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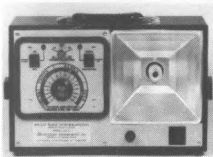
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

I have come increasingly to the conclusion that the possibility of a physical explanation of psi phenomena is not just doubtful in the sense that all the existing candidates look so unpromising but is, from the very nature of the case, an absurdity that can be ruled out on a priori considerations. I am not alone, of course, in holding this view; for one thing most scientists who reject parapsychological evidence do so primarily because they see no way of reconciling it with physical theory. However, my position is, in a sense, the reverse of theirs: they assume that what cannot be explained in physical terms does not exist; I believe that since psi phenomena do exist not everything in nature can be explained in physical terms.

— John Beloff
at the Third International Conference
of the Society for Psychical Research
1979

DR. BELOFF, one of the foremost thinkers in parapsychology, begins his comment with the statement that there is a natural inclination to believe that, given time, everything will be explained in a way satisfactory to science. He doubts this is true. He says that "the physicalist approach to

psi, as I shall call it, is a very useful protective camouflage for us to adopt in dealing with the scientific establishment.

"So long as it is thought that we are engaged in the same game as the physicists and other natural scientists, there is more hope that we shall be given funds and facilities to pursue our researches while, if word got around that really we were in the business of showing up the limits of scientific inquiry, we would be given short shrift. I am sure that Soviet parapsychology, for instance, would never have got off the ground if its proponents had not contrived to make it sound like the science of the future."



NONPHYSICAL THEORY?

THIS IS an important statement and one that parapsychologists are going to have to deal with. So are those eager young scientists who, convinced that psi exists, look upon it as the scientific frontier of the future. They are going to have to answer Beloff's argument that a physical theory cannot explain psi phenomena and that a theory that encompasses psi phenomena cannot be strictly physical. By physical, Beloff means an ex-

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planation dealing with space, time, mass, energy and the like, plus their accompanying mathematics.

The theories so far advanced by parapsychologists fall into two general categories: those communication theories based on an analogy with radio, radar and other known forms of telecommunications; and the new ideas based on or inspired by a special interpretation of the quantum theory. Beloff says he does not know of any other physical theories of psi. Synchronicity theories are not, in his opinion, physical theories but rather based upon an "occult world view."

The communication theories, in Beloff's opinion, overlook the key problem of how the information is encoded. Much effort has been wasted in trying to identify the waves that carry telepathic messages, for example. In Beloff's view that is not the problem. The problem is that the semantic content of each brain is clearly different and the thoughts or images of one brain cannot possibly be duplicated so they could be read by another.

The observational theories, on the other hand, can succeed only by adding mentalistic concepts to them — which disqualifies them as physical theories. This needs more explanation. In quantum theory, as interpreted by some parapsychologists, the psi effect is produced at the instant an observer enters the situation. It does not involve the transmission of energy.

"Where they [the parapsychologists] go beyond conventional quantum theory," Beloff believes, "is in the assumption that there exist certain observers, usually called psi sources, who not only determine the state of the

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system but can bias it in a prescribed direction."

Whether this is true or not, he says, if a person is involved the states of his brain are involved and we come right back to the same problem that the communication theorists face — "such a state would never be the same for any two individuals or on any two occasions." Despite its mathematical trappings, observational theory cannot be expressed in purely physical terms.

Then, having said all this, John Beloff makes clear that he is not arguing that physics is irrelevant to parapsychology. He sees parapsychology as involved in mind-matter interactions and welcomes any light physics can throw on this problem. The assumption he's challenging is that such interactions can be reduced to matter-matter interactions and so made subject to physical explanations.

He closes with this powerful statement:

"In arguing that there can be no

physical explanation for psi I have not been claiming that I know of a better, nonphysical explanation whether mentalistic, mystical or occultist. Rather, I would take leave to doubt whether there could be any explanation of psi . . . that would be recognized as such in the exact sciences. Consequently, if I were a materialist I would remain a skeptic; that is to say, I would deny for as long as possible that there were any genuine psi phenomena; and that, let us not forget, is still the position that most scientists take at the present time."



AN EXAMPLE

DR. BELOFF does believe that psi exists. He doubts we ever will find a scientific explanation for it because he is convinced that each brain is unique, with unique training, information, imagery and perceptions and therefore one brain cannot interpret the semantics, imagery and percep-



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tions of another brain. But surely this would be a problem for *any* explanation of psi, whether it were physical or nonphysical, scientific, or non-scientific.

Nevertheless, all persons who have experienced psi attest that psi does indeed exist. Let us consider a lovely new case described by Sam Smith and Janet Cawley in the *Chicago Tribune* Thursday, July 31, 1980.

An Illinois man's premonition may have averted a train disaster.

Fred Rosen of Morton Grove is an elementary school principal who has been meditating since 1972. On July 8, 1980, he received a cryptic message which he took to be of psychic origin. The message went, "Queens run it, Kings are not involved and help solve the case." A follow-up message the next day was more specific. It said, "Miami-bound train develops hotbox July 14. One will be killed, probably a child."

Rosen also received the name of someone who supposedly worked for Amtrak. He tried without success to locate such a man. But the next day he got a call from Capt. William Poznanski of the Amtrak police. Poznanski had heard of Rosen, who in the past has supplied psychic information to area police departments, from a fellow worker. The following evening Poznanski met with Rosen.

Impressed with the psychic's obvious sincerity and the "Queens" reference (Amtrak trains are assembled in Queens, N.Y.), the officer began an investigation. Amtrak's Florida-bound Silver Meteor, on a run from New York to Miami, was stopped at Wilmington, Del., on Monday evening

July 14. Inspectors found a crack in one of the dining car's wheels. The car was uncoupled and the train proceeded to Miami without further incident.

Amtrak spokeswoman Lois Morasco predictably played down the importance of the crack. "It's very thin and very common," she said, "but if it ever were to go undetected it eventually breaks the wheel. But that wouldn't happen for quite some time and these wheels are inspected every day."

Rosen responded, "Oh sure, they'd have found it. They'd have found it when a train ran off the road."



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hypnosis most of the license plate number of a van in which schoolchildren had been abducted from a school bus.

Nevertheless, there continues to be considerable controversy about the use of hypnosis by police — especially those untrained in psychology. During the past two years, according to Constance Holden in *Science*, two professional hypnosis organizations have passed resolutions saying they are "deeply troubled" by police use of hypnosis.

Martin Orne, a psychiatrist and head of the hypnosis research laboratory at the University of Pennsylvania, explained how easy it is for hypnosis to be misused.

The investigator asks the subject what he did on a certain night. After the subject is hypnotized he asks the same question but with a few additions such as "Did something wake you around 4:00 A.M.?" A good hypnotic subject will answer yes. Asked if he heard gunshots he will say that he did and go on to supply additional information. These details, although fabricated, can be incorporated into the subject's waking memory.

"Orne warns that the vividness of detail characteristic of descriptions of events given under hypnosis can convey the impression of authenticity — but the fact is that, given the slightest suggestion, the unfettered mind is off and running," writes Holden.

The psychological experts in hypnosis contend that because people are so suggestible, hypnosis should be used only by persons with a broad training in psychology. They also believe that information obtained

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A Secret Journey

It started when I sneaked out of the country under an assumed name to avoid creditors and lawsuits. I joined an archeological expedition heading for the jungles of Africa. I decided I could be just as lost without the work so I got together a backpack of food and essentials, a gun and ammunition, and before dawn one morning I struck out on my own.

I traveled for several days not even knowing in what direction I was going. About the fourth day while stopping to rest I heard a voice in a singsong chant. With my gun on the ready I cautiously made my way to the source of the sound.

I Save a Life

There in a small clearing was a single native chanting in a kneeling position. Then I noticed that I was not the only observer. Stealthily inching along an overhanging tree limb was a leopard. Instinctively I raised my gun and just as the leopard sprang I fired. It fell dead at the feet of the kneeling native.

The man rose slowly and we stood staring at one another. He was impressive; tall, fine featured, and dressed in a rich robe. Finally he spoke. "I'm indebted to you, sir. You saved my life."

"You speak English!" I said in amazement.

life with palatial homes, fancy cars, even a yacht. But it did not bring me happiness. Here I have everything I need. I am happy. But my work is done. Soon I will pass on. I want to give you the secret of King Solomon's Mines."

"But you are a young man. You don't look to be more than 45," I said.

"No, my son, I am over 100 years old."

I didn't have to do much thinking to figure that King Solomon's Mines were far more valuable in every way than the gold statue. I accepted his offer to give me the secret of King Solomon's Mines.

Ancient Rituals

His servants called him Mashta which meant The Great One. Mashta told me the history of the stones and day after day he had me practice the secret rituals which gave the stones their power.

There was a ritual for each stone according to what was desired—money, wisdom, jewels, health, happiness, love, career, power, good luck, or peace of mind. It seemed too good to be true. There was, however, a "catch," if you could call it that.

"Mark my words well," Mashta said. "Use these stones only for good and share your good fortune. If you do not share your good luck the stones will become less and less effective. And if you use them for evil the stones will not only lose their power but the evil will boomerang back to you."

I lost track of time in this jungle paradise but I had a growing desire to get back to "civilization." I finally said goodbye to Mashta. He gave me a royal send-off.

I Return in Style

I came back to the United States in style. I used



getting ready to disappear again. This time not to get away from creditors but from people clamoring for my "secret." So if you want to take advantage of the opportunity, do it now.

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He smiled. "Yes." He scooped up some stones from the ground and said, "Come with me." A short walk brought us to another clearing in which stood a huge dwelling. As we approached a bevy of beautiful girls ran to meet us.

It was like a storybook tale. I was bathed, anointed with scented oils, dressed in a luxurious robe, and escorted back to my host. A sumptuous feast had appeared as if by magic. When I had eaten and drunk my fill I settled back with a sigh.

A Difficult Choice

"Now," said my host, "I have a gift for you." He clapped his hands and one of the girls carried in a golden statue and placed it before me. It was African art and must have weighed 10 pounds or more.

I gasped in astonishment. "This is gold and you're giving it to me?"

"You can have the statue or you can have these," he said, handing me some small stones.

"You're kidding," I said. "Why would I take these stones when I can have the gold statue?" I guessed that the statue would be worth over \$100,000 for the gold alone and, as an artifact, might bring a quarter million or more.

"The statue," he said, "came from King Solomon's Mines." He paused. "These stones are King Solomon's Mines."

"I don't understand."

The Secret of the Mines

He smiled again. "Of course not. You see, it has been known through the ages that King Solomon's vast wealth came from his mines. But only a few people in his inner circle knew that the mines were not holes in the ground but these touchstones. That is why the 'mines' have never been found."

"But I still don't understand how a stone can be a mine."

As if explaining something very obvious to a child he said, "All wealth comes from the limitless supply of the universe. Your desires, when correctly impressed upon the plastic substance of the universe, are brought into manifestation. Some people try incorrectly and fail. Some manifest by the sweat of their brow. Only a rare few know the secret of using these touchstones, King Solomon's Mines."

"But," I couldn't help asking, "if you can have everything you want why are you living here in the jungle?"

"In my youth I thought as you do. I led a riotous

the touchstone for money to pay off all my creditors. Then I went on a spending spree. I bought all the things that I had always wanted, did all the things I had dreamed of doing. Just for the heck of it I went back to my old home town in a chauffeur-driven Rolls Royce. I wanted to show the people who said that I would never amount to anything how wrong they were.

Of course some of my old friends wanted to know the secret of my success. I gave a few of the touchstones and showed them how to use them. It was partly out of friendship, partly to fulfill my obligation to share my good, and partly to see whether touchstones which I had empowered would work for others.

Did they ever!

Works for Everyone

I showed one of my buddies how to use the Touchstone for Career to help his failing business. It became highly profitable almost overnight.

A girl in her early thirties who had never married was worried about the progress of her romance with a successful young doctor. Seems he was getting a roving eye and she was afraid she might lose him. She used the Touchstone for Love and he suddenly decided to elope with her.

Frank G. didn't see how a stone could help anyone but said he would give it a try. He used the Touchstone for Money and asked for \$10,000. Ten days later an attorney called him to tell him he had inherited \$10,000.

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I am enclosing 75¢ to cover postage and handling. I understand that if I am not completely satisfied I may return the touchstones for a refund. I will also receive a FREE book that explains how to gain control of the universal forces, which is mine to keep even if I get a refund.

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through hypnosis should not be admitted as evidence in court cases unless it can be independently verified.



THE INVISIBLE CORD

THE NEWEST and largest study of identical twins raised separately does very little to change past findings. The incredible similarities among twins who never have set eyes on each other before has been confirmed once again. There are differences, of course, but not as many as psychologists who believe we are primarily the result of our environments have claimed. Here are a few of the astounding similarities that appear in Constance Holden's book *Identical Twins Reared Apart*:

Twins who met each other for the first time when they were 39 years old found they both were wearing seven rings apiece, two bracelets on one wrist, a watch and one bracelet on the other wrist.

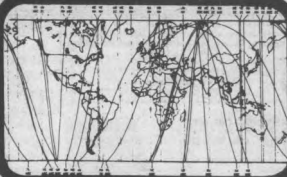
A set of male twins both had dogs named Toy, had married and divorced women named Linda and remarried women named Betty. Their sons were named James Allan and James Alan.

Another set of male twins had similar medical histories including hemorrhoids, the same pulse rates and blood pressures and both had gained 10 pounds at the same times in their lives.



TWINS' SECRET LANGUAGE

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and an English-speaking father, but the language they speak is one known only to them.

The day after they were born Grace, in the grips of a "convulsive seizure," raised her head and stared at her father. The next day her sister did the same thing. They continued to have such seizures over the next six months despite treatment. Then at 17 months they began to develop their own high-speed language whose only recognizable words were "Mommy" and "Daddy."

When the twins were two the family moved to California, into a neighborhood where there were few other children. For the next five years Grace and Virginia spoke only their own language although they understood perfectly their parents' English and their grandmother's German.

Finally the girls attracted the attention of speech therapists at the Children's Hospital in San Diego. The therapists managed to coax some English out of them but they spoke it so rapidly that nobody could understand it. Some exasperated therapists tried to talk to the children in their own language but as one of them, Anna Koenecke, said, "They look at us as if we're crazy and laugh."

By late 1979 Grace and Virginia were speaking normal English — a fact that led *Fortean Times* editor Bob Rickard to comment sadly, "As we see so often, a wonderful wild talent has been taught into woeful submission."

**IGNIS FATUUS**

AT LONG LAST someone, British scientist A. A. Mills, has had

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the courage to do some research on will-o'-the-wisps, those luminous phenomena which frequent marshy places. But alas, he still does not tell us what they are.

Today's science tends to shrug off will-o'-the-wisps as old wives' tales or misidentifications of St. Elmo's fire or ball lightning, or to simply "explain" them as marsh gas which has been spontaneously ignited, and to regard the whole subject as not worth bothering about. (Sweep under the rug what you cannot explain!)

