains this notation:

Year 17, third month of the second season, day 6, day of bringing Osiris (i. e., deceased) King Usermare Setepnere Ramses II, to bury him again in the tomb of Osiris King Menmare Seti I; by the High Priest of Amon, Paynezem.

Here is hard evidence that Ramses II was dead. The 20th Dynasty lasted from 1197 to 1085 B.C.

Kadesh was a city state in Syria where pharaohs as far back as 18th-Dynasty conqueror Thotmes III fought the Prince of Kadesh at Megiddo. Annals of Ramses II

and the Hittite King Muwatallis both explicitly describe Kadesh on the Orontes River. Carchemish was considerably farther north; it was taken from the surviving Hittite population by the Assyrians, then was fought over by the Chaldeans and Egyptians under Necho II.

It is true that the Hittites adopted many Mesopotamian culture traits, including myths and legal structures, and they even eventually abandoned their own system of hieroglyphics to use cuneiform. But this is not proof they were Chaldeans. Indeed, what they did is not even unusual. Many peoples, from the Persians to the Romans, took on useful and attractive features of foreign cultures. The Japanese do this today.

Mr. Rahman's article is replete with false assumptions, baseless theories and fantastic speculation. Can he provide evidence for his claims other than Dr. Velikovsky's historical fantasies?

Neither archaeology nor history claims to be exact. As new knowledge accumulates, the old concepts of chronology and culture should be changed — but drastic revision without objective evidence is only mythologizing. — *Paul B. Thompson, Warrenton, N.C.*

AN ERRONEOUS CONCLUSION

In the review of *The Andreasson Affair* by Raymond Fowler (August 1979 FATE) Jerome Clark makes the following parenthetical statement:

"Mrs. Andreasson, by the way, feels the experience 'threatened' her faith and ever since has been plagued with doubts about her lifelong beliefs."

This remark is inaccurate. It seems only fair to me that this point should be made clear to your readers.

The truth is that my faith is as strong if not more so after all I've gone through. — *Betty Ann Andreasson, Middlefield, Conn.*

HAWAIIAN HEALER

I am trying to locate a healer who lives in Hawaii. Her name is Hawayo Hiromi Takata and she teaches a special healing method called *reiki*, also known as *usui*.

Perhaps a FATE reader can give me her address. — *Mary W. Coleman, P.O. Box 276, Dorothy, N.J. 08317.*

BLOODBATH

I think Dr. J. Gordon Melton has spent so much time cult-hopping that he has become sensitized to cultists' way of thinking. I take issue with many of his statements in your interview ("Jim Jones and Cults of Death," March 1979 FATE).

Melton claims that money saved by cultists by avoiding drugs, alcohol, smoking and "worthless pursuits" is used by the followers for their benefit. This is not the case. Money saved by avoiding medical treatment, entertainment, education, travel, gifts for family and friends is saved for the benefit of the cult leader. The inner circle may benefit but not the average follower.

I quote another statement: "As its members achieve worldly prosperity, the ties that bind them to the church begin to dissipate and the next generation may leave the church behind. Some such development might have occurred among Jones' followers if the movement had been allowed to follow its natural course." Jonestown did follow its natural course. Despotism and totalitarianism, following their natural course, lead to bloodbaths. To say otherwise is to deny history — from Genghis Khan through Hitler.

To learn the truth about cults, talk to a former member. There are a lot of them around. Why not interview an ex-Moonie, an ex-Peoples Temple, an ex-Hare Krishna? I don't think you will find Dr. Melton's views shared by any of them. — *Henrietta Crampton, Redondo Beach, Calif.*

* * *

As a humanitarian and libertarian ideologist J. Gordon Melton is sound as a preinflation dollar and M. Jaffe's 700-word preprogramming propaganda in "Report from the Readers" (July 1979 FATE) is all worthless. The fact remains that any parent whose child hasn't been weaned by the age of 18 and has to be kidnaped and forced to recant his "heresy" is an utter disgrace to the land of the free.

Our Constitution set forth the rules of the game. Parents who won't go by the rules and after 18 years of parental delinquency want to add the crime of physical coercion in the name of religion deserve to be tarred and feathered. — *Curtis L. Gibson, New York, N.Y.*

BIGFOOT TERRITORY INVADED

After reading "Bigfoot Moves to Texas" (July 1979 FATE) I'm prompted to share with you another Bigfoot sighting which occurred on May 31, 1979. A truck driver by the name of Bill Ifftiger almost ran over one on Highway 395 on his way to Reno, Nev. This occurred in the Toiyabe National Forest just north of Bridgeport, Calif. This is a rugged, wooded area with a number of creeks and streams. Ifftiger reported the incident to newsman Bob Wellman of radio station KIOQ-FM.

