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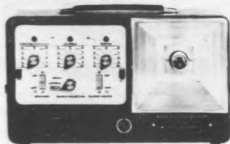
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APRIL 1979

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Editor and Associate
Publisher..... Mary Margaret Fuller
Managing Editor..... Betty Lou White
Associate Editor..... Jerome Clark
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Advertising Director..... Chester S. Geier
Art Director..... Paul Casper
Designer..... Kathy Zawacki

Circulation..... Cis Tossi
Phone: (312) 433-4550
Adv. Prod. Mgr..... Diane Torres
Phone: (312) 433-4550
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

"I felt as if the whole framework with which I viewed the world had suddenly been destroyed. I seemed very naked and vulnerable."

— Prof. John Taylor

FIVE YEARS ago Prof. John G. Taylor of King's College, London, upset the Scientific Establishment by openly claiming that Uri Geller and other psychics could bend metals and perform other unexplained phenomena by paranormal means.

Taylor, a professor of mathematics, sat next to Uri throughout a British TV performance and was stunned by what he witnessed. He investigated further and concluded, "The whole question of deception, either intentional or unconscious, can be dismissed as a factor, at any rate in the majority of instances."

Professor Taylor invented the term "Geller Effect" and wrote a book titled *Superminds* in which he tried to explain what was going on while all those superminds were busy bending metal onstage. He suggested that there might be an electromagnetic explanation for metal bending and wrote that "the mechanism suggested . . . does not require an exorbitant amount of energy. Nor does the

emission, transmission and reception of electromagnetic radiation by the brain appear completely impossible."



A CHANGE OF HEART

SINCE those heady early 1970's Taylor has had second thoughts. Last November he published, in collaboration with E. Balanovski, the results of three years' research in five areas of psychic phenomena. His report in *Nature* contradicts completely the view he took in *Superminds*.

However, Taylor's experiments were done within a narrowly defined range. He began with the premise that electromagnetism is "the only known force that could conceivably be involved" in the Geller phenomena. His method was to measure electromagnetic fields around subjects attempting to perform paranormal activities. Here are his conclusions on the five areas he investigated:

Psychokinesis: Subjects attempted to rotate a needle suspended from a thread inside a clear cylinder. By moving their hands and wrists around the cylinder the subjects could produce an average 60-degree rotation of the needle. But when an antistatic material was rubbed on the cylinder the phenomenon disappeared. The conclu-

sion, of course, is that the needle was responding to static on the cylinder's surface.

Metal bending: Sixty-eight subjects in 268 trials were unable to perform while video machines were on. Under less controlled conditions apparently they were sometimes successful but no electromagnetic radiation was detected under any circumstances.

Psychic healing: These tests involved attempts to detect electromagnetic radiation coming from the healer and the ability of patients to receive it. Since the results were negative the conclusion is that healing must be psychological.

Dowsing: No electromagnetic anomalies were observed. The radiation emitted was the same as the background levels both before and after each dowsing session.

Telepathy: No attempts were successful and no electromagnetic signals other than background radiation were observed.



A FLAWED BEGINNING

IT SEEMS to us that Professor Taylor has moved as far to the right in this analysis as he was to the left in his earlier wide-eyed espousal of the Geller effect.

The obvious flaw in this reasoning is his premise that if the phenomena involve no electromagnetic abnormalities they cannot be paranormal. Ultimately all Taylor has done is absolve himself of his previous gullibility. But he may have redeemed himself in the eyes of his Establishment colleagues at the price of adopting a new gullibility — the premise that if paranor-

mal phenomena exist they must have electromagnetic effects.

There is nothing new about this whatsoever! It's just that every generation must be educated to it. For more than 40 years it has been generally conceded that there are no known electromagnetic effects to explain psychic phenomena and that if such phenomena exist the energies involved probably are outside our known spectrum.

This is so obvious that even Establishment commentators recognize it. Lawrence McGinty writing in *New Scientist* says: "Of course, Taylor may be wrong. There may be an unknown physical explanation for paranormal phenomena. It is curious that Taylor, while demonstrating that psychokinesis was effected by normal mechanisms, apparently dismisses other effects (such as telepathy) merely because they do not fit his electromagnetic hypothesis — a much looser criterion of proof."

The problem remains: the phenomena are there; they refuse to go away — despite attempts to deny their existence because they don't fit into a previously conceived idea. Who says they have to?



PSYCHICS AND POLICE

THE LOS ANGELES Police Department has undertaken a detailed study of the role psychics can play in helping to solve crimes. A few psychics have come up with outstanding crime solutions and their abilities seem irrefutable. On the other hand, we tend to feel uneasy about the large number of persons who believe they

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have such abilities. Unsolved crimes seem to fascinate both competent and incompetent crime solvers.

Dr. Martin Reiser, director of the L.A.P.D.'s behavioral science laboratory, is managing the study and has sharply defined its purposes. "It is not to address the question of the existence of ESP or paranormal phenomena generally," he says. "All we want to know is whether the use of psychics has a place in police investigation."

Dr. Reiser's unit will interview psychics, police investigators and private citizens, according to the *New York Times*. They will try to evaluate their accuracy in crime investigation and to discover whether persons with no police training work with clues in a manner different from that of police investigators.

Psychics selected in the Los Angeles area will include both amateurs and "professionals" (those who charge for their services). Sealed envelopes containing details of crimes (both solved and unsolved) will be given out and the subjects asked to comment on them in detail. Then the envelopes will be opened, the contents revealed and further comments solicited.

Dr. Reiser is not very optimistic about the results. A preliminary study he made in the spring of 1978 involving 12 Southern California psychics was not promising. He found that the information they provided concerning two solved and two unsolved crimes was largely inaccurate. However, in a few cases startling details were given by psychics.

Experience has shown that it is difficult for psychics to produce on demand. Their results are apt to be like

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telepathic incidents, wherein the most dramatic results are random and unexpected. Still, there is some evidence that a few especially gifted psychics can give answers on call. If Dr. Reiser's research turns out to be negative — as he expects — we would urge further study to try to identify those few especially gifted psychics.



PSYCHIC DETECTING

A LOS ANGELES woman psychic, unidentified at her personal request, is credited by police in South Gate, Calif., with providing clues that led to a suspected murderer of three young boys.

Carl Carter, Jr., seven, of South Gate was missing from his home on October 22.

On October 24, South Gate police contacted the psychic and asked for help. The following day she said she had a "vision" in which she had seen Carl with a man. The woman worked without any piece of the victim's clothing, photo or other aid.

Her description given to Los Angeles police artists led to the development of a composite portrait which looked like Harold Memro, 33, also of South Gate. Memro had visited Carl Carter, Sr., on October 21 to talk about mechanical problems with his car. Carter, Sr., recognized the police drawing as that of Memro.

Memro was arrested and according to police admitted that he "had to tell someone" about the murders of Ralph Chavez, 10, and Scott A. Flower, 12, also of South Gate, in 1976. During the questioning Memro also made statements that led police to believe he

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knew about Carl Carter, Jr. He led them to the boy's fully-clothed body. The child had been sexually molested and strangled.



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Sybil Leek, the famous witch/psychic, will lead the tour which will fly to New Delhi and visit many famous places, including Sikandra, the tomb of Emperor Akbar the Great, Agra, Mathura, the Taj Mahal, Jaipur, Fatehpur-Sikri (India's Pompeii), Madras and Bombay. Members of the tour also will have the option of visiting Aurangabad and the temples of three religions at Ellora Caves, and later the Ajunta Caves.

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UFO PLATFORM?

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In the hard-packed silt of the Walnut Creek bottomlands in Woodson County, Kans., hunters found six holes arranged in a perfect hexagon; each hole was 10 feet in diameter and 18 inches deep. In the center of the hexagon was another hole 13 feet across and 30 inches deep.

Only a UFO could have made these depressions, most of the 500 residents of nearby Toronto, Kans., believe.

But Game Warden John Bills exploded that explanation. The holes were created by dynamite three years ago, Bills said.

They were blasted out in an effort to produce a permanent shallow pond 50 feet in diameter to attract ducks. But the seven explosions produced only seven small pools. During this fall's dry spell the ponds dried up, leaving the purely terrestrial holes.



MORE SWAMP GAS

IN CASE this explanation does not satisfy you we refer back to the re-

cent theory expounded by Prof. Thomas Gold, that huge reservoirs of methane deep in the earth's interior may be released regularly along the earth's fault lines, especially prior to or during earthquakes.

Some researchers are seizing on Gold's theory to explain the mysterious night-lights seen so frequently at so many different places. Two New Jersey seismologists, William Wagner and Ronald Hulse, who have formed an organization called Earthlight Research, believe that such lights explain UFO sightings.

Latest addition to the lengthening list of areas reporting night-lights is Paulding, Mich. Here, halfway between Paulding in Ontonagon County and Watersmeet in Gogebic County only 20 miles from the Wisconsin border, a light can be seen on nearly every clear night. It is usually on the northwest horizon and about the size of a weather balloon, according to Dixie Franklin writing in the *Milwaukee Journal*. It seems to move northeast, slowly. Its intensity remains constant but it is visible for varying periods of time — from a few seconds to as long as eight minutes. Is it methane?



ITALIAN UFO FLAP

UFOs were often in the news during the fall of 1978. In Italy especially there were dozens of sightings of unidentified objects which variously gave off green, red and white lights.

From a Bari hospital on Sunday, December 17, dozens of patients and doctors watched a huge luminous UFO move silently along the horizon

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over the Adriatic Sea. Bari police described it as a long metallic object, said it flew at high speed over the city, then hovered silently on the horizon before accelerating southward and disappearing.

The week before, sightings were reported by a night patrol of *carabinieri* at Lecce in the south of Italy and by soldiers at Brindisi on the Adriatic Coast. In Palermo, Nino Raffagnino photographed an object with his telephoto camera and produced a series of pictures that were published in local newspapers. One, taken when the object was stationary, shows a disc of light with a hole in the middle. Palermo police officers also took photographs which show only a long wide streak of light in the sky.

Meanwhile in Rome, two days later, police headquarters were flooded with telephone calls all reporting: "We see an enormous beam of green light just overhead."

Not all UFO sightings seemed so authentic. Early in the fall a metallic kite flown over Hyde Park in London caused traffic snarls because motorists thought it was a UFO. According to *New Scientist*, "A cyclist hit railings and, an obvious candidate for the next Jacques Tati film, a policeman walked backwards into the *Serpentine*."

Near Warrenville, Ill., hundreds of people gathered to watch the predicted landing of a spacecraft which never showed. It had been scheduled by Guido Franch of Villa Park, who claims to be an "Admiral in the Black Eagles Galaxy Patrol." Warrenville squad cars, undercover police cars, civil defense vehicles, sheriff's police

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all gathered to witness the earthshaking event which (predictably) never came off. Franch explained that the ship was there — 90 miles up — but didn't land because his ground crew hadn't been paid by financial backers and so didn't arrive to establish radio contact with the ship.

"I'm humiliated," said Franch. "If someone called me a jackass I'd thank them for the compliment. I'm mad at the Black Eagles. By not showing up they've made me a laughingstock."



UFO IN KUWAIT

UNITED PRESS International reported early in November that seven employees of the Kuwait Oil Company, including an American technician, said that a UFO landed at the Umm Alaish oil pumping station 90 miles from the capital of Kuwait.

They described the craft as a huge cylindrical object "bigger than a jumbo jet with a large dome and flashing red lights." It landed without a sound and took off again silently after about seven minutes, disappearing quickly.



BUGGY EXPLANATION

AND HERE'S another explanation for UFOs — by the United States Department of Agriculture no less. Its researchers Philip Callahan and R.W. Rankin believe that most UFOs are likely to be nocturnal lights caused by swarms of insects.

They contend that there is a close correlation between a series of nighttime UFO sightings in Utah between 1965 and 1968 and known infestations

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of spruce budworm moths. They say that these creatures have been observed to "swarm in clouds 64 miles long and 16 miles wide."

To further support their idea, they placed these insects in an electrical field and observed electrical discharges accompanied by visible light. The electrical discharge caused by a single insect was visible in the laboratory from as far away as 20 feet, they wrote in *Applied Optics*, published by the Optical Society of America.

Continuing their argument, Callahan and Rankin say that the atmosphere has many electrical fields with which swarms of flying insects interact because their bodies are fluid electrical conductors. The result would be a display of blue light flashes — the St. Elmo's fire of medieval times and possibly today's UFOs — they contend.



GOT TO BE HUMAN

MUTILATIONS continue: On a single day — last October 9 — residents of cities as far apart as Olympia, Wash., and Piermont, N. H., expressed their concern over the appalling phenomena.

In New Hampshire state police worked with Police Chief William Deal of Piermont investigating the death and mutilation of a white-faced steer owned by Charles Morrill. It was found Thursday, September 28, with an eye and other external organs removed "cleanly, like with a knife," according to Gloria Poliquin, *Manchester Union Leader* correspondent.

Police Chief Deal said there did not

appear to have been a death struggle. There was no sign of a bullet wound. "Whatever killed it, it just kicked over and died," he said.

Morrill declared, "No animal did that; it's got to be human."

Meanwhile residents of southern Pierce County, Wash., were urging the state legislature in Olympia to pass laws making animal mutilation a felony. During the previous 2½ years they say 18 horses, four dogs and a goat have been sexually mutilated in southern Pierce County. The delegation to Olympia was led by Pierce County Commissioner Joe Stortoni.

While all manner of theories have been suggested to explain the mutilations — from wild predators to cults practicing sex rituals — to our knowledge no human ever has been arrested, much less convicted, in any of

these livestock mutilation cases.



LIFESAVING HAND

ONE NIGHT early in June 1978 Sherri Richardson, a widow, returned exhausted to her home in Ballard, Wash., near Seattle, from North Seattle Community College where she was one of the graduating students. She tumbled into her upstairs bed and fell asleep.

She was waked by a hand persistently shaking her shoulder. "I was dreaming when I felt the hand shaking and shaking me," she told Trudy Wentworth of the *Ballard News-Tribune*. "I thought at first it was one of the kids wanting something. But when I rolled over there was no one there. That shocked me awake."

She immediately became aware of a

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crackling sound. The house was aflame. She dashed out of her bedroom and tried to turn on the light so she could see to dial the fire department. The lights did not work. She ran into 15-year-old Sig's bedroom and roused him. Sig managed to dial the fire department by counting the holes on the dial while Mrs. Richardson raced to wake 11-year-old Mary.

By the time the fire department arrived to cope with the flames the damage to the home was estimated to be more than \$45,000. There is no doubt in Mrs. Richardson's mind that the mysterious hand saved her life and the lives of her two children. The family cat died in the blaze.

But whose hand was it?

"I believe in God," Mrs. Richardson says, suggesting it was divine intervention.

Eleven-year-old Mary believes the hand was her father's; he died more than two years ago.

Whatever or whoever it was, Mrs. Richardson says, "I know it was an awfully strong hand, shaking me firmly. I could still feel the pressure of it all that day."



MARGARET MEAD

MARGARET MEAD, who died at 77 last fall, will be remembered for many accomplishments. Parapsychologists should be particularly grateful to her for taking the lead in getting parapsychology accepted into the American Association for the Advancement of Science, the leading scientific association of the country.

Some members resisted but Margaret Mead had influence as retired pres-

ident and board chairman of the AAAS, and she had an open mind. William D. Carey said in his lead editorial in *Science*, "She was at the forefront of efforts to beat off parochialism in science and to get the most out of interdisciplinary thought and communication."

From her earliest days as an anthropologist, Margaret Mead worked with people — with primitive people, with sophisticated people, with prejudiced people, with open-minded people. She dealt honestly and fearlessly with them all. She was open to new ideas, caring, dedicated. Perhaps the most

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Only a few years ago I suffered from heart problems, high blood pressure, and needed constant medical attention. I was out of work and didn't even know how I was going to get the money to pay my rent. My marriage was on the rocks, my children left home and weren't speaking to me. To say that things were going badly is putting it mildly. One day when I was very depressed I told a woman I knew how lucky she was. Everything always seemed to go right for her...and no matter how hard I tried, no matter what I did, everything always seemed to go wrong for me. She was very sympathetic and said she was going to help me by

casting spells to restore my health and bring me the money I needed.

For a moment I thought she was joking... and I was surprised to learn that she was very serious. I told her that I really didn't believe that potions or spells could change anything, but I'd be glad to have her try. Actually I was a little amazed that a woman with her wisdom and intelligence would have such total confidence that anything could be changed by a potion or spell. Then things began to happen! On my next visit to the doctor I found that my blood pressure had returned to normal. A week later I was offered a good paying job. Suddenly things were getting better...and I began to wonder!

I went to my friend and asked her to tell me about her potions and spells. I learned that she had begun researching these ancient potions and spells as a college student over 18 years ago. After many years of searching through dusty old volumes, with countless hours of experimenting and testing thousands of potions and spells, she had been able to find over 100 that actually worked!

Even though I was still a little doubtful I found myself filled with excitement when she agreed to give me a complete copy of every potion and spell that she had tested and proven. I realized that if

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all of her success...and my sudden good fortune really were caused by mysterious and unseen forces that could be controlled....that I now held a priceless treasure in my hands.

Did they work? That was three years ago and I've been using the appropriate spell or potion to solve my problems ever since. Today I live in a 14 room mansion, have my own business and drive a \$15,000 car, and I have a very happy family and love life. Things just couldn't be better! I truly believe that these wonderful spells and potions have provided me with the tremendously happy life I now enjoy...and that they can do the same for you.

I feel that this great knowledge should be shared...that all of the wonderful benefits I received should be passed on to others so their suffering can be alleviated and their lives enriched as mine has been. I asked my friend if she would mind sharing the fruits of her labor with others. She smiled and said, "Of course not, but remember how skeptical you were? Very few people will be adventurous enough to even try. Remember, the only reason

you believe is because it has already been proven to you!" I sincerely wish that she would be mistaken just this once...but I know that she isn't. It is absolutely tragic that so many people will pass up this once in a lifetime opportunity. But I know there are some people openminded and intelligent enough to give new ideas, new concepts a chance.

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important thing that can be said about Margaret Mead is that she was a genuine human being.



SHELLFISH AND MOON

NAUTILOIDS are a kind of primitive cuttlefish with an external shell. One kind of nautilus is *Nautilus pompilus*, which swims around in the South Pacific. Each night this creature produces a layer of new shell at the lip of its existing shell. During the day this material dissolves but leaves a ridge — thus a growth line marks every day.

There are an average of 30 such growth lines between each septum (which separate the chambers of the spiraled shell) — coinciding almost exactly with the length of the lunar month which is 29.53 days. Thus a

nautilus lays down a septum every lunar month.

What is the significance of these growth lines?

Nautilus and its relatives have existed for over 400 million years; many well-preserved fossil specimens still exist. So Peter Kahn of Princeton University and Stephen Pompea of Colorado State University counted the septums on fossil nautilus shells and discovered that ages ago the moon revolved much more rapidly and was much closer to earth than astronomers have believed. Four hundred million years ago the moon was only half its present distance away.

This new theory has many important implications for the history of evolution. And the growth lines of the nautilus shell also seem to fit better with what is known of lunar geology.

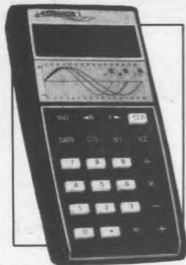
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MIND vs. BRAIN

AN ARTICLE in *Science News* states "researchers are finding that in sudden heart attack deaths the brain often seems to rule the heart."

The story reports that there is no evidence of heart disease in many heart-related deaths while millions of other persons continue to live with impaired hearts and arteries.

James E. Skinner, of the Baylor College of Medicine, therefore concludes that something else causes heart failure and he identifies that something as stress "recognized by the brain and communicated to the heart."

It is interesting that in his entire commentary the word "mind" is never mentioned. He apparently regards human beings as mechanical dolls manipulated by wires (the nerves) which are stimulated by the brain.

Skinner's intention is to find the circuitry that connects the brain with the heart and intervene with some physical mechanism or drug.

The contradiction here is that the researchers fully recognize that stress is the problem. But stress is not a brain but a mind phenomenon; so are bereavement, job insecurity and marital strife — all of which are associated with sudden death by heart failure. Nothing is said in the report about treating the basic cause — the mind.

* * *

ONE OF the strangest of all mind phenomena is that involving multiple personalities. It once was thought to be extremely rare but now it is estimated that as many as three out of every 100 persons may have the problem to some extent. Few psychotherapists know much about diagnos-

ing or treating it, according to an article by Jon Van in the *Chicago Tribune*.

There appears to be nothing paranormal in this strange affliction, although some therapists, including Dr. Bennett Braun of Chicago, are convinced that some of these patients have heightened telepathic abilities. Here are some of Dr. Braun's concepts as reported by Van:

- Most persons with multiple personalities are treated by an Inner Self Helper who emerges from the jumble of personalities, often acting as therapist in "group discussion" with only one patient-body present.
- One personality may attempt to murder another.
- Patients often are able to withstand unusual amounts of pain and seem to recover from wounds more

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quickly than average people.

- Actual physical changes usually accompany personality changes. The person looks and sounds different; there may be changes in eye color and strength.

- Drugs, allergies and pain that might incapacitate one personality may have no effect on another personality which acts as if nothing is wrong.

Nearly all multiple personalities are caused by extreme child abuse, according to Dr. Braun's wife Renate, who works with him as a family therapist.

Years of therapy may be necessary to fuse the personalities. The process is aided, however, by the Inner Self Helper who works with the therapist to help join the fragmented personalities into a whole person.

This concept of multiple personalities seems to us to destroy the idea of possession by evil entities.



FIFTH GRADE PROPHECY

TWENTY-FIVE years ago Dr. Richard Auerbach asked his fifth grade class at Eggert Road Elementary School in Buffalo, N. Y., to visualize what the world would be like in 25 years. He placed the prophecies in a time capsule which he opened last October. Then he organized a class reunion, inviting his former pupils to his home.

A dozen arrived to find a yellow school bus waiting to take them back to Eggert Road and Room 5A. There he gave his "kids" — now in their mid-30's — their 1953 predictions marked and graded. He asked them to

look ahead again and describe what the world would be like in 2003. Then he sealed these new predictions in a second time capsule.

Among the correct predictions from the fifth graders of 1953 were the following:

- Three-hour transatlantic jet flights.
- Touch-dial telephones.
- Heavy use of computers.
- Space travel.
- Inflation.



QUAKE PREDICTION

LAST November 29 one of the four or five largest earthquakes to strike anywhere during the past 25 years hit southern Mexico within a mile of where University of Texas scientists had predicted the epicenter would be.

The Texas prediction was made in 1977. The quake's magnitude of 7.9 on the Richter scale was also close to the strength expected. Yet the warnings of the three men who published this research paper were virtually ignored, although the Texas team ended its 1977 paper with a call for immediate detailed measurements around Puerto Angel, Oaxaca, where the quake occurred.

The three researchers were Masakazu Ohtake, Tosimatu Matumoto and Gary V. Latham, all then working at the Geophysics Laboratory, Marine Science Institute of the University of Texas at Galveston. They applied to the United States government for funds to monitor the area but were turned down.

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THE FIERCE GODS OF SAN AGUSTIN

Unique among aboriginal artworks are these 300 stone giants, squat human forms with beastlike snouts, overlapping fangs and expressions of unwithering ferocity.

By Frank Volkmann



Figure of jaguar god holds necklace made from human skull. Some of these are shown sacrificing a human child.



Guarding underground temple entrance is squat figure of jaguar god. This cult was widely diffused in ancient America.