However, Mills has experimented with marsh gases. He even constructed his own swamp. But he has been unable to duplicate the characteristics of will-o'-the-wisps; that is, he cannot replicate the spontaneous ignition, the cold blue flames without significant odor or any of the rest of the established characteristics. So the marsh gas theory does not seem to hold water even given all the many chemical variations Mills tried. It would be nice if some government agency would continue the research which Mills has reported at length in his book *Will-O'-the-Wisp, Chemistry in Britain*.



ORPHAN BOULDERS

A LONG THE Oregon and Washington coasts north of San Francisco there are huge boulders which are called "erratics" because they seem unrelated to any surface outcrops anywhere in the area. Their constitution varies but many of them are coarse-grained basalt and seem to have been buried for most of their existence.

Their origin is only part of the prob-

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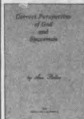
Here, completely revealed for the first time, is the existence of an actual electronic ESP machine. Not a mystic chant or a plastic amulet, but an honest-to-goodness transistorized thought amplifier! This unbelievable device has actually been in use for years by a small group of informed scientists! Now you can have your own. No special skills are needed to assemble the device, and what's more, no special ability or psychic gift is necessary to operate it. As a matter of fact, so powerful is this machine the operator doesn't even have to be aware of what it is!

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lem. They are presumably nonglacial and occur in a geologically confused area which appears to be chronologically out of kilter according to the few fossils that are found there.

Robert Muir Wood speculates in "Orphans of the Wild West," published in *New Scientist*, that these boulders long ago were carried to great depths in the earth by the conveyor-belt layers that slide eastward and downward under the Pacific Coast. Geological pressures then squeeze the rock containing the "erotics" back up to the surface as the centuries pass.

All this is tied in with the dogmas of continental drift and the geological time scale.



OUR CHANGING CLIMATE

IT IS possible that significant climatic changes may have been anthropogenically induced as early as [one million] years ago," say Cornell University's Carl Sagan and Owen B. Toon and James B. Pollack of NASA-Ames Research Center in Moffett Field, Calif. "In contrast to the prevailing view that only modern humans are able to alter the climate, we believe it is more likely that the human species has made a substantial and continuing impact on climate since the invention of fire."

Reporting in December 21 *Science*, these researchers base their conclusions on man's proclivity for altering the earth's surface. Early man set fires to clear brush, to make hunting easier, to improve pastures and to wage war. Agricultural peoples destroyed forests to expand grazing and farming land.

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Globally, modifications in land use affect the reflectivity of the earth's surface which in turn affects global circulation and thereby climate. The leading cause of climate changes is desertification, the researchers say. They estimate that nine million square kilometers or 1.8 percent of the earth's surface has been changed into desert by overgrazing or other destruction of vegetation or overpopulation. Areas changed into desert by human hands include the Rajasthan Desert in India, the Sahel south of the Sahara, Lebanon and parts of Iraq.

Deforestation, they suggest, may have been responsible for the extreme

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cold period in the northern hemisphere known as the Little Ice Age (1430-1850).

However, none of this changes the doom and gloom of the predictions made for the future of our earth. The continuing deforestation, particularly in the Amazon, poses a major threat to global climate. Satellite studies of both ancient and modern land modification are needed, these men say.

"Such work holds the promise not only of elucidating past climate changes and their possible human origin, but also of providing insight into the climate of the future," they say.



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Carl Sagan says maybe it does, despite the negative findings of the Viking spacecraft which collected samples from the planet's surface but found no evidence of even microscopic life-forms in the soil. Since then Sagan has been at the receiving end of withering criticisms from fellow astronomers who are growing increasingly skeptical of Sagan's widely-published belief that life is ubiquitous in the universe.

But Sagan, although down, is not out. The problem, he suggests, is that the Viking project was designed to measure earthlike organisms, not organisms with entirely different chemical and biological processes. Not only that, but maybe the Viking spacecraft didn't land in the right place. Perhaps life exists only in scattered oases throughout the planet.

Having said this much, Sagan plunges into science-fictional speculation. He says there may be at least two types of alien organisms: petrophages or rock-eaters, creatures that extract water and minerals from rocks, and cryptophages, ice-eaters living in the permafrost beneath the surface.

Sagan outdoes himself with his final guess. Viking didn't detect any organic traces in the Martian soil, he suggests, because there may be "cannibal" microbes that eat the residue of dead organisms. He does not explain, however, why the "cannibals," which themselves are presumably composed of organic material, were not detected.



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son, director of the British Museum. "Their activities are equated with rape and pillage and their reputation is second only to that of the Huns and the Goths."

In the last 15 years archaeological discovery has revealed the peaceful side of the bloodthirsty hordes which swept out of the north 1000 years ago to terrorize most of the known world. The Viking plow was as powerful as the sword and merchant's scales were more common than either. The Vikings traveled farther than any other Europeans; they settled as farmers in the barren western parts of Greenland and discovered America.

"The Vikings were administrators as well as pirates, merchants as well as robbers," says Viking specialist Wilson.

The British Museum and New York's Metropolitan Museum hoped to prove this with a display of 543 objects showing Viking achievements. Queen Elizabeth II opened the spectacular exhibition in London in the spring of 1980 and it moved to New York in September.

The display included a complete Viking house with a loom standing near its open fire, games and wood-working tools, gold and silver jewelry, evidence of Viking fashions and one of only two known Viking helmets. Its lack of horns shows that the popular image of horn-helmeted warriors is fiction.

Recently discovered ships which had been sunk to block a Danish channel have added to our knowledge of the Viking secret weapon, their sleek "serpents of the sea." These swift ships were a technological breakthrough

THE FASTEST GROWING CHURCH IN THE WORLD

by Brother Keith E. L'Hommiedieu, D.D.

It's quite safe to say that of all the organized religious sects on the current scene, one church in particular stands above all in its unique approach to religion. The Universal Life Church is the only organized church in the world with no traditional religious doctrine. In the words of Kirby J. Hensley, founder, "The ULC only believes in what is right, and that all people have the right to determine what beliefs are right for them, as long as they do not interfere with the rights of others."

Reverend Hensley is the leader of the worldwide Universal Life Church with a membership now exceeding 7 million ordained ministers of all religious beliefs. Reverend Hensley started the church in his garage by ordaining ministers by mail. During the 1960's, he traveled all across the country appearing at college rallies held in his honor where he would perform mass ordinations of thousands of people at a time. These new ministers were then exempt from being inducted into the armed forces during the undeclared Vietnam war.

In 1966 Reverend Hensley was fighting the establishment on another front. The IRS tried to claim the ULC wasn't a legal church and proceeded to impound the ten thousand dollars in the church bank account. The feisty Hensley filed suit against the IRS in federal district court for return of the funds and to permanently establish the ULC as a legal tax exempt entity. On March 1, 1974 Judge James F. Battin ruled against the IRS in his decision which stated, "Neither this court or any branch of this government will consider the merits or fallacies of a religion. Nor will the court praise or condemn a religion. Were the court to do so, it would impinge upon the guarantees of the First Amendment." The judge then ordered the IRS to return the impounded money and to grant the Universal Life Church its tax exempt status.

Reverend Hensley has stated that he believes a church is people and not just a fancy building. He also believes in total freedom and equality for all people. The ULC will ordain anyone without regard to religious beliefs, race, nationality, sex or age.

The ULC's success formula is both effective and unquestionably legal. After a person has become an ordained minister, he or she can join with two other people and form their own Universal Life Church. These three people then make up the Board of Directors consisting of a Pastor, a Secretary and a Treasurer. The ULC will then grant the group the use of its legal church charter complete with both federal and state tax exempt numbers. The newly formed church may then open a bank account in the church's name. Any member of the church can legally donate up to 50% of his or her outside income to the church and take a corresponding tax deduction. The church in turn can pay the complete housing cost of its minister including rent or mortgage payment, insurance, taxes, furnishings and repairs. The church can also provide the minister with full use of an automo-



Brother L. Hommedieu is Chairman of the Board of Trustees of the Universal Life Church and serves on the Board of Directors of the International Universal Life Church, Inc.

bile as well as pay for travel and educational expenses. None of these expenses are reported as income to the IRS. Recently a whole town in Hardenburg, New York became Universal Life ministers and turned their homes into religious retreats and monasteries thereby relieving themselves of property taxes, at least until the state tries to figure out what to do.

Churches enjoy certain other tax benefits over the common man on the street. For instance, a church can legally buy and sell real estate or stocks and bonds completely tax free. It can receive tax free income from bank deposits or mortgages. Many churches own large publishing, recording, or other related businesses like hospitals, clinics and schools without paying any income tax.

A church can sponsor any kind of fund raising event such as a concert, play or even bingo. Churches are also exempt from paying inheritance taxes. When the pastor of the church dies, the Board of Directors simply appoints a new pastor and the church goes on.

Reverend Hensley has stated that he personally doesn't believe in the tax exempt status of churches. However, if the government is going to give a free ride to Billy Graham and the Pope, then why not let everybody participate in these blessings. Furthermore, he backs his words up by offering to defend in court the tax exempt status of his congregations.

Since the church was founded in 1962, it has attracted members who are movie and TV personalities, businessmen, government officials, lawyers, and doctors as well as all types of regular working people. During the last 15 years the Universal Life church has blossomed into a full blown grass roots populace movement. Reverend Hensley is ordaining ten thousand new ministers a week and predicts that the church will have over 20,000,000 members by the early 1980's. In addition, requests for interviews and TV appearances continue to pour in.

Anyone who is a member of the ULC will tell you that the ULC is destined to change the world. By unifying mankind into a brotherhood of freedom oriented individuals, each respecting the other's right to live life as they see fit, the Universal Life Church hopes to put an end to all wars. Reverend Hensley admits that this is a pretty monumental task to accomplish, but he also points out that he is already well on the way to reaching his goal.

Rev. Hensley invites all those interested in becoming an ordained minister and receiving complete information and Ministers Credentials, to send a \$100 tax deductible donation to the Universal Life Church, 1335 Seabright Ave., Dept 258, Santa Cruz, CA 95060.



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capable of landing on harborless shores. Thus ships were prominent in the show. A two-thirds scale replica of a longship was beached on the lawn of the British Museum.

Authorities know that the Vikings loved display; the show contained jewelry worn by men and women, sophisticated brooches and cloak-pins decorated with writhing interlaced animals. There also were cases of swords and spears encrusted with silver and gold.

No one denies that the Vikings were savage and warlike. For generations English churchmen prayed, "From the fury of the Northmen deliver us, O Lord." But they lived in a brutal age and probably were no worse than their contemporaries.



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IN CAMBODIA the temples of Angkor, long exposed to the eroding sun, rain and vegetation, are crumbling from neglect. Now hastening their decay are the axes of thieves and communist zealots.

Keo Pich, the current keeper of the temples, says that only a major international effort can save Angkor, a square mile of delicate friezes and powerful towers and galleries built in the Ninth through the 13th Centuries. Although Angkor is the supreme achievement and symbol of Cambodian civilization, it is not guarded. Thieves have chipped at it for years and now are stepping up their forays.

A vast black market trade exists between Thailand and Cambodia. Thieves have been caught heading for the Thai frontier with heads of Bud-



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dhas and other artifacts hidden in sacks. Keo Pich believes that most of the pilfered objects, which can fetch small fortunes on the world's antique markets, are finding their way to Bangkok, Ho Chi Minh City and Hanoi.



TWO BRITISH SHIPS

LORD Cornwallis lost his flagship and the battle of Yorktown, not

to mention the American colonies, in 1781. The Virginia Research Center for Archaeology announced in July 1980 that a sunken hulk found in the York River is his flagship *Charon*. Identification was obtained from British Admiralty records after the vessel was excavated by archaeologists from Texas A&M University and the Virginia Research Center for Archaeology, assisted by the Virginia Institute of Marine Science.

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The *Charon* caught fire near Yorktown in 1781, drifted across the York River and sank near Gloucester Point, Va. Virginia's chief nautical archaeologist, John Broadwater, said only five percent of the 44-gun warship remains, adding that at the time of the battle of Yorktown, the *Charon* was a new warship. It would have been a powerful weapon in the battle, had it not been among the first casualties.

Meanwhile, back at the home port in England, archaeologists hope to raise Henry VIII's long-buried flagship, the *Mary Rose*, by June 1982. She keeled over and sank in Portsmouth harbor while fighting the French in 1545. Henry VIII watched from shore as she capsized.

Amateur divers discovered the wreck in 1967 but not until 1978 was the *Mary Rose* Trust set up to lift the flagship. Prince Charles, heir to the British throne, is its active president and has already made one dive down to the remains.

Marine archaeologists consider the vessel a "time capsule" of Tudor life. Margaret Rule, archaeological director of the project, told a news conference: "There were perhaps 700 men on board when that ship went down and in those days every man carried everything he needed to survive. We shall find boxes of their personal possessions as well as weapons and all the equipment and spares needed to work a ship."

The *Mary Rose*'s keel was laid in 1509 when ships were traveling fortresses. They engaged one another with grappling hooks before their crews fought hand-to-hand. The *Mary Rose*, however, may have been the first

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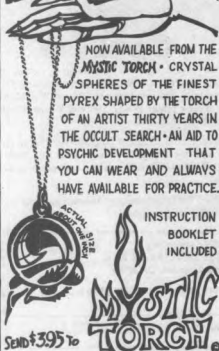
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ship fitted with heavy cannon which characterized later naval warfare. But the excavation team also expects to find such artifacts as Tudor longbows and arrows.

In the summer of 1980 more than 200 divers began five months' work probing the silt around the wreck in search of artifacts before any attempt is made to hoist it. Recovery director John Reid expects novel problems in the hoisting operation because one side of the vessel is badly decayed and it lies at a 60-degree angle. He said it could be lifted by lowering a portable support section to which the hull could be attached after it has been strengthened internally.

It is not clear why the *Mary Rose* sank. Contemporary accounts say she was heeling badly and just keeled over. The French claim they sank her with a cannon shot. When the flagship is raised, the truth will out.



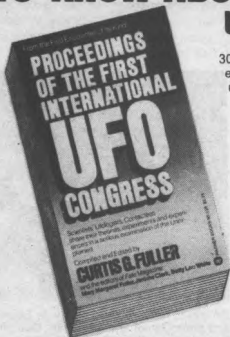
NEWS & NOTES

- Consumers Solar Electric Power Corporation of Culver City, Calif., claims that with a two-step system which uses photovoltaic solar cells to generate electricity on a 25 percent efficiency basis and converting another 25 percent of the sun's energy into freon steam, it can generate electricity at a capital cost of less than \$690 per kilowatt compared with \$1200 for fossil fuels and \$1400 for nuclear power.
- Another group of astronomers has concluded that the universe is destined to expand forever. Eventually the stars within it will burn themselves out instead of falling back into a core for renewal and another "Big Bang."

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TRACKED, TRAILED AND FILMED . . .

A SKYFUL OF UFOs

The eerie lights flashed and pulsed outside — and suddenly we sensed that something had come *inside* our airplane.