I have many questions about the creature. Is Bigfoot being planted on earth by UFOs? There have been reports in West Virginia, for example, that when some people saw Bigfoot, they looked up to see a UFO overhead.

Or is Bigfoot a creature from another time era who has survived through the centuries? Are we crossing each other's paths because man has moved into his territory? In studying Bigfoot for 30 years I've discovered that he keeps his distance from man who is infringing on his territory.

It would be criminal to kill these creatures, whatever they are. More can be gained by trying to communicate with them. — *Sam Alfieri, Bishop, Calif.*

AND SO FORTH . . .

In reply to Judith Gee of London, England, who criticizes me and my work in your June 1979 issue, it is a fact that I have guided hurricanes, caused thousands of fires in California, knocked out all the power in five states simultaneously, and struck part of the United States with so much heat that sidewalks buckled and manhole covers popped. And so forth.

It is also a fact that I have healed human beings who had been told by doctors they didn't have a chance to live. I have saved an entire country with my powers: England in 1976, which was in the grip of a killer drought so bad that the River Thames dried up. I gave England all the rain it needed to fill the river and end the drought. Recently I ended a terrible drought in Florida and some years ago I saved two villages in Sicily when a volcano erupted. I blocked the hot lava from wiping out the villages in its path. All of the above are amply documented and on record.

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In 1976 some leading parapsychologists met in London, England, and invited me to lecture before them. Why? Because I had caused snow to fall in an area of California where it had not snowed in this century, first notifying scientists in writing that I would do so.

Thus I have given both positive and negative demonstrations of miraculous powers. Let me explain the "why and wherefore" of all this.

In the early 1950's I was alone in the Mexican desert and was captured by a UFO. The SIs (spatial intelligences) operated on my brain, making me in effect a two-way sending and receiving set, so that they could communicate with me by telepathy. As time passed they taught me many things, such as that they are from another dimension (not another planet); that they are composed of pure energy, rather than matter, and never die; that they worked with Moses long ago and helped him do his "miracles" against the Egyptians and the Pharaoh; that I am their first link to the human race since biblical times (because, although they have tried many times to modify the brains of other humans, they have been unsuccessful); that they have given me the mind of "future man" to help the human race, if possible.

It is the aim of the UFO entities to improve the human race, as a rancher constantly tries to improve his livestock by weeding out the misfits, the sickly, the killers, and so forth. However, time is running against the SIs. The human race is about to destroy itself with a nuclear, bacteriological war.

The SIs cannot take direct action in human affairs; it is against their law — un-

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less they have human permission and human choice as they had from Moses. Then they can step in and help. Since I am their only link to the human race at this time, they are free to move only with my human choice and permission. Yet it goes deeper than that. The SIs do not wish to save a people that will not save themselves. Thus, if humans will not understand or believe the "new Moses" — Ted Owens, PK Man — then humans do not believe in the SIs either.

Yes, I can understand Judith Gee's outlook; she does not believe in the SIs. One wonders what she would have thought if she had been one of Moses' people, a slave of the Egyptians in those times, and witnessed Moses killing children by the thousands in the Lord's — that is, the SIs' — name, bringing down plagues and pestilence and floods onto the Egyptians (and onto his own people). No doubt she would have said, "We don't need him!" Yet Moses' terrible, negative demonstrations brought about wonderful, positive results — the freeing of his people and eventually the Ten Commandments and a great improvement in the human race. — *Ted Owens, 200 N.E. 76th St., Vancouver, Wash. 98665.*

GALACTIC GOBBLEDYGOOK

Gray Bear Wilson claims to have divine information on the destruction of the human race ("Report from the Readers," June 1979 FATE). He states that the killer comet has already started on its journey to earth from another galaxy and that we do not have much time.

Except for our Milky Way, the galaxy nearest earth is about 180,000 light-years away. If Wilson's killer comet, traveling at the speed of light, has completed 99 percent of its journey to earth, it will still take another 1800 years to reach us — by which time man no doubt will have the technology to intercept and divert or destroy it.

Self-acclaimed psychics and prophets, religious fanatics and hoaxers will no doubt continue to predict disasters but the creator of the universe, being a God of love, does not intend to destroy mankind without giving man the knowledge and ability to save himself, even if He has to send an alien race to show us the way.

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I suggest that Wilson take another look in his crystal ball. — *Stan Farnsworth, Lakeside, N.S., Canada.*

TESTIMONIAL

I was a patient of Dr. Max Gerson who is mentioned in Jim Mondier's letter in the July 1979 issue of **FATE**.