Scientists have no clues to origins of some 300 gigantic stone figures found in the heart of the Colombian massif.

THE POOR, sleepy village of San Agustín lies near the headwaters of the Rio Magdalena deep in the heart of the Andean highlands of southwestern Colombia. Remote and isolated, the village would be completely unknown to the modern world were it not for the fact that it stands at the center of the most extraordinary archaeological mystery, or series of mysteries, to be found anywhere on the South American continent.

In the deep, almost impenetrable forests surrounding this ancient village there are at the present time no fewer than 30 major archaeological sites, each one consisting of a bewildering array of large earthen tumuli, underground shrines, stone-lined tunnels and burial chambers, monolithic sar-

cophagi and — most remarkable of all — colossal carved stone figures of strange-looking gods whose only rivals in this hemisphere are the Easter Island statues and the giant Olmec heads of Mexico.

Archaeologists from several different countries have been working intermittently at these sites for more than 40 years, gradually uncovering a vast cultural complex which extends over several hundred square miles. Its exact limits cannot be fixed with certainty, for the area is densely overgrown and new discoveries are continually being made.

Most authorities agree that the outstanding characteristics of this culture are its architectural features and its monumental stone sculptures. The

latter are astonishing, not simply because of their size (some of them are more than 20 feet high and weigh more than 15 tons) but because of their extraordinary execution. For some mysterious reason the ancient sculptors of San Agustin sought to invest the images of their gods with a ferocious, even terrifying character. They gave them vacant, sightless orbs for eyes, put long pointed fangs in their mouths, extended their lips into hideous grimaces and even depicted them in the act of devouring naked children. It is unnerving to look upon these awesome figures. Who were the people whose inner vision impelled them to transform such nightmare images into stone?

The first person to give an accurate description of these now-famous figures was a Spanish monk named Juan de Santa Gertrudis. He was traveling across the Colombian Andes in 1757 when he stopped at San Agustin and decided to spend the night. A priest from the village mission engaged the friar in conversation about local goings-on and particularly about a recent epidemic of treasure-hunting in the surrounding jungles. The priest said that ancient tombs and temples had been found, some of which had yielded objects made of gold.

Friar Juan was intrigued by these tales. Early the next morning, before his Indian carriers arose, he set out into the nearby jungle to have a look. He was deeply impressed by the great stone images standing like grim sentinels over fallen temple altars and strange underground passageways. But how, he wondered, could such works be accounted for? It was obvious that

they were older by far than the missions of St. Francis or even the Spanish conquest. Yet the Indians did not have iron tools for stone carving and certainly lacked the technical proficiency required to erect the huge statues. The only answer, Friar Juan reasoned, was that the images and temples were the work of the devil. Perhaps the Evil One had reared them in anticipation of Christianity, to confound Christ's true ministers and to forestall the American infidels' receiving the message of salvation.

Friar Juan's naively-written account was never published and when he died in 1799 his manuscript was deposited



Infant's moon-shaped headdress leads some scholars to believe figure may have had astronomical significance.



Mace-bearing figure of ancient god, warrior or ancestor (no one knows which) guards one of many earthen mounds near isolated village of San Agustín.



in the archives in the public library in his hometown (Santa Gertrudis, Mexico), where it lay undisturbed for two centuries except for the ravages of time. The tattered manuscript was discovered only a few years ago.

In the next half-century several other travelers, all of them missionaries, briefly mentioned the monuments and in 1853 an Italian geographer mapping the region had some drawings made of the largest and most impressive figures. Not until 1913, however, was any scientific or systematic examination of the site undertaken. In that year a German archae-

ologist, Dr. Konrad Theodor Preuss of Berlin's Museum fur Volkerkunde, began large-scale excavations. His large, profusely-illustrated report brought the San Agustín figures to the attention of the scientific world. Since then there have been sporadic expeditions to the sites to search for more statues and temples.

Preuss' two-volume report, which is still a major source work, was translated into Spanish by a young professor of archaeology at Bogota University named Herman von Walde-Waldegg. He became fascinated by this newly discovered Indian culture

and decided to take up the work which Preuss had left unfinished. He arrived in San Agustin early in 1932 at a time when many of the figures, often broken and defaced, still lay in the native villages. When he first approached the area, he wrote, "My eyes lighted upon something that almost made me fall off my horse. . . . In the dirt and grass of a meadow lay two heavy figures of carved stone. . . . Each was about as tall as a man. With their long jaguar eyeteeth and broad noses, they looked like something out of a nightmare, but to me as an archaeologist they were infinitely beautiful."

Like previous visitors to San Agustin, von Walde-Waldegg was astounded by the size of the figures and puzzled by their enigmatic character. When he made inquiries in the native settlements the inhabitants told him that the figures always had lain where they were found and hinted darkly that it might bode ill for anyone to disturb them. Although nominally Christian, the natives regarded the figures with a curious mixture of religious reverence and superstitious dread.

During the course of his work at San Agustin, von Walde-Waldegg made several notable discoveries. The first occurred while he was unearthing an underground temple some miles from the main site. He turned up several large flagstones which were covered with engravings of constellations, including the Southern Cross and representations of the moon in various phases. These singular artifacts suggested that the ancient San Agustinians not only took a keen interest in astronomical matters but also had de-

veloped a method of time calculation.

Soon thereafter he made another find that seemed to have astronomical import. This was a carved stone in the shape of a fanged female with a naked child seated in her lap. The child wore a headdress in the shape of a crescent moon. The statue was unique; it caught the attention of the native workers who took it to be a magical image of the ancient mother goddess. Young girls and women came from miles around to touch and caress and even to converse with this figure, presumably in the hope of assuring an easy childbirth or of shaking off the curse of sterility. Von Walde-Waldegg himself believed the figure was a symbolic representation of "day holding the new moon."

Von Walde-Waldegg spent two seasons at San Agustin, excavating a total of 142 stone figures, several large temples and innumerable tombs. Since the early 1930's other expeditions have expanded the site for many miles in all directions, uncovered 100 additional figures and found so many underground temples and tombs that even today they have not all been adequately examined.

WHAT DO scientists have to say about this extraordinary carved stonework? The fact is that most reports published up to this time are little more than catalogues of artifacts and statues and architectural descriptions of tombs and temples. The main questions raised by the San Agustin complex remain unanswered:

Where did the builders derive the inspiration for their monuments so unlike the work of the Incas and other

Indian cultures of South America?

Where did they acquire their advanced skills and craftsmanship?

What is the meaning of their religion and the nature of the strange gods they worshiped?

Finally, what ultimately became of this people and their culture?

Dr. Gerardo Reichel-Domatoff, an archaeologist associated with Bogota University, believes that many of the problems connected with San Agustin have been caused by the frantic scramble for artifacts and statues. He is distressed that archaeologists, seeking museum exhibits, have neglected the problems of stratigraphy and typology. "Even now," he laments, "after years of digging, the major questions of origins, chronology and external relationships are largely a matter of conjecture."

There is one aspect of San Agustin around which no mystery clings and that is the source of the builders' raw material. Gigantic boulders of andesite and basalt are everywhere in this region of the Andean cordillera. To construct the temples and burial shrines these boulders were roughly worked into large slabs and blocks, then set into low conical earthen mounds approximately 100 feet in diameter and 16 feet in height. The tombs were built of vertical stone slabs set like heavy columns and roofed over with thinner slabs.

A large central crypt has been found in some mounds, apparently where important personages were to be interred. This was approached through a stone-lined underground gallery. Anthropomorphic stone carvings, perhaps representations of tribal gods,

have been found in these galleries where acts of worship also may have been performed. On the walls of the sepulchral chambers faint traces of geometric designs in various colors can still be seen and these suggest that an elaborate and richly developed cult of the dead once prevailed here.

At the entrances to the underground temples or standing apart from them either singly or in groups are the large stone figures for which San Agustin is so well known. A total of 320 of these have been catalogued and they occur in great stylistic variety. Some figures are rough-hewn, their shapes, whether human or animal, only superficially developed. Others, carved in the round, show that their creators were true masters of the art of stone carving.

The creatures or beings represented by the carvings vary widely. There are squatting animals, serpent-eating eagles, man alligators, helmeted warriors with maces and shields (some of these have secondary figures emerging from their heads), females with elaborate headdresses and — most remarkable of all — squat human forms with beastlike snouts, overlapping fangs and expressions of unwithering ferocity.

Although the symbols and imagery in these strange creations have counterparts in other Indian cultures, for the most part they are unique among aboriginal artworks of the hemisphere. Experts cannot agree on what they represent or signify. Figures which are obviously anthropomorphic have been variously interpreted as war gods, rain gods, moon gods, bat gods, gods of the underworld, etc. Scholars now generally concede that the snarling fanged

images — a popular motif — represent the jaguar god whose cult was widely diffused in ancient America.

One remarkable group of carvings depicts a grotesque human figure, apparently a priest or god, engaged in the act of devouring or, more likely, sacrificing a naked human child. Dr. Preuss believed that this figure represented the sun-god but other scholars have thought that it might be a priest of the jaguar cult. Certainly this gruesome imagery, which is widespread and persistent at San Agustin, suggests a cult of human sacrifice. It may not have existed on the same scale as that of the Aztecs but undoubtedly was inspired by the same motives. Scholars, however, were reluctant to draw this comparison simply on the evidence of one group of carvings. Then in 1932, during the course of opening a large earthen mound, von Walde-Waldegg discovered a dramatic new piece of evidence which soon dispelled all doubts.

In the central section of the mound, a large and impressive block of stone came to light. It was carved in shallow relief on three sides in the shape of a reptile — apparently a representation of the alligator god. The top of the stone was flat except for a depression about six feet long which had been cut into its surface. It was immediately clear that this depression once held human victims who were sacrificed in some unknown but surely bloody manner. In the bottom of the depression an aperture had been cut to allow the victims' blood to escape into a narrow channel which ran along the side of the stone and emptied, finally, directly into the god's gaping jaws!

Von Walde-Waldegg records that the significance of this carving was not lost on the native diggers who soon fell into mute and sullen contemplation. "We can only imagine," the archaeologist commented, "the religious fervor accompanying the scenes of sacrifice which probably centered around this stone. The civilized mind needs no graphic portrayal to sense the horror of the custom The ancient people of San Agustin probably kept this grim figure in evidence as a reminder through their daily lives of the ultimate demand their deity might make and as a gruesome stimulant to mob hysteria when the ceremonies were under way."

Another notable group of carvings has been found on the cliff walls and rocks of a mountain stream near the main village at Alto de Lavapatas. Here singular pictures are carved in relief on the surfaces of large flat boulders lying in the streambed. In one of these, three square pools excavated into the rock are connected by meandering channels which permit the water to flow over the pictures before cascading into each pool. The surfaces of the adjoining rocks are decorated with a bewildering maze of figures including snakes, lizards, frogs and human beings, some carved in relief, others merely scratched into the volcanic rock. The carvers obviously put considerable work into this complex picture gallery but *why* they did so remains a mystery.

Still other puzzling carvings are figures which have "doubles" — secondary figures sprouting from their heads or crouched on their backs. Archaeologists sometimes refer to these

as "alter ego statues" but they do not generally agree on their meaning. Some see them as tutelary spirits of warriors, others as symbols representing the primary aspects of a god, and yet others as ritual masks and disguises.

One of the factors that impedes an understanding of this art is our lack of knowledge of the artists themselves. We have only some general facts about the life and manners of the ancient San Agustinians. We know that they were farmers who cultivated maize, squash, beans and various root crops and they lived in small groups in circular wooden houses at scattered hilltop sites. They fashioned a rather drab pottery, simple in both design and decoration, and they made and wore small pieces of fine gold jewelry. We know little else.

We can infer the style of their dress from the statues, and from the artifacts and various household appurtenances recovered from the sites we can deduce some general facts about their domestic activities. But the inner life of the people, their thought and spiritual outlook remain hidden from us and perhaps always will. Any reconstruction of their religion and its strange symbolism, therefore, must be speculative and tentative.

* * *

RADIOCARBON readings of 550 B. C. have been obtained from most of the sites. This date, according to the chronology of the foremost authorities, marks the beginning of the Lower Mesitas Period, which ended about A. D. 425. Within this span of almost 1000 years archaeologists have assigned such developments as the be-

ginnings of metallurgy, the cultivation of maize, the creation of shaft graves with lateral chambers, and the making of monochrome pottery with incised decoration. The next period, the Middle Mesitas, postulated between A. D. 425 and A. D. 1180, is characterized by colossal stone carvings, urn burials and the construction of burial mounds and monolithic sarcophagi. The pottery tradition remains essentially the same as in the preceding period but new and more sophisticated techniques developed in gold metallurgy.

This archaeological sequence encompassing nearly two millennia provides only the meagerest outline of cultural developments. The major task of archaeologists in the future will be to break down the different periods into smaller units and to fill in the details. However, in the meantime they are satisfied to have at least a rough chronology with which to work.

Current research indicates that the initial phase of the San Agustin culture began about 1000 B. C. — not in the mountains of southwestern Colombia, however, but in the eastern plains and jungles where the jaguar cult probably originated. Subsequently groups from this culture penetrated into the area of San Agustin where they established homesteads and began the cultivation of maize. In the oldest levels of the archaeological sites scientists can trace the crude beginnings of gold metallurgy, pottery art and stone carving. The fine gold jewelry for which pre-Hispanic Colombia is world-renowned and the monumental carved figures are developments of a later period.

Recently scholars have speculated that the artisans of San Agustín and those of other cultures of inter-Andean Colombia and coastal Peru and Ecuador received a strong stimulus from the early civilizations of Mesoamerica. They point to recent archaeological discoveries, particularly on the Pacific Coast of Colombia, which suggest a long-range maritime trade network with Mexico sometime prior to 500 B. C.

If such contacts actually took place it is debatable whether they occurred over a long enough period or were strong and consistent enough to have influenced cultural developments. Yet at least one authority, Dr. Michael Coe, a Yale University archaeologist, claims to discern parallels in the art style of the Olmecs of Mexico and the Chavin culture of Peru which he thinks would be difficult to account for on the basis of any other theory.

The Chavin culture, which dates to approximately the same period as the Olmecs (1200 B. C. to 900 B. C.), has

long been suspected of influencing the religious and artistic development of San Agustín but no definite link between the two cultures has yet been established. In the Chavin and Olmec cultures as at San Agustín, religious life centered on a jaguar-obsessed cult and a powerful cult of the dead.

Speculations such as these, however, are entertained by only a few specialists and have not been received with much enthusiasm by other members of the scholarly fraternity. There seems to be a general recognition that theories of cultural origins and relationships based on superficial resemblances such as art motifs, myths, etc., are easy to construct and difficult to prove. The scientists who have been most involved in the work at San Agustín continue to stress conventional archaeological methods. They believe that it is only through the slow, painstaking and unspectacular work of stratigraphic excavation and shard analysis that the mysteries of San Agustín will finally be solved.



DEATH: THE MOST EXCITING PART . . .

AN ASTONISHING number of people, including some famous ones, have tasted death twice. Allen Spraggett's column "The Unexplained" in the *Toronto Sun* reports the experience of the British novelist Somerset Maugham who at the age of 80 sank into what he thought was his final coma.

"I felt myself going," said Maugham. "Time ended. It might have been an hour or a century. The light began to change. To my surprise

it did not grow darker but lighter.

"It became iridescent, blinding. I could sense my pulse fading and my heartbeat slowing and still the light increased in intensity. And then, the most exquisite sense of release — a giving up of the whole being," he concluded.

Maugham was hauled back from the brink by an injection and lived more than 10 years longer but he never forgot the profound impression his "death" had made on him.

A NEW VIEW OF HEALING

Part 1

A family doctor's "silly passes," an orthopedic surgeon's "touching and caring" and "picturization" signify a medical revolution in the making.

By James Crenshaw

IN LOS ANGELES Dr. Hans G. Engel, a family physician working experimentally outside his practice in a laboratory environment, made a number of what he calls "silly passes" over a patient who had a severe headache. After about a minute the headache was gone. The patient was amazed. His name: Uri Geller.

At a Colorado ski resort Dr. Robert L. Swearingen, an orthopedic surgeon who regularly treats hundreds of broken bones, fractures and dislocated shoulders every season, suddenly finds that "touching and caring" can do as much to relieve a patient's pain as medication. Now he trains his staff and others, including members of the ski patrol, to use a combination of medita-

tion and visualization to speed up healing.

Then there is Harold Sherman, the noted author of books on ESP, who reveals that he twice used visualization or "picturization" to help bring about his own healing, once with the cooperation of his physician and later to guide himself to the one doctor who could save his life after a specialist had said there was no cure and no hope.

In New York psychologist Dr. Lawrence LeShan conducts seminars in healing for groups that include persons with widely varying backgrounds. Among them are persons in scientific and technical fields, doctors and others who are associated with the or-

thodox healing arts. He has the full cooperation of the medical profession, he says, because the healers he trains do not accept a patient unless he or she is under the care of a physician. Neither do they charge a fee nor accept a donation.

And in Baltimore, from where she bounces around the country to lecture, demonstrate and cooperate in a multiplicity of laboratory experiments, Olga Worrall consistently upholds her reputation as America's leading spiritual healer. She often appears on lecture programs with one of her most devoted and enthusiastic former patients, previously a fervent skeptic who felt such ridiculous procedures as the laying-on-of-hands to be unscientific nonsense. She is Lynn Brallier, a trained psychotherapist, who was faced with a life of pain and permanent disability when she reluctantly agreed to visit Olga Worrall's New Life Clinic in Baltimore.

All these persons have participated at one time or another in the annual symposiums in Los Angeles of the Ernest Holmes Research Foundation, named for the founder of the Church of Religious Science and established to bring about a union of science and religion. "We are joined in our efforts by a group of scientific advisers, directors and donors whose support makes our research possible," a program announcement states.

This accent on science and research has been emphasized in recent years by such notable participants as Dr. William Tiller, Stanford University physicist, and industrial research scientist Dr. Robert N. Miller, as well as Dr. Thelma Moss, UCLA para-

psychologist, and Marilyn Ferguson, author of *The Brain Revolution*.

The yearly presentations — in the imposing Founder's Church of Religious Science in Los Angeles — have traditionally emphasized the importance of "true health that is based upon a harmony of body, mind and spirit." The Foundation explores new approaches to healing and the existence of healing energies that can be verified by research and experiment.

Dr. Engel, a prominent general practitioner (in 1977 he was elected president of the Los Angeles Academy of Family Physicians), is the author of a monograph titled "Energy Healing," which details his personal experiences as a "paranormal" healer, that is, research designed to show that his "silly passes" have objective significance. He calls himself a "square physician" who does not use his gift in his regular practice — only experimentally. He became interested in psychic or paranormal healing after he discovered he could cure his wife's headaches and other pains by placing his hands on or near the affected areas.

On the first occasion he discovered that when he placed a hand on his wife's forehead to soothe her — "like any dutiful husband" — he felt a strange sensation in his fingers and palm, as though they were near an ice cube. Furthermore, the sensation also occurred when his hand was not touching her but was held over a particular spot.

"I passed my hand back and forth a few inches from her head but the cold sensations remained sharply localized just above her left eyebrow," the doctor reported. "I asked her, 'Is that

where it hurts?' She looked at me curiously and said, 'Yes, but how did you know?' I shook my head and kept moving my hand over the area."

Soon the doctor no longer received the cold impression around the eyebrow. Almost at the same time Mrs. Engel, looking at him curiously, exclaimed that the headache was gone. Thus the scientifically trained "square" M.D. discovered he was also a nonmedical healer; not only could he treat but also diagnose by locating the site of an abnormal symptom with an almost casual wave of his hand. Any cold spot was the clue.

He determined to seek the help of Thelma Moss in a test program outside his practice. She made her laboratory at the Neuropsychiatric Institute at UCLA available for his experiments in treating volunteers without charge.

Meanwhile, Dr. Engel had strange encounters of a more personal nature. First, he developed glaucoma (increased pressure within the eyeballs, potentially a very serious defect). He was told that he would have to use drops the rest of his life, but after two years, for no apparent reason, the pressure returned to normal.

In 1972 he noticed that his lymph glands were beginning to enlarge. He suspected cancer. Top pathologists confirmed it was lymphal sarcoma, a form of cancer related to leukemia. He expected to live only three to six months and wrote an article for a medical journal concerning a physician's thoughts about dying of cancer. By the time the article appeared, the condition had subsided. The lymph glands have been perfectly healthy ever since.

Two inexplicable spontaneous remissions? Or did he somehow "paranormally" heal himself?

After becoming associated with Dr. Moss, who is an assistant professor of medical psychology at UCLA, and knowing of her interest in psychic healing, Dr. Engel was convinced that some kind of energy exchange takes place between healer and patient. In his own healings, perhaps the exchange was within himself.

In testing the idea of a transfer of energy, especially with regard to his feeling of cold during diagnosis and healing, Dr. Moss's extensive experience with Kirlian photography proved valuable. The pictures revealed "quite dramatic changes" varying with the subject's health or emotional state. The usual finger pad photos were made of the patient and of the healer, namely Dr. Engel, before and after each session. An assistant kept the only other records, namely the patient's statements as to symptoms, their duration and any improvement or other change. The rest was left up to the patient's regular physician.

Time after time the high voltage discharges produced pictures that showed an increase in the patient's corona flaring while Dr. Engel's corona discharges decreased. There seemed to be an important correlation, visual evidence indicating an actual transfer of energy. But was it medically effective?

"We had lots of failures," Dr. Engel frankly admits. But there were also impressive successes, especially in the relief of chronic pain.

For instance, a 44-year-old woman who had a severe case of "old-fashioned tennis elbow" had not been

helped by cortisone injections, nor by physiotherapy, nor by carrying her arm in a sling or having it in a cast. The pain steadily grew worse. Finally her orthopedist recommended surgery. At this juncture she turned to Dr. Moss for help and was referred to Dr. Engel.

"Just like myself and like most of the rest of the patients, she was quite skeptical of psychic healing," he recalled. He started a series of treatments, using his "magic passes."

"After the first treatment she said she couldn't tell any difference," he said. "A little later she started chatting with Dr. Moss but right in the middle of the conversation she noticed that for the first time in seven months the elbow didn't hurt. About four hours later the pain came back but after the second treatment the pain went away for a longer time.

"By the fourth treatment she could feel it once in a while, but only if she lifted some real heavy object. After the sixth treatment she was completely pain free, even though she spent hours digging in her yard and doing all sorts of other heavy work."

It was while Uri Geller was performing a number of experiments in the parapsychology laboratory — including the taking of Kirlian photos showing interesting corona discharges when he concentrated — that his headache developed. He had been working several hours and wanted to stop.

"Thelma Moss told him about me and he decided to give me a try," Dr. Engel said. "In about one minute his headache was gone. Afterward he turned to Thelma with a real quizzical look on his face and exclaimed: 'How does he do that?'"

There was quite a crowd in the laboratory to see Uri. Several persons present complained of pains and aches and clamored for treatments too.

"Two had headaches, one a sore throat and one a duodenal ulcer that was hurting considerably. The lady with the ulcer received only partial relief but the others were pain free after my 'magic passes' that lasted anywhere from one to two minutes for each patient. In general, I can usually relieve pain in one or two minutes. Chronic pain seems to require repeated treatments."

He has also had some success with more severe cases, such as that of a woman with Bell's palsy. The condition involved paralysis of one side of her face and considerable pain, in addition to the discomfort of being unable to close her left eye at night. She was not completely cured but the pain stopped a month or so after she started the treatments, according to Dr. Engel. "Her eye stays closed at night and the redness that has been present cleared up," he said.