By Quentin Fogarty

DURING THE latter half of 1978 I was working as a news reporter at Channel 0 (since renamed Channel 10) in Melbourne, Australia, and enjoying that strange semistar status afforded television newsmen. (People recognize the face but haven't a clue who you are.) I had holidays coming up and on December 20 my wife Sue, our two little boys Daniel and Benny, and I flew to Auckland, New Zealand, for three weeks of sightseeing and visiting relatives. We traveled down to Sue's parents' home in the Wairarapa district of the lower North Island.

Christmas was a quiet affair. The only event of note was a television news account of a UFO sighting off the South Island. My ears pricked up a little (I'd done my first UFO story, about the disappearance of Melbourne pilot Frederick Valentich,* just a few weeks earlier) but I soon forgot about it.



On trip to New Zealand with wife Susan and sons Daniel and Benjamin, Quentin Fogarty was asked to check UFO story.

Then on December 26 my office called me.

My chief of staff wanted to know if I could check out the South Island UFO sighting which had occurred five days earlier, on the morning of December 21. Well, of course I could, but I was supposed to be on holiday, my first in quite a while. Still I foolishly agreed.

Over the next few days I pieced together the story, hired a film crew and arranged to reconstruct the flight of

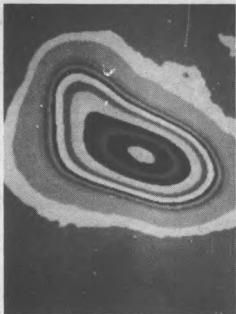
*See "Did UFO Abduct Aircraft?" by Rocky Wood, March 1979 FATE.

the principal witness, Capt. Vern Powell, an Argosy pilot employed by Safe Air of Blenheim. The deeper I dug, the better the story looked.

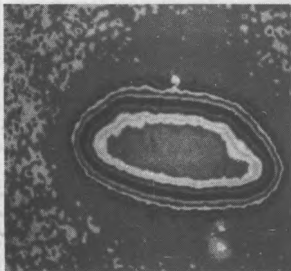
I spoke with John Cordy, a Wellington air traffic controller on duty at the time of the sightings, who said there were things on his radar screen he couldn't explain. Cordy impressed me as a man not given to flights of fancy. He and his workmate Andy Herd had picked up one particular return about the size of a passenger aircraft in the middle of Cook Strait, the waterway separating the country's North and South Islands. They knew of no aircraft in that vicinity. And anyway, this target did not behave as an aircraft return should have. Intrigued, they tracked its course southeast for 90 kilometers (about 55 miles). Then mysteriously the object stopped while continuing to appear on the radar screen.

The air traffic radar at Wellington had been programed not to pick up stationary objects, so the target had to be oscillating or moving up and down. Cordy and Herd then noticed other unidentified targets off the Kaikoura Coast of the South Island. A telephone call from the control tower at Blenheim Airport, just across Cook Strait, confirmed that there were strange lights in the sky. A southbound Argosy freighter reported white lights, with possible surface reflections, which were later confirmed on radar. Blenheim police started receiving calls from people who had seen lights in the direction of the Kaikoura Coast.

Cordy and Herd, watching their screens, were totally bewildered. Cordy remembered that Safe Air had an-



Computer-enhanced prints of New Zealand UFOs reveal objects have a definite shape and varying degrees of brightness.



Despite debunkers' efforts to explain objects away, computer examination of images confirms presence of real UFOs.

other freight run about to take off from Blenheim for Christchurch. He contacted Capt. Vern Powell, a pilot of 36 years' experience, gave him the position of the stationary object, which had now been in the one spot for about three-quarters of an hour, and asked him to keep a lookout. As he climbed through the clouds at 7500 feet, Powell saw a bright white light, tinged with red, exactly where it had been reported.

As UFO encounters go, it was a good one but the events of the morning didn't end there. As Powell headed south, the object followed his aircraft while Cordy and Herd tracked it on radar for 20 kilometers (12 miles) before it disappeared. Then as the plane approached Christchurch Airport, Powell picked up a return on the aircraft radar. He and his copilot Ian Pirie watched intently and on the next sweep, one second later, the return had moved one mile closer. The target was now just under 40 nautical miles away, coming straight for the aircraft at a speed Powell later estimated at between 8000 and 10,000 miles an hour.

Thirty-seven miles, 36, 35 ... the crew looked ahead but could see nothing. Just as suddenly as it had appeared, the target veered to the left of the aircraft and disappeared off radar. At the same moment Powell and Pirie saw a flashing light to the front of the aircraft, nothing more. Two puzzled pilots put their aircraft down at Christchurch Airport.

On Saturday, December 30, my family and I drove to Wellington from the Wairarapa. Sue and the boys dropped me off at the home of David and Ngaire Crockett, a free-lance



Cameraman David Crockett signed on for routine job and ended up taking the most spectacular film in UFO history.

camera team I'd hired for the story, and continued on to Wellington Airport. They were to take a commercial flight to Christchurch, where I would meet them the following morning. I had arranged with Safe Air for the Crocketts and me to travel on the Argosy Saturday night newspaper run to reconstruct Vern Powell's flight. David and I worked out our shooting schedule and later that afternoon the

three of us caught a commercial flight to Blenheim. We touched down just after five and took a cab to Powell's house for the interview that we felt would be the centerpiece of our story.

Powell proved to be an ideal subject, articulate and obviously delighted with all the attention. He told me of his longtime interest in UFOs and said that for 36 years he had searched the skies but to no avail. Naturally he was thrilled that at long last his patience had been rewarded. His excitement was perfectly understandable. He was due to retire in a few months and his chance of an aerial encounter with a UFO would then be gone.

The first part of the interview dealt with the facts as told to me by the air traffic controllers and reported by the news media. I then tried to get a little deeper into Vern Powell. I wanted a human reaction to his strange experiences. I asked him to describe how he felt when he looked out his port window on the climb out of Blenheim and saw that bright white light tinged with red. Was he scared?

"Not really," he replied. "I've come to the conclusion that these things are around the world and if they were going to hurt anyone they would have done it long before now."

WHEN WE LEFT Powell's house for the airport I was pleased with our progress. We had a great story. All we needed now were some night-flying sequences.

Capt. Bill Startup and his copilot Bob Guard were waiting for us in the Safe Air offices when we arrived at the airport just before 10:00 P.M. We



Leonard Lee, Bruce Maccabee and Fogarty participated in press conference to announce results of film analysis.

were slightly behind schedule, which left little time for formal introductions; the crew was anxious to get under way.

Startup, a short, fatherly sort of bloke with a dry sense of humor, seemed a little bemused by the whole thing. Guard was younger and more reserved. Both were courteous and friendly and gave us all the assistance they could. We were in the air shortly after 10 o'clock, David Crockett in the spare seat on the flight deck, Ngaire Crockett and I strapped in the loading bay.

In 20 minutes we were at Wellington. We grabbed a cup of tea in the terminal while Christchurch's order of Sunday newspapers was loaded onto the plane. I went over the night's filming again in my mind. It was pretty straightforward stuff — a couple of segments inside the Argosy followed by some ground shots on the Kaikoura Coast the following morning.

We took off for Christchurch and headed out across Cook Strait and down the northeast coast of the South Island. David, Ngaire and I got to work in the belly of the aircraft. The gear was set up among the piles of newspapers and I spoke for the camera: "We're now approaching the Clarence River area where the heaviest concentration of UFOs was sighted on December 21. We're at an altitude of 14,000 feet and we're on exactly the same route taken by Captain Powell when he encountered those mysterious objects. It's a beautiful clear night outside and naturally we'll be looking out for anything unusual." I smiled as we finished that bit. I felt it was good, dramatic television.

As I began to remove the neck microphone, Startup left his seat on the flight deck and poked his head down the stairway to suggest we get up onto the flight deck as quickly as possible. He didn't say why but clearly something was going on. Feeling a surge of adrenalin I shouted Bill's message across to the Crocketts. David, however, wanted to do another take. Although my every instinct said to hell with take two, I reluctantly complied with his wishes. After all, we were aboard the *Argosy* to make a film and if the cameraman wasn't happy, then there was every chance the take we'd just done would be useless. So I bit on my tongue and we did the second take.

I was up the stairs in a flash. Startup and Guard, peering out the front right side of the aircraft, pointed out the lights of Kaikoura township in the distance and — above the town — a row of bright pulsating lights.

While we had been filming, Startup

and Guard had radioed Wellington Radar and asked if they were picking up any targets. Radar confirmed they were picking up returns in the area. I gazed at the lights and thought they looked like Chinese lanterns strung up in the trees that lined the town. But these lights were much higher than the trees and closer inspection revealed they were not above the town but out to sea.

David had his camera on the flight deck and was desperately trying to film the objects. It wasn't easy. At times they were six or seven in a row; then one would fade and disappear and another would grow and pulsate. It was like watching a string of incandescent bulbs being turned on and off. We were all getting pretty excited although we were more fascinated than afraid.

When I finally got used to the light show out the window, the newsman in me took over. I grabbed my tape recorder and blurted into it, "It's fairly hard to describe my feelings at the moment but we've probably seen six or seven, or even more, bright lights over Kaikoura and a number of these have been picked up by Wellington Radar. We're turning around to see if we can get a clearer sight. It really is just a little strange and a little eerie."

Back in Wellington, air traffic controller Geoff Causar's radar screen was lighting up like a Christmas tree although our *Argosy* was the only aircraft in the area. At 12:30 A.M. radar informed Captain Startup there was a target about one nautical mile behind us. The target remained stationary for a minute or so before disappearing off the screen. Another target appeared at

three o'clock position to the aircraft. Wellington Radar told the crew, "There's a strong target right in formation with you Your target has doubled in size."

"We've just heard from Wellington Radar that we've got an object about one mile behind us and it's following us," I reported. "Of course we can't see it Let's hope they're friendly!"

When I get scared my legs go heavy and lose all feeling. At this stage they were like huge blobs of jelly, totally unfeeling and each weighing a ton. I was rooted to the flight deck. Even if I'd had somewhere to run, I don't think I would have been able to run; I don't think I would have been able to move. For a short time I wondered if I would be harmed. What if I died? I thought about Sue and the boys. It was a draining, emotional experience heightened by the sure knowledge that I could do absolutely nothing to escape my environment. I felt very much alone. Only Ngaire, crouched behind Startup's seat at the controls of the tape recorder, seemed to share my fears. She told me later that she had done some serious soul-searching.

The feelings we were experiencing weren't helped when Startup twice turned the plane 360 degrees in a vain bid to see what was on our tail. As we approached Christchurch the feeling gradually returned to my legs. It dawned on me that I had experienced something extraordinary. Before we landed, Startup asked us if we wanted to go back on the return leg to Blenheim.

I had my reservations. The adrenalin rush had been fantastic — after it

was over. But I didn't know if I was ready for another. David Crockett was enthusiastic but Ngaire made it quite clear that nothing would get her back on board the Argosy. We headed to the radar room for a welcome cup of coffee and, as my fear receded into recent history, I decided to go back. The possibility of an encore was too hard to resist.

I phoned Dennis Grant, a journalist-friend with whom Sue and the boys were staying. He was taken aback when I told him what had happened. At first he thought I was playing a joke on him. But after I convinced him I was quite serious, he said he would drive straight out to the airport with Sue. Unknown to me, Dennis was determined to get aboard the Argosy by hook or by crook.

"How about it?" he asked soon after his arrival.

"I really don't know," I said. I didn't want to share the story with anyone but then again I had no desire to upset an old friend. I did my best to discourage him but he persisted.

"If you don't ask Startup, I will," he declared.

Reluctantly I agreed and once Bill had established that Dennis was a bona fide journalist he said he could come along. Dennis would take Ngaire's place.

I kissed Sue good-bye and climbed aboard. Dennis and I strapped ourselves into the loading bay and we took off at 2:15 A.M. About two minutes later Startup, Guard and Crockett on the flight deck realized we had company again. By the time Dennis and I got up the stairs Startup had confirmed a target off our starboard wing

on the aircraft radar. It was then just within the 20 nautical-mile range. Later it was to move as close as 10 miles on the radarscope.

As we broke through the top of the clouds, David began filming. Initially I saw two bright lights, one above the other, but as we climbed higher I lost sight of the lower one. Maybe it was just a reflection on the water or off a cloud. The higher object appeared to be traveling with us although slightly lower than the plane.

At first Startup thought he was looking at the moon but the moon had already set behind him. Dennis and I remember the object as round and bright. David Crockett saw it through his lens as a transparent sphere with a glowing base. We kept on our northerly track until we were about 60 kilometers (37 miles) from Christchurch. With the object still off our starboard wing, Startup decided to put it to the test. Dennis was the first to know. He beckoned me over.

"He's going to aim straight for it and see what happens," he said, somewhat shaken. I shrugged my shoulders. I didn't really share his concern because by this stage I didn't think we were in any danger. But I could understand Dennis' uneasiness. After all, he had been on the aircraft for only a short time and this was his first encounter. He was going through much the same sort of soul-searching I'd experienced on the downward leg. I now felt like an old hand at the UFO business.

Startup put the Argosy into a 90-degree turn and headed toward the object. Dennis specifically recalls seeing the object in front of the aircraft just after our turn, about 2:30 A.M. It then

moved around to the right. Guard believes the object disappeared from radar as we turned and that we may have overflowed it.

At this point ground radar had lost the object. Wellington had already indicated to the plane that the object was outside radar range and it was probably too low to be picked up by Christchurch Radar. At other times during the morning, ground radar picked up targets and on several occasions both ground and aircraft radar confirmed our sightings. It seemed that these objects, whatever they were, had the ability to appear on radar as they saw fit. It was unnerving, to put it mildly.

As we continued on our new course I watched the object in front of us. With the tape recorder on, I kept up an excited commentary: "It's going down. It's now moving towards the front of the aircraft. Or maybe we're moving towards it. I can't really tell . . . It's now practically level with us . . . an incredible sight . . . now just below us, in front and below." Crockett continued to film until the object dropped from sight. We were heading for Antarctica and Startup decided we'd better get back on course for Blenheim. As he made the turn I remember seeing the object out to the right as it moved below us and then disappeared beneath the right side of the plane at considerable speed.

All the way to Blenheim, Startup continued to pick up radar returns, some of which confirmed visual sightings and targets Wellington radar was picking up. But he kept silent. He assumed, correctly, that we'd had enough of UFOs for one night.

Shortly after our turn back on

course there was a lull in the activity outside the window. Suddenly I became conscious of the light coming up the stairs from the cargo area below. For most of the trip we had the lights on the flight deck dimmed and the light from the cargo area provided most of our illumination. This was the first time, however, that I had really noticed the light from the stairwell. At the same time I became aware of a "presence" and not a particularly nice presence at that. I felt strangely vulnerable. The presence seemed to be located in the cargo hold.

I turned toward the stairway and my eyes met Dennis'. We said nothing. I don't think we really needed to. Although I never discussed the incident with him because in retrospect it seemed a little silly, Sue told me later that Dennis did mention it to her. He also thought there was something strange aboard the aircraft.