When I became ill — I fainted on watch when I was an engineer on the *S.S. America* in 1948 — Dr. Gerson was the only doctor I knew about in New York. I went to him and he diagnosed my problem as a brain tumor and referred me to two other doctors for their opinions. One doctor was the head of the Columbia College Neurological Department and the other the head of the New York Neurological Institute. They both diagnosed an inoperable brain tumor and gave me only a few months to live. A brain wave test determined the same thing.

Well, Dr. Gerson put me on a regimen that was a lot of trouble — grinding and pressing vegetables — but it sure worked. Here I am 30 years later, vigorous and healthy. — *Ralph J. Schooley, Newport, N.H.*

MAN DOING HIS THING . . .

John T. Malone mentions strange offensive fumes around Fincastle, Va., in 1934 ("Report from the Readers," August 1979 **FATE**) and wonders if they might have been related to the gases reported in Mattoon, Ill. Probably not.

Fincastle is located about 16 miles below Covington on the Jackson River. The huge Westvaco paper mill at Covington discharges the smelly effluent left over from paper-making processes into the river and the odor is carried all the way to Fincastle.

In this case, I think, the "mad gasser" is just man doing his thing. — *Jared Price, Covington, Va.*

WHO'S THERE?

According to Margaret Blair's article "A Ghost Sings in Ireland" (June 1979 **FATE**) recordings of paranormal voices are rare and represent scientific evidence of paranormal phenomena.

Since December 1978 I have been experimenting with just such phenomena. I

have more than 20 recordings of several spirits, all taped in my home. All natural explanations have been discounted by four mediums, for these voices have answered my questions and have spoken my name.

Their presence first came to my attention last fall when I was repeatedly awakened by someone shaking my bed. Since then I have spent a lot of time taping the voices. I didn't realize such recordings were rare. — Catherine Badsky, Lakewood, Colo.

TAKEN IN . . .

I have read a great deal about the Holy Shroud of Turin ("I See by the Papers," June 1979 FATE) and frankly I don't see the sense of all the testing. Various agencies claim to be trying to confirm that Jesus was actually buried in it.

Hogwash! In those days most people were buried in shrouds. Even if someone finally proves it was a burial shroud there is no way of knowing Jesus was buried in it.

Also many people were crucified so that the blood marks prove nothing.

When all the money is finally spent, more than likely the final word will be that a crucified man was buried in the shroud at about the time of Jesus' ordeal.

As for the face that is supposed to appear on the shroud I have heard people say that it looks just like Jesus. How can anyone possibly know this when there is no known picture of him made in his lifetime?

How can people be so taken in by a piece of cloth? — Janet Danilow, Lewiston, Maine.

REVIEWING REINCARNATION

It is time to review the arguments against reincarnation:

(1) The number of living persons is less than one percent of all who have lived. As each soul requires many lives to achieve karma, the number of available bodies is approaching zero.

(2) The hypnotist practicing past-life therapy always suggests to the subject that past lives are to be explored. This is a command to the subconscious to create. Imagination is then disguised as "memory."

(3) Reincarnation elevates death into a perpetual dying, makes loss of loved ones permanent and can be used to justify any amoral act.

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In "Report from the Readers" (June 1979 FATE) Shirley L. Linet asks, "Would a clone have a soul?" Inevitably the reincarnation myth — or I should say *Mist* (German for manure) — is also brought up. She shows a lack of knowledge of the subject of "soul."

(1) Souls come into being not from "without," as she claims, but through the intercession of spirit which is from God and resides in man's mind, unlimited in knowledge and power.

(2) We are "souls" clothed in a physical body. The soul has unlimited capacity for growth and if the mind and spirit are willing, the soul will always add onto itself. The soul feels love, goodness, compassion, sincerity, tolerance, etc., through inner perception, not through the physical five senses.

(3) Although a soul may be in its infancy, it has the potential of immortality. We are free-willed creatures; we have the choice of accepting God or denying him.

(4) The soul depends for its growth on mental expansion which is initiated by the spirit and the desire to grow more perfect. Growth is hindered and distorted by wrong beliefs.

I could go on but suffice it to say that anyone who believes in reincarnation for us mortals does himself a great disservice. We are soul, mind and spirit. When we finally cross from this life to the next, all that we are here we will be there — nothing more nor less. Over there we will progress from one sphere to another until we stand in the presence of all that is God. We will then serve throughout eternity.

Reincarnation is the prerogative of deities and gods who come down to teach us. — *Paula Tyszka, Huntington Beach, Calif.*



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