"When she talks and laughs you can barely detect a facial weakness any more. Her cheek is no longer flaccid and the skin fields on the two sides of the face are almost identical."

Before and after photos show a marked difference, the doctor added.

Dr. Engel concludes that psychic healing through the laying-on-of-hands or "magic passes" by gifted healers should not be dismissed simply as folklore. He concedes that his studies are mainly anecdotal, subjective and not statistically decisive and that one should never substitute this kind of help for that of a physician. Yet he

says: "I still suspect some kind of energy that we have not explained by today's science can produce healing effects."

Dr. William Tiller, the Stanford physicist, agrees. Ironically he is professor of materials science, a paradoxical title in view of his widely known interest in what many would consider the nonmaterial or metaphysical aspects of life. He conceptualizes a different form or different dimension of energy that is not measurable by conventional instruments.

In the field of what he and others call "psychoenergetics," experiments around the world seem to indicate six developments which he presented as "suggestions" for theoretical approaches in dealing with metaphysical energies:

(1) There are energies functioning in the universe that are different from any science has dealt with before.

(2) They function in frames of reference different from those we perceive with the five physical senses. "We appear to have within us latent sensory systems for cognition of information at these other levels."

(3) There are indications that at some level of the universe we are all connected — a part of one vast organism.

(4) Time, space and matter all appear to be mutable; they can all be deformed. By "remote viewing" we can perceive events away from a fixed position in space and by precognition we can perceive events out of our fixed location in time. And some persons seem to have the ability to deform matter, including materialization and dematerialization.

(5) Whatever reality is, it is not just what we perceive with the five senses. So there has to be a shift in our world view.

(6) We are becoming aware of a vast transformation taking place within people. "Either we are developing a new sensory system or we are making connections with an old one — or we are dusting off an unused one. The phenomena that used to be so widely spaced distance-wise and occurred very infrequently in time now are occurring by the tens of thousands around the world every day and become more and more a part of our common experience. This means that our paradigms must shift and our prevailing world view must shift."

Of his own theoretical model, Professor Tiller said: "I think there is a domain between the level of mind and the level of electromagnetic fields." He cited experiments showing that a healer seems to transmit some type of energy that can influence the growth of plants and the activity of enzymes, with indications that magnetic properties also are involved. In the experiments with Olga Worrall Dr. Robert Miller found that when she concentrated her healing power, she could disturb a cloud chamber that is used to track subatomic particles and that she was able to project energies which lowered the surface tension of water.

Dr. Tiller also mentioned experimental work done with healers in Czechoslovakia and Japan, as well as tests done with dowsers which indicate electromagnetic and psychoenergetic effects. In another symposium, the widespread interest in psychoenergetics was further confirmed

by biophysicist Scott Hill, who reported on paranormal healing studies and experiments in the Soviet Union as well as in Scandinavian countries. Another speaker, psychologist Dr. Alberto Villoldo, discussed his encounters in South America with paranormal healers, including those who work in trance.

Dr. Tiller, the specialist in "materials" science, probably would have shocked more conventional physicists by his bold theorizing. He proposed the recognition of "energy fields of an unconventional nature" — energy patterns at the "mind level" of the universe, these being "created and embedded in the frame of spirit" and in turn being "embedded in the frame of the Divine." How metaphysical can a physicist get!

He, of course, echoed what metaphysical philosophers have said for centuries when he proposed again using nonphysical terminology:

"I think of us as spirit — as elements of spirit. We are multiplex elements of the Divine. We are multi-dimensional beings with extended energy structures. We live in a multi-dimensional universe. And in order for these multiplexed elements of the Divine to grow in perception it is necessary to have a mechanism of perception. The mechanism of perception in my modeling is the mind."

He believes that conventional medicine, which heals at the physical level, will move up the scale and begin to heal at the "etheric level," which includes the removal of disharmonious psychoenergetic patterns at the level of cause or mind. Spiritual or psychic healers may help to accomplish this,

depending to a large extent on the intensity of their energy transmissions and what Dr. Tiller calls their "conductivity."

An instance of attracting healing energies by visualization or "picturization" was described by Harold Sherman for those attending an Ernest Holmes Foundation symposium. He had developed a serious infection and gangrene as the result of a blister acquired in a game of tennis. His doctor said he would have to be hospitalized the following day. Because of his pain and discomfort, Sherman's own efforts to visualize a healing failed. So he made an unusual request: he asked the physician to help him with the picturization — to visualize for one half hour at a specified time later that evening the specific changes that he knew as medical practitioner must take place for a healing. "If you feel it will help, I'll do it," said the doctor, who then left for his home. A friend agreed to join in the remote concentration.

Sherman did not have to go into the hospital. By early morning the swelling and infection were gone, as well as the pain, and the doctor closed the case by writing in his record: "I consider this the nearest thing to a miracle that has happened in my 40 years of medical practice."

In the second instance, Sherman said he was able to attract specialized medical help to cure a virulent throat infection that had been diagnosed by experts as terminal. It was caused by a type of fungus that was said to be untreatable.

Again his own visualization did not seem to help until during a moment of meditation, Sherman heard himself

saying mentally: "Sometime, somewhere in time to save my life, I will meet someone who knows a specific cure."

And he did meet someone — as the result of what ordinarily would have been called a coincidence. Through a friend, he met a doctor who had practiced in South Africa, one who had encountered the usually fatal fungus infection among the natives. A simple cure had been developed and thousands of natives were saved. The doc-

tor wrote out a prescription, which Sherman's own doctor administered successfully.

(Next month: An orthopedic surgeon reveals how "touch and care" techniques speed up bone healing; a British mathematician and a California brain researcher agree on a holographic concept of universal energy frequencies, and a once-skeptical psychotherapist tells how she was, almost against her will, healed by Olga Worral.)



THE FOUR-MILLION-YEAR GOOF

SOMEBODY goofed by four million years in dating the completion of the Grand Canyon.

For the past 15 years scientists and geologists have believed the Colorado River carved out the Grand Canyon 10.6 million years ago. Now a University of Arizona geoscientist says it appears the work was in fact completed 5.9 million years ago.

"It makes the Colorado River as an integrated system younger than we had thought," said geologist Paul Damon. He reached the new date after recent research in the Boulder Basin area near Hoover Dam revealed a series of basalt (lava) flows on both sides of the river. He said, "We misinterpreted our first river studies. In short, we goofed."



AZTEC AVIATORS?

By Ron Dobbins

AN INTERESTING facet of ancient American history was described in the July 23, 1934, *New York Times*. Prof. M. J. Tenenbaum, a Polish archaeologist and Hebraic authority, revealed that his study of a stone engraving unearthed in Mexico and of an old history by Franciscan missionary Francisco Xavier Clausijire confirmed the existence of an ancient gliding device known as a *crir* designed by the Aztec King Netzahualcoyotl (A.D. 1402-1470).

According to the Franciscan's history of Mexico, ancient legends credited

the Aztecs with the ability to "fly like birds" with the glider which was described as "an ingenious appliance having wide, spreading wings fabricated from storks' feathers."

The Aztec king not only invented the glider but also apparently founded a school of aviation. Professor Tenenbaum said that he had found pictures of goggles used by Aztec airmen and fliers clad in fur mufflers in place of helmets. He added that the Aztec device was superior in design to a non-operational glider invented in the time of King Solomon.

GOOD KING WENCESLAS vs. HEYDRICH THE HANGMAN

Could the ancient relic of a long-dead past reach
across the centuries to save the
conquered nation from the cruelties of the Nazi tryant?

By Ted Salay

I STOOD gazing at the "Wenceslas Crown" — the crown of death. It rested on a red velvet dais in a thick glass case in St. George's Basilica in Prague. Castle guards standing alongside the display watched everyone who entered the room. It was 1975 and this was the first public display since 1954 of the famous Bohemian jewels and the legendary, mystical crown.

It is a stunning piece containing 46 spinels, 20 sapphires, 25 emeralds and 20 large pearls. On a frame of delicate gold work which dates from the 11th Century, the crown was designed by Emperor Charles IV, king of Bohemia from 1346 to 1378. When it was completed, he was quite specific about its use and the methods of handling it. The crown was to be used only for the coronations of Czech kings and when not in use during these ceremonies, it was to rest on the skull of the most

famous of Czech monarchs, King Wenceslas.*

Anyone who was not a valid King of Bohemia and dared to wear the crown would incur strange and sometimes fatal consequences. Through the years Czech historians have recorded accounts of persons who defied these wishes of Emperor Charles — but there is a little-known modern incident that shows the crown's mystical powers. During the German occupation of Prague, the crown played an important part in the assassination of one of Hitler's worst butchers.

In 1942 Heinrich Himmler was called before his supreme commander Adolph Hitler. The Fuehrer

* King Wenceslas reigned in the first half of the 10th Century. An ardent propagator of Christianity, he was assassinated in A. D. 929 by his own brother and later canonized. His martyr's death gave rise to the tradition ranking him as the patron saint of Bohemia, a tradition which did much to strengthen the country's unity and further the growth of the Czech state.



Jewels of Czech monarchs displayed in 1975 include Wenceslas Crown, designed by Emperor Charles IV in 1346, and scepter and apple which date from 16th Century.

screamed, "Sabotage in the factories, planes exploding in midair, shells that blow up our own cannons — all because of the Czech resistance. It must stop!"

And stop it would — for the cunning Himmler had ready the final solution, one which would ultimately break the Czech underground resistance. He proposed that *SS Obergruppenfuhrer* Richard Heydrich, the most dreaded man in the Third Reich, be appointed Reichs-Protector for Czechoslovakia.

During the first 105 days of Heydrich's rule, German courts handed down 394 death sentences for non-criminal offenses and 1134 Czechs were turned over to the Gestapo to be

tortured and killed. His nickname "Heydrich the Hangman" was well earned. With great relish he set about liquidating the Czech national resistance movement. Martial law was proclaimed and mass arrests and speedy executions followed. Against this Nazi terror the people of Prague were helpless.

One bright May morning, while Heydrich was showing his family the wonders of the Prague castle, it occurred to him that he had never seen the legendary Wenceslas Crown. He ordered the crown to be brought to him. It was kept in a special vault in the St. Vitus Cathedral, which is part of the castle complex, and SS Captain

Hans Krinz and the castle curator Anton Vesely were dispatched to bring the crown to the Reichs-Protector's office.

With his two young sons Heydrich waited impatiently. At last the curator set the crown before him. Captivated by its sparkling beauty Heydrich examined each gem with great care. Curator Vesely paced back and forth while the Nazi fondled and profaned this sacred relic. When at one point Heydrich placed the crown on his head the curator could hardly contain himself. Heydrich, noticing his agitation, demanded an explanation.

The poor curator could only croak that the crown was to be placed only on the heads of "true kings of Bohemia." Heydrich smiled sardonically and turned to his sons, saying, "Are we not the true kings of Bohemia?" Thereupon he placed the fatal crown on the head of one of his sons and then on the other's.

A few short weeks later — on May 27, 1942 — Heydrich was gunned down by Czech parachutists dropped by the Royal Air Force and he died on June 4. But the strange story does not end with the death of Heydrich. A month later his younger son was kicked by a horse and died without regaining consciousness. In less than a year the older son also died fighting for the Fatherland on the Russian front.

I suddenly realized that the guards were staring at me; I was holding up the long line of eager viewers. I walked out into the sunlight wondering: How could that ancient relic of a long-dead past reach across the centuries to help its country in times of trouble? But as I strolled through the narrow streets of historic Prague, past ancient statues and age-blackened churches, the story of the Wenceslas Crown did not seem so strange after all.



BIGFOOT IN U.S.S.R.

EARLY IN 1978 the Soviet news agency Tass reported that a Bigfoot-like creature has been seen in Siberia. The so-called *Chuchunaa* (which means fugitive or outcast in the local dialect) has been seen in the Verkhoyansk region 400 miles north of the city of Yakutsk. The creature is described as about 6 1/2 feet tall, thin and shaggy-haired with long arms.

"He feeds on raw meat and wears a reindeer skin," according to Tass. "He cannot speak but utters shrill screams Reindeer breeders, hunters,

mushroom and berry collectors ran into him most frequently at dawn or late in the evening." There have been numerous witnesses.

Eyewitnesses describe the creature's face as human in size but very dark with a small forehead that protrudes over the eyes "like a peaked cap." A story in the *Chicago Tribune* for February 4, 1978, described the creature's chin as big and broad. He is said to sneak up on dwellings to steal food but when confronted by humans he flees.

TRUE

MYSTIC EXPERIENCES

SIGNPOST FOR ME

By Shanti Maxwell

JUNE 10, 1959, was a beautiful sunny day on Paradise Beach in Nassau, Bahamas. We were on our honeymoon and my new husband and I were strolling along the deserted beach. We had just finished touring an abandoned coconut plantation. It had been the island's only industry. Now we had wandered perhaps a mile down the beach, past the neglected coconut plantation, and had turned around to come back because it seemed there was nothing else to see.

As we walked along something off to my right caught my attention. It was one of the strangest looking things I had ever seen — a hut built up in a tree. For some reason it occurred to me, "That is what East Indians use for meditation."

My husband had walked a few paces on ahead but now he called back to me, "What are you looking at?"

I was annoyed to be asked what seemed to be obvious and I said, "Why, at that tree house, of course."

He said, "What tree house?"

I wondered, "What kind of dummy have I married who cannot see?" and I pointed to the tree house — only now the tree house was no longer there. I felt confused!

My husband said, "What are you talking about? There's no tree house there."

I was too amazed to say another word. I didn't speak now for fear he would think he had married a crazy woman.

Fifteen years went by and I found my life consumed by the usual "rat race" until I knew it had to stop. In fact, I found myself occasionally screaming, "Stop the world! I want off!"

I started taking yoga lessons with my friend Inge in North Palm Beach, Fla., and the teacher Mahadev kept urging me to go to Nassau with him and his wife Gauridevi. In Nassau, they told me, their teacher Swami



Shanti Maxwell

Vishnu Devananda had a yoga retreat.

One day I asked Mahadev if there were a tree house at the yoga retreat and he said, yes, there was. I described it to him and he said, "I guess you've seen pictures of it, huh?" I said, no, I hadn't and he said, "Then how do you know about the meditation hut?"

"I don't know," I replied.

"Well, you must have seen a picture of it and just don't remember," suggested Mahadev.

The following week I flew to Nassau in Swami Vishnu's plane piloted by Mahadev. The exterior of the Piper-Apache was decorated with shooting silver stars and people floating on a deep blue background.

After reaching the retreat on Paradise Island I walked out onto the beach where I had honeymooned 15 years earlier and there was the tree house! Only this time it did not disappear.

Two nights later when we flew back to Florida by the light of a full moon, I thought about the tree house and conjectured that perhaps my preview of it was a sort of signpost set there for me, so that I would know I now am on the right path. — *Asheville, N. C.*

THE MESSAGE

By Eve M. Stegner

I STIFLED a yawn as I opened our front door to the porch where Dick and Marge stood waiting. Their car sat in the driveway — doors and trunk open — waiting to be loaded with the luggage for our trip. Our friends and my husband Bob and I had looked at hundreds of folders trying to decide exactly which motel would suit our needs for our three-day holiday in

the Missouri Ozarks. Finally a reservation was made.

"Is the old man up yet?" Dick joked as he stepped inside.

I mumbled, "Yes, they got the paper out in good time and he hit the sack by 4:00 A.M."

"What happened to you? Didn't you go to bed at all?"

"Sure, I was excited about the trip but I really did get to bed early enough. A crazy dream woke me up and that was all the sleep I got last night."

Bob walked into the room carrying a suitcase in each hand. "Let's get going," he said. "We've only got so much time to enjoy and it's slipping by right this minute. Eve was wide-awake when I got home this morning with another one of her dreams to tell me about, so we didn't sleep too much."

Marge laughed, "What was it this time? Another look into the future?"

I rolled my eyes and said, "Don't laugh yet; I'll tell you about it on the way."

While the men loaded the car I called our daughter Elaine to give her the name of the motel where we would be staying. As the last car door slammed and we all settled down for the ride through the countryside I began to tell them my dream.

"It seemed that I could hear a phone ringing persistently but for some reason had a hard time locating it. When I answered, it was my mother on the line. Considering she has been dead for five years, it was quite a jolt. She told me she was in the waiting room of the hospital where she had taken my brother Ray the night before. I felt stunned and shocked and all I could

say was, 'Oh, Mother, what's wrong . . . ?' She continued as if I hadn't interrupted, 'Now, don't worry, everything's fine. He died at 10:15 and I've had the best night's sleep I've had in years.'

"This shocked me wide-awake. I looked at the clock and it was midnight. From then on I rolled and tossed until Bob got home. Of course, I kept him awake long enough to tell him about it. It seemed stupid and silly but I couldn't get back to sleep no matter how I tried."

"You don't need to worry about sleeping tonight, honey. We are going to wear you out seeing the sights today and there's no way you'll lie awake tonight," Bob said.

We relaxed into the easy conviviality of old friends as the miles slipped by. I forgot the dream until we reached Springfield, Mo., where my brother Ray lived. Bob said, "Maybe you ought to call Ray."

I said, "I might wind up telling him about the dream and I don't think he would appreciate it. Maybe on the way back we'll stop."

We swooped on through the rolling hills to Branson. When we arrived at the motel, its ramshackle appearance drew unanimous boos and groans so we made a fast decision to look for other accommodations. We soon found clean comfortable quarters where we stopped only long enough to leave our luggage, freshen up and decide on our first excursion.

Our three days in the Ozarks were filled with fun things — boating, swimming, fishing, sight-seeing and listening to the folk music festivals at night. We started home as late as we



Eve M. Stegner

possibly could, hating to leave.

The phone was ringing as we drove into our driveway. I rushed in, picked up the phone and heard the distraught voice of our daughter.

"Mother, I'm so glad you're home! I don't know how to tell you . . . Where on earth did you stay down there? The motel said you weren't registered. We called the highway patrol. They looked everywhere but were never able to find you. I didn't know Dick's license number. . . ."

"Wait a minute, Elaine, what on earth has happened?"

"I'm so sorry, Mother. I don't know how to tell you . . . Uncle Ray was buried today. He walked out into his backyard the night before you left and had a heart attack. They took him to the emergency room but he was pronounced dead at 10:15. They must have tried to reach you about the time you started on the trip."

I felt the hair rise on the back of my neck as I recalled my dream which had occurred approximately two hours after Ray's death. Was it coincidence? Or was it a communication

meant to soften the grief over the death of a loved one? I don't know. Does anyone? — *Blue Springs, Mo.*

DID MY SPIRIT TRAVEL?

By Archie Bannister

DURING THE winter of 1918-1919 I worked on the farm of Miles Hartley near Norwich, Ont., Canada. The previous summer my brother Clem and I had emigrated from England hoping to buy a farm and establish a home for our mother and three sisters. They were to follow us the following summer. I was 15 years old and it was the first time I had lived away from home.

Perhaps I was homesick. Maybe that is why I dreamed one night that I was back home in Brierfield, Lancashire, England. In my dream I found myself at the foot of the stairs leading up to the bedroom my brother and I had previously occupied. To my surprise, the bed had been changed around from a north-south position to an east-west position. The foot of the bed was toward me, occupied by my two older sisters Ivy and Bessie.



Archie Bannister

Ivy, my oldest sister, was awake. She sat up in bed and shouted, "Archie, what are you doing here?"

Then I awoke.

The next day I wrote to my sister and told her of my dream. A week later I received a letter from her which had been written on the same day as mine. Her letter told me that she had been awake the night before and had seen me at the foot of the bed. My mother had come running when she heard Ivy speak and had asked to whom she was talking.

Ivy said, "It was Archie. He was standing at the foot of the bed as plain as day and when I called to him he just disappeared."

She also described the room in her letter, saying that they had moved the bed to the position I saw it in my dream, and my other sister Bessie had been asleep by her side. — *Wichita, Kans.*

"AN OLD GERMAN . . ."

By Ruth S. Magadini

ALTHOUGH my brother Charles Baldwin is four years my senior, we had always been very close. After our father died when we were teenagers, we helped each other morally and financially to get through college.

Later we lived in back to back houses in Palm Springs, Calif., and because he was a general practitioner who had to stay near the phone we spent many hours together playing cards or having family get-togethers.

When my second son was born soon after his second daughter he said, "You now have two boys and I have two girls. Let's reverse the procedure." And we did. I was pregnant

with my first daughter in August 1952 when Chuck and his wife had to drive to a convention in Chicago. Our mother came to stay with their children.

The night after Chuck began the long automobile trip I dreamed my phone rang. When I answered, a man speaking in a strong German accent pleaded, "Get help! Doctor hurt."

Fearfully I asked, "Where? Where are you?"

"Hurry. Car in ditch. Help!" Then the dial tone.

Crying and trembling I awoke my husband and said, "Chuck's been in an accident."

"You've just had a nightmare," he soothed. "Go back to sleep."

Early the next morning Mother called. She said, "Charles was in an accident last night but he will be all right. He called me from the hospital. He said that if it hadn't been for an old German man he might still be in his car in the ditch." — *Phoenix, Ariz.*

IN A MONASTERY GARDEN

By Adell Rodgers

MY BROTHER Robert Jones was attacked and stabbed in his Lennox, Calif., home by an unknown assailant. At that time — the fall of 1972 — I was living in Jay, Okla., and my mother Rosa Jones and sister Joyce McKeehan who lived in Huntington Beach near Bob decided not to let me know until later or unless he died. My husband was recovering from a heart attack and they did not wish to add to my burdens. However, I learned through a vivid dream that my brother was facing a life and death crisis.

In my dream I saw him sitting on a



Adell Rodgers

grey stone bench beside a deep, swiftly-flowing canal which passed through a medieval monastery. Other men were there, some in modern clothing and others wearing cowed robes, their faces hidden. Some walked around slowly while others sat on benches beside the canal staring into black water as my brother was. He did not look at me. I saw only his profile but he seemed to be suffering either pain or grief. I left the monastery without speaking to him and I awoke knowing this was no ordinary dream.

As soon as it was late enough to call California in the morning, I telephoned my mother. When she answered I asked immediately about Bob. She was surprised to learn that I felt he was in danger but she assured me that early that morning the doctor had assured her that my brother would live. Then I told her my dream. — *Lancaster, Calif.*

MUSIC IN THE FAMILY

By Claire Metzger

ONE EVENING in the spring of 1978 I turned on a Chicago



Claire Metzger

radio station to hear a contralto voice singing a recording from the opera *Carmen*. The recording was over 60 years old but the beauty of the voice still came through. Afterwards the announcer identified the singer as Mme. Otilie Metzger, who had sung in Hamburg and Bayreuth and with the German Opera Company in its travels through the United States just before and after World War I. She died in the Auschwitz concentration camp in 1943.

I suspected that the woman might be my husband's father's cousin. When I checked records and inquired of relatives, I found this was indeed the case.

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I contacted the station's programmer, Andrew Karzas, who agreed to devote another show to Otilie Metzger and to tell her life story as well.

On June 12 the promised program was aired and my husband and I were thrilled to hear her lovely voice again. We decided to invite Mr. Karzas out to dinner on our next visit to Chicago and we did so on the night of July 29.

Afterwards we went to his apartment for coffee — and stepped right into my husband's past. For on the wall were many photographs of opera singers — Caruso, Galli-Curci, Tito Schipa, all the greats of another day — and all were dedicated to my husband's grandfather, Adolph Muhlmann, a singer with the Metropolitan Opera Company at the turn of the century.