A short time later the visual display resumed and we were treated to an incredible incident over the coast on our port side. Two lights suddenly pulsed into view, high in the sky, and then one fell at an incredible speed leaving a trail of light and settled into a rolling, turning pattern among a number of other lights. David, who was filming all the time, apparently obtained some footage of this particular sequence. The film later proved especially exciting to the scientists who studied our case. On film the light source fluctuates rapidly from bright white to combinations of either dim red and orange or just dim red.

* * *

WE TOUCHED down at Blenheim just after 3:00 A.M. After

Startup parked the Argosy at Safe Air, we drove along a country road to his home. Although we should have been elated, we felt a certain uneasiness, half-expecting the car to stop and something to relieve us of our film. By 4:30 we were in Bill's living room, brandies in hand.

Bill went off to check Blenheim police for UFO reports while we told and retold our story to his wife Shirley. The sense of eeriness wouldn't go away. Suddenly we noticed a shadowy figure pass by the glass doors of the living room. I stepped outside to investigate but found no one there. Maybe the shadowy figure was just a reflection, maybe even a car light throwing shadows along the side of the house. I really don't know. I do know we were all showing signs of emotional wear and tear.

We watched the dawn break, then left for Kaikoura with Mrs. Startup. Ngaire Crockett, who had hired a car, planned to meet us and drive us to Christchurch. By the time we reached Kaikoura late in the morning Christchurch radio was going crazy over the story. The word was getting out fast.

At 4:00 P.M., when we arrived at Christchurch, I phoned the channel. My superiors wanted me back in Melbourne that night and even considered hiring a Lear jet. But they managed to book me on a late-night commercial flight. They were also worried that the defense authorities might try to confiscate the film.

I saw the New Year in twice, flying over the Tasman Sea and then standing in the customs line at Melbourne Airport. As the customs door swung open I spotted my workmates waiting to

greet me. I held the film above my head and smiled. Although exhausted and still in shock, nonetheless I felt incredibly high. Back in one piece with the story of the century!

We drove across town to the television studios to start the night's work. First I sought a verbal assurance, in front of witnesses, that the film was mine. The senior man on duty gave me that assurance. I handed the film to the processor and went off to celebrate with a drink.

When the film was ready I asked only that the film editor and two others be present for the first viewing. I still had this weird feeling that our film would show nothing, that somehow what we had filmed would fail to appear on film. It was tense in that little room as the image flickered onto the screen.

The first reel was the southbound flight. I waited for the lights of Kai-koura to appear, followed by the row of UFOs. There was nothing, apart from some anxious looks inside the viewing room. Finally David's camera picked up an object but it danced all over the screen. It could have been anything. Suddenly I was very, very tired.

We tried the second reel. The film ran through. "Stop it there!" I heard myself shouting. "Play that again, frame by frame!" Geronimo! We'd got the bastards.

I ran out into the newsroom, screaming with joy and relief. The place erupted and 15 persons jammed into the room to watch as our film traced the path of those strange bright lights.

All night we worked to put our film

together. We had three items to prepare, one for BBC, one for CBS in the United States and one for our own news that night. I sat down at a typewriter and tried to write the scripts. My head was spinning and at 8:00 A.M. I had to be helped to an office where two couches had been pushed together to make a bed. I put my head down and was out. It had been 50 long, sleepless hours.

I admitted myself into a private hospital two days after the sightings after a series of exhausting confrontations at the channel over the copyright of the film and a number of death-threat phone calls. A few weeks later I resigned from the channel and flew back to New Zealand to work with David Crockett on a documentary on the sightings. I returned to the channel in February 1979 to work on a promised major documentary.

In March, when American optical physicist Bruce Maccabee of the National Investigations Committee on Aerial Phenomena had finished his investigation, I flew to the States to appear on ABC television's *Good Morning, America* with Prof. J. Allen Hynek. On March 26 I participated in a New York City news conference at which we announced that 20 distinguished scientists and experts in radar, optics and physics had seen the film and were unable to explain the sighting in conventional terms. I again resigned from the channel to write a book on my experiences and to work as a free-lance journalist and filmmaker.

David and Ngaire Crockett finished

a documentary about the sightings in May 1979 and sold it, in partnership with me, to Channel O. At the time of the sale the Crocketts were conducting their correspondence with me through an attorney.

Despite several public announcements by Channel O that it planned to produce an important documentary on the sightings, no such program ever was made. In December 1979 a Melbourne newspaper reported that a former Channel O employee, Leonard Lee, had been granted exclusive rights to the UFO footage to produce a four-part documentary. The program was promised in early 1980. But as of July 1980 there was still no sign of Lee's documentary.

Dr. Bruce Maccabee's investigation uncovered a number of puzzling

aspects to the sightings. One was an apparent time discrepancy on the return leg of the journey. By monitoring the course of the aircraft on ground radar, Maccabee found that Captain Startup had changed course and headed toward the object for only about 30 seconds. According to radar, within one minute he was heading back on course. All of those on board believe the Argosy was off course for between three and five minutes and my taped comments bear that out.

Unfortunately the tape of the conversations between the plane and the Christchurch radar operator was destroyed. That tape would have enabled Maccabee to cross-check the position of the aircraft with the coordinates given on the Wellington tape.

The mystery of the missing time remains unsolved.



THE MAGIC IN YOUR GARDEN

By Dennis Cleary

MANY FAVORITE superstitions are rooted in birds and animals — but there's magic in the garden too. Since ancient times different cultures have looked to plant life for omens — good or evil.

Check your landscaping or garden rows for these indicators of good and bad luck:

Bay leaf: The ancient Romans believed it to be a protection against any disease if posted on the door or in the house.

Myrtle: The British thought it helped a young girl's fertility.

Mistletoe: According to old British custom, unless a girl is kissed under

this powerful plant she will be barren.

Holly Plant: Considered a protection against evil, it helps one to lead a long full life.

Oak Tree: Years ago marriages were held under its branches, for it possesses protective powers.

Cyclamen: Its showy, nodding flowers are supposed to help a woman recover from the shock of being jilted.

Lily: Although it is an omen of death, if planted in a garden it will keep the ghosts away.

Foxglove: Also called "Dead Man's Fingers" it is a plant feared by fairies. It is to be avoided.

WHEEL OF FORTUNE

by Paul Steiner

Among the treasures rediscovered by Sotheby Parke Bernet auction galleries was a rare silk Heriz carpet from Iran which sold for \$200,000. Its owner had been using it to cover a billiard table and was ignorant of its value until he brought it to Sotheby's.

•

A New York University archivist remembers the day in June 1928 when Charles Lindbergh was to be awarded an honorary degree during a graduation ceremony. The aviator didn't make it, however. He couldn't fly in because of bad weather.

•

Victoria Lord of Brooklyn, N. Y., who weighs about 200 pounds, plunged 17 stories from her apartment window and survived. She landed on the roof of a station wagon.

•

Members of the Chinese Acrobatic Circus of Taiwan, appearing at New York's Madison Square Garden, again and again dived unscathed through hoops of fire and others lined with sharp knives.

•

Sabrina Leeann Heinrich, born in 1974, shares her birth date (November 26) with her grandmother, her great-grandmother, an aunt, an uncle and a cousin.

•

Early in his military career the Earl of Essex, who became chief adviser, lover and favorite of Queen Elizabeth I, was commanding a detachment of troops near Calais, France, when a court sentenced one Derrick, a soldier under his command, to death by hanging. Essex intervened, the sentence was commuted to whipping and the man was set free.

Essex saw him no more until a fateful morning in 1601. Essex had lost his monarch's favor and had been condemned to die for treason. He mounted the scaffold and looked his executioner boldly in the eye. It was Derrick, the man whose life he had once saved.

•

For more than 40 years Devonshire, the makers of melba toast, promoted the product until it became a household word. Then they developed a snack they called "Disco" because of its discus shape. It floundered at first, then took off in a sudden sales spurt. Why? Because of the disco craze.

•

On a visit to California, Oona O'Neill Chaplin, widow of the great comedian, was taken to the racetrack at Santa Anita. She bet on a horse named "Comedian" and won a sizable amount.

SCIENTIFIC PROOF OF PSYCHIC HEALING

Does the laying on of hands actually work?

Medical experiments document effectiveness of ancient technique.

By Seymour Shubin

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from *Mind and Medicine*

"I INVESTIGATED the 'laying on of hands' in the same way I'd go about conducting any other biological experiment," Dr. Bernard Grad said. "I was surprised the scientific community had shunned this kind of research despite all the claims so-called healers made. The only information we had about successful healing was dismissed as the results of suggestion or imagination — a feasible explanation for results in humans. I wanted to test the technique in such a way that these variables couldn't possibly come into play. So I decided to experiment on animals and plants. What I found convinces me that the laying on of hands has a lot to tell us about the healing process and that it has interesting implications for psychiatry and medicine."

Dr. Grad, a biologist, is an associate professor in the Department of Psychiatry at McGill University in Montreal. Most of his research (reported in

over 90 papers) has involved studies in gerontology and, to a lesser extent, cancer. He first became interested in faith healing in 1957.

"Healing by the laying of hands goes back to very ancient times," he said. "There are even cave drawings depicting it. It was done in ancient Greece, China, Egypt. And, of course, Jesus' power to heal helped Christianity take hold. In fact, people in the early Christian church were taught that healing others was as important as receiving the sacraments. When, a few hundred years later, the church became highly organized, ordinary people who claimed that they could heal were usually branded as in league with the devil. Eventually, when science too became something of a political power, healers were simply considered frauds.

"I would say perhaps the high point in the history of psychological healing was reached in the late 18th Century,

at the time of Anton Mesmer who is often referred to as the father of dynamic psychiatry. He was a physician who became interested in the healing power of permanent magnets. Later he came to see he was able, apparently, to heal many people by simply placing his hands on them. He even healed babies as young as six months old. He said he felt an energy being passed from him to the patient. He called this energy the Fluid, or animal magnetism. His claims were investigated by the French Academy of Medicine and the Academy of Science. They said there was nothing to his method of healing, that what happened was only, you know, imagination — though what they meant by that wasn't clear. Anyhow, after 1784 he never again had anything to do with it publicly and scientific interest in healing by the laying on of hands just about disappeared."

Dr. Grad's own interest in the subject began when he met a Hungarian immigrant who told him he had made his living in Hungary healing people by the laying on of hands. "He's in the 80's now, has never been in practice in this country and doesn't want a deluge of phone calls. So I won't mention his name. He told me he was able to heal by putting his hands on the patient's afflicted parts, that he would often feel a tremendous amount of heat developing in those places. He felt that his results were achieved by the movement of a kind of energy — he often used the German word *Kraft*, power, to describe it.

"Now, I was interested in the question of energy, but I had never given any thought about whether it was possible to heal in this way. I'd never

been to a healer. I'm Jewish and so the laying on of hands wasn't part of my religious upbringing. But if I really dig into my consciousness, I would say I was open to its possibilities. I told him I wasn't in any position to refer patients to him — I wouldn't do that anyway — but as a biologist I would be willing to do experiments with him on animals and plants."

* * *

THEY BEGAN the first series of experiments that same year, 1957. "He claimed that when he was in Hungary he had helped a rather large number of people who were suffering from thyroid disease. From the way he described them I assumed they had overactive thyroids. The way our lab was set up at the time, we could measure underactive thyroids much easier than we could overactive ones. So we decided to see whether he could have any effect on animals with underactive thyroids."

They produced goiters in mice by feeding them a diet deficient in iodine. They also gave them a goitrogen, thiouracil, which further inhibits any remaining iodine from getting into the thyroid. "We separated the mice — there were 70 altogether — into three groups. He treated one group; the other two were used as controls. The idea was to see if he could inhibit the growth of goiters in mice kept on an iodine-deficient diet."

They placed the mice in trays that were divided into cubicles that contained one mouse apiece; the trays were covered by wire mesh. "We eventually found that before any healing could take place, the mice had to be calm, quiet. So before we started treat-

ment we would try getting them used to being moved from their housing cages to the treatment cages. We didn't use any that couldn't remain calm during the hand treatment."

The healer never touched the mice. Rather, he would hold the cage containing the test mice in one hand while he placed the other over the mesh. He'd do this for about 15 minutes twice a day, treating about 12 mice at a time. He did nothing, of course, to the control groups. They too, however, were calmed down before being placed in the treatment cages. And one control group's cage was heated to the same temperature as the healer's hands. The other cage was unheated.

"We found he really could inhibit the growth of the goiters. He couldn't stop them from growing completely as long as the mice were on that diet but the goiters grew much more slowly than they did in both the control groups. The rate was identical in the control groups; so the heat from his hands had nothing to do with the results."

Usually the best results came after about 40 days. He was also able to get the same results without actually putting his hand over the cage but by merely holding pieces of cotton and wool and then putting them in with the mice. He also treated the goitrous mice after they'd been put back on a regular iodine diet. The thyroids of the test mice returned to normal significantly faster than those of the controls. These experiments were repeated many times with the same results.

"The next thing we wanted to do was see if he could heal wounds," said Dr. Grad. "We anaesthetized the ani-

mals and cut out a piece of skin on their backs. It was no problem measuring the rate of healing. We would place a piece of transparent plastic over the wound and outline the area with a pen or crayon. We would then copy the outline on a piece of paper and weigh the paper on a sensitive balance. In this way we were able to follow the progression as the wounds got smaller. Here again we found that he could accelerate healing in the test mice. Again, the temperature did not affect the rate of healing."

They repeated the experiment several times at Dr. Grad's laboratory and then at the University of Manitoba, where some skeptical medical students took an active part. While the healer treated the test mice, the students did the same with one of the two control groups. But their mice not only didn't heal as fast as the healer's, they also didn't heal as fast as the other control group. No doubt their skepticism was partly responsible.

"Following this we moved on to experiment with plants — actually barley seeds which we planted in little peat pots. When we first watered them we used a one percent saline solution to inhibit their growth — to make them 'sick,' in a sense. We used regular tap water after that. When we first started out he would hold the test pots in his hands — he wouldn't touch the seeds themselves. But after several experiments we found out he didn't even have to do that for the test seeds to grow faster and more abundantly than the controls.

"In one series, for instance, he simply held the beaker of saline water in one hand and held his hand over it

for about 15 minutes before watering the seeds with it. In another series he held a glass-stoppered reagent bottle filled with saline for a half hour. And in a third series we used sealed bottles of saline solution, the kind used for IV's. In all three series the test seeds grew faster than the controls. Their growth wasn't inhibited as much by the saline solution.

"The plant experiments convinced me more than the other experiments that whatever happened was due to some kind of 'energy.' It couldn't, for instance, be a chemical substance coming from his hands, because it couldn't get through the bottle. You see, people could possibly say that in the thyroid experiments the results might have been caused by some iodine being exuded from his skin pores. Extremely unlikely, but some people might say it. Perhaps they might also have some 'logical' explanation for the wound healing, though as a biologist I don't know what that could be."