Our host had not known of the relationship nor had he any idea who Muhlmann was. Karzas said a dear friend who knew of his love for music had given him the photographs. He did not know how his friend had come to possess them. And to top off an evening of fateful coincidences, on his television that evening was the opera *The Flying Dutchman* which Grandfather had starred in many times in his glorious days at the Met. — *Dixon, III*.

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ENCHANTMENT BY UFO

Are close encounters what they seem to be —
or is the real UFO phenomenon
hidden behind an impenetrable veil of illusion?

By E. A. March

GLAMOUR was originally a Scottish word which like the old Irish *pishogue* means to fascinate, to mesmerize, to cast a spell over the senses. Under its influence, reality — or at least the appearance of reality — may take on fantastic garb. Accounts of the ability to mesmerize the eyes of spectators and cause them to see things that don't exist figure in the folklore of many peoples and cultures.

Certainly the best-known example of such spell-casting is the legendary Indian rope trick. Usually the event took place as follows:

The fakir produced a coil of heavy rope from under his garments. Muttering incantations he tossed one end into the air whereupon spectators saw the rope stand upright, as rigid as a pole. His assistant, usually a young boy, then climbed the rope. Sometimes he

disappeared at the top; sometimes he climbed back down again and at other times he was pursued up the rope by the fakir, who appeared to slice the boy into pieces letting the bloody flesh tumble to the ground. Usually at the conclusion of the performance witnesses observed both fakir and boy (wholly intact) standing next to the rope which lay limply on the ground.

Typically this feat was performed before many persons and the observers generally agreed on what they had seen. However, when researchers took a motion picture of the performance the film revealed what had really happened.

In fact the fakir walked to the center of the crowd and threw the rope into the air. The rope fell back to earth in normal fashion. The performer and his assistant stood motionless until the

end of the demonstration. In other words the dramatic spectacle the crowd thought it had seen was nothing more than an illusion!

We can only conclude that somehow the fakir caused the "observers" to imagine the episode. Thus the incident is typical of those states of enchantment in which the suggestion which instigates the illusion is not verbalized but seems to be directly communicated from mind to mind. Exactly how the fakir telepathically transmitted the fantasy remains a mystery although the fact that most observers must have had at least a general idea of what they expected to witness may have helped.

In *Autobiography of a Yogi* Paramahansa Yogananda writes that a glittering palace full of dazzling treasure was created among the barren mountain crags of the Himalayas before the eyes of the yogi Lahiri Mahasaya. Materialized by the power of the angelic avatar Babaji, the whole furnished edifice and surrounding gardens passed all the tests of sensory experience; yet all was made to vanish in the blinking of an eye.

The gypsies supposedly possessed the ability to throw the glamour over the eyes of the unsuspecting, most often to flimflam them into parting with their cash. Sir Walter Scott relates the tale of a gypsy who wielded his glamour over a number of Paddington residents to whom he exhibited — while passing the hat — a rooster which appeared to be dragging a heavy oak trunk. When the commotion of a passing wagon interrupted the spell, the "trunk" proved to be only a bulrush.

Another gypsy conjurer regularly

sold bundles of hay as pigs, warning the credulous buyer never to bathe them. As soon as the purchaser disregarded this advice, the spell was broken and hay instead of pigs was seen floating in the water. By that time, of course, the gypsy and the money had disappeared.

Traditionally fairy folk have been adept in the ways of fascination. Persons under their power saw things that were not there. When the spell was lifted the most elegant gatherings and sumptuous feasts turned out to be poor unhappy affairs.

In an old Welsh folktale St. Colien received an invitation to visit the king of the fairies who then lived on the summit of Glastonbury Tor. At first the saint demurred because he preferred to have nothing to do with these beings whom he considered devils from hell. The fairies were so insistent, however, that finally the exasperated saint accepted. But when he went he took the precaution of hiding a flagon of holy water under his robe. Once there he saw the most beautiful castle, populated by numerous lovely maidens and gallant youths who amused themselves around a sumptuous banquet table.

"Feast yourself," said the fairy king but the saint, who was not to be fooled by glamour, replied, "I do not eat the leaves of trees." As a shudder of horror passed over the glittering assembly he threw the holy water and caused the whole company to vanish, leaving him alone on the tor.

* * *

THIS SHORT review of the ancient lore of enchantment brings us to the latest possible wielders of this an-

cient art: unidentified flying objects. Do persons who come into close contact with UFOs fall under a similar spell?

The debate concerning what UFOs are has raged for over 30 years, hampered by the fact that UFOs seem not to be consistent. No two UFO sightings are identical in every detail. This ambiguity becomes even more apparent in UFO occupant reports. The extreme diversity of UFO reports suggests that perhaps few of the observed phenomena were really what the observers thought they were.

The only consistent fact about UFOs seems to be the emission of some sort of intense electromagnetic energy. Stopped automobiles and watches, radio interference, electrical power failure, radar observation, magnetization of metal objects and compasses, burns and other injuries to witnesses all testify to the existence of energy fields associated with UFOs.

But beyond this what do we really know about them? Perhaps we know next to nothing because the limits of our physical perceptions prevent us from knowing. Does a significant proportion of UFO activity exist beyond our ability to perceive it?

Suppose for a moment that when an observer comes into close contact with a UFO something happens which is similar to falling under a traditional spell of enchantment. Suppose that somehow the energy the object emits puts the percipient into a trancelike altered state of consciousness.

No one who has studied the considerable amount of contactee literature can doubt that these experiences take place while the consciousness of the

percipient is altered in some manner. The percipients themselves frequently remark that they felt as if they were hypnotized, dreaming or otherwise disassociated, especially during the first few moments of the encounter. Observers often feel that their hold on reality has slipped; before the experience has fully taken hold, they may try repeatedly to wake themselves up, to shake their minds free of the "darkness that was swallowing it," to borrow a phrase Rudyard Kipling used to describe his hero Kim's struggle to shake off a spell of enchantment.

What determines the content of an intimate UFO experience? The answer may be partly the consciously- and unconsciously-held assumptions of the percipient and partly the collective beliefs of the cultural milieu in which he lives. Perhaps under the stimulus of "UFO energy" the unconscious mind of the affected individual creates its own symbolic drama, much as it does during dreams. This might account for the bizarre, aggressive and occasionally sexual content of many contactee stories.

But whether the deception is purposely perpetrated or is an accidental effect fostered by our own physical makeup, the result is precisely the same. The hypnotic spell cast over the percipient effectively prevents him and the rest of us from determining what UFOs really are. This ambiguous state of affairs is likely to continue until a movie camera records the activities which actually occur during contactee experience.

* * *

OUR PERCEPTION of the phenomenal world depends en-

tirely on the reception and interpretation of minute electromagnetic charges. We have discovered that these impulses can be generated in the brain directly, bypassing completely the normal channels of the senses. Experimental stimulation of the brain by electromagnetic frequencies has produced interesting and varied results.

Experiments conducted by A. H. Frey have demonstrated that radio waves can carry signals to the brain directly, utilizing no intermediate steps. Working at the General Electric Advanced Electronics Center in 1961, Frey effectively proved that persons could hear radio waves of varying frequencies. Depending upon the method of transmission, subjects heard the waves as hissing, buzzing or knocking noises.

By carefully screening the auditory mechanism of the ear, Dr. Clyde E. Ingalls has induced the perception of "buzzing-bee" noises in laboratory subjects solely with the use of radar beams.

In a paper presented to the 20th National Electronics Conference held in 1964, Dr. Henry Puharich delineated methods used in his laboratories which enabled the deaf to hear. Under the direction of Dr. Puharich, 32 deaf persons were made to hear with the use of radar beams. These persons heard not only tones and music but actual speech. This occurred even though their seat of hearing had been utterly destroyed.

The perception of sound can also be induced in both persons and animals by applying electrical impulses to the cochlea of the ear. The brain interprets these impulses as "sound" the

same way it interprets the more conventionally received impulses from sound waves. When a speakerless radio was hooked up to the ears of test subjects, they still "heard."

Artificial stimulation of the brain can also produce sensations other than sound. Bypassing the eyes completely and electronically stimulating the optical section of the brain in blind persons, investigators have found it possible to induce sensations of light. Dr. Puharich has induced the perception of color in laboratory subjects wholly with the use of differing radio frequencies. By directly applying electrical impulses to the brain, Dr. Wilder Penfield has produced visual hallucinations in test subjects which are similar to those found in mentally ill patients.

Perhaps a close encounter with the electromagnetic field surrounding a UFO can similarly produce audio-visual illusions which are subjectively indistinguishable from those produced by more normal perception.

The available evidence points to the possibility that strange fantasylike experiences can be induced by direct stimulation of the brain upon close contact with a specific type of electromagnetic field. This is not the only possibility, however. Research into the nature and causes of schizophrenia has disclosed that large quantities of dimethyltryptamine (DMT), a potent psychedelic, are produced in the schizophrenic's body. Normally only traces of DMT are to be found in the brain but the absence of a certain enzyme usually produced in healthy individuals makes possible the abundant production of DMT in the schizophrenic.

Enzymes are composed of proteins and initiate many bodily processes. They are by nature delicate and complex; they deteriorate rapidly with any alteration in temperature, any change in acid or alkaline conditions and also — this is most important here — any change in the polarity of the medium.

In man the biomagnetic field is negative at the front of the brain and positive at the back. Can a slight alteration in the polarity of this field inhibit normal enzyme production? We don't know. Experiments conducted by Dr. Robert Becker of New York's Upstate Medical Center have shown that by suddenly reversing the polarity of the biomagnetic field in animals, the animals were rendered unconscious. Is it only a coincidence that in many close UFO contacts persons faint?



CENTURY-OLD "BOTTLE NOTE" FOUND AUTHENTIC

MILTON BLOCK, director of the Charlotte (N. C.) Mint Museum, says he is satisfied with the authenticity of a century-old Massachusetts sailor's note found sealed in a small bottle that washed up on a South Carolina beach in August 1978.

"There is no doubt in my mind that this is authentic," Block said. "The glass, the paper, the writing are compatible in age."

The bottle, discovered at Crescent Beach, S. C., on August 7, 1978, by 15-year-old Deeb Fadel, contained a shark's tooth and a piece of brittle yellow newsprint apparently torn from a British newspaper. The message was written in graceful script on the margin:

"To the finder. My name is Robert White. I write this from aboard the

The late Dr. C. G. Jung, who suggested that UFOs are a modern myth which serves certain deep psychological needs, was probably correct when he concluded that a physical event somehow triggered the myth-making process in UFO observers. Unfortunately since the witnesses seem to be more or less spellbound at the same time, we have no accurate way of determining what the physical event consists of.

In the meantime we can only hope that with the advent of the more inexpensive, portable equipment, the increase in UFO sightings and a generous amount of luck, someone will capture the event on tape and film. In that way the opaque veil of UFO-induced enchantment should at last be penetrated.

Ann Alexander out of New Bedford. We killed our first whale yesterday and I cast this into the sea for good luck. Please post a letter to me telling the whereabouts you found this. Send to Robert White, 310 Salisbury Road, New Bedford, Mass. 17 Sept. 1877."

Deeb's father called a local newspaper to report the find but his enthusiasm was dampened when he learned the newspaper has received calls in similar cases which turned out to be hoaxes. When Fadel returned to Charlotte, he contacted the museum.

"They want to display it," he said. "I'll let 'em. I've already written a letter to 310 Salisbury Street and to the whaling museum in New Bedford."

New Bedford police said 310 Salisbury Street no longer exists. The highest number now is 130.

OUR BABY-SITTER BECAME A GHOST

Uncle Rinky was dead — we all knew that, of course —
but we didn't know that an invisible
protector was minding the house and watching the kids.

By Claudette L. Kiely

UNCLE RINKY finished washing the dishes and crossed the kitchen to wipe off the stove. Turning toward me, he said offhandedly, "You think I don't believe in spirits." Without waiting for my reply, he added, "But I'll prove it to you sometime — after I die."

Uncle Rinky — Felix Vivencio — often baby-sat with my five children. When they learned that he was coming they would prepare for his arrival by placing their fishing poles near the door and energetically digging earthworms, anticipating that he would take them fishing.

He was a delightful man. An all-around handyman, he would repair plumbing and do other odd jobs for friends, neighbors and relatives. He liked to do laundry and frequently went into our basement to wash and dry clothes. And he actually liked to wash dishes. He would take on this task in our home in Granby, Mass., and in any other home he visited — and at these times his playful streak would manifest. It was almost a ritual: he would surprise anyone sitting around his work area by shaking his wet hands, sprinkling everyone within range.

Now, as I sat sipping my tea, I felt both amused and confused by his peculiar remark about spirits. It revealed his deep belief in life after death. Trying to respond as casually as he had spoken I said flippantly that I knew he'd live forever.

Soon after this conversation, death suddenly took Uncle Rinky. He went to Boston in September 1969 to spend two days attending Red Sox ball games. When he and his companion, a crony who shared his interest in baseball, were ready to return they entered the hotel's parking garage to put their luggage into Uncle Rinky's car. He said to his friend, "What a beautiful day this is!" Then he fell to the pavement, dead of a heart attack.

Uncle Rinky's death made it necessary for me to find another sitter. Because she needed the money, Joan Dennis, the daughter of one of my friends, volunteered for the job. Only reluctantly did she accept the fact that the job also entailed household tasks such as hanging laundry and washing dishes. I soon learned from the children that Joan spent a great deal of time watching television and paid little attention to them or to the household tasks.

One afternoon as she sat watching television she heard a banging noise in one of the boys' rooms. Assuming someone had come home early from school she went to investigate. Finding no one in the house and nothing to account for the noise she returned to her television program. When she was again disturbed by an even louder banging she was frightened. She raced into the kitchen, picked up the laundry basket and ran to the clothesline in the

backyard. She told no one about this until later — little knowing it was going to happen again.

The next day as she sat before the television set, the noises from the bedroom were loud and clear. She didn't bother to investigate but repeated her performance of the day before, racing into the yard to hang the wet laundry. She told her mother later that as she hung the laundry she felt she was being watched and when she turned to look behind her, she saw a man standing in the rear window peering out at her. Instead of going back into the house, she walked around to the front and sat on the steps to await the children's arrival on the bus.

That night, without explanation, she quit. Much later I learned that she told her mother that our house was haunted.

After Joan quit, our son Gerard told us that twice he had seen Uncle Rinky in his bedroom. I told Gerard that possibly Uncle Rinky's love for us had won him special permission to return to check up on us. This must have satisfied my son, for he did not report any more apparitions.

I thought perhaps I understood the noises Joan Dennis purportedly heard coming from this same bedroom at times when she was supposed to be working. I recalled Uncle Rinky's impatience with other girls who had worked for me and did nothing but eat and watch television. When he came to baby-sit he always seemed to try to make up for these "injustices" by helping in many ways. Was it possible that from the grave he was trying to run off baby-sitters who did not measure up?

A FEW WEEKS later we began to experience the phenomenon of "flying water." I was sitting at the kitchen table writing a letter and the children were watching an afternoon television program. Suddenly a drop of water hit the left sleeve of my blouse, wetting a spot about the size of a half-dollar. My first thought was that one of the children was playing a prank with a water pistol so I rounded them up and scolded. They looked at me blankly. Didn't I remember that I had confiscated their water pistols after their last water fight?

I returned to my letter writing, still suspecting one of the children was the culprit. Within a few minutes more water hit the same place on my sleeve, widening the wet spot. I looked quickly into the living room. The children were intent on their TV program. Obviously no one had sneaked up on me, doused me with water and returned to the living room.

I glanced up at the ceiling — although I knew no plumbing lines ran through this area. It was a clear day and I knew the roof didn't leak even when it rained! I felt the wall beside me; it was dry. I had no explanation for the drops of water and no alternative but to forget about it — until the next occurrence.

A few days later my daughter Jacinta was ironing for me. She was working on her father's shirt to show me that she had mastered this domestic skill. Suddenly she shrieked, then held out her left arm to show me a large wet spot on her sleeve. I assumed the steam iron had spurted hot water and burned her but she said it had not. I examined the iron carefully and used

it myself for a few seconds to be sure it had not gone suddenly defective. Satisfied, I gave the iron back to Jacinta.

Moments later she screamed again. Water had hit in the same spot and the wet area was much larger. This was a duplicate of my own experience. I said aloud, "My God, what is going on around here?"

With a talent for quipping that has always delighted me Jacinta said, "It has to be Uncle Rinky. He caught me ironing a wrinkle into this sleeve and I was going to let it go. Now I think I better iron it out."

We both laughed but her remark left me uneasy. The falling water seemed to be "controlled" in some way. In her experience as in mine the wet spot was hit a second time.

In the months that followed the "flying water" struck every family member again and again. The children were amused and came to accept this as evidence of Uncle Rinky's visits — although we had no real reason for believing such a thing.

I telephoned a friend who had been a Spiritualist, Floyd McAuslan, to tell him about our experiences and hear his opinion. He said authoritatively, "This is good. Spirits bless those they love with water just as people use water in religious rituals on this plane for a blessing. Don't be upset by it. Accept it for what it is."

Curiously, in all this activity, I never once remembered Uncle Rinky's sprinkling us with water while he washed dishes. Neither did I recall his promise to prove life after death. In retrospect this strikes me as peculiar. My mind, by mere association, should have found this connecting

link, particularly since Uncle Rinky's name was often mentioned.

As the months passed the children seemed to be the primary targets of the "flying water" — even at school. One day at dinner Jacinta reported that Uncle Rinky had "missed." She said the boy who sat at the desk in front of her had been hit by the water. He made a scene and the teacher came to investigate. She was unable to find a source for the water. Jacinta had remained discreetly silent.

I had admonished the children not to talk about these phenomena and shared with them Mr. McAuslan's suggestion that we were being blessed. We were further reassured by the knowledge that certainly water is harmless!

The children quickly caught on that Uncle Rinky made a good scapegoat. Anything we could not find — from scissors to car keys — was blamed on Uncle Rinky. This carried over to a peanut butter jar left uncovered and a bicycle left out in the rain. But underneath it all I sensed their discomfort. Because of my Roman Catholic belief in the value of praying for the deceased, I put Uncle Rinky first on my nightly prayer list.

Except for the boy at school the only person outside the family who was hit by "flying water" was my friend Jeannette Adams.* I had told her of the phenomena previously but she was skeptical. Later she admitted that despite our friendship she wondered if I might be going bonkers. But after a droplet of water hit the center

of her forehead she apologized gleefully. The wife of a Mount Holyoke College professor, Jeannette had experienced psi phenomena throughout her life but once she had solid proof of the "flying water" she called it "graduate level psi."

We had been experiencing these phenomena for about two years when one evening as we were saying grace before dinner a large globule of water struck my hand at the thumb joint. I kept my hands folded and completed the prayer, then showed everyone the unusually large amount of water on my hand. While the water felt exactly like tap water when rubbed between the fingers, it nonetheless had an unusual characteristic: it could not be forced to run or flow. I flexed my thumb slowly trying to change the shape of the water globule or force it to flow. It remained as it had landed on my hand, in one undisturbed globule.

Suddenly a thought struck me — it was September 1971, two years since Uncle Rinky's death. I excused myself and went to my room, closing the door behind me. I knelt to pray.

Perhaps Uncle Rinky had remained too long attached to the loves of this plane. I prayed that through our awareness and acceptance of his "evidence" he was now free to move along to the business at hand in the kingdom that lies just beyond the veil. As of that moment the "flying water" occurrences began to be less frequent.

* * *

HOWEVER, the saga of Uncle Rinky was not to end so soon. There were other phenomena: light bulbs flashed on and off and frequent-

*I shared the family's experience with Dr. Karlis Osis, then Research Director of the American Society for Psychological Research. Jeannette Adams provided an affidavit for Dr. Osis, attesting to the reality of the "flying water" and describing her experience.

ly our new clothes dryer would turn itself on in the middle of the night. Readily accepting Uncle Rinky's hand in this, I would awaken my husband John to hear the dryer; it was in the basement directly beneath our bedroom. My sensible husband would climb out of bed, go into the basement and shut off the dryer, then suggest that I call a repairman to correct the short circuit. I never did because the only time the dryer "shorted out" was late at night after the house was still. It never went on during the daylight hours nor did it ever malfunction. The light bulbs flashed on and off, according to my husband, because of loose connections and those that had to be frequently replaced were simply "bad bulbs." For the next couple of years incidents of "flying water" were few and far between but the electrical disturbances continued.

When the children started school in September 1974 I took full-time employment, so the house was empty during the daytime. The older children — John, Gerard and Jacinta — left home to catch their bus to high school at 7:10 A. M., just as I left for work. The two in junior high school — Donald and Lynn — had another half hour alone at home before their bus arrived.

We were a few weeks into the new routine when Jacinta remarked that the younger kids deserved real credit for doing household tasks during their extra half hour at home. Not only were they slicking up the kitchen, she said, they also were doing the dishes.

I turned to praise the younger children only to find them staring at each other, half-amused. Neither of them had washed a dish since school started.

They assumed the older three were cleaning the kitchen after school, for everything was always done when Lynn and Donald came home and no one was complaining!

Obviously, by not owning up to doing the dishes, someone in the family was putting us all on. After some good-natured kidding about who it might be, Donald looked at me wide-eyed and asked earnestly, "Could it be Uncle Rinky doing the dishes?"

Now the second-oldest boy Gerard spoke up. "Something is going on around here. On two cold afternoons I have come home and gone to the bedroom" — he was sleeping in the basement — "and it's really warm. There has been a fire going in the wood stove and the whole place is warmed up."

It is one thing to believe Uncle Rinky blessed us with "flying water" but it's something else to think that he graduated to turning on the dryer, washing dishes and building fires. I simply wasn't prepared for these possibilities and I set out to locate our "Good Samaritan" — without success. No one outside the family has a key to our home and there is no way anyone could get into this house without damaging a lock.

The very next day, however, the children came home from school to find a sink full of dishes and the basement cold! After a few weeks it was clear that the housekeeping would have to be done by us mortals. Uncle Rinky apparently had returned for the last time to clear the sink of dishes and keep the home fires burning. He had proved his point.

Good-bye, Uncle Rinky. We'll meet again one day — at your place!

MURDERER'S SPIRIT RETURNS TO BOAST

"I was the brains of us! It was meself ran the lodging and brought in the tricks!"

By Elizabeth Byrd

THE AFTERWORD in my book *Rest Without Peace*,* a novel about the Edinburgh murderers Burke and Hare, thanks a number of persons for their help in my research, among them Ian Adam. I wrote, "I am most grateful to Ian Adam of London who provided very special information."

"Why very special?" asked my editor before the manuscript went to the printer. "Is Mr. Adam an historian? An expert on early 19th-Century crime? What's the connection?"

"As a matter of fact he's a singing teacher," I replied, "and I can't explain the special information he gave me for fear of ridicule."

"But you can tell me," he said.

IN SCOTLAND in September 1972 my friend Alanna Knight (who is also a writer) suggested that since we both had business in London we might



Copy of sketch of William Hare made by juror during trial is identical to the original except that it shows his rotting teeth.

go down together, she from Aberdeen and I from my home near Edinburgh. She said, "We can stay with Ian Adam. He has a charming old house in Chelsea and plenty of room."

I objected that I was a stranger to him, that it would be an imposition, but she said nonsense, he loved company, admired my books and wanted to meet me.

We arrived at Ian's home on the evening of September 17. He is a slender dark-haired man about 30 years old and he has extraordinary deep-gray luminous eyes. During dinner in his pre-Victorian kitchen overlooking a lush garden we talked of trivia until suddenly he stopped in midsentence.

* Macmillan, London, 1974; Avon, New York, 1975.

"Elizabeth," he said, "standing behind you is a dainty elderly lady in a bright blue dress. It has an attractive belt with a rhinestone clasp."

I gasped. My mother had been very fond of that dress but the belt had been stolen at the nursing home where she died in 1965.

"She has a cane. It's propped against the wall." Ian smiled. "I wish she'd sit down with us. She's lovely."

I turned to follow his gaze but I saw nothing.

The next night, on the way to a restaurant, Ian said, "That lady is with us, walking with a cane. She's wearing a blue coat that matches the dress."

How well I remembered the search for a coat that would match that dress. I told Ian the woman must be my mother and he said, "Don't ever worry about her. She's very happy."

After dinner we returned to Ian's home and in the course of conversation he asked me if I were working on another book. I replied, "Yes, a sort of documentary novel about Burke and Hare — my first venture into crime. It's very difficult to research —"

"Grave robbers, weren't they?"

That's the popular misconception. They never robbed graves — they were too lazy and both of them were drunks. But they learned, in 1828, that *Edinburgh anatomists were desperate for fresh corpses for their students learning dissection. I told Ian that this unholy pair lured derelicts and beggars into their hovel by promising food, a bed and a "dram," got them drunk and smothered them. The corpses were carted to the eminent Dr. Robert Knox who, no questions asked, paid eight to 10 guineas apiece and*

asked for more. Assisted by their common-law wives Burke and Hare killed 15 people within nine months. (This was admitted at their trial.)

"What's the research problem?" Ian asked.

"What happened to William Hare. Burke was hanged before an audience of 25,000 furious citizens but Hare had turned king's evidence and was freed. We know that he fled south from Edinburgh and the story goes that he came to London and was blinded when workmen at a lime pit recognized him from a newspaper sketch and threw him into the pit. But I can't get the facts — so I'm blocked."

Ian said nothing for about five minutes. Something told Alanna and me to keep quiet. Then he said, "Would you like to question Hare?"

Did I hear him right? "If only I could!" I replied.

"You can," Ian said quietly. "He's here."

Alanna, who is psychic, spoke up. "Yes, I know. I feel cold."

I did not feel cold but I was amazed to see that Ian's face had changed. One side of his mouth was pulled down in a half-leer, half-smirk, and one eye seemed lower than the other. His cheeks were uncharacteristically pouched. It was not my imagination; Ian had become the image of Hare as sketched in court on December 24, 1828. Alanna watched, fascinated. Never having seen the sketch of Hare she only observed that Ian looked "horrible."

"Question me," he said. "Hare will answer."

"Did you kill 15 people — or more?"

A chuckle came from Ian's throat. "More — 30, I'm thinking."

"Didn't Dr. Knox and his assistant Mr. Ferguson keep records of payments for corpses?"

Another chuckle. "Not them. They got the beef. That's all they were after wanting."

Ian was speaking in a distinct Irish brogue. Although Hare and Burke lived in Edinburgh they were Irish.

"What did you and Burke do with the money?"

"Spent it on grog and bouses."

I had had to investigate the word "bouse" which had been used in Burke's confession. It means a drunken frolic, a party.

"It was Burke's idea to go into business, wasn't it?"

After a flow of obscenity the Irish voice said, "Burke wasn't the brains of us. I was! It was meself ran the lodging. It was meself brought in most of the tricks too."

I had learned that a "trick" or a "subject" was a potential victim.

"Where was your lodging?"

"The Close. Tanners Close." (It was pulled down in 1902.)

"What is there now?" I asked.

"A big place, big as 20 houses."

True. On the site now is Argyll House, a huge government building that holds seven ministries.

"What happened to your wife Maggie after she was released from prison?"

"Wife?" he spits the word. "Just me drab. How am I to be knowing?"

He disgusts me so that I want to ask if he knows that he's dead but I'm afraid he'll retreat. Suddenly there's another flow of obscenity and Ian

comes out of what appears to be trance. All the while he had been looking at me steadily, his eyes alert — but now his face is no longer Hare's.

"Ian," I said, "I had no idea you were a medium."

"I certainly don't practice as such," he said. "But sometimes, reluctantly, I tune in." He smiled. "But I didn't attract Hare — you did."

"Does he know I'm working on the book?"

"Oh, yes, and the egomaniac wants full coverage." He leaned forward. "He hates you, Elizabeth, for trying to ferret out his secrets but at the same time he's pleased by the attention. I could get him back now but I know he's going to lie — and I'm tired."

No wonder — after an 11-hour day with his music students and this session with Hare.

* * *

BREAKFASTING with Alanna the next morning I said, "It's possible that Ian has acute telepathic gifts and read my mind because he didn't tell me anything that I didn't know."

"But that terrible change in his face and the Irish slang words you mentioned?"

I still thought it was possible that Ian read my mind, a mind so intent on Burke and Hare these past months that it might have reacted on the highly sensitive Ian. Not for a moment did I doubt his integrity but suppose he had found time to research the Burke and Hare case? I decided that was unlikely, for he had shown his ignorance at the start when he asked if they were grave robbers.

Alanna went out that morning to attend to some business and during an interval between students Ian joined me in the kitchen for coffee. He picked up a wooden salad spoon and absently twirled it. Suddenly he bent over. "God," he said, "my back is killing me!"

"No wonder," I said. "So many hours at the piano —"

Easing into a chair, Ian said, "Hare broke a little boy's back — or maybe Burke did it."

"I haven't come across that," I said. "But then I haven't read all of the 15 cases. Anyway, suffocation was the method they used because it left no telltale marks — and they didn't prey on children because they didn't bring nearly as much money as adults."

Ian continued to massage his back, then said, "Hare is here. He may lie but I'm going to ask him about a curly-haired, green-eyed boy about 11 years old. He was a deafmute."

A few minutes passed. Ian, still holding the salad spoon, apparently is not entranced. Then he speaks. "Yes, a little boy. Hare doesn't know his name. His grandmother called him 'Sonny.' He and Burke took them in; they were Irish, beggars. Now Hare says the boy's name was 'Patrick.' Lying? Maybe. He and Burke suffocate the old woman and Burke breaks the boy's back. Hare is giggling. It was so easy. They pack the bodies in a her-ring barrel and take them to Dr. Knox and receive 16 guineas. Now Hare changes his story. They got 20 guineas — but don't believe that. Hare seems drunk; he's giggling so."

"May I ask questions?"

Ian nods.

"Why did you and Burke kill a child? Wasn't that dangerous to offer a corpse with a broken back?"

No reply. I'm fairly sure he's lying so I switch to another question.

"How did you die?"

"On ice."

"Where?"

"London."

"What year?"

No reply.

After a moment I ask, "Did you fall on the ice?"

"Fell. A coach ran over me. They put me in a pauper's grave without a coffin." He sounds angry. "No coffin!"

I persist. "What year was that?"

"Royalty and flags out."

Since he refuses to say, or doesn't know, the year of his death, I ask, "Were you blinded from lime? Did you spend years as a blind beggar on Oxford Street?"

Ian's voice turns sly. "The light's not dark enough."

This statement, or evasion, gave me the creeps. Ian could not possibly have gotten this from my mind. I had never heard those words before — but I knew that Hare was given to speaking in riddles. Witnesses in a tavern — the King's Arms in Dumfries — had testified that he had raised his glass of ale and said, "Bad luck to fortune!" A puzzling toast.

"Did you just pretend to be blind?"

When he does not reply, Ian takes over. "He says you don't know much but that you'll find his life history in an old book. You will get it through the Edinburgh police in a few weeks."

My research had been intensive and I had obtained everything the police could provide from the old records. It

seemed unlikely that I could discover anything further from that source, in or out of Edinburgh.

As we drank our coffee Ian said, "I can tell you a little more about him, although it may seem trivial. He had rotting, broken teeth. He drank gin when he was poor and whiskey when there was money. He didn't trust Burke's woman not to inform on them and he suggested that they kill her and sell her body to Knox. They argued over this but Burke won. Hare and his wife had a baby but no love for it. They decided not to kill her, though, because Hare said, 'Knox wouldn't give a shilling for her.'"

"Her?" I was excited. "I haven't been able to establish the sex of that baby. At the murder trial it was referred to as 'an infant in Mrs. Hare's arms' and sketched as a puny little thing."

"Yes," Ian said. "Underfed and quieted with gin and laudanum. It lived in a wooden box, like an animal."

"Can you tell me if she lived? She had whooping cough during the trial."

Ian was silent for a while. "Hare neither knows nor cares."

* * *

TWO DAYS later when Ian drove Alanna and me to the train he said, "I wish you could stay in London longer but I doubt you could possibly check out Hare's death on that 'day of flags and royalty.'" He remembered only fragments of what Hare had said but I had made careful notes. As we parted he said, "Be careful on your spiral stairs. Hare has a love-hate thing about you."

In our compartment on the train I

asked Alanna if she had ever told Ian that my 1459 cottage has a spiral flight of stairs.

"No," she replied. "Why?"

At home I delved further into William Roughead's *Burke and Hare* and found that Burke had killed a little boy (unnamed) and his Irish grandmother, packed them in a herring barrel and received 16 guineas from Dr. Knox for the two. As to the boy's broken back, from the doctor's permissive viewpoint, he could have been kicked by a horse. It becomes obvious that he doesn't care to investigate the cause of death.

Although he never came to trial Dr. Knox ended up not as a great surgeon, but as a fugitive from Edinburgh reduced to a minor practice in Hackney, England.

Mindful that Hare had mentioned an old book that would come through the police, I again approached Constable J. S. Beattie but he was unable to help me further. A week later at a dinner party in Edinburgh I was seated next to ex-Chief Constable William Merrilees (written up as "Scotland's Greatest Detective" in *Reader's Digest*). We were old acquaintances and when he inquired, I told him I was working on another book, this one about Burke and Hare.

"Aye? Well, I've an old book that might interest you — published in 1837. I'll lend it if you like but guard it with your life, lassie — it's that rare."

The book cleared up many puzzling points for me. Here again was the tragedy of the boy with the broken back but no mention of his having been a deafmute. However, with the convic-

tion that Ian had been correct I made him a mute in my book.

I telephoned Ian to tell him how right he (or Hare) had been in so many matters and asked him if he'd like to have a copy of the sketch of Hare which had appeared after the trial.

"Yes," he said, "but I know what he looks like. He scared the hell out of one of my students who saw him and asked me about that horrible man in costume. He's been hanging around ever since you left."

"I'm sorry," I said. "What a nerve I had — a stranger myself — to saddle you with a guest like Hare."

* * *

WHEN MY book was completed I took it with me to London, arriving at Ian's on a Sunday night. I would deliver the manuscript to my publisher the next day. We sat in the drawing room with the manuscript in its box on the floor beside my chair.

While we chatted Ian's big black cat Sophie roamed the room. She seemed restless, unable to stay in one place. For about 15 minutes she wandered, sniffing the hearth rug but disdainful that warm cushion. Finally she settled down on the hardest, most uncomfortable spot in the room — the manuscript box.

"So a black cat approves my book," I said, amused. "An eerie sort of blessing." Then I asked, "Is Hare still around?"

Ian nodded. "But he knows he's not welcome. You don't need him anymore so I've blocked him out because he really was — is — unmitigated evil."

"Beyond any help of prayer?"

"I don't know — but I have prayed for him to find peace."

We sat silently watching the fire while Sophie dozed on *Rest Without Peace*.



ONGOING GRAVE ROBBERING

IN NOVEMBER 1977 five New Yorkers were charged with stealing skulls from mausoleums in two cemeteries for sale to members of a witchcraft coven. John Santucci, district attorney for the borough of Queens, announced the arrests after discovery of two skull robberies in less than a month.

On October 23, 1977, the skull of a woman was found to be missing from a mausoleum at St. Michael's Cemetery in Astoria. The second crypt robbery occurred November 17 at Calvary Cemetery where workmen discovered the bronze door of a mausoleum had been forced open, a coffin dragged outside and pieces of the shroud strewn about. The skull was missing from the coffin.

Shortly before Santucci's announcement, police in the Bronx reported a grim discovery. Called to a supposedly vacant apartment by maintenance workers, they found an altar decorated with a human skull and other bones, a goat skull, horns, feathers and dried blood.

Those arrested were Robert Blankenship, 18, Ricky Lee Dalla, 18, June Ann Gallagher and Edward Glowaski. District Attorney Santucci said the youths broke into the mausoleums, stole the skulls and took them to Miss Gallagher who delivered them to Glowaski. He said Glowaski, who has the cult name "Kaine," is associated with the coven and obtained the skulls for use by the black magic cult.

WHEEL OF

FORTUNE

by Paul Steiner

Carol Lackey of Fort Bragg, Calif., was awakened late one night by the coast guard calling to inform her that her husband's fishing boat had sunk and he was missing. The call alerted her to a fire in her house and enabled her to save herself and her two children. A few days later the coast guard called again to report that her husband had been found safe.

The Bread and Puppet Theater, a Vermont-based touring company, derives its name from the notion that theater "be as basic as bread" and that "puppetry is one of the most basic forms of theater." Bread is served to audiences during performances and instead of burning incense when the scripts call for religious ceremonies, garlic is used to "awaken the brain and make the germs dance," according to the company's director, Peter Schumann.

Wallace Young is an Hawaiian painter recognized throughout the Pacific and the Far East as a creative palette knife artist. One of his major paintings hanging in Galleria Francini in New York City shows the eruption of Kilauea, an active volcano on the big island of Hawaii.

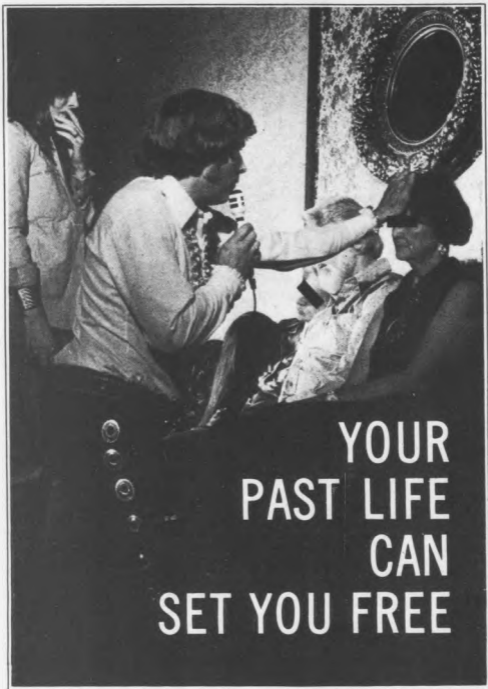
Titled "Pele's Reflection" the

painting was inspired by mysterious circumstances surrounding the eruption. The authorities insisted that Hawaiians living in the town of Kalapana were in the direct path of the lava flow and the militia was called up to aid their evacuation. Lifelong residents of the village refused to move, insisting that Pele, their respected goddess, would not harm their homes.

What happened is inexplicable. The lava flow changed direction just before it reached Kalapana and not one blade of grass in the town was touched.

In New York City an off-duty police officer was arrested after he stole a dollar bill from a fellow subway rider who turned out to be a decoy cop assigned to handle subway crime.

Melina Mercouri, the Greek actress who first won fame with her film *Never on Sunday*, tends to put faith in numerology. She'll tell anyone who'll listen that any 18th date is important. She met her husband, French director Jules Bassin, on the 18th of a month in 1955, and arrived at the Cannes Film Festival on the 18th in 1978 where her new film, *A Dream of Passion*, won critics' acclaim and United States distribution. She was born on October 18 and her husband on December 18.



YOUR
PAST LIFE
CAN
SET YOU FREE

Are your problems the result of something that happened in your previous lives? Dick Sutphen believes you can be happier if you recognize these carry-overs...

By Brad Steiger

FOR THE slightest infraction of prison rules the convicts could expect vicious abuse from the sadistic guards. One of the worst of their ingenious tortures involved wrapping the offender in a canvas straitjacket and dousing him with buckets of water. Then the canvas would dry — and shrink — causing the prisoner excruciating pain.

One man — Ed Morrell — devised an incredible method of escaping the pain of this cruel torture. He would “dream” himself out of his body and

travel to another place. When Morrell was released from prison he became a champion of prison reform and published a number of books detailing the abuses inherent in the antiquated prison system which he had learned at first hand serving his term about the turn of the century. He died in obscurity in the early 1930's. After living in Arizona for many years, he is believed to have moved to California.

Now Dick Sutphen, psychical researcher and past-life regression hypnotist, was saying to me: “I would kind



Reincarnation therapists Dick and Tre-na Sutphen conduct “past-life and future freedom” seminars all across the country. Subjects are hypnotized in groups and asked to remember previous lives.

of make my body die. Once I did that little death, I would dream and go. I would move through the dream and travel to faraway places. I would do this to escape the pain whenever I was in the jacket. I tried it at other times but it didn't work."

The man who may be the present incarnation of Ed Morrell was seated in our living room in Scottsdale, Ariz.

"I'm not claiming as a definite fact that I was Ed Morrell, fighting the encroaching railroads, landing in prison and later campaigning for penal reform," Dick said. "But I have had some wild dreams which seem related to that lifetime. I see myself in the Sierra Madre mountains, an 1884 saddle-ring Winchester in my hands, watching men passing below me. I have been regressed by Jean Perry* and I came up with a remarkable amount of information about Ed Morrell that checks out."

Is it mere coincidence that Dick has an 1884 saddle-ring Winchester hanging above his fireplace in his Scottsdale home? And why does a man who grew up in Omaha, Nebr., and worked at advertising agencies in major metropolitan cities dress like a working cowboy? Even when he is conducting his past-life and future freedom hypnotic regression seminars, Sutphen looks more like a country singer than a master hypnotist.

"I dress to be comfortable and to be me," Dick explains. "I don't want people to get hung up on what style of clothing I'm wearing. I want them to hear what I am telling them about personal responsibility and their ability to

fashion their own reality."

Scores of men and women come to hear what Dick and his wife Trenna have to say about past lives. During 1977 they conducted seminars in 15 major cities and appeared with David Hartman on ABC's Good Morning America, the David Susskind Show and NBC's Tomorrow Show with Tom Snyder. In addition they have been interviewed by hundreds of media journalists as they have toured the United States.

Why do people attend?

"Everyone comes for different reasons," Dick answered. "But often it is not for the reasons they thought. And in our minds, no one is there by accident. It may be that some higher aspect of consciousness directs them, for their attendance usually results in numerous benefits for them.

"One woman came seeking knowledge of a prior incarnation," Sutphen explained, "but what she needed was instruction in techniques for spiritual protection. Many who attend our seminars have opened the doors to their Higher Selves, thus achieving a direct channel to expanded awareness and future life directions.

"There are other reasons," he continued. "Some learn relaxation techniques; some come to get information on how to overcome sexual problems; others wish to learn how to deal with depression. Trenna and I have witnessed many spectacular breakthroughs but I hesitate to speak of them, for there's no way of course to guarantee results. I can say, however, that about 95 percent of those who attend our seminars receive strong past-life impressions."

* A hypnotherapist associated with the Des Moines, Iowa, Biofeedback Clinic.

Sutphen believes that the reception of a past-life memory is one of the least important things that happen during the sessions. "The overall understanding, expanded belief systems, methodologies and techniques constitute the real significance," he says.

Who attends past-life seminars?

According to Sutphen's office staff — two attractive women named Anna and Judy — 60 percent of those attending a past-life and future freedom seminar fit into one of four categories: nurses, teachers, medical doctors and lawyers.

"The rest are housewives and other nonprofessional people," Dick said. "We also get a lot of psychologists and we recently conducted a training seminar which drew a number of psychiatrists. Many of these men and women are using the techniques they learn in their own specialized therapies and having remarkable results. Some of them become so enthusiastic that they end up making claims that I as a non-medical person would not dare to make."

What kind of experiences do men and women have in the course of a past-life seminar?

The Sutphens structure each seminar to provide the attendees with a maximum of regressive and experimental hypnosis and psychic experiences but even more important, according to Dick and Trena, is their effort to give each man and woman the tools to continue such experiences in their own homes and to begin to reprogram their lives in a positive manner.

"The tools we refer to," Trena said, "are actual techniques, meth-

odologies, exercises and understandings which enable people to feel better about themselves and more at peace with themselves, the world and everyone in it. We teach self-regression techniques and mind power techniques. The lectures and supportive material illustrate that one's only limitation in life is his or her own belief system."

Dick believes that anyone can be hypnotized if he will trust himself and the hypnotist and if he is capable of concentrating.

But how is it possible to guarantee each attendee will glimpse a past life?

Sutphen admits that there is no absolute assurance that he can produce such an experience but he reiterates, "Well over 95 percent of the thousands of people who have attended our seminars have seen impressions which they consider to be related to the past. The other five percent may have to continue to use the techniques at home after the seminar to break through — which is really only a matter of trusting themselves. Everybody can do it, though. I'm convinced of that."

The Sutphens have observed that the more an individual uses his imagination the better subject he or she will be, because that person has already mentally conditioned himself or herself for visual receiving.

"Daydreamers are great subjects," Trena commented.

"Right," Dick agreed. "In fact, we tell people that if they never daydream or fantasize they should not come to the seminars expecting to see their past lives."

"But we do urge them to attend," Trena interjected, "for they still will

receive information which will help them to change their lives. Remember, we stress that seeing a past life is only one of many goals."

* * *

AT A recent past-life and future freedom seminar in Scottsdale, my wife Francie and I observed a number of men and women who, ostensibly, were "seeing" past lives. After Dick has conditioned the participants, he places the entire roomful under hypnosis and guides them through the experience.

"I now want you to move to a very important event that transpired between the ages of 25 and 30," he may say. "On the count of three these new impressions will come into your mind, very vividly. One. . . two. . . three. . ."

At this point, if the conditioning has been effective, the participants will receive dreamlike or fantasylike impressions from the past. They are not unconscious; they are open to guidance as they "float" in this relaxed state.

Dick then moves them to deeper levels within their psyches. "Deeper, deeper, deeper," he may say. "You will move back to time before this one, to a previous life experience which will explain a problem you have today. On the count of three, these impressions will come vividly into your mind. . ."

At each seminar about 12 people are individually regressed in depth as part of the demonstrations. We saw such experiences unfolding at the Scottsdale seminar:

A woman who had a problem communicating with her husband saw herself as a slave in the Old South, a

trusted cook and house servant. When her master took in an injured black man for her to nurse back to health, she eventually married her "patient" and bore him a son. As the years passed and the son matured into an intelligent teenager, the master received an offer from a wealthy family who wished to buy the boy. She encouraged her master to sell her son because she knew his opportunities would be better with the other family. When her husband learned of this he never spoke to her again. In her present life her son had died while his father was out of town, having trusted the boy to her care. This was the cause of his breaking off communication with her.

A man with a problem of impotency envisioned himself as a Viking raider, looting and raping women. He flashed through a number of lifetimes, each with a pattern of severely abusing women. Then he focused on a more recent life experience in which he was molesting a woman and planning to rape her. She fought back and gouged his cheek. In his anger he struck her viciously, killing her. Then he noticed her young daughter who had seen the entire bloody episode. She threw herself at him, pounding his back with her tiny fists. The memory appeared to unnerve the man dramatically.

An attendee whose problem was alcoholism first recalled an early incident in his present lifetime. He was too young to buy liquor and had prevailed upon an older boy to buy six-packs for a Saturday night spree. Then he recalled an experience as a soldier in the Civil War when he was shot in the hip and the musket ball shattered the bones at its point of entry. The veter-

an took to drinking whiskey to dull his pain and became an alcoholic. The participant was thereby able to see why he may have begun drinking so early in his present lifetime and he was able to chart more clearly the dangers ahead.