Dr. Grad decided to try the plant experiments again, this time using three people other than the healer. One was a man who was known to have a "green thumb." The second was a woman suffering from a neurotic depression who was a psychiatric hospital day patient. And the third was a full-time patient, a man diagnosed as having a psychotic depression.

"We did a 'multi-blind' test — that is, each of five different investigators had part of the information about the test. The bottles of solution were in brown paper bags. The three people held a bottle in their hands for a half hour, just the way the healer had done.

And we did everything else the same. The results were what I thought they would be, with one exception. As I expected, the man with the green thumb — who was in very good mood at the time — did best. The woman with neurotic depression did next best and the patient with psychotic depression did the worst. I was wrong in that I expected the woman's plants not to do as well as those watered by the bottle that did not receive any treatment with the hands — the control bottle.

"Here's why I think I guessed wrong. The man who was psychotic never asked me why I wanted him to hold the bag on his lap; he was very anxious and depressed. But the woman with neurotic depression did ask me and I told her she was holding a bottle of solution that we were going to put on plants and that we thought would affect the way the plants grew. She found this idea quite intriguing. Although she'd looked forlorn when I'd approached her, after I talked to her she brightened up and became quite enthusiastic. I must say I didn't feel exactly happy about that. I had picked her because she was supposed to be depressed and I didn't want to start looking around for another patient. I let the whole thing ride and when I came back afterwards she was holding the bottle much like, I would say, she might be holding a child or a doll. She was, I think, really *giving* to it. And I think that had something to do with her plants growing better.

"Now, there's no question in my mind that changes took place in that water. And what I'm saying is that, if I'm right, there is some kind of energy which can be transferred from human

to animal, from human to plant, from human to material things; that it can be a positive energy if you're in a good emotional state and a negative one if you're in a bad way emotionally. I feel the man who was psychotic might have given out a negative energy or, perhaps, withdrew energy from the water."

Although many healers pray when they lay on hands, Dr. Grad thinks that's "really beside the point." Prayer, he says, may help to establish a positive attitude in some healers and human patients but it's not what makes it work. "I think the crux of the matter is an energy and the rapport between patient and healer that allows the energy to pass from one to the other. The patient simply has to be calm, not disturbed by negative thoughts. He doesn't even have to have faith. I think the term 'faith healer' is a misnomer. If the patient says to himself, 'This isn't going to work' or 'I'm not going to let the slob lay a hand on me,' then of course the technique's not going to work. But that doesn't mean you have to have *faith* in it. Obviously, if that were true it wouldn't work on mice. All our mice had to 'do' for the laying on of hands to work was sit peacefully in their cage."

* * *

HEALING by the laying on of hands, Grad continued, is definitely not a form of hypnotism. "I'm not saying that hypnotists can't heal but that healing by the laying on of hands is a different process. It's not as popular as hypnotism because it's really not a technique that can be taught in the ordinary sense. People seem to have it or not. It's a gift, a

talent. Medicine should try to understand healers, should conduct serious research into this phenomenon. But it's very difficult to get support for it which is why my own work is progressing more slowly than it might."

What are the potential implications of research into the laying on of hands? How might it possibly help in psychiatry and medicine?

"My own interest right now is to try to find out just what the laying on of hands *does* to water. As I say, I know a change takes place in the water — but what kind? How? Living organisms, of course, consist in large part of water. Perhaps if we can find out what happens to the water we may begin understanding the healing process. Does that sound like nonsense? Yes, to most people it probably does. But I'm really talking about basic biological phenomena. Nothing that I've said or done contradicts anything we know about biochemistry. As I see it, chemical agents may also be transmitting this energy. There's no contradiction in that."

He went on to say that although science has ignored the laying on of hands as a specific treatment, the importance of one of its characteristics has always been recognized. "I'm talking about the importance of the doctor-patient relationship. Physicians are fully aware that healing can be affected by the power of their personality. We give it such names as 'bedside manner,' or 'rapport.' In psychiatry, the doctor-patient relationship is particularly crucial. Transference and countertransference can help heal or harm. But here again psychiatrists look on what is being 'transferred' as

'emotion.' What I'm saying is that emotions have an energy with a bio-physical core. Whenever there's an emotional exchange, there is a bioenergetic exchange. The root meaning of the word 'emotion' is to 'move out.' Freud's word 'cathexis' means a concentration of psychic energy.

"The gift of healing isn't limited to 'healers.' Healing by the laying on of hands is a gift. But there are many gifts. There are some physicians who excel in taking case histories because they are marvelous listeners who are

able to elicit information from their patients that others can't. There are some who are particularly good at making patients feel at ease. Some surgeons have a superb manual dexterity. Some physicians have a special skill in making diagnoses. And some may even be 'healers' in the precise sense we're talking about. If we can learn more about how the laying on of hands works, physicians would also learn more about the healing process itself. That was, and is, my aim in undertaking these studies."



DEADLY REENACTMENT

By Dwight Whalen

FOR RICK Herbert, a 26-year-old city worker in Hamilton, Ontario, it was an eerie reenactment of tragedy. On May 25, 1979, he and driver Les Major, aged 32, had just parked their truck atop James Mountain road to remove some election signs. Suddenly in the rearview mirror, Major saw the body of a man lying in the middle of the road. The men ran back to where he lay, then radioed for an

ambulance. Apparently the man had jumped from the West Fifth exit bridge.

"It was almost exactly the same thing," said Herbert, "and almost exactly the same place."

Two years earlier he had been building a wall at that location when another man leaped from the exit bridge and landed at approximately the same spot. Both men died.



SENSITIVE SOPHIA

By Paul Steiner

IN HER autobiography *Sophia, Loving and Living* (Morrow) Sophia Loren claims to have "acute extrasensory perception, eerie premonitions."

She recalls, "I was once invited to a gala charity ball in Brussels, Belgium. The day before I was to leave I had an overwhelming feeling of impending disaster. I immediately canceled my appearance. My place was taken by Marcella Mariana, a former 'Miss Italy' and a rising actress. On her return to Rome, the plane I would

have been on crashed, killing Miss Mariani and all aboard."

Sophia also relates an occasion in Paris when she and her husband Carlo Ponti were dining out and she "felt impelled to ask him if our villa in Rome had insurance." Ponti was startled but assured her that they were adequately protected.

"The next day," Sophia writes, "we got word that our Villa Marino had indeed been robbed by thieves who stole, among other things, my Oscar."

IS THERE A HELL?

Most "life after life" research suggests heaven awaits us on the other side of death — but hell may be there too.

By D. Scott Rogo

IS THERE a hell? Are some souls subject to eternal damnation after death?

Theologians have debated these questions for centuries. Certainly many people throughout the world believe in an afterlife filled with unspeakable horrors, fire and brimstone being the least of them. The idea of a place of damnation is not uniquely Christian either. The concept of "hell" was first formalized in the teachings of Zoroaster in Persia around the time of Christ, and early Christianity adopted the idea of hell and the devil from popular religious beliefs spawned by that prophet. Even certain schools of Buddhism, especially Amitabha Buddhism which is taught in Japan, teach the existence of hell. The Buddhist hell is so fiendish

that by comparison its Christian counterpart sounds like a vacation resort!

But is there any scientific evidence for the existence of hell? According to one researcher studying the phenomenon of the "near-death encounter" (NDE), there is.

Dr. Maurice Rawlings is a clinical professor of medicine at the University of Tennessee at Chattanooga. Among his other positions Dr. Rawlings is affiliated with the Chattanooga-based Heart Association's Advanced Life Support Program and serves on the teaching faculty of the American Heart Association. His specialty is internal medicine and he is an authority on cardiopulmonary resuscitation.

This latter specialty has led Rawlings to the study of near-death en-

counters, which are out-of-body experiences many heart attack victims reportedly undergo during moments when they are near death or have actually experienced clinical death. The study of the NDE was first popularized by Raymond Moody in his 1975 best-seller *Life After Life* which described the experience as a blissful encounter during which the witness leaves his body, often travels down a tunnel to a heavenly paradise and there meets his deceased relatives before returning to his body. In the years since the book appeared, several physicians have replicated Moody's findings and have substantiated his research.

But Rawlings does not share Moody's rather idealized views about the afterlife. On the basis of his own research he believes that hell literally exists and that some people who have had NDEs have actually previewed it! His book on the subject, *Beyond Death's Door*, has gone into eight hardcover printings since its release in 1978.

Rawlings' study began when one of his patients, a 48-year-old mail carrier, had a heart attack during a medical examination. The patient was undergoing a treadmill "stress" test as part of a clinical EKG when he went into cardiac arrest. Rawlings frantically tried to revive him.

"Each time he regained heartbeat and respiration," Rawlings writes, "the patient screamed 'I am in hell.' He was terrified and pleaded with me to help him. I was scared to death." As he continued working on the patient, Rawlings could see the look of abject terror on his face. Each time the doc-

tor paused during the resuscitation attempt, the patient complained that he found himself slipping back into hell.

These visits to hell were not the end of the mailman's ordeal. Ultimately he experienced a more peaceful NDE during which he "left his body," visited a paradisaical world and saw his deceased mother and stepmother. The Tennessee doctor was in for a surprise, though, when he interviewed his patient several days after recovery. While retaining complete recall of his blissful out-of-body experience, the mailman had forgotten about his several close encounters with hell.

This paradox has led Rawlings to suggest that many people on the verge of death may have a vision of hell but forget that fact because it is too shocking to recall. In his opinion this accounts for the apparent rarity of such reports. Nonetheless Rawlings went on to collect many other terrifying NDE accounts. He has published several of them in his book.

Interestingly enough, not everyone experiences hell the same way. These reports are less consistent than the more common Moody type of NDE. Some experiences seem modeled after the popular Christian conception of hell; other people appear to enter a Dantean inferno.

Thomas Welch, for example, has described an NDE he underwent. Rawlings quotes from Welch's 1976 book *Oregon's Amazing Miracle* with obvious relish. Welch had his NDE while working for a lumber company in Oregon. He was working on a trestle doing some logging work when suddenly he fell off and plunged into the river below.

"All I could remember is falling over the edge of the trestle," he reports. "The locomotive engineer watched me go all the way down into the water. The next thing I knew I was standing near a shoreline of a great ocean of fire. It happened to be what the Bible says it is in Revelation 21:8."

It was a lake of fire and brimstone, "the most awesome sight one could ever see this side of final judgment," Welch says. After the vision of the burning lake, Welch experienced a panoramic review of his entire life, after which a Christ-figure approached and conversed with him. Moments later he found himself back in his body, opening his eyes. He had been rescued by coworkers.

A very different nightmare NDE was reported to Rawlings by another of his heart attack victims. Although she didn't see a lake of fire, her experience was no less horrifying.

"I remember getting short of breath," she said, "and then I must have blacked out. Then I saw that I was getting out of my body. The next thing I remember was entering this gloomy room where I saw in one of the windows this huge giant with a grotesque face that was watching me. Running around the windowsill were little imps or elves who seemed to be with the giant. The giant beckoned me to come with him. I didn't want to go but I had to. Outside was darkness but I could hear people moaning all around me. I could feel things moving about my feet. As we moved on through this tunnel or cave, things were getting worse. I remember I was crying. Then for some reason the giant

turned me loose. I felt I was being spared. I don't know why.

"Then I remember finding myself back in the hospital bed. The doctor asked me if I had been drinking or taking drugs. My description must have sounded like the DTs. I told him I didn't have either of these habits and that the story was true. It has changed my whole life."

Yet another of Rawlings' patients suffered clinical death while being treated for high blood pressure in a hospital. At one point during her treatment the patient lost consciousness and found herself traveling down a tunnel to a hideous cave. The rancid odor of decay enveloped the place and she saw half-human beings mocking one another. A Christ-like figure came to her aid soon afterwards. She then revived and was relieved to realize she was in her hospital bed.

"There are a lot of other things that may have happened that I don't remember," the patient said. "Maybe I'm afraid to remember."

* * *

SUCH accounts as these may not be as anomalous as Rawlings believes they are. Many people who have had spontaneous out-of-body experiences have reportedly wandered about in a misty, bleak world before returning to the body. Dr. Robert Crookall, a retired British geologist and an authority on the out-of-body experience, has collected several hundred spontaneous cases. He discovered that while most people visit familiar earthly scenes during their astral travels, about three percent report a world not unlike the "hell" that some of Rawlings' informants describe. A few of his

patients also speak of a world reminiscent of the realm of "tortured souls" Emanuel Swedenborg (1688-1772), the great Swedish seer, described in his book *Heaven and Hell*, which purports to be a report of his own visionary excursions into the realms of the afterlife.

Rawlings claims that victims of suicide attempts often have hellish NDE's. One 54-year-old housewife told the doctor that she had descended into hell after overdosing on Valium. After going through a black hole, she said, "I saw a glowing red-hot spot getting bigger and bigger until I was able to stand up." She was in a place that was "all red and hot and on fire. . . . The earth was like slimy mud that sank over my feet, and it was hard to move." She prayed and awoke in a hospital room. She had been unconscious for two days.

But this unfortunate woman's experience isn't nearly so terrifying as one told to Rawlings by a medical colleague who helped resuscitate a 14-year-old schoolgirl who tried to kill herself with pills. After being rushed to the hospital the girl underwent cardiac arrest. During the only partially-conscious moments of her initial recovery she related how demons had been grabbing at her during her brush with the afterlife.

Rawlings' research and case reports certainly are thought-provoking. Are the patients whose accounts he quotes really experiencing hell? Or can some other explanation be found to account for them?

These questions are difficult to answer. One problem is that few mainline researchers studying the NDE

seem willing to deal with Rawlings' claims. I realized this in 1978 while attending a round-table discussion of the NDE at the 21st annual convention of the Parapsychological Association held at Washington University in St. Louis. Dr. Karlis Osis of the American Society for Psychical Research had organized the symposium and several leading authorities on the NDE presented papers at the meeting. Among these were Dr. Kenneth Ring of the University of Connecticut, Dr. Michael Sabom of Emory University (Atlanta) and Dr. Bruce Greyson, a young psychiatrist from the University of Virginia.

Most of the participants reported that they had confirmed Moody's original findings. No one challenged the idea that the NDE is invariably a glimpse of paradise. No one mentioned Rawlings although his research had recently been published and many newspapers were discussing his findings.

After the session was over I asked Greyson about Rawlings' work. He said only that no one formally studying the NDE was coming up with the kind of data Rawlings claimed and that, in the view of some researchers, the Tennessee doctor was relying on improperly-collected data. He did not explain what he meant by "improperly-collected data."

Only one researcher has broken silence on the Rawlings matter since that time. Dr. Michael Sabom recently blasted Rawlings' book in a critique published in the November 1979 issue of *Anabiosis*, the newsletter of the Illinois-based Association for the Scientific Study of Near-Death Phenomena.