At an earlier seminar we had watched in fascination when a participant "linked up" with Trenna. She has a unique method of "chakra" linkage which enables her to monitor, channel and relive the past lives of others. In this instance she told the man that he had been a sea captain in 1897. To provide more room for cargo in his ship he had eliminated half of the lifeboats. An explosion occurred at sea and when the ship began to sink the captain made certain that he was safely seated in a lifeboat while half his men faced drowning. To make certain that rations would be sufficient he threw a wounded man out of his boat. Those who remained in the lifeboat eventually threw their captain overboard.

Trenna informed the man that his present life avoidance of responsibility and his penchant for punishing himself for unidentifiable guilt had to do with this incident which had occurred in a past life.

"You have deep depression almost constantly," she said, "and your stomach spasms bother you all the time. This all relates to this past life and it is time that you let go of the guilt. Let go of it now. Use your time in this life to help others. Only you can erase this karma by believing that you can."

The participant was white-faced. Maybe he had never heard of karma —

the belief in divine compensation, that what you sow in one lifetime will be reaped in another as a process of spiritual evolution and growth — but what Trenna had said appeared to have touched something deep within him.

"Did anything Trenna said make sense?" Dick asked.

"Everything! Everything!" the man shouted. "Even down to the knot in my stomach. I began to have the stomach spasm in the middle of the regression.

"Yes," he admitted. "I've spent my life hiding from responsibility and yes, depression has bothered me all my life." The man buried his face in his hands, unable to talk anymore.

* * *

WERE THESE men and women remembering past lives or are there alternate explanations?

Perhaps during hypnotic trance, some segment of the unconscious mind seizes control and impersonates a fictitious personality for the purpose of providing insight into the darker recesses of the subject's character. Prompted by the hypnotist's suggestions, the unconscious may dramatize some inner conflict, some weakness of moral fiber or some approaching illness or crisis by personifying itself as a previous physical embodiment of the present entity.

What seem to be past lives may also be delusions of memory, demonstrations of psychic ability, unconscious impersonations to please the hypnotist and satisfy his suggestions, even possession by discarnate entities. And in some cases they may be pure fantasy.

Nevertheless, in the past decade psychologists, marriage and family counselors and even a few psychia-

trists have begun to use past-life therapy and they do not seem to be particularly concerned about arguing the metaphysics or even the reality of reincarnation. If it means less pain for the patient and an easier time for the doctor, then remembering a past life has pragmatic value in that it makes for more effective therapy.

Dr. Morris Netherton, a Los Angeles psychologist, has found that everyone he has worked with has had more than one past life. His approach to therapy lies in tracing destructive patterns through several life experiences. For healing purposes, Dr. Netherton believes, it does not matter whether the experience is treated as creative fantasy or past-life memory. What is crucial to the success of the therapy, according to Dr. Netherton, is the individual's willingness to assume responsibility for his or her behavior in the present.

Dr. John A. Goldwaite, formerly a minister and now a gestalt-trained clinical psychologist, theorizes that fantasy and memory are essentially the same mechanism. In his opinion it does not matter to the success of the therapy whether the material comes from an actual past life or from the hypnotist's suggestion.

Dr. Sigrid McPherson, a Jungian-trained therapist, believes that the body behaves according to one's belief structure. If a person believes that he or she was stabbed to death in a past life, then on some level of consciousness that person will behave as if it is so.

Dr. Reima Kampman, a psychiatrist on the staff of the University of Oulu in Finland, observes that inside each

of us exist other "people" whom our conscious selves might never claim. In her opinion, men and women who are able to display multiple personalities under hypnosis are actually healthier than those who cannot. In comparison with persons who cannot respond to the hypnotist's suggestion to relive a former lifetime, the multiple personality types show greater stress tolerance, more adaptability and far less neurotic guilt.

Dick Sutphen often says, "I am convinced that the past relates to today. One's past is admitted to be important to what one is today by every authority. So, too, I believe, our past lifetimes are meaningful and important to what and who we are today."

* * *

WHAT KIND of boy grows up to be one of the nation's foremost investigators of psychic phenomena and an active spokesman for reincarnation* as fact rather than mystical Eastern theory?

Dick grew up in Omaha, Nebr., making occasional forays to a relative's farm in Iowa. He loved to read, make model airplanes of balsa wood and draw cartoons. The lanky blond teenager had a mystical bent that would one day mature into a serious interest in the metaphysical. He realized he was a bit different from the other kids but he was rather proud of this. He was not a maverick but he did get into trouble in high school when he edited an underground newspaper to protest certain administration policies. To the transient shame of his parents,

* Now 40 years of age, Dick Sutphen has published 29 books, the most recent being *You Were Born Again to Be Together and Past Lives, Future Loves*, both Simon & Schuster Pocket Books releases.

Dick was actually kicked out of school until his mother was able to effect a peaceful negotiation between her son and the high school staff.

After graduation Dick attended the Art Center School in Los Angeles, an advertising school or two and a couple of colleges here and there. Dick admits he was an "academic floater" while he worked in various ad agencies around the country. Then about 10 years ago he moved to Arizona and experienced an explosion of psychic energy in his personal life which led him into an investigation of the paranormal and the establishment of an hypnosis center.

I asked Dick why he favored hypnosis as a tool for psychical research and for the exploration of past lives as well.

"Simply because hypnosis is controllable," he replied without hesitation. "Dreams, persistent memories and so forth are dramatic but spontaneous — beyond the easy reach of the investigator. Hypnosis gives the subject permission to recall, to be psychic, to regulate breathing and to induce tranquility."

I asked him to describe certain trends he has noticed in his research with hypnotic regression.

"There is always good old Atlantis," he said. "Many seminar participants come up with information about the fabled lost continent. But here are some statistics I find very interesting. After I have conditioned the participants I send them back to the first lifetime they can recall. In seminar

after seminar, the percentages are always the same. They just do not vary — which I find remarkable.

"An extremely primitive, sometimes cavemanlike, existence is recalled by 45 to 50 percent of the participants as their first lifetime on earth.

"Five to 10 percent of every seminar group report an Atlantean existence.

"Another 10 percent claim that they remember lifetimes as extraterrestrials coming to this planet to establish colonies.

"And this is wild: five to eight percent see themselves as a 'Light People' who have come to this planet to assume fleshly bodies."

What conclusions may we draw from such statistics, from such alleged memories, from such dramatic seminar experiences? Dick doesn't push any one philosophy or single theory.

"I'm only interested in people being able to alter their perspective of what constitutes reality," Dick said quietly. "I want men and women to be able to take love into their lives and to live in harmony with an elevated perspective. I want them to look down on negativity and to dare to program their own lives so that their futures may be free of guilt, neuroses and anxieties."

It seems that whether one is talking of his past in the present existence or the past in some previous life experience, such actions and memories become most valuable when they enable us to grow and to achieve our full potential. The past has its uses but it is most precious when it permits us to have a meaningful future.



The Pisces Experiment

Does your zodiac sign affect your personality or your success in life? How can we find out — in a scientific way?

By Ben Myers



Author Ben Myers attends high school in Chicago. In his research he has tried to find a scientific basis for astrology.

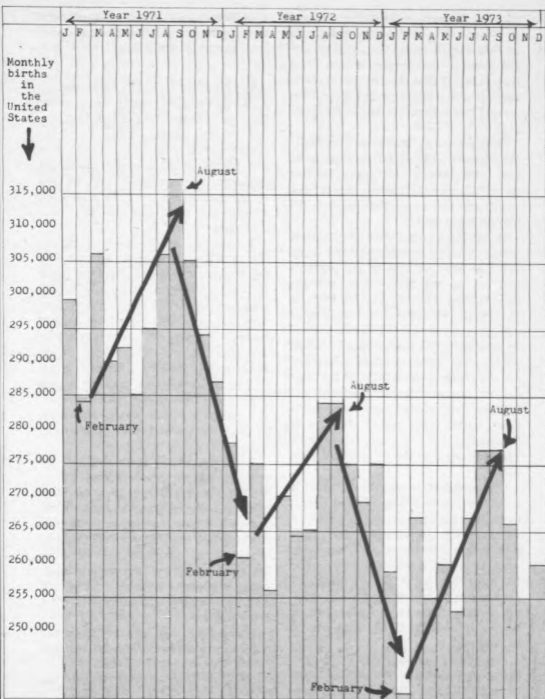
ASTROLOGY is so popular today that most newspapers have an astrology column and many books and magazines are published on the subject every month. However, few persons realize how incredibly old astrology is. The signs of the zodiac have been found painted on the ceiling of the tomb of Ramses IV in Egypt. They were put there more than 3000 years ago. In fact, the basic rules of astrology were developed by the ancient priests of Egypt. They had plenty of time to watch the stars.

The skeptics ask, "How can there be a relationship between the stars in the sky and the characters of persons born on earth?"

Investigation of the subject indicates there is a connection and a very direct one. The key to the matter is understanding that most animals have an annual birth cycle. For example, lambs are born in the springtime and almost never at any other time of the year. Other animals are born at other times of the year. The birth cycle is a basic part of the biology of animals.

Investigation of the birth records at the National Center for Birth Statistics in Rockville, Md., shows that human beings also have a birth cycle which is constant and regular year after year. Like a massive wave it repeats itself each year; the top of the wave is reached in August and the bottom of the wave comes in February. This probably is the vestige of some ancient biological cycle, deeply imbedded in human biology. Perhaps millions of years ago all babies were born in August.

The baby born in August is coming



into the world in accordance with the ancient birth cycle. But the baby born in February is being born contrary to the ancient birth cycle. Would it be surprising to find that people born at the top of the cycle are different from people born at the bottom of the cycle?

When we say someone is born under the sign of Pisces we are saying that he was born between February 19 and March 20 which means he entered the world at the exact bottom of the human birth cycle.

In speaking about the zodiac we are not necessarily speaking of the stars. We also are speaking of the person's position on the birth cycle. We are ascertaining whether he was born at the top of the cycle or the bottom of the cycle, on the cycle's upswing or on its downswing. In other words, when we speak of the signs of the zodiac we are speaking about a definite biological fact concerning that person.

Does your zodiac sign (your position on the birth cycle) affect your personality or your success in life? How can we find out — in a scientific way?

One method would be to take a group of 100,000 people and determine their zodiac signs (their positions on the birth cycle). Then we could follow them for many years and see whether their lives conform to the general rules that were formulated by the ancient priests of Egypt. The trouble with such an investigation would be that it would take too long and be too expensive.

But there is another way we can investigate the matter. We can take just one sign and see if the lives of the per-

sons born under that sign agree with the astrological characterization. I have done this for Pisces.

* * *

ACCORDING TO astrological principles people born under the sign of Pisces (at the absolute bottom of the birth cycle) have the following characteristic: "These people (Pisces) avoid competition and are sensitive, absentminded, and lacking in self-confidence . . . they lack the competitive spirit and are easily discouraged"*

To test this statement we can turn to *Who's Who in America*, published by the Marquis Company. Here are listed the names of successful people. If persons born under the sign of Pisces tend to be unsuccessful then there should be fewer persons who were born under this sign listed in *Who's Who*. If the astrological theory is correct there will be a shortage of successful people born under the sign of Pisces. So here is a perfectly simple way to determine whether the astrological rule is true or false.

To make a long story short, I did this calculation. My first step was to predict the number of persons born under the sign of Pisces who should be in *Who's Who* according to chance. In working out the number according to chance it was necessary, of course, to know the number of persons born during each month of the year. Also, the effect of the birth cycle itself had to be allowed for.

My second step was to count the number of people born under the sign

*Our Wonderful World Encyclopedia, 1957, Vol. 9, page 296, Abelard-Schuman, Inc.

of Pisces who actually do appear in *Who's Who*. Each person's birthday is given in the book so that was easy.

My third step was to compare the number of Pisces persons who actually appear in the book with the number who should appear in the book according to chance.

The statistics cannot be included in this article because they are too lengthy but the results were clear.

There is a six percent shortage of people born under the sign of Pisces in *Who's Who in America*, 1950-1951 edition. In *Who's Who in the Midwest* for 1964 there is a nine percent shortage of persons born under the sign of Pisces. The experiment was repeated a third time using the book *Who's Who in Commerce and Industry* for 1967 wherein there was a 10 percent shortage of people born under the sign of Pisces. All three experiments agree with the 3000-year-old conclusion of the ancient priests of Egypt — that

people born at the bottom of the birth cycle are less successful than people born during other times in the cycle. Their conclusion undoubtedly was drawn from their observations of human life. Our experiment shows their postulation still applies.

* * *

ONE OF those priests of ancient Egypt is in Chicago today. Very possibly he is one of the men who developed the characterizations for persons born under the various 12 signs of the zodiac, one of the men who developed the science of astrology. Last week I met him face to face — in the basement of the Field Museum in Chicago. He is a mummy.

I told him about my experiment with the sign of Pisces. Of course, he couldn't answer; he has been dead for 3000 years. But if he could answer I think I know exactly what he would say. And he probably would smile as he said, "I told you so!"



A RECORD HE'D RATHER NOT HAVE

JIM DICKIE of Calgary, Alberta, may have made the record books but he'd just as soon forget about it. Who wants to remember three auto accidents in one night?

Early on the morning of August 20, 19-year-old Dickie was driving home when the vehicle in front of him suddenly slowed. He slammed on his brakes to avoid a collision and his car skidded and smashed into a guardrail. Dickie suffered cuts on his head and legs.

Then as a patrol car was taking him to a hospital for treatment, a motorist shot through a red light in view of the

police car and they gave chase. The chase ended with the police car ramming the errant vehicle — twice.

Badly shaken, Dickie was taken to the hospital in another police car. At the hospital he was told it would be an hour before he could see a doctor so he decided to go home instead of waiting. On the way his taxi hit a car that barreled through a stop sign. Dickie suffered a bump on his head and bruised hands.

It took some persuasion on the part of the police, but he agreed to taking another cab home. That time he made it.

by Harold Helfer

STRANGE TO SAY

While serving on a jury in Denver, Colo., Carl Newland told his fellow jurors he had an overpowering fear of being arrested for a crime he had not committed. Less than two weeks later he was dead in jail — having been arrested for robbing a newsstand, a crime witnesses said he didn't commit. Despite a statement by the newsstand clerk that Newland was not the man who robbed her, police arrested him. When he kept shouting and proclaiming his innocence in his cell, jailers tussled with him and shortly thereafter he died, apparently from a heart attack.

James Sullivan of New York City decided to place \$3.00 bets at Yonkers Raceway and on a hunch he used the last four digits of his army serial number to select the horses to win in the four races he bet on. "I just had a feeling," the 57-year-old city worker said. "I've never been a gambler, never been to a harness track." Mr. Sullivan won \$128,844.

Jan-Ellie Wallace of Talihini, Okla., gave birth to twin girls on different days and in different states. The first baby was born on a Sunday at 12:39 P.M. in Talihini. The doctors, fearing

the second birth might be more difficult, moved Mrs. Wallace to a hospital in Fort Smith, Ark., where the second girl was born Monday at 12:13 A. M.

Mrs. Fae Borgman of Roberts, Idaho, is convinced that her cat knew the Teton Dam would burst in June 1976. Five days before the dam burst, the cat carried her new litter of kittens up to an empty bird's nest in a pine tree. The cat and kittens stayed there until the water receded.

Leroy Taylor died in an Edmonton, Alta., Canada, motel fire which police say was caused by a careless smoker in an adjoining unit. Taylor was director of the Five-Day Stop Smoking Plan of Canada.

Michael Kiolbasse of Milwaukee, Wis., found a 188-year-old large penny, worth as much as \$100, in the backyard of his home after a thunderstorm. It's an ill wind that profits nobody.

Lightning struck a dry goods store in Hamlin, W. Va., completely destroying the structure and everything in it — except its stock of Bibles.

The Little Clock that Could

"But that clock has been running for two days, keeping perfect time!" Jim insisted.

The jeweler said flatly that this was impossible.

By Monica Witni

THE DAY before Thanksgiving 1952 was unseasonably hot in Indiana. My mother Beryl Bowden was traveling from her home in Carbondale, Ill., to Noblesville, Ind., to spend Thanksgiving weekend with her niece and felt lucky to get a ride with a Southern Illinois University student, George Mueller, whose destination was Indianapolis. Another student, Anita Barrett, was also a passenger in George's car. As they approached Fort Wayne, traveling on U. S. 40, a busy four-lane highway, they were chatting amiably, anticipating the holiday.

It was almost five o'clock in the af-

ternoon and another car was racing away from Fort Wayne on the same highway. In this car were two men and two women celebrating the holiday in a different way. The man driving, just released from prison on parole, hadn't waited either to renew his driver's license or to buy insurance before setting out with a buddy, two girls and a supply of liquor.

At exactly five o'clock the two cars met head-on. George said later that all of a sudden he saw blinding headlights coming directly at him as the other car, passing a truck, swerved into his lane.

When the ambulance arrived, the attendants found three people dead, one near death and three injured. One attendant bent over Mother and muttered, "This one died instantly."

Mother, Anita and one of the women in the other car were dead. The parolee had cuts and bruises and his other companions were slightly in-



Monica Witni lives in Piermont, N. Y., with her husband James Cassin. They are both professional musicians.

jured. George would pull through but his condition was critical.

* * *

THAT SAME afternoon I was driving from my apartment in New York City to my job as organist-pianist at the Plaza Hotel in Jersey City, N. J. The abnormal heat of the November afternoon and the frenetic holiday exodus made the normally congested downtown entrance to the Holland Tunnel a motorist's nightmare; traffic was backed up for miles.

At five o'clock, exasperated and wet with perspiration, I suddenly fell into a strange depression, feeling a sorrow and hopelessness totally foreign to my upbeat, optimistic personality. I began to sob uncontrollably.

"Why am I crying?" I wondered.

Somehow traffic began to move and somehow I got through the evening. On the trip home traffic was light but my depression only deepened. It could not be merely an overreaction to the aggravations of New York traffic. I met that situation every day.

Once in the apartment I went to bed immediately without waiting for my husband Jim. He also was playing piano in a New Jersey club but always got home later than I did.

Despite my black depression I fell asleep quickly and wakened only when I heard the telephone ringing at 10 o'clock the next morning. It was my Uncle Everett calling from Indianapolis to tell me of Mother's death. This was my first clue to the reason for my depression; perhaps the news of her violent death had reached my unconscious mind earlier.

Jim and I started for Indiana and drove all Thanksgiving Day and most

of the night. We arrived in Cicero the next morning. Mother had been born and brought up there and she would be buried there in the little graveyard outside town.

I was startled when my father Robert D. Bowden arrived from Atlanta, Ga., for he and Mother had been divorced for several years. But it was good to see him and we tried to console each other.

The weather turned steadily colder until on the morning of the funeral a thin blanket of snow covered everything. The snowfall continued throughout the day and abetted by a frigid wind, it had become a full-fledged blizzard by evening.

Before going back to New York, Jim and I had to go to Carbondale in southern Illinois to put Mother's affairs in order and do something about her house. As we spoke of the house I said to Dad, "Why don't you come with us? There may be some things there you want."

"No," he said, "there's nothing I want. But I would like to see the place once more."

His voice was unsteady. I remembered that he had carefully supervised every step of the building of the house which went to Mother as part of the divorce settlement and now was mine, for I was her only heir.

We left for Carbondale right after the funeral. Jim and Dad got on well together. They both offered to drive but they had been drinking pretty steadily for the past few days so I thought I had better do the driving. The snow was coming down in sheets and the roads were like greased glass. The trip was harrowing but it kept my

senses alert and my mind off my personal sorrows.

We arrived at the big, square, two-story white house shortly after midnight. Dark and brooding, it seemed to be waiting for its people to return, to bring life back. My hands were shaking as I fitted the key to the lock, opened the door and switched on the hall lights. The silence was so absolute you could almost hear the snow falling. The bell-like tinkle of clock chimes broke the spell, a strangely cheerful sound that echoed through the dark recesses of the house.

"Buryl must have gotten a new clock," Dad remarked.

"Sounds just like the old one," I replied.

"Can you remember that long ago?"

"Like it was yesterday," I said. "I loved the chimes on that old Seth Thomas clock."

"I guess it must have been 30 or 35 years ago I brought that clock home — so long ago it's kind of hazy," Dad explained to Jim. "Anyway, it chimed the hour and the 15-minute intervals. Just like Big Ben in London, same notes. Those clocks were all the rage then — and expensive! It was the pride of our mantel. One day it just quit running. Wore out, I guess. But Buryl wouldn't get rid of it."

"Why couldn't you get it fixed?" Jim asked.

"I tried just about every jeweler in the state. No one had any parts for it. So there it sat on the mantel year after year without running, just looking pretty."

Jim went out to the car to bring in the luggage and Dad went down to the cellar to attend to the furnace, an old

automatic coal stoker. I turned on more lights and looked around. It was as if Mother had stepped out for a few minutes and would soon return. Everything was immaculate. I went into the living room where the sound of a clock ticking seemed suddenly very loud. I looked at the mantel. The old Seth Thomas clock was there all right, shining and stately — and running!

"Jim! Dad! Come here!" I yelled. "Look!" I pointed to the clock.

While we watched the minute hand moved to 12:45 A. M. and the chimes duplicated the song of Big Ben in sweet tones.

"My God, that's impossible," Dad gasped.

"Turn it around. Look inside — see what's making it run." My words tumbled out frantically.

"Not me," Dad said, bolting from the room.

"Me either." Jim followed him.

In the kitchen they each had a shot or two of bourbon — so they could sleep, they said. I needed nothing to help me sleep that night. I drifted off as the distant chime proclaimed 1:00 A. M.

* * *

WE STAYED in Carbondale for three nights and two days while I wound up Mother's affairs and put the house up for rent. I knew she had died as she always had wanted to die — instantly, without long-drawn-out suffering — yet I felt rage and frustration mixed with grief for her needless death. Little things would set me off — like the time I found two packages in Christmas wrapping hidden in the old Victrola. They were my

favorite powder and perfume and she had hidden them as she always used to do when I lived at home. Suddenly I began to sob. Even when the clock began to chime I couldn't stop. I felt Mother's presence very strongly.

The morning of the third day, as we were getting ready to leave Carbondale, Jim took the clock to a local jeweler to see if he could keep it running. The jeweler took one look at the clock's innards and came up with the same story: Nowhere in the world could he get parts for it.

"But that clock just stopped this morning," Jim protested. "It's been running for two days, keeping perfect time."

The jeweler's expression clearly indicated his opinion of Jim's mental condition.

Jim returned the now-silent clock to the mantel, then put our luggage back in the car. We drove Dad to the station where he would catch a train to Atlanta. All of us were subdued as we said good-bye. We agreed that some kind of energy we couldn't understand had kept a clock with no working parts chiming and keeping perfect time from the moment we entered the house until shortly before we left.

On the way back to New York I told Jim that Mother must have been making her presence known. Otherwise why would she return to a house in which she had experienced so much misery and heartache?

"Perhaps it was her way of telling me not to grieve, that she still lived," I said. "Or maybe she wanted to scare the living daylight out of Dad!"

FULL MOON SETS OFF CRIME SPREE

POLICE in Denver, Colo., were looking to the heavens and hoping for an end to the crime spree that started July 19, 1978. The full moon was blamed for four reported rapes, seven shootings, 10 armed robberies, two homicides, one kidnaping and one suicide. Throughout that night the police radio was kept busier than it had ever been in anyone's memory.