Sabom's attack was not so much against Rawlings' data as it was against the way the heart specialist collected and presented them. Sabom particularly criticized Rawlings' claim that hellish NDE's are rarely reported because most collectors of NDE cases are not actively involved in cardiopulmonary resuscitation work. Rawlings has long maintained that those actively engaged in this type of medical procedure do confront hellish NDE's.

But Sabom complained that Rawlings never has presented any statistics substantiating this allegation. He also chided Rawlings for relying on second-hand cases. Moreover, Rawlings' book does not explain how long after his patients were revived they told him their NDE stories. Sabom believes that after considerable time has passed revived patients may no longer have a very good recollection of what happened to them during their crises.

Sabom contended that Rawlings' research is a "curious combination of medical facts, religious opinions, and poorly documented near-death experiences" and that his research "contributes little to the objective evaluation of the NDE."

Maybe — and maybe not. On one hand, Sabom's points are — academically speaking — well taken. Rawlings' level of reporting is not good and he certainly does not adhere to the rules of proper data collection in compiling his reports.

On the other hand, Sabom's criticisms do not really address the central question. In fact, all of his charges could be leveled as successfully against Moody's *Life After Life*. How-

ever Rawlings came by his data, the fact remains that negative or hellish NDEs have now been placed on record by obviously sincere informants. Sabom's review strikes me as an attempt to engage in academic nit-picking for the sole purpose of dismissing Rawlings' uncomfortable findings. But facts are facts, regardless of how one gets them. Any theory about the NDE must explain both classic ("Moody") types of NDE's and the types of cases Rawlings has been collecting.

It is possible these hellish experiences may be artifacts — hallucinations produced in reaction to the violent physical ordeals (such as chest-poundings and electrical stimulation) which are part and parcel of normal resuscitation techniques.

Significantly perhaps, most of Moody's cases are taken from the accounts of heart attack patients, most of whom experienced close encounters with hell during the very moments of their resuscitation. The possibly hallucinatory nature of the experience may explain why, as Rawlings has continually pointed out, patients who have this kind of NDE may forget it after recovery. Most nightmarelike NDEs occurring as a result of suicide attempts seem to result from drug overdoses. And such overdoses might well produce hallucinations, colored by the percipients' own intense guilt.

Whatever the case may be, Bruce Greyson was not correct when he told me that no one engaged in the study of the NDE has uncovered data similar to Rawlings'. At least one researcher has.

Dr. Charles Garfield is one of this

country's leading authorities on the psychology of death. He is currently a psychologist at the Cancer Research Institute of the University of California School of Medicine in San Francisco. Speaking before the 85th annual convention of the American Psychological Association (held in San Francisco in 1977), Garfield recounted his own research on the NDE. Of the 22 patients whose NDEs he had personally studied, he said, "four reported lucid visions of a demonic or nightmarish nature." Garfield was able to interview these patients shortly after their brushes with death. In striking contrast to Rawlings, Garfield found that "no significant changes in content were expressed by any of the patients in three interviews conducted at weekly intervals following the event."

Nonetheless Garfield's general conclusions echo Rawlings'. "It appears that not everyone dies a blissful, accepting death," he said. "Almost as

many of the dying patients I interviewed reported negative visions [encounters with demonic figures and so forth] as reported blissful experiences, while some reported both."

So is there scientific evidence pointing to the existence of hell?

Like so many questions dealing with either religion or psychical research, this one has no clear-cut answer. We can be certain, however, that the debate over the issue will outlive its current proponents and detractors. The researches of Rawlings and Garfield also indicate that the NDE is probably a far more complicated experience than investigators have believed.

Maybe Swedenborg was right when he wrote long ago that there is no single afterlife, that it consists of different levels, each with its own unique character. It wouldn't be hard to believe, if such is the case, that different witnesses may simply be contacting different realms of the hereafter.



THANKS TO BENEDICT ARNOLD

By Shirley Fifield

WE HAVE Benedict Arnold, traitor, to thank for keeping the Stars and Stripes flying the first time it was raised against an enemy.

It happened at Fort Stanwix, near Troy, N. Y. The fort was doomed but Arnold volunteered to make scouting expeditions in an attempt to assess enemy activity. On one of these trips he captured a former landowner, Yost Schuyler, an old man who was considered a lunatic by both Indians and whites. Schuyler was in Indian dress and had been circulating among the Indians as a medicine man.

Arnold promised to free Schuyler and restore his land if the old man

would go among the Indians and give them an exaggerated report of the numbers of American forces at Fort Stanwix. Schuyler spread the word so proficiently among the Oneida and other tribes that the British and the Indians abandoned their plans to capture the fort. They departed, leaving the Stars and Stripes still flying.

When Gen. Horatio Gates reported the victory to George Washington he failed to mention Benedict Arnold's part in the affair.

Benedict Arnold died in Battersea, England, on June 14, 1801. Ironically, the date of his death, June 14, has become America's Flag Day.

— TRUE —

MYSTIC EXPERIENCES

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

HEALED BY BLOOD

By Patrick Frazier

IN THE middle of the summer of 1979 a mysterious pain started to bother me. My shoulder stiffened and in a few days the pain traveled from my shoulder to the inner part of my elbow. The ache bothered me but I continued to work. I was a welder in a machine factory in Ames, Iowa.

In a few days my forearm was aching and the pain gradually intensified in my wrist and my hand motions grew clumsy. When the pain became a throb I went to see a doctor.

"If the pain doesn't go away in two weeks I want to do a bone biopsy," Dr. Brockman said. I had broken my arm several years earlier and he thought a tumor might have developed.

A week before my appointment for the biopsy, the pain seemed to stabilize. It stopped getting worse but it didn't go away. I was so used to it by this time that I was able to work anyway.

A few days before the biopsy

appointment I was driving to work when I felt a tickling on my wrist as if a fly were biting me. I shook my hand but the tickling didn't stop. I reached over with my other hand to chase away the fly and to my astonishment, I felt fresh blood on my wrist. I wiped it away and after looking closely at the point where the radius bone attaches to the wrist bones I couldn't see even a scratch where the blood had come through.



Patrick Frazier

Suddenly I realized the pain was gone. I broke my appointment with the doctor and he was as happily surprised as I was.

Later that day when I took off my white shirt I found little bloodstains starting at the middle of the back and extending up to the shoulder where the pain had originated. There were no breaks in my skin.

The pain that came first was a mystery to me. The bleedings were mysterious, too. But concurrent with this experience my mother Betty Frazier had suffered a severe dog bite and I was on the road a lot to visit her. I think that the bone pain I had was a sympathetic pain but I can't explain the sudden healing. Maybe it was actually His blood that healed me. — *Ames, Iowa.*

A DARK-BROWN STUDY

By Sally Eisenberg

ABOUT 20 years ago I decided to leave Milwaukee, Wis., where I had spent a good part of my life. I divested myself of all my worldly possessions, said good-bye to my friends and bought a ticket to New York. My large family there could help me resettle.

On my last day in Wisconsin I bundled up to face the blustery spring winds and went for a long walk, hoping to clear the turmoil in my mind. I fell into a dark-brown study as I walked the long-familiar streets.

Suddenly I found myself in a tropical city, walking down a wide, palm-fringed boulevard. I was carrying a large tote bag and I seemed to be walking from one store to the next, making calls. At a large intersection I noticed the kind of traffic lights that

stop vehicular traffic in all directions to let pedestrians proceed safely.

Just as suddenly I found myself back on the cold Milwaukee street. Over-taken by a strong impulse I made arrangements to trade my New York flight ticket for a ticket to Hawaii. I arrived in Waikiki late in April 1959.

After a few days I realized I would have to find work. Living costs were high and my savings would soon peter out. I studied the local help wanted ads avidly and one day, not realizing I was reading the "work wanted" column, I telephoned to answer one of them. A woman answered and told me of my error, then said she was looking for copywriting or publications work, as I was. When I told her I had just arrived in Hawaii, she asked, "Where are you from?"

I told her and she said, "What a coincidence. That's my hometown too." After a few minutes' talk, she identified herself as Molly Raskin Goldberg. Misreading the ads had led me to telephone a woman who had been my best friend in high school!

Molly insisted that I stay in her home until I could get settled and that night she and her husband Henry took me to their beautiful home in an exclusive part of the Waialae peninsula. Henry was a wholesale grocery distributor servicing both the military and hotel establishments.

After a few days in their home, I asked him, "Do you have a Waikiki representative?"

"No," he replied, "the competition is too keen."

"I'm your new Waikiki rep," I told him.

Two weeks later I was back in

Waikiki. As Henry's representative, I walked from restaurant to restaurant on Kalakaua Boulevard, Waikiki's main drag, carrying my wholesale price book in a large tote bag. My last stop was at Lewers and Kalakaua, an intersection where at that time traffic lights flashed red in both directions to allow pedestrians to cross — exactly as I had seen it a month earlier in my dark-brown study. — *New York, N.Y.*

THE EDGE OF THE WORLD

By Catherine Schollaert

IN THE FALL of 1967 I was employed as a floor nurse at Torrance State Mental Hospital in Torrance, Pa. The hospital was located at least six miles from the nearest town in open country surrounded by tree-covered hills.

Shortly after I started there, construction to enlarge the main road used by the hundreds of employees was begun. The construction caused a great inconvenience, especially when all traffic was detoured to a winding road that took us about four miles out of the way. The progress of the construction was common conversation since winter was fast coming and the detour was hazardous. The following January rumor held that the road was near completion. No one was more eager than I to zip to and from work on a fast new road.

I had to work overtime one mild January day because my replacement was coming in late. It was already dusk when I left work and I was in a hurry to get home. Since I had heard no news about the road, I thought I'd take a chance on it instead of the detour. After all, if it wasn't done, I



Catherine Schollaert

would just have to turn around.

A star-filled sky watched over the treetops as I drove down the new road. It seemed a beautiful evening but I had an eerie sense that could not be explained away by the later hour or the unusual drive alone on a road instead of as part of the "going-home caravan."

The eerie feeling did not leave me even when I saw no detour signs, flashing lights or roadblocks, which should have warned if there was danger. I knew something was wrong. Instead of a sense of joy and freedom, I struggled with an unbearable oppressive feeling. After driving half a mile I parked the car, totally unable to resist the sense of foreboding. I got out and walked about the length of a football field on the dark road. I could go no further. There the road ended!

Half of a bridge hung over a valley whose depth was concealed by the darkness, like arms waiting to catch a leaper. The leap would have been at least 100 feet.

When I finally calmed down enough to turn my car around, I found the

roadblocks, reflectors and other safety devices in a ditch at the side of the road where they should have been set up. I put them up before going home on the detour. — *Massillon, Ohio.*

MISINTERPRETED DREAM

By Glen Hatfield

IF WE COULD interpret our dreams properly many of us could easily achieve fame and fortune. Here is a good example of an opportunity lost, from my own experience.

A friend invited me to go to the horse races at the Arlington Park track with him. My straitlaced training had always prohibited me from indulging in such things but my friend is a happy-go-lucky sort and on the spur of the moment, influenced by the gaiety of the proposition, I weakened and agreed to go along.

Lying on my bed the night before we were to go I gave the races quite a bit of thought and even offered a half-hearted prayer that the excursion would be profitable because I had lost a week of work and the rent was due.

Sometime in the night I had a dream so vivid that it woke me.

I dreamed I was standing outside a small barn. There were three horses inside in their stalls and they were all looking around at me. I was afraid of them and would not go into the barn. Their names were written on the stalls and I thought if I could just get to my desk and write the names down somehow that it would benefit me. But I couldn't bring myself to write down the names so consequently I forgot them.

Also, in my dream, there suddenly were horses everywhere. They would

come up to the barn, then go away; come and go. This kept up for some time and it was also announced that in time this whole farm and all these horses would be mine.

Next morning, no matter how hard I tried, I could not recall the names of the horses. All that would come to mind was Chary and Rory.

When we arrived at the track I studied the program, trying to recognize the horses' names. I found a horse named Chary Jo but it had raced and won the day before. The only other name was Ariaurora. This being the closest sound to Rory, I placed my two dollars on it.

My intention was to start with the horse of my dream and if it won then I would put that money on the other one. Alas, I had forgotten the names.

A horse named All Horse won the first race. He paid \$52.00 for a two-dollar mutuel.

A horse named Load and Leave won the second race. He paid \$96.00 and these two combined paid \$2,400.00 for the daily double.

Now the dream was very clear. It was an all horse farm and all those horses were coming to the barn, loading and leaving. All the horses and the farm could have been mine. But alas, all the horses kept loading and leaving and they even got my two dollars. — *Kankakee, Ill.*

FIVE SECONDS ONLY

By Sylvia Kauffman

AT THE TIME the hurricane hit we were living in a 10-story high-rise apartment building in North Bay Village, Fla. Our son Mitch was three months old then — the year was

1964 — and my husband Buddy, an almost-lifelong resident of the area, assured me we could weather the coming hurricane.

Having lived intact through my first hurricane experience five years earlier, I made no special preparations. I didn't buy Sterno or powdered milk and I didn't bother to fill the bathtub with water. I was sure that the injuries and deaths we had heard about happened only to foolish people who ventured outside during a storm.

That evening we ate during the hurricane by the unromantic glow of overhead electric lighting and we sat out the fury of the storm by our television set. The baby slept peacefully in his own room. After the evening news we went serenely to sleep.

Suddenly I awakened. I looked at the clock and saw that it was half past one in the morning. I felt an overwhelming desire to go and get the baby and keep him close to me.

I tried to convince myself I was being foolish and I even tried to go back to sleep but something would not let me. Finally I nudged my sleeping husband.

"Honey, would you mind if I got the baby and brought him in here with us?" I asked.

"Why?" he replied, still mostly asleep.

"I just feel like I should," I feebly explained.

"I'll go with you," he said. I was surprised.

Together we went into the baby's room. Mitch slept his sweet infant's sleep and we stood for a moment or two just watching him.



Sylvia Kauffman

"Let's leave him alone," Buddy suggested. "There's no reason to disturb him."

"No," I insisted, "I *have* to." And with that I lifted the baby from his bed as carefully as I could so that I wouldn't disrupt his sleep.

The instant I straightened up with my child in my arms, it struck.

We heard a howl, a roar and a sudden crashing of glass. With me standing less than a foot from the bed where my child had lain just seconds before, an enormous palm frond was thrust through the window, spewing broken glass around the nursery and landing diagonally across the baby's crib, collapsing it at once with the force of its impact.

Had I hesitated just five seconds longer, it would have been too late. If I had fallen asleep again after my initial instinctive awakening, if I had permitted my husband to talk me out of my concern, or if we had let the sight of our baby's peaceful sleep deter us, we might have lost our son.

The fury of the second half of that hurricane has left us with a new respect for future storms but I will never understand what power made me wake up that night and *know* I had to get my

baby out of his bed. I think about it now and then and wonder what spoke to me so clearly and definitely. I didn't understand it then and I don't understand it now, but we are forever grateful. — *Miami Beach, Fla.*

... AND THE CATTLE BAWLED

By Florence Cardinal

IT WAS cold, bitterly cold. As I struggled through knee-deep drifts, the wind blew hard granules of snow into my face. They stung like grains of sand, bringing tears to my eyes, and the tears froze on my cheeks. All around me I could feel pain and death and terror so intense I could smell it. Over the moaning of the wind another sound vibrated, a bawling I could hear through hands pressed tight over my ears.