One 63-year-old man was mistaken for a passed-out drunk when he slumped over in a bar about 7:30 P.M. Wednesday. Not until he fell from his stool 30 minutes later did bar patrons notice a bullet wound in his side. He was dead on arrival at Denver General Hospital and police had no clues in the shooting. In the same hospital 19-year-old Roger McLamb, Jr., died after a friend shot him accidentally. The two had been practicing fast draws.

Detectives were looking for two

men who shot a man in a robbery attempt at a Denver strip joint at 1:40 A.M. Thursday, July 20. A few minutes later the same pair allegedly robbed a 7-Eleven Store, then commandeered a car driven by two teenagers, forcing them to drive to Pueblo. While police were working on that case they received reports of two other shootings.

Earlier in the evening an 11-year-old girl said she was waiting for a bus when a 12-year-old boy rode up on a bicycle, hit her in the mouth with a tennis racket, then began kicking her face.

In other full moon activity, two hotel clerks were bound with bed sheets after being robbed by two men. A 90-year-old man was hit and shot at by a burglar who took \$180 from the northeast Denver home and several other persons were stabbed, punched and raped.

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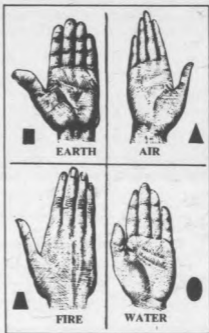
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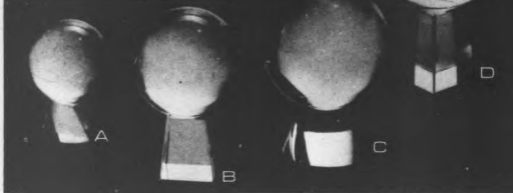
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BLUE WITH POLKA DOTS

By Ivernia Tyson

IN OUR family stories of ESP are the rule rather than the exception. The most recent evidence of life after death we have received came in September 1977.

Several times during the month preceding Aunt Elizabeth's last admission to the Flagstaff Community Hospital she asked me to get out my blue dress and to wear it — the one with the white polka dots, she said. I insisted that I did not have such a dress and she insisted that I did.

During her second week in the hospital I came across it. It was a dress I had bought and put away until I should lose some weight. Even the price tag was intact. It was more lavender than blue but I considered that Aunt Elizabeth was getting cataracts.

When I wore the dress to the hospital she nodded and smiled and motioned me to come to her. Her speech was gone. With her good hand she folded back the points in the broken neckline to make lapels and tried to press them down. Later when I returned to the hospital with the lapels tacked down she smiled happily. That was what she wanted.

Two weeks after Aunt Elizabeth's death on August 14, 1977, a friend of both of ours, Gertrude L., called from Los Angeles to report excitedly: "I've had a visitation. I was sitting here alone when suddenly

Elizabeth was with me. She said, 'Over here it is not like you think it is.' Then she was gone."

"How did she look?" I asked. "Was she happy?"

The answer was sure, "Very happy. She looked as she looked when I first met her years ago; and she was wearing a blue dress with white polka dots." — *Flagstaff, Ariz.*



Ivernia Tyson

IF CATS HAVE SOULS . . .

By Gerrie Pawley

ON A Saturday in August 1978 my 14-year-old cat Oats, whom I had had since he was a six-week-old speckled kitten, was struck by a car in front of our house in Aurora, Colo. When I found him he was still warm; an injury to the left side of his head had killed him. We buried him in the backyard under a pine tree.

Sunday evening I was lying on the couch, near the glass patio doors, watching TV. As usual I dozed off. In this state of semisleep I heard a cat meow twice; the sound was muffled as if the cat were just outside the doors. I reasoned that it wasn't Oats because he was dead. When he was alive Oats would meow outside the doors in just that way. He could look in and see me and he'd wait until I would wake up and open the door to let him in. Our dog wouldn't allow any other cat to come into the yard so I figured I must be hearing things.

A few days later as I rolled over before getting up I felt a familiar lump at the foot of the bed where Oats usually slept. Quickly I felt for the lump again but it was gone. It was Oats' habit to jump down after I had disturbed him, then go with me to the kitchen where I would feed him. A day or so after this experience I was making the bed and felt a warm spot as I straightened the spread — right at the place where Oats usually took his morning nap.

Two weeks after that I was watching a movie on TV while lying on the couch and again I dozed off — but I still could hear the dialogue. I was lying on my right side and suddenly felt a tingling sensation along the outside of my left thigh and the pressure of paws as something climbed over me and

then settled down in the curve of my bent legs. Next I felt little pricks like those Oats made when he kneaded the back of my leg. I was afraid to wake up completely and open my eyes for fear these sensations would vanish.

"Oats?" I murmured tentatively. I felt him stir and climb over to sit in front of me. I was no longer hearing the television dialogue but concentrating on Oats. With my eyes closed I lay perfectly still and in my mind's eye I saw him. He sat up in front of me. His head was perfect again and his blue eyes were whole. I said silently, "Oh, you are healing nicely and your beautiful blue eyes are as pretty as ever. I've missed you, Oatie." My little cat, who had looked like a handful of oats when he was a kitten, looked into my eyes for a long moment, then jumped to the floor. A second later I heard a faint sound like the muffled closing of his cat door — although it had been sealed with tape to keep out drafts.

I believe this was Oats' last farewell, for I have not heard or felt him since. He was an unusual, intelligent cat and if cats have souls and can reincarnate. I'd like to have him as a pet and companion again. — Aurora, Colo.

UNCLE "HERSHEY"

By Irma B. Myers

I WAS MAKING plans to visit my family in Indiana and to take my four-year-old daughter Selma Diane to meet her relatives. When I tried to make reservations by train I was told that we could get there sooner if we went first to Denver, then on from there a few days later. That suited me fine. We had lived in Denver several years before moving to California and we had

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dear friends there, people Selma knew because we had visited them. In fact, she called Louis and Edith Riordan her aunt and uncle.

The Riordans, who were pleased when we informed them of our travel plans, lived in a two-story house. They lived alone because their two sons were in the air force overseas. Louis had to get up very early to go to work and Edith's custom was to sleep later. I welcomed the chance to rest and sleep in.

At eight o'clock our first morning there that August 1945 Selma awakened and wanted to go to the bathroom. Confident that we were alone in the house except for Edith, I sent her to the bathroom which was near our room. Presently she returned.

"There was a man in the bathroom," she said casually.

"Was it Uncle Louis?" I asked, thinking he must have returned home for some reason.

"No, he said his name was Uncle Hershey — or something like that."

"Did he say anything else? What did he do?"

"Nothing. He just went downstairs."

When we determined that Louis had not returned and that the house was locked, I dismissed Selma's story as the product of childish imagination, perhaps inspired by Hershey chocolate bars in some way.

We traveled on to Evansville, Ind., as planned. First we went to the home of my deceased uncle Hershell Smith. Aunt Hazel, his widow, met us at the door with greetings and hugs. We had always been close.

As we stood there in a large entrance hall we could see through double doors into the living room. I felt a tug at my dress. Selma, shy in front of strangers, wanted to whisper something to me. I stooped down and she whispered into my ear, "There's that Uncle Hershey I saw at Aunt Edith's." She pointed to Uncle Hershell's photograph on the piano.

Later as we sat visiting Aunt Hazel wanted to tell me about his last illness and subsequent death. When Selma and I were alone in our room for the night, she seemed to be indignant about something.

"Why were you all talking about him when he was sitting right there?" she de-

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manded to know. "Couldn't you see him?"
— *Cedaredge, Colo.*

GRANDMA INTERCEDED

By Deborah L. Redfield

ON AUGUST 9, 1976, my daughter Liesa Redfield, only six weeks old, became ill. What the pediatrician had assured me were only "colic cramps" developed into a raging fever of 104 degrees within an hour.

I immediately contacted the doctor who told me to bring Liesa to Los Alamitos General Hospital 12 miles away. My husband Grant had taken our only car to work but my brother James Dorsey, Jr., was home and he rushed over to help. As I carried Liesa to my brother's car, she suffered a convulsion in my arms. I felt her tiny body stiffen and saw her facial muscles contorting. I had nothing but a wet cloth in my hand; helplessly I pressed it gently to her head and prayed all the way to the hospital.

When we got there, the emergency room physician and nurse gave Liesa several hours of tests. Then they instructed me to take her home, bathe her hourly with cold water and administer medicine until the fever subsided.

After 24 hours of bathing, medicine and prayer the fever had diminished by only two degrees. I had not slept all night and was utterly exhausted; only my concern for my baby's survival kept me going. After completing yet another bath-and-medicine session I sat down with Liesa in my arms and hoped for a few moments' rest. But when I looked at my little girl, I began to cry.

Suddenly an image of my grandmother Sarah Marley, who had died four months before Liesa was born, flashed into my mind. I remembered how much my grandmother had loved all her grandchildren. I also remembered that my grandmother believed in the Lord more strongly and deeply than anyone I had ever known.

I closed my eyes and said, "Grandma, you are closer to God than any of us. Please ask Him to heal Liesa, please!" I looked at Liesa and saw that she was sleeping so I put her in her bassinet. I lay down to rest and awoke three hours later to the ringing of the phone.



Deborah Redfield and Sarah Marley

The doctor was calling, as he had promised to do, to check on the baby's condition. I asked him to wait while I checked Liesa.

Imagine my surprise and joy when I found her sleeping peacefully, her fever completely gone! I rushed to the phone and related what had happened.

There were a few moments of stunned silence before the doctor exclaimed, "I can't believe it! I never expected that baby to recover so quickly!"

There are those who would say that Liesa merely contracted a short-term virus, despite the doctor's opinion that her recovery should have taken a longer period of time. But I believe that Grandma interceded with the Lord on Liesa's behalf and thus aided in her quick recovery. — *Buena Park, Calif.*

CASANOVA REBORN?

By Rose D. Lane

ONE DAY in July 1970 my Himalayan female cat presented me with seven beautiful mixed breed kittens. It was an unplanned delivery — I wasn't aware that she was ready for parenthood and had not confined her wanderings to preclude a pregnancy on her first heat.

The kittens were a motley crew. With only six sources of nourishment, they had to be rotated but it all worked out somehow. One of the larger gray tiger-striped males was named Casanova because of his penchant for loving not only the other kittens but friends who came to visit my home.

He would regularly wash the other kittens and the dogs who also lived with us. He

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avored particularly the feet or shoes of my friends — or their hands and arms if they were offered to him. He enjoyed watching television and would sit for hours in front of the set.

Needless to say, he quickly became a favorite with me and my friends.

The other kittens didn't pay too much attention to anyone's interests but their own. Two of the larger kittens were red tiger-striped males. One was named Red Bird because he purred happily and continually; the other was named Red Too because he was almost identical in appearance but quieter and more shy. None of the kittens roamed too far and only two were given away.



Casanova and friend

Early in 1977 at the age of seven Casanova went into a decline and eventually the veterinarian suggested that he be put to sleep because he was in constant pain and had physical problems which could not be cured. Sadly we agreed. On March 23 we wrapped him in blankets and buried him on my property.

For days I would come home from work, look for Casanova, realize he was gone and succumb to grief and tears. My friends who had also loved Casanova felt as bad as I did.

Then suddenly we realized that Red Bird, the big red tiger-striped tomcat, had suddenly developed an interest in washing the other cats, the dogs and the feet and shoes of our friends; he also became an avid television-viewer.

He had never done any of those things before. But he does them now . . .
— National City, Calif.

BOOKS

NEWS & REVIEWS

by J. Gordon Melton



THE NEW RELIGIONS

CULTS REMAIN in the news months after the tragic events in Guyana. Jim Jones seems destined to join Charles Manson as a religious villain and an all-purpose symbol of whatever we think is wrong with American society.

If you are as fed up as I am with the unending hokum to which newspapers, television commentators and anticult witch-hunters have been subjecting us, you might turn to *Understanding the New Religions* edited by Jacob Needleman and George Baker (Seabury Press, New York, N.Y., 1978, 314 pages, \$17.50), which brings together a series of papers from a conference which the Center for the Study of New Religious Movements sponsored at the Graduate Theological Union at Berkeley, Calif., in the summer of 1977.

The book summarizes the thinking of almost 30 researchers who have studied firsthand the religions which have flourished in the last decade. Their expertise sets them apart from the anticult hysterics who prefer gossip and paranoia to scholarship and understanding.

The Needleman-Baker collection examines the psychological, sociological, historical and spiritual aspects of the new religions. One author looks at the new religions in the light of feminist concerns; another castigates them because they continue the racist structures which still pervade American life.

Unfortunately the collection is not free of biases of various kinds. For example, it perpetuates the "California myth," the popular stereotype which holds that California has played a special role in the

development of modern American religion. This is a dubious assumption and it is discouraging to see it creeping into scholarly thought.

At the conference Sydney Alstrom presented the first paper, an overview of American new religions in history. Members of the California delegation protested that he had ignored their state's distinctive contribution and Alstrom seems to have taken this questionable criticism to heart because his published paper — as opposed to his oral presentation — pays homage to the myth.

It appears that the California myth not only creates good copy for the daily press but now afflicts those specialists in the field who should know better. The excessive emphasis on California has obscured the role of Honolulu and New York City, the real breeding grounds of the new Eastern groups, and has resulted in the New York-based Unification Church, the Washington-based Church of Scientology and the Denver-based Divine Light Mission being branded as California cults.

The fact remains that the new religions are urban groups located in every city in the United States and Canada. California has neither a corner on them nor more of them. It just has a particularly attentive press.

For FATE readers *Understanding the New Religions* is significant because it shows that many of our interests are becoming the objects of serious academic scrutiny. A considerable number of the new religions are psychical and mystical in orientation and now scholars such as Needleman, Baker and company who study them are at-

tempting to understand these experiences instead of merely explaining them away.

An added bonus: for a collection of scholarly papers, this book reads surprisingly well, due no doubt to the fine editing.

FIRST AND LEAST

JUST A FEW days after the Guyana massacre two books recounting the experiences of two journalists who survived the airport slaughter that left Congressman Leo Ryan and others dead were on the stands and moving quickly. *The Suicide Cult* by Marshall Kilduff and Ron Jarvis (Bantam Books, New York, N.Y., 1978, 201 pages, \$2.50, paperback) and *Guyana Massacre: The Eyewitness Account* by Charles Krause (Berkley Books, New York, N.Y., 1978, 210 pages, \$2.50, paperback) combine immediate on-the-spot descriptions of the last days of Jonestown with hastily compiled biographies of Jones and histories of the Peoples Temple.

Unfortunately, continued revelations about Jones' past, the last days at Jonestown, the contemplated actions of the Peoples Temple and the stashes of gold and guns rendered the books obsolete by the time they hit the market. The best one can say for them is that, given the haste with which they were tossed together, they seem reasonably accurate although Krause wastes pages with a meaningless and unfounded attack on other new religions which bear only superficial resemblances to the Peoples Temple. "Superficial" is probably the best single-word description of these two potboilers.

If I were you and did not have to read these things for a book review column, I would be patient. Over the next few months most of the relevant facts will come to light and better writers will write better books on the subject.

THE FACTS THIS TIME

OF ALL THE new religions none — not even the Unification Church — has been more controversial or more defamed than L. Ron Hubbard's Church of Scientology. One reason is that it has been difficult to get the facts about the church. But now in the midst of the continuing controversy, a major survey of Scientology has ap-

peared. Drawing on the works of its founder, *What Is Scientology?* (Church of Scientology of California, 4833 Fountain Ave., Los Angeles, Calif. 90029, 1978, 347 pages, no price listed) provides the first detailed treatment of the history, teachings, structures and work of this enigmatic body. It is a welcome and useful book.

I am reminded of my own first contact with the church which came through the reading of two early books about it. These books left me with some distinctly negative feelings about Scientology. Determined to investigate further, I wrote the headquarters about a number of charges critics had leveled against them and Hubbard. They, with more patience than I think I could have shown under the circumstances, answered each question without equivocation — and backed each statement they made with extensive documentation. I found that every allegation upon which I had based my negative opinion was false. *What Is Scientology?* covers many of the same issues discussed in the material the church sent me.

I am not ready to become a Scientologist and I still think Hubbard's ideas are open to question at a number of points. But I feel now my disagreement is with Hubbard and the church and not with the straw men the church's enemies have concocted.

OTHER REVIEWS

YOU HAVE LIVED HERE BEFORE by Edith Fiore, Coward, McCann & Geoghegan, New York, N.Y., 1978, 255 pages, \$8.95.

During the past year no fewer than four books have been written by psychologists who attempt to prove that traumas suffered in a past life can carry over into a present one and cause all sorts of mental problems. In *You Have Lived Here Before*, the latest book in the genre, Edith Fiore asserts that everything from phobias to overeating is a karmic problem inherited from a previous incarnation. The crux of the book, as might be expected, is an extended report in which Dr. Fiore explains how she uses hypnosis to trace the past lives of her clients, how she discovers the causes of their problems and how she then cures them. Such recover-

ies, she says, are often spontaneous or else occur quickly after the completion of hypnotherapy.

There is certainly nothing novel in such claims, nor is there anything especially persuasive about them. In common with most other reincarnation therapists Dr. Fiore produces little objective evidence either that reincarnation occurs or that her form of past-life therapy is a valid method for treating mental problems.

To begin with, none of Fiore's clients come up with information about their previous lives that can be objectively checked. She consistently glosses over the fact that many of her patients, although they claim to have lived in other countries, never seem able to speak in foreign languages. Since these people recall their past lives in vivid detail, this seems odd, to say the least. When one considers that other reincarnation-oriented therapists have collected evidence that regressed patients recall snatches of the foreign languages they allegedly spoke during their previous lives (see, for example, Thorwald Dethlefsen's superior *Voices from Other Lives*), the inadequacies of Fiore's book become all too apparent.

The critical reader will also note that Fiore's understanding of clinical hypnosis is naive at best. Hypnotherapists know that an entranced subject will act out any fantasy the hypnotist suggests. These fantasies, numerous studies attest, are often constructed around present-life situations. Fiore openly tells her subjects that she will be using hypnosis to trace their past lives so it's hardly surprising that they should oblige her with reincarnation fantasies which reflect their emotional problems. This is just what one would expect from a hypnotized subject under the circumstances and there is certainly nothing psychic about it.

Fiore's most important claim is that her subjects improve after their therapy. But once again, she offers little hard evidence to back her assertion. She even reports on page 15 that she has been interested in hypnosis for only two years — yet later in the book she says she has conducted follow-ups on her regressed patients extending over several years! *

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claims but woefully short of evidence. Many psychologists are learning that patients will momentarily respond to *any* kind of therapy offered them. Fiore has failed to show that her treatment methods are any better than those supplied by the well-known placebo effect. — *D. Scott Rogo.*

THE MEDIUMSHIP OF THE TAPE RECORDER by David J. Ellis, Pulborough, West Sussex, England, 1978, 161 pages, \$5.00, paperback.

The low-amplitude tape-recorded voice phenomenon has never made it into the ranks of safe, socially respectable parapsychological phenomena. Few researchers in the field will even touch it. As the first parapsychologist to study tape-recorded voices I find this appalling — and consequently I find much with which to take issue in David J. Ellis' *The Mediumship of the Tape Recorder*.

That is not to say the book is totally without value. It contains, for example, much highly useful information on the history of these phenomena. It describes the several methods by which one might receive taped voices.

It devotes a considerable number of pages to Ellis' adventures while he was conducting his investigations, which the Perrott-Warrick Studentship sponsored. Most of this excruciatingly detailed material is dull and pointless.

In his postscript Ellis declares that "there does not seem to be anything paranormal about the sounds on the tape." Earlier he writes, "The samples which I have heard were not such as would impress the impartial viewer; some sounded like mechanical sounds and others might well have been picked up from local shortwave transmissions." While he was at it, why didn't he include AM transmissions as well?

Ellis goes on to insist that generally speaking, spoken words do not appear on the tapes and when they do they are the result of either normal transmissions inadvertently received or words read into normal sounds. He says that when samples of voices are presented to numbers of listeners the subjects interpret the messages in many different ways.

Now, using the Attila von Szalay voices

as a case in point, I can state flatly that anyone who is not deaf or suffering from serious negative bias can hear clearly and unambiguously what is said on good examples of taped voices. (See my article "Tape-Recording Paranormal Voices," June 1974 FATE.) There will be little if any question about what the words are.

As English investigator Richard Sheargold has remarked, it is methodologically invalid to offer someone a number of voice samples to "judge" without giving any clue as to the nature of the requests or questions that preceded their appearance. When one is listening to a conversation not intended for the hearer, Sheargold points out, it is extremely difficult to understand more than a few stray words when the subject is not known. Consonants tend to get lost leaving vowels to stand more or less on their own. Consequently the study of a voice communication composed predominantly of such vowel sounds is much simpler when the researcher knows what request or question precipitated the taped communication.

On the positive side *Mediumship* is filled with good reference material and it provides a decent general historical background. Unfortunately Ellis' personal conclusions are superficial and gloriously faulty. — *Raymond Bayless.*

PHILOSOPHY AND PARAPSYCHOLOGY edited by Jan Ludwig, Prometheus Books, Buffalo, N.Y., 1978, 454 pages, \$16.95 hardcover, \$4.95 paperback.

Philosophy and Parapsychology is the most comprehensive anthology on the relationship between the two subjects currently available — and it comes as a surprise, at first glance, that its publishers are closely associated with a group known for its consistent hostility to the paranormal. But the field of parapsychology is not monolithic and neither are its critics uniform in attitude, knowledge or manner of approach.

Prometheus Books is part of a circle that includes the American Humanist Association's Committee for the Scientific Investigation of Claims of the Paranormal. But Dr. Jan Ludwig doesn't let that stop him; his anthology is generally admirable and well-rounded.

Ludwig, associate professor of philos-

ophy at Union College, Schenectady, N.Y., concentrates on "those aspects of parapsychology that most deserve the attention of serious philosophers." The authors whose papers he has selected include such quickly recognized authorities as William James, C. D. Broad, H. H. Price, J. B. Rhine, Gardner Murphy and James M. O. Wheatley. Philosophers such as Antony Flew and Bob Brier appear in these pages; so do such nonphilosophers as British psychologist John Beloff and American physicist P. W. Bridgman.

Ludwig has properly refrained from selecting only those contributions which reflect his own point of view and he allows for a wide variety of opinions. Speaking for himself he writes that the philosophy of parapsychology needs "a great deal more emphasis in the intellectual community and certainly deserves to be developed more systematically than has been the case until now." He regards the issues it raises as "sufficiently important and central to the concerns of philosophers to repay the time and effort invested in the study of them."

The editor's notes reflect his effort to be fair and detached. It comes as a shock therefore to find George R. Price's 1955 paper "Science and the Supernatural," an emotional attack which suggested that parapsychologists must be guilty of either fraud or error, but not Price's subsequent disclaimer. Aside from this inexplicable flaw, the task of organizing the material, identifying contributors and providing explanatory additions has been thorough.

The anthology is subdivided into sections which deal with parapsychology and psychology in general, the possibility of fraud, conceptual issues, comments on precognition and on the philosophy of the mind. There is unfortunately no index but there is a useful bibliography. — *Martin Ebon.*

ADVANCES IN PARAPSYCHOLOGICAL RESEARCH, VOL. 1: PSYCHOKINESIS edited by Stanley Krippner, Plenum Press, New York, N.Y., 1977, 235 pages, \$18.95.

Advances in Parapsychological Research, edited by veteran parapsychologist Stanley Krippner, is the first in a series of books which Plenum Press plans to issue over the

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next few years. Plenum hopes to issue two introductory books, one on psychokinesis and one on ESP, and then publish annual updates on current developments in parapsychology.