I collided with something buried in the snow and looked down. Sightless eyes stared back at me through flame-brightened darkness. Bodies were all around me, not human but horrible. Dozens of cattle, dead or dying, bawled their fear and agony into the winter wind that whipped the freezing blizzard into my face.

My husband Norman was calling me and I struggled to answer but when I tried to speak the wild wind whipped the snow down my throat, gagging me. I fought the storm, pushing my way upward out of whiteness that had become blackness.

Norman was bending over me, shaking me, and I opened my eyes. I was in our bedroom in my own house in the heart of Edmonton, Alta., Canada. Although the snow and darkness had faded away, I could still hear cattle bawling.

My husband's hand was on my arm and he was saying, "The baby's crying!" Now I could hear nine-day-old Parker demanding his 2:00 A.M. feeding.

"I'm sorry," I said. "I couldn't hear him with those cattle bawling."

Norman gave me a strange look and put his arm around me to help me up.

"What's wrong with you?" he asked. "You're like ice!"

And I ~~was~~ cold, as if I had been walking in a blizzard. My cheeks felt stiff and raw and I recalled the sting of the snow granules. I warmed my hands before I picked up my baby.

By the time the baby had settled down again the dream was fading. I slept soundly for the rest of the night and the next morning the dream was only an eerie memory. It was New Year's Day 1972 and I expected a houseful of company.

We were up late that night and the next morning we slept until 10 o'clock. After breakfast I bustled around tidying the house and listening to the radio playing the hit songs of 1971. Suddenly the voice of a newscaster interrupted the program:

"Five crew members of a Pacific Western Airlines cargo jet were killed at 1:30 A.M. today when their plane crashed during an instrument approach through a blizzard at Edmonton International Airport. The Boeing 707, carrying a cargo of 75 head of cattle, crashed into trees, exploded and burned."

That cargo jet loaded with cattle had crashed exactly 24 hours after I had dreamed of walking among dying cattle in a blizzard. — *Lloydminster, Sask., Canada.*

OUIJA Tells the Truth

I sensed that my husband's trip would end in disaster — and the Ouija board told me just what the disaster would be.

By Jessie Bernice Windsor

I HAD never tried to use a Ouija board until one day in July 1943 when my neighbor Ruby Conrad brought one to my house and asked if I could work it. I told her I didn't know but my sister Peggy and I would see what we could do with it. I asked Ruby what she wanted to know and she said she wanted to find out if her husband was unfaithful to her.

My sister Peggy and I were living across the street from each other in Lubbock, Tex., while her husband Blackey and my husband Jesse were in the armed forces. Blackey was stationed in South Carolina and Jesse was at Camp Hood in Texas.

The next day, a Saturday, I took the Ouija board across the street to my sister's house. She had cleaned her house and was all dressed up because her husband was coming home on furlough that evening. My husband had been home the previous weekend. I

told Peggy what Ruby wanted to learn through the Ouija board. We both knew that if it said her husband was unfaithful, we sure weren't going to tell her.

Nevertheless, we set the board across our laps and placed our fingers on the planchette. I asked if Bob Conrad was seeing another woman. The board said, "Yes." Was it someone we knew? The answer was yes. I asked if Bob's wife knew the woman and the board said, "No." Then I asked the board to spell the woman's name. We got quite a surprise, for the woman was a young widow who lived nearby. Later we learned that all the Ouija board said was true but at the time we didn't believe one word. We decided to say nothing about it to anyone.

I said to Peggy, "I don't know if we should put any stock in this thing or not." Then I thought of a way to test whether it was telling the truth. I knew my husband couldn't possibly get another pass to visit me this week. I said, "Let's ask the board if Jesse is coming home today, since we know he isn't." Of all things, it said yes! We thought we had caught the Ouija board in a lie. I asked, "When will he be here?" The reply was "3:00 P.M." The clock on the wall read 2:45. I asked, "What is Jesse doing now?" The board replied, "Riding in a car with women."

While we were waiting to learn the truth, we asked, "Will Blackey be home at six o'clock?" The board replied, "Yes, on the six o'clock train."

A few minutes later the front door opened and Jesse walked in. The time was exactly 3:00 P.M. The first thing I said to him was, "What were you doing riding in a car with women?" As it turned out, he had left his post without permission and he was hitchhiking home. Some women on the way to Lubbock gave him a ride.

A short time after that I had occasion to test the Ouija board again. My mother and father, Etta and Whitfield Triplett, lived in a house which had been remodeled into three apartments. It had only one bathroom for all three apartments and it was built adjoining a screened-in porch. Anyone using the bathroom had to enter and leave through the screened-in porch.

One day my father took a bath and forgot to remove his soiled clothes from the bathroom after he dressed. Later that day when he went back to gather his clothing, he found his billfold gone.

He had only \$10 in his billfold and although money was scarce, he was more concerned about his papers and cards which were much more valuable. We knew none of the other apartment dwellers could have taken the billfold; none of them had been home all day. Father came to me and asked, "Do you think the Ouija board could tell us who took my billfold? Anyone could enter the bathroom through the screened-in porch."

I didn't have much hope but I told him Peggy and I would try. When we asked who took the billfold, the board

named a 12-year-old boy who lived near my parents' apartment. We all knew him well. The board said Father wouldn't get his money back but he would get his billfold.

My father had enough faith in the Ouija board to go to the boy's home and call him out. He said he wanted his billfold returned right now. The boy went inside and got it and gave it to Father. But, as the Ouija board had said, the money was gone.

When my husband got out of the army we moved several times and in 1954 we were living in Gallup, N. Mex., where Jesse had been hired as superintendent of a uranium mining company. His firm planned to open a mine at Crown King, Ariz., and Jesse was picked to take a load of dynamite and caps to the new site. I was worried about this because Crown King is situated on a high rough mountain. The narrow road leading up the mountain runs alongside Devil's Canyon, which is so deep you can hardly see the bottom when you look down from the road. There are seven switchback curves in the road and two cars can pass in only a few places.

In a four-wheel-drive, heavy-duty pickup truck Jesse left Gallup on a Friday morning, planning to be back to go to work on Monday. I worried all weekend about those caps and the dynamite moving over the steep rocky roads. He was not home Sunday night and by Monday morning I was a nervous wreck.

I got out my Ouija board and asked, "Is Jesse okay?" The board said, "His car blew up." This did not calm me. I asked, "Is he hurt?" The answer was no. "Where is he now?" The board

said, "He is in Globe, Ariz." Globe wasn't anywhere near where Jesse was supposed to be. Then the Ouija board said, "You will get a phone call." Asked when, it replied, "Now." At that moment the phone rang. I almost fainted.

It was Jesse. I said, "What are you doing in Globe?" After a long pause he said, "How on earth did you know I was in Globe? Have you been talking to that board again?"

I said, "My Ouija board said your car blew up. What happened?"

Jesse told me the steering gear failed and by the time he got the pickup stopped its front wheels were hanging over Devil's Canyon. He had managed to keep the load from going over and had gone to Globe to get parts to repair the pickup. Once the steering gear was repaired he delivered his load and came home.

A few weeks later my daughter Martha Faught who lived in Bluewater about 50 miles away was visiting us. I told her I felt that my Ouija board was "calling" me. I couldn't get it off my mind and I knew it had a message for me.

"I'll help you work it, Mother," Martha said.

I asked the board if it had a message and it said, "Yes, tell Jesse to buy himself a dark suit."

Why should Jess buy a dark suit? He had a dark-blue suit he hadn't worn for ages. He wore only western clothes. The board replied, "You will get a phone call in one hour."

Martha and I visited, each of us watching the clock, and in one hour the phone rang. It was my mother-in-law to tell me that Jesse's Aunt Eva



Jessie Bernice Windsor of Waco, Tex., has long been interested in the psychic. She enjoys writing poetry and doing needlework.

who lived in Lovington, N. Mex., was critically ill.

We went back to ask the board what would happen and again it said, "Tell Jesse to get a dark suit. You will get a death message over the phone in 30 minutes."

Needless to say, the message came at the appointed time. Aunt Eva was dead and by her wish six of her nephews were to be her pallbearers. I laid out Jesse's blue suit and began to pack for our trip to Lovington. When he came home that evening I told him to try on the suit to be sure it still fitted him. When he did I knew why the Ouija board had insisted, "Tell Jesse to buy a dark suit." He had gained so much weight that the dark-blue suit wouldn't come anywhere near fitting him. On our way to Lovington we stopped in a store and bought Jesse a dark suit.

* * *

IN 1969 we gave up mining and moved to a ranch at Aspermont,

Tex., and had our grandson Billy Green staying with us.

Jesse had been working hard for a long time and wanted a vacation before spring planting. It had been raining heavily and my husband decided to take a week off to go to a small town in Nevada and visit his friend Bob Owens who was sheriff there. On his way back he would visit another friend Jim Finney, sheriff at Sholow, Ariz.

The day he was going to leave I had an unhappy feeling. I wanted him to have the trip and even let him use my new Mustang, but I didn't feel good about it. Finally I said, "Jesse, I wish you would wait awhile. I don't think this is the time to go."

He said, "If I don't go while it's raining I can't go. I have to start planting when it dries up a little."

The day he left, Billy said, "Grandma, get out the Ouija board and see if Grandpa will have a good trip."

The board replied, "No, Jesse is going off into a canyon." I quickly put the Ouija board away. I didn't want to hear more. I knew if his car went into a canyon Jesse would probably be killed. I didn't talk to the board anymore for a long time.

Jesse was due back in a week and when he didn't come home I went to Aspermont to talk to Sheriff Jack Samford. I asked him to put out a pickup on Jesse. He said, "Bernice, I can't do that, when he hasn't done anything to be picked up for." Then I asked him to call Bob Owens in Nevada and Jim Finney in Arizona to find out if they had seen Jesse.

Sheriff Samford called both men and neither had seen Jesse. So I said, "Well, it has happened in New Mexi-

co. Jesse has gone off the road into a canyon."

I went home to wait for some word. We didn't have a phone at the ranch but my sister-in-law Bonnie Workman came out to bring me a message from my daughter Martha who still lived in Bluewater, N. Mex. When I reached her she said, "Mother, don't be worried, but I have heard from Jesse. He is in a hospital in Socorro, N. Mex."

Martha knew that the Ouija board had said he would go off into a canyon and that's what had happened. He had been hurt so badly that it was nearly two weeks before he was able to let us know where he was. When he called her, she asked if he was hurt, of course, and he replied, "Well, I'm in better shape than my horse. I killed him." So that's what happened to my Mustang.

The next morning I went with my daughter Joy and her husband William to Socorro to get Jesse, and we learned what had happened.

He said he had been driving in a light rain on a wet, slick road. He remembered seeing a 35-mph curve sign and tried to slow down but the car slid off the road. The next thing he knew, three very large men were handing him from one to the other up the mountain. He didn't remember anything else for more than a week. We asked at the hospital who the men were who had brought him in. No one could remember the men — so we call them "good Samaritans."

When the car cartwheeled into the canyon, the steering wheel had smashed Jesse's chest and his heart almost burst. The injuries finally con-

tributed to a massive heart attack. He died at a Veterans' Administration Hospital in Marlin, Tex. lived until November 1, 1978, and



VARIATIONS ON A THEME

IN THE state of Washington, a myth is in the making. At the heart of the matter is the familiar phantom hitchhiker but Washingtonians are calling her "Woman of Doom." She appears as a hitchhiker and after a motorist stops for her, she delivers a doomsday message, then vanishes.

Reports of the Woman of Doom are reaching the state patrol headquarters daily, sometimes twice in one morning. They began several months ago, according to communications officer Robert Gates of the Tacoma patrol office. The details of the first story are hazy now but the basic tale keeps popping up.

Originally, according to the myth, a motorist picks up a woman hitchhiker who, riding in the backseat, asks if the driver believes in Jesus Christ. Learning that he does, she tells him he'll be "saved" and adds that the world is coming to an end on a given date. When the motorist turns to respond to this startling news, he finds the backseat empty.

The reports vary and of course the story has been altered to meet the concerns of the times. And the times in Washington are Mount St. Helens times. The latest version, reported to an Oregon newspaper by Rachel Ed-

wards and Jerry Hunt of a Wilsonville (Oreg.) real estate office, involves not the end of the entire world but just that part affected by the volcano.

The story — told to them by someone who knows someone and so on — concerns a man who was driving between Portland, Oreg., and Seattle Wash., and picked up a woman hitchhiker. She was a quiet person but eventually let it be known that the volcano would really blow on June 18.

The volcano version is new to the state patrol. In the Vancouver office, communications officer Tad Kajiwara hadn't heard the story at all until a Carson, Wash., woman called in early June and told her version. This one involved two fishermen who had picked up a woman hitchhiker who told them that everyone would be dead in 30 days because the volcano was going to blast off again in a big way.

All of this is reported by writer Dan Hortsch in the *Portland Oregonian*. He concludes:

"The Woman of Doom probably will remain current for a bit and perhaps even move from state to state, but as such figures do, she eventually will disappear. . . ."

No, Mr. Hortsch, the phantom hitchhiker is here to stay!



THANKS FOR THE EVICTION

DEBRA Alloway plans to thank a loan company for evicting her family from their former home. It was demolished in the crash of a United Airlines DC-8 east of Portland, Ore., in early 1979. The jetliner crashed near the Alloway's former home 12 days after they had moved to a residence 25 blocks away.

KINDRED SPIRIT

What secret tie between us caused the drake to act more like a human being than a wild bird?

By Hazel L. Mack



"THERE'S a stream," I said to Anthony. "Let's walk faster. Maybe we'll see some water birds." I began to pull ahead; I felt a strange urgency.

Prof. Anthony Kingscote and I were in the Ritero Park in Madrid, once reserved for the use of Spanish royalty. Soon a twisting man-made stream came into view and to my delight, three birds appeared, two brown ducks on either side of a white drake.

The drake looked toward me and abruptly turned to swim to shore. The brown ducks went on. The drake came ashore on the grassy bank and waddled toward me. He seemed in great haste. When he grabbed my slacks in his bill and began to tug persistently I was amazed. After a few minutes of this he settled himself on the grass beside us.

Author Hazel Mack snapped picture of mysterious drake she encountered while touring Ritero Park in Madrid, Spain.

What did this behavior mean? I gazed at the handsome white bird at my feet, for the moment forgetting my companion. (I later realized he was a little annoyed, for back home in Ontario he was considered an authority on birds. The drake had ignored him completely.)

Suddenly we realized we were standing in the hot sun. It was May 1975 and spring comes early in Spain. Anthony pointed to a shade tree and bench a few steps away, saying, "Let's sit there."