This present book is meant as a survey of what parapsychologists have been learning about mind over matter in its various guises, from poltergeists to laboratory work, over the last 100 years. Contributors to the anthology, all well-known parapsychologists, include Gertrude Schmeidler, Joseph Rush, Jan Ehrenwald, Robert Thouless, James Wheatley and Rhea White.

The most important chapters are the first two. In Chapter One Dr. Rush surveys the manner in which PK has been studied over the years and the methods researchers are using now to study this elusive force. The second chapter, by Dr. Schmeidler, reviews what we have learned about PK through these tests and observations.

While the two chapters are long, detailed and lucidly written, both suffer from the disadvantage of having to cover an incredible number of research reports and observations in order to be as complete as possible. This means they have had to be overly brief in their summaries of important research, experiments and theories. Moreover, these chapters probably will strike the reader as redundant because both cover essentially the same territory.

The next three chapters are devoted to specific discussions of PK-related matters. Jan Ehrenwald offers some thoughts on the "therapeutic" aspects of psi; Wheatley writes on the implications psi holds for the philosopher while Dr. Thouless considers the relationship between PK and religious studies. The papers are disappointing in that none deals much with PK.

Ehrenwald's is basically a discussion of ESP and psychiatry with only two pages on PK. Wheatley's contribution is little more than a sophomoric exercise which ponders the problems philosophers encounter when they attempt to define the terms "parapsychology" and "paranormal." Although Thouless addresses himself more directly to the PK issue, his main focus is on the survival question. While these three papers are not without merit, they certainly do not seem to fit very well into a book which is

supposed to be specifically on psychokinesis.

Advances ends with an excellent guide to current literature on parapsychology (although once again not specifically on PK) compiled by Rhea White. — *D. Scott Rogo.*

NATIVE AMERICAN ASTRONOMY
edited by Anthony F. Aveni, University of Texas Press, Austin, Tex., 1977, 286 pages, \$15.95.

The depredations of the post-Columbus gold-looting Spanish nobility and the religious bigots who accompanied them have deprived students of pre-Columbian Amerind culture of most of the usual records scholars rely on to reconstruct the cultures of past civilizations. Consequently most pre-Columbian studies have not had the advantage of the interdisciplinary approach that has characterized the study of other ancient cultures. And this in turn has resulted in much wild speculation by savants who should know better and by hack writers out to con a gullible public.

Fortunately, as Colgate University as-

tronomer Anthony Aveni points out, all this is changing. This "interdisciplinary approach to ancient astronomical studies," Aveni writes, "demands that scholars share knowledge and expertise with colleagues in traditionally remote fields."

This sharing began formally in 1973 when "astronomers, anthropologists, archaeologists and historians presented papers on the correlation of the Mesoamerican and Christian calendars, astronomical motifs in Mexican and southwestern United States art and sculpture, and the astronomical orientation of ancient Mesoamerican buildings and ceremonial centers." The proceedings of that Mexico City conference were published as *Archaeoastronomy in Pre-Columbian America* (University of Texas Press, 1975). *Native American Astronomy* contains some of the papers from a 1975 conference at Colgate University and documents the continuing work in this exciting "new" field. (I put quotation marks around "new" because some of today's work is an extension of studies begun decades ago but not pursued at that time.)

Astronomy is not an easy book to read be-



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cause its contributors are all specialists in their fields and they are addressing other specialists. But the patient reader will find much of interest if he is willing to take the time to understand the material.

A substantial portion of the book deals with ancient astronomical observations which, for reasons as yet unclear to us, were considered so important that entire cities were oriented to reflect these observations. The "medicine wheels" of the North American Southwest are also examined and their orientation is related to other astronomical constructs found elsewhere.

Art historian Linda Schele examines the Palenque sarcophagus lid on whose carved surface Erich von Daniken claims to see an ancient astronaut at the controls of a space vehicle. Schele leaves no room for such speculation as she demonstrates that the "same iconographic theme" is present both on the sarcophagus lid and in other carvings. She then neatly ties them to the established calendar of the period. Sorry, Erich, no spacemen here!

Other papers consider such diverse yet interrelated topics as "Mayan Astronomical Tables," "The Inca Calendar," "Plains Indian Astronomy" and "Rock Art Representation of the A.D. 1054 Supernova."

Native American Astronomy may not have the glamor of ancient astronomical speculations but it seems more firmly grounded on verifiable fact. It behooves the more serious Fortean among us to review its contents both carefully and open-mindedly. — *George W. Earley.*

ALSO NOTABLE

ASTRONAUTS OF ANCIENT JAPAN by Vaughn M. Greene, Merlin Engine Works, Millbrae, Calif., 1978, 163 pages, \$5.50, paperback.

Astronauts' first factual error appears in the third sentence of the introduction which informs us that Kenneth Arnold not only saw but *filmed* flying discs on that memorable June 24, 1947. It is not clear where the author picked up this curious notion but it is only one of many hundreds that follow. He can't even manage to spell his mentor Erich von Daniken's name correctly. Beware.



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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.

ERRORS OF FACT

I should like to correct several errors of fact in Jerome Clark's article about the Travis Walton incident. ("UFO Abductee Tells the Truth," October 1978 FATE).

Describing the polygraph ("lie detector") tests given to Walton's six associates while he was still "missing," Clark writes that polygraph examiner C. E. Gilson, "following standard polygraph procedure," tested each man several times. That is correct. But Clark says, "Each time the questions were phrased differently. One variation of the UFO question was this: 'Do you believe Travis Walton was actually taken aboard a UFO last Wednesday?'"

Because this is contrary to what Gilson earlier had told me, I wrote him to inquire about Clark's claim. In a letter dated November 10, 1978, Gilson states that "... the exact same relevant questions were asked of each one of the witnesses. . . ." Gilson wrote further, "I did not ask a question: 'Do you believe Travis Walton was actually taken aboard a UFO last Wednesday?'"

With respect to the first polygraph test taken by Travis Walton several days after he reappeared, administered by John J. McCarthy, it should be noted that McCarthy is the most experienced polygraph examiner in Arizona. He is one of two private examiners recently selected to head the State Licensing Board for polygraph examiners. When McCarthy tested Walton he "flunked" him and said he found that Wal-

ton was holding his breath to try to "beat the machine."

Clark claims that McCarthy "spoke sarcastically and condescendingly to Travis; prior to the test he even got the young man to admit to an embarrassing criminal episode in his past — and also went out of his way to remind Travis of it in the middle of the polygraph session." This is a slanted version of what actually happened; the facts are these:

It is standard procedure for an experienced examiner to bring into the open any issues which are not pertinent to the issue under test and which might generate stress during the test and thereby obscure the test results. When McCarthy, following this standard procedure, asked if Travis had ever been arrested, he replied that he had pleaded guilty in 1971 to first-degree burglary.

Later, going over each question he planned to ask Travis, McCarthy posed a tentative question in which he used the word "collusion." Travis indicated that he did not understand the meaning of the word. Seeking to explain, McCarthy said, "That means acting in concert with somebody else . . . just like you acted in collusion with this friend of yours to burglarize the office, steal the checks and forge them . . ." (Quoted from *Abducted* by Coral and Jim Lorenzen, Berkley Publishing Corp.)

Clark writes that "(James) Lorenzen, Dr. (James) Harder and three consulting psychiatrists all cautioned Travis not to take



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the test because he was under so much stress and was so fatigued that the results would be meaningless."

The facts are that Lorenzen and Harder personally arranged for the polygraph test given by McCarthy and the *National Enquirer* asked McCarthy *before* the test if he would be willing to have his picture published along with the results of his test and McCarthy agreed. But later when McCarthy reported that Travis had flunked, the *National Enquirer* representative had a change of heart and quickly prepared a statement for McCarthy to sign, by which he agreed not to publicize the results.

I made public the results of these first tests after learning of them from Tom Ezell, another Phoenix polygraph examiner, who in turn had learned of them from an employee, George Pfeifer, who had retested Walton at the request of APRO (Aerial Phenomena Research Organization). Although Pfeifer claims that Walton passed the second test, Ezell has disowned this conclusion.

As for the "three consulting psychiatrists" having cautioned Travis not to take the McCarthy polygraph test, they did not arrive at the hotel where Travis was sequestered until many hours after the lie detector test had been given. — *Philip J. Klass, Washington, D. C.*

THEME WITH VARIATIONS

No doubt many artifact collectors can offer offbeat variations on Larry E. Arnold's article, "Money from Heaven," in the December 1978 issue of FATE.

During the winter of 1978 my wife Earline and I were searching for Indian artifacts in fields near the Flint River in Taylor County, Georgia. We had quit for the day and were trooping back to our car when my wife exclaimed, "Look what I found!"

Lying on top of leaves which covered the ground was an almost perfect beveled arrowhead — a very nice find. It did not need cleaning despite the fact that it was at least 3000 years old. The stone is native to the area and the style is identical to others we have found in surrounding fields — but this projectile point had no business being where we found it.

In *Spooks*, a privately published book written by north Georgia treasure hunter

Eugene Croy, the author tells about a friend who was walking through the mountains when he heard a "thud" immediately behind him. Turning around, the man found an arrowhead exactly where he had just stepped. — *Jim Miles, Fort Valley, Ga.*

LETTER FROM HUNGARY

Sorry that I disturb you with my letter. I listened to a broadcast program about your magazine FATE and I thought perhaps you'd be not angry with me for my letter.

This program, which is in Hungarian language, was made for the occasion of the jubilee of your magazine. I heard about this paper, as the most interesting one, because it publishes articles about all interesting, peculiar and mysterious things.

I am a medical doctor and I am very interested in all of what your magazine writes about — UFOs, occult, parapsychology, etc. About parapsychology I can read sometimes in medical papers but I can't get proper information about the UFO nor the Bermuda Triangle problem. — *Louis Visegrady, Julia, Hungary.*

HOW REAL IS REAL?

Truth as associated with psychic phenomena often stands beyond the cold reality of proof. The question is: how real is real?

I find it difficult to believe your article on the Watertown ghosts (December 1963 FATE). The photo published with this article shows what purport to be the heads of two men, Courtney and Meehan. I have some knowledge of photo interpretation and I can see several reasons to believe the photo might not be quite as you have advertised it.

First, there are shadows on the faces. Only a solid object casts a shadow. Second, from the position of the ship's rail, the guidelines and wave crests, the men's heads would have had to be the size of pumpkins. Finally, there is a light sea running in the foreground; yet a wave is moving in another direction. Having handled sailing craft from the time I was 10 and having grown up on the Atlantic Ocean, I can safely say the sea does not act this way.

My point is that when one is dealing with the psychic, logic is not always truth. I can

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look at the Watertown ghost photo and accept it as being what you say it is simply because I do not know it is not. Certainly you did not require details as to wind direction, sea heights or anatomical calibrations when you printed the picture. — *Michael Owen Lynnete, Columbus, Ohio.*

OFFER FOR COLLECTORS

I have a large collection of FATE Magazines. I would like to keep them but I live in a small apartment and they are getting in the way. I would like to sell them to someone who would enjoy them. Right now I have a box packed full — 66 issues. I would let them go for 25 cents each plus postage. — *Mrs. M.L. Lunan, Memphis, Tenn.*

THE SEEKERS

I am trying to obtain two Kabbalah books, *The Mysteries of Moses* and *The Mysteries of Jesus*, by Levi in English. If any FATE reader can tell me where to buy these books, I would appreciate it very much. — *Mrs. Arthur Nunn, Apt. 309, 4401 Roland Ave., Baltimore, Md. 21210.*

Can any FATE reader provide me with the names and addresses of psychics who specialize in finding lost articles? — *Fanny M. Orr, Asheville, N.C.*

SEEING INTO THE FUTURE

I am 22 years old and I am in prison, the second time for the same charge.

I like to read books about ESP because I'm a believer in seeing into the future. My problem is that I don't realize that I have glimpsed the future until it happens. Most of the time my visions concern places. I get

that one glimpse and then I don't think of it again. But sometimes when I arrive at a place I realize I have seen it before.

For instance, I foresaw serving my second term in prison in a green and white building, a small county-type place. Later I was transferred to such a place. — *Robert Benton, Conyers, Ga.*

FROM THE HORSE'S MOUTH

I am the wife of a psychic. I am writing this letter hoping for a better understanding between psychics and the public.

I am going to list some of the basic questions and attitudes we have run into, then give our point of view:

(1) *Psychics should not ask for money nor expect any for to be psychic is a God-given gift from God and has cost us nothing.*

We are human and some of us have families to support. We have chosen to make this our life work because it is God-given. It is not unlike the call of a minister who is paid for his work.

(2) *If you can help others, why aren't you rich?*

A true psychic cannot use his gift for monetary gain or profit. We are not given secrets of power and wealth.

(3) *To curiosity-seekers who come only to see phenomena, we say:*

Welcome — but please do not belittle something you do not understand. We hope you will receive something of value to your life even though that is not why you came.

(4) *To those who believe in what we are trying to do and wish to benefit and do not judge us, we say:*

Thank you. If it weren't for you we might have given up long ago.

(5) *Why are you not "on call" 24 hours a day, seven days a week?*

We are concerned with such mundane things as home and children. We have lives and loves of our own and a right to a private life.

All psychics work differently and the time spent on a "reading" may vary greatly. My husband does two sessions daily, in a deep trance that can last from 1 1/2 to three hours each session. He is therefore in trance three to six hours a day, four days a week. During his waking hours he tries to help persons in need who cannot wait for an appointment. For these readings we ask

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To meet expenses we should earn approximately \$320 a week but we average only about \$280 because people "forget" their appointments; many are made only on a whim. From these donations we must pay for tapes (we supply a recording of every session to the person getting the reading), tape recorders, postage and telephone bills. We receive phone calls from around the world — COLLECT!

We wish to share his gift with all who are sincere but we do not capitalize on it. We have turned down television specials, magazine articles and many other offers that might cause people to think we are doing these readings for any reason other than to help people.

As the wife of a dedicated, spiritual psychic, I ask that you do not judge us. Do not judge all of us by what one or two misguided souls have done. Look a little deeper first and think of the misunderstanding all psychics have had to endure through their lives. — M.C., Van Nuys, Calif.

JOINING UP . . .

A group of New York and New Jersey Silva Mind Control graduates have been cooperating to perfect self-help tapes on such subjects as Holistic Healing, Getting Rid of Negativity, Letting Go of Problems, Past Life Regressions, I AM, SHIVA, etc., for the use of the group only. Truths realized through higher consciousness are exchanged among members as they are learned through contact by mail, phone or taped letters. Group spirit enhances the joy, enthusiasm and gratification and speeds up higher consciousness for all members. Going it alone is not nearly so conducive to individual progress.

We would like to hear from FATE readers who know of any other established Silva Mind Control graduate groups which we might join for even more consciousness expansion and exchange of truths. — Mildred L. Bahr, Group Coordinator, Ernston Rd., 8 17, Parlin, N.J. 08859.

PARAPSYCHOLOGY CLINIC TO OPEN

A vision became reality at the First National Parapsychology Psychic Convention

sponsored by the Association to Advance Parapsychology and Healing Research (AAPHR) on October 13-15, 1978, in Valley Forge, Pa. Penny and Tom Raffa, Psychic Research Director and Founder of AAPHR respectively, announced their plans to open a Parapsychology Free Clinic in the Valley Forge area, the first of its kind in the nation.

The clinic will unite the fields of medicine and parapsychology. Professionals from both fields have joined together to plan a new therapy program which will replace some of the outdated methods currently used in psychiatric medicine. — *AAPHR, Thayer Dr., Norristown, Pa. 19403.*

DATES DON'T MATCH

In Katherine Hummel Loomis' story ("I Watched a Miracle Healing," January 1979 FATE) the dates don't match. In the caption under the picture of the white cat you say, "Dresden came to live with us on a wintry day in December 1972. . . ." But in the text the author says, ". . . in December 1974 the small white kitten was sitting in a pet shop window. . . ." — *Grace E. Siebel, Leavenworth, Wash.*

JOYS OF AUTHORSHIP

When you accepted my story about the miracle healing of Dresden you forgot to tell me the joys of being an authoress. Letters are streaming in from your readers via courier from the Naval Academy and police at the door. All are very sweet people with dying animals and they are grateful for FATE's hope and encouragement.

One dear lady in Littleton, N.H., whose loyal pet "Loverboy" was dying, wrote to me in care of your office. When her letter took awhile to reach me she became frantic and phoned the Annapolis police to find me, saying it was a case of life and death.

Early one morning a big police officer came to our door. He wouldn't tell my daughter the reason (in fact he didn't know the reason) and said his orders were to speak only to Mrs. Loomis. Not knowing what to do my daughter brought him to my bedside. I awakened with this 10-foot-tall policeman wearing guns hovering over me. I thought, "My God! What have I done?"

After he told me to call police head-



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quarters at once and left. I found my big grandson rocking with laughter. He said, "Well, Gran, they caught up with you at last — but I'm disappointed. I thought the officer would haul you away in handcuffs, a-howling and a-screaming!"

It is a beautiful thing that there are so many people with true love and empathy for their animals. Of course, all are asking for the address of the healer Greta Tomkins. Since early in November she has been in the Wrexham War Memorial Hospital in Clwyd, North Wales, with a bad heart spell. I do not know if she is able to send absent healing but I have been giving out both her home and hospital addresses. That's the best I can do. — *Katherine Hummel Loomis, Annapolis, Md.*

ON THE SPOT

Your article on the Step Pyramid at Saq-
qara ("The First Pyramid Ever Built," Oc-
tober 1978 FATE) was especially interest-
ing to me, for I visited the location in April
1978.

My picture was taken with a telephoto
lens from quite a distance, possibly more



than a city block. I have several other pic-
tures that show the extensive excavation
which is going on. Tramping through all
that loose sand and stone to reach the pyra-
mid did not seem worthwhile, so we did not
try it — and the 105-degree heat helped us
decide. — *Harold C. Weamer, Ardmore,
Pa.*

NUMBERS IN CONFLICT

I am very pleased with my article in the
January 1979 issue of FATE ("Akhenaten's
Lost Temples").

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 120)

Two small errata: (1) "pharoah" (sic) in the large print under the title and (2) the statistics in the caption for the Nefertiti bust. While (as I say in the article) she bore Akhenaten three daughters at Thebes, of whom Ankhesenpaaten was the youngest, she had *three more* daughters at Amarna, thus a total of *six*. — Edmund S. Meltzer, Toronto, Ont., Canada.

Akhenaten and Nefertiti begat seven daughters, not three. I wasn't going to say anything, but I'm an idiot about anything to do with Egypt. — Mary Roe, Winchester, Ind.

ANOTHER MYSTERY SOLVED

The photograph with Gene Moore's "Reaping the Whirlwind" (December 1978 FATE) is a triple exposure made as the camera rotated on an axis approximately the same as the axis of the lens. The blossoms at the lower right of the marker stone become three groups in the rotating picture and the white horizontal linear object in the upper left also triples on an arc. The marker stone itself is clearly a set of superimposed rectangles.

Perhaps the shutter plunger is on the side of Gene Moore's camera. Such cameras are prone to such rotations. — G. D. Talbot, Fullerton, Calif.

Sorry to throw cold water on Gene Moore's interesting surmise. His "whirlwind" picture is a very unusual double exposure, but double exposure it is. As one of the old hand photo finishers of years past, I have seen just about every possible photographic error.

What is unusual about this double exposure is that the camera has been rotated only slightly between exposures about on an axis line from the center of the photo through the camera lens. — C. T. Sturdevant, Wrangell, Alaska.

Gene Moore writes that he was astonished to see that he had captured a whirlwind in his photo. The whirlwind can be easily seen but if you look closer you can see a face right in the middle of the whirlwind. To me it is very plain. It appears to

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be the face of a woman and the chin, lips, nose and eyes are very distinct. — *Ronald L. Fay, Brunswick, Ga.*

BLOOPER

My article "Holistic Living: Key to Psychic Power" is well presented in your January 1979 issue. But in the table of contents you describe me as "Bernard Green, M. D." I am a Ph. D., not an M. D. — *Bernard Green, 108 East 91st St., New York, N.Y. 10028.*

WHAT GOES THERE? ERMINE!

Concerning "What Goes There?" (January 1979 FATE) I find it not at all strange that author Whipple was bewildered on first observing ermine tracks in new snow.

These animals travel in leaps with their hind feet landing exactly over the spots vacated by the front ones. The result is silver-dollar-sized holes a foot or more apart in new snow. Mink and others of the weasel family perambulate in the same manner.

I have also noticed that they sometimes burrow underneath the snow for some distance. The reason for this is known only to ermines. — *Frank Trunde, Yuma, Colo.*

* * *

What an amazing coincidence to read "What Goes There?" in FATE and to see the photo of a single row of tracks in the snow, then to turn to the January 1979 *National Geographic* and find a similar photograph. In the *Geographic* the tracks are identified as those of a marten. Perhaps this is the solution to Naomi Ruth Whipple's mystery. — *Norma Gariffo, San Diego, Calif.*

THE ROSALIE CASE

For more than eight years my associate Lester Macintyre in England and I have been researching Harry Price's 1937 Rosalie case. This is the published account in Price's book *Fifty Years of Psychical Research* of the materialization of a little girl (Rosalie) who died in 1921. She materialized in 1937 at a seance which he attended at an unidentified South London location. Over the years many professional researchers, including members of the British Society for Psychical Research, have tried to find the house where the seance was held to determine if the case was genuine.

In recent years the Rosalie case has been

written up in magazines and books. Last year BBC-TV filmed a documentary on the case which has not yet been released.

I would like to ask any FATE reader who has psychic ability and is able to receive impressions from copies of letters to participate in trying to find the location of the Rosalie seance. — *Stan Farnsworth, Box 134, Lakeside, Halifax County, Nova Scotia, BOJ IZO, Canada.*

HEART OR HEX?

I have another story about feather crowns ("The Mystery of the Feather Crowns," September 1978 FATE). I collect folklore and last year I interviewed two young Ohio men who told me this story:

Their Aunt Sadie had always told them that when a good person dies in bed the feathers in the pillow would "ball up" into a heart.

Aunt Sadie was a lovely old woman who lived a good life and was always helping others. She died in her sleep and when the young men's mother went to smooth out the pillow she felt a lump in it. Out of curiosity she slit open the pillow and found that the feathers had formed a firm ball which resembled a heart. She put the "ball" in a box and kept it for several years and it remained intact. — *Anne M. Evans, Savannah, Ga.*

* * *

In "Report from the Readers" (January 1979 FATE) Mrs. J. M. Parrish of Herrin, Ill., speculates that feather crowns are only "tokens that the deceased (are) with their Heavenly Father."

The fact is that they are voodoo hex charms of chicken feathers and the prospective victim's hair and placed in the pillows by someone who practices the voodoo arts. The person chosen to die is subtly given suggestions to this effect; consequently psychological power is added to the charm through fear.

Voodoo practice is based on fear tactics. Implanting the thought of a fatal ailment often can bring it about. To mistake the death wreath as a divine token is contradictory to the truth. Mrs. Parrish has been duped.

Anyone who finds such a wreath should burn it immediately, thereby stripping it of any so-called powers. — *Wanda M. Lockwood, Sedalia, Colo.*

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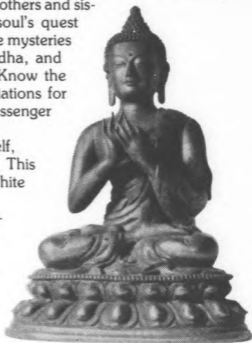
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