I followed him reluctantly and when we reached the bench I could no longer see the drake. I felt so concerned that I muttered an excuse and returned to him. He hadn't moved but simply sat looking back at me as I watched him. Feeling a strong urge to pick him up I reached down, gathered him up in my arms and carried him to the shaded bench.

I stroked his smooth white feathers and he draped his long graceful neck over my shoulder. It seemed I could do with him as I liked. I talked quietly to him, telling him what a fine, beautiful bird he was. I felt a great love for this bird that I had never seen until a few minutes ago.

He must have been in my arms for about five minutes when I became

aware of a small group of people watching us intently. I knew no Spanish but even if I could have spoken to them, how could I explain what I was doing? I took the drake back to the water's edge and urged him to swim away from the shore. Then he was gone.

Anthony, a little huffy over the drake's attention to me, refused to talk about what happened but on my insistence we returned to the stream the next day and several days later. We never saw the drake again.

Back home in Canada I questioned various persons — especially persons knowledgeable about birds — trying to understand the drake's behavior. It was no use. Apparently there is no answer.



OLD MINE TAKES A MAN'S FRONT YARD

WHEN Robert Morris moved into his Randolph, N. J., home 26 years ago, he wasn't planning to go into mining.

He was working in the basement of his home about the first of April 1980 when a neighbor called to tell him there was a hole in his yard.

"When I looked out and saw the actual hole, I was amazed," he said. "I've been living here for 26 years, riding over that lawn with my garden tractor and walking every day to the mailbox."

When Morris first saw the hole in the center of his front yard it was about six feet wide. A few hours later it had grown to 20 feet wide by 10 feet deep. Fearing a child might fall into it, Morris tried to drive tomato stakes into the ground to rope it off but the yard kept collapsing into the hole.

About 10 feet of water collected in the bottom of the hole and it took township workers two days to pump it

out. Then Morris discovered his house was built atop a 30-foot-deep mine. At the bottom, where the sand gave way to bedrock, there was an opening to a shaft about six feet square and 50 feet deep cluttered with bracing timbers.

The pit remains a mystery. "This pit was never recorded anywhere," said township engineer Charles Spillane after checking local and state records. Of 19 iron mines existing in the county in the early 1900's, the closest to Morris' house is a half-mile away.

The township council voted to pay for the work of filling the pit. Stones, boulders and cement were poured into the shaft, then dirt and a layer of topsoil to fill the last 30 feet. When most of the filling had been done, Morris said, "It's kind of scary to have walked over this thing for 26 years and to realize now that it could have given way at any time."

MAMA GOT EVEN

Mama said, "You can't live in
this house after
I'm gone — I'll see to that."

By Irene Emick

MAMA DIED in 1964 still hurt and embittered because Papa broke his promise to buy her the modern white frame house that was for sale a short distance down the Gilmer Road from where they lived on a rented farm near the small town of Greggton, Tex. In her disappointment and anger Mama made Papa a promise that she kept — after her death.

There had been friction between Papa and Mama ever since she started asking Papa to fix up the old run-down unpainted farmhouse we had lived in for almost 20 years. The landlord had never raised the cheap rent Papa still paid on a yearly basis, but neither had he offered any upkeep on the old house. The front porch and steps were sagging; the inside walls needed repapering; and one glaring electric light bulb hung from the center of each of the four large drab rooms. A

balky electric pump in a well in the backyard pushed cold water through a rusty pipe to a single faucet over a cracked sink in the kitchen. A fummy kerosene cookstove stood near the used refrigerator my new husband Delbert and I had given Mama and Papa after we were married and living in Longview, Tex.

I told Mama we'd buy her a gas range and a gas heater to replace the old iron woodburning heater in the living room and the fummy kerosene cookstove if Papa would have a butane gas storage tank installed near the house. Mama was elated at my offer and the suggestion that they convert to bottled gas; she asked Papa to build them a small add-on bathroom and buy a water heater so they could enjoy hot running water in the house like most of their farm neighbors had.

But Papa said that would cost too much. "No, Vera. I'm not spendin' no pile of money fixin' up another fellow's house," he said with finality when Mama persisted.

Bert and I would like to have paid for everything — butane storage tank, add-on bathroom, hot water heater, everything — but we'd already paid down on our own modest new home in town and on a used car, and Bert was just starting out on his first steady job so our finances were limited. When I suggested that maybe we could scrape up enough money to buy the storage tank for them Mama refused.

"No, dear, you've made your Papa a very generous offer. Now it's up to him to help out a little. He has some money and he can sell a couple of his hogs. Then he'd have enough money for the gas tank and lumber for the bathroom

too. Just wait a little longer until I talk to him some more about it."

Springtime passed and summer came. Papa raised a bountiful crop and all his sows had healthy pigs. He sold several beef cattle too. In fact, he did quite well. Mama asked him again to make some improvements on the house. But Papa still refused.

Meanwhile a neighbor who lived only a short distance down the road from Papa's rented farm decided to sell his almost new five-room frame house and six acres of land.

When Mama learned of this she said, "Well, Lonnie, if you don't want to spend any money on our rented place why not buy us that nice neat house and land that's up for sale? We're both getting old. We need a place of our own. It's going to get harder and harder to cut enough firewood to do all winter; and we'll take the flu if we keep on going out in the cold to that outside privy."

Mama begged and pleaded and argued until Papa suddenly agreed to buy the new house and six acres. He told Mama that just as soon as he got the money from selling his melon crop to a wholesale buyer he'd go pay down on the place Mama wanted. So Mama waited patiently until the day the wholesale buyer's big truck loaded hundreds of melons from Papa's field and drove away. She waited, excited and happy, while Papa went into town to cash the check the wholesaler paid him. She waited and waited until a large cattle truck drove into the yard followed by Papa's old green Chevrolet pickup. The driver of the cattle truck unloaded 10 head of cows into Papa's pasture. I'd driven out to

visit Mama and Papa that day and I still can recall the alarm in Mama's eyes as she watched from the front porch.

"What's the meaning of that?" Mama's voice quavered the question after the cattle truck had gone.

"I stopped by the auction barn on my way home, Vera, and I saw where I could resell these cows and make some extra money by just fattenin' them out some more for a few weeks. I figured we could use the extra money I'll make on the cows to help pay the closing costs on the house and land when we buy it."

"But, Lorrie! You said we'd go pay down on it today."

"It'll keep for a while, Vera. Places are sellin' slow now. I'll go see the man about the place next week when I go into town for a load of cow feed."

There was nothing Mama could do but wait until the next week. But before Papa went into town to get his cow feed the next week the pretty little house burned down.

"That place was too little anyhow," Papa said the next day while I tried to console Mama. "Not nearly enough land for me to farm on nohow."

"Well, we'll just start right out and find another place then," Mama said hopefully.

"No, we won't," Papa replied snappishly. "I like livin' here, Vera. The rent's cheap, we keep plenty of hog meat salted down in the meat box; every summer you put up all the canned food we need. The way we're livin' is plenty good enough for us, Vera. No siree! I'm stayin' right here."

Mama gave Papa a strange look and became very quiet after that. She

never mentioned houses or improvements anymore. She contented herself with cooking and sewing things on her old treadle sewing machine. She sat around and read a little by the inadequate overhead light. Her blood pressure began bothering her. By the next winter Mama wasn't feeling well at all. I wanted her to come and live with me.

"No, dear. I'll stay here where I have all my things around me. I'm doing fairly — just getting old, that's all."

Then suddenly Mama was very sick. Papa had to do most of the cooking when I couldn't get over with something I'd prepared for them. He tried to hire a woman to help out around the house but no housekeeper wanted to work in such an inconvenient home.

Papa couldn't handle the kerosene cookstove very well. Everything boiled over on it and put out the fire. January was cold and Papa had a hard time trying to keep enough dry firewood inside the house for the big iron heater. Mama didn't have a washing machine, so I would take her and Papa's clothes home and do them in my machine and then take them back.

I was spending the weekend with Mama to help take care of her and Papa when a truck loaded with a butane tank came driving into the yard and a man hoisted the tank onto the ground near the house. Shortly after that Papa began buying a little lumber and storing it in the barn.

"I'm going to build you a bathroom, Vera," Papa said as he stood in the bedroom door while I changed Mama's bed jacket. "Now, what do you say to that?" he added. "And I've

already bought a used gas cookstove and a gas heater too."

Mama's eyes had a faraway look and her voice sounded tired, sad and bitter when she replied, "No, Lonnie. You're going to build yourself a bathroom. It's the same with the gas heater and the new cookstove too. I could never convince you of how drab and inconvenient living in this old house was becoming for me. But now that you're having to do the cooking and housework you don't like the inconveniences that you allowed me to put up with all these years. You wouldn't get the conveniences while I was able to enjoy them with you. But I promise you, Lonnie, you'll never enjoy them in this house without me. You cannot live in this house with the bitter memory that your penny-pinching, miserly ways made my life with you so uncomfortable. I'll see to that, I promise you."

Mama died the last of February 1964 — she was 74 years old — and Papa stayed on alone in the silent house. I worried about him but not as much as I had about Mama because now the butane gas was installed and Papa was using the gas cookstove and the heater. He hadn't started building the bathroom yet but he'd bought a used hot water heater and set it up in the corner of the kitchen to furnish hot water to the sink. He told me he would start buying some used bathroom fixtures after he paid off the rest of Mama's funeral expenses.

"I guess you'll enjoy having it fixed up some when you and Bert come out to see me on weekends," Papa said. But his eyes avoided mine; the thought hung between us that Mama would

have enjoyed it most of all.

But he never built the bathroom. The first time I knew something unusual was bothering Papa was when I drove out to visit him one warm mid-morning in late May and found him sound asleep in a rocking chair on the front porch. Usually at this time of the day he'd be out behind the house plowing the waving green cornfield he was so proud of. He looked pale and tired when I waked him.

"I'm not sleepin' much nights, Irene," he said. "I think there's a prowler comin' around the house. Something keeps wakin' me up — some kind of a noise — like somebody's movin' around in the kitchen. But after I get out of bed to look around I can't hear it anymore."

"You probably heard a rat looking for food," I said to calm him. "I'll bring you a rattrap next time I come out," I told him. I invited Papa to come and stay with Bert and me but he said no. He'd gotten a letter from his brother J. M. who lived in Mississippi asking him to come and stay with him. Papa hadn't seen some of his relatives in Laurel, Miss., for many years.

"I may go on over and visit with J. M. for a few days after I finish laying by my corn next month," Papa said. "That'll be about two weeks from now."

I told him good-bye then and promised I'd be back to visit him soon. Three days later I drove out to visit Papa again and brought him a rattrap and one of my home-baked custard pies. The moment I walked into the living room I saw something was wrong. Two packed suitcases sat near the door. Papa's old double-barreled

shotgun was lying across the bed — loaded. He was busily disconnecting the gas heater and he said he was going to do the same to the cookstove.

"Why on earth are you doing this, Papa?" I exclaimed.

"Because I'm leaving here today, Irene," he said without looking up at me as he went on frantically loosening the gas pipe.

"But why are you taking all this apart? You'll need it when you come back from visiting Uncle J. M.," I insisted.

"I'm not coming back," he replied, "at least not back to this house."

"Why, Papa? I thought you liked living here. What about your cornfield, your cattle and your hogs?"

"I've already sold them. The landlord can have the corn if he wants it, as payment for the rent. I've sold all this other stuff in the house to a used furniture dealer. I don't want anything in this house because there's something going on here nights — something I can't figure out — and I just can't rest in this house any more."

Before Papa disconnected the cookstove I hurriedly made a pot of coffee and insisted that he stop long enough to have pie and coffee with me. While we ate he gave me the strange explanation of why he was so determined to leave.

"There's somebody or something comes into this house at night. I don't know how it gets in. I do up my chores plenty early and come inside and lock up the house. I fix supper and get the evening news and weather on the radio; then I'm sleepy and I go to bed. I go to sleep and that's when it starts — whatever it is — out in the kitchen.

But I'll tell you one thing, Irene, it's no rat. It sounds like somebody but there's nobody in there. I've looked."

I was astonished. "How long does the noise go on?" I asked him.

"Until I get out of bed and start trying to find where it's comin' from," he replied. "Once I tried to brave it out — just stayed in bed and listened — but it kept right on as long as I tried to ignore it. Sometimes I'd hear a swishing sound like a broom sweeping over the kitchen floor. I'd hear creaking sounds like somebody kept stepping on that loose board in there. Then there'd be a heavy clump like the refrigerator door closing. If I didn't know Vera was dead I'd swear she was out there movin' around. . . ."

Papa finished his coffee and took out his pouch of chewing tobacco. I noticed his hands were shaking as he crammed tobacco into his mouth. "But what's really got me going is the other sound I heard last night. It was outside somewhere, I'm not sure just where. But it sounded like a voice. I could swear it was somebody calling my name real iow. Three times I heard it. I got up, and loaded my shotgun and pulled down the window blinds so nobody could see into the room. Then I turned on the light and sat up the rest of the night. But I didn't hear anything else. I thought it could be that somebody knew I'd sold all my livestock and wanted to get me outside and rob me, or maybe this place is haunted by a ghost — I just don't know. . . . But I've had all the funny business around here that I can take. I'm gettin' out of this house!"

"Oh, Papa! There's no ghost here. The dead are at rest. You used to say

that yourself. It's just your nerves, Papa," I soothed him. "It'll do you good to go away from here and vacation with your brother. But really, I think painful memories have caused your imagination to play tricks on you."

Papa shook his head. "It's more than memories, Irene."

One hot summer day about two months after Papa had gone to Mississippi I got to thinking about Mama's flowers growing in the yard around the old farmhouse. I decided to drive out there and dig up her two oldest rosebushes — a red one and a white one — before the weeds grew over them. I planned to plant them in my own flower garden in memory of Mama. I drove up the weedy lane and stopped in what had been the front yard. I was amazed at how quickly the tall weeds, wild honeysuckle and ivy had overgrown the yard. Already they covered almost half the front porch.

I found the rosebushes near the side of the house, still bravely trying to bloom in the waist-high grass and weeds. I managed to dig up the roses and put them into the car. Encouraged, I decided to take a cutting from the wisteria vine that grew near the kitchen door. I pushed my way through the tall weeds growing in the backyard to reach the kitchen door. There I stopped to rest a moment. I was perspiring freely from my exertions under the hot August sun.

Suddenly I heard the strangest sound from inside the kitchen. I stood motionless listening to a slow swishing noise, followed by a dull kerplunk. Cold chills prickled my skin as loose floorboards began creaking omi-

nously. Something or somebody was moving across the floor — moving toward the closed door in front of me. Fear wrenched at me with my sudden realization of how completely alone and defenseless I was. The deserted but familiar old farmhouse I'd grown up in suddenly became fraught with danger for me. Someone could be hiding inside, waiting to attack me.

I fled back to my car and drove as fast as I dared, bouncing and jolting down the rough dirt lane and out onto the paved farm road and back to my house in town. I told my husband of my experience and he scolded me for

going there alone. But he laughed when I told him that I also thought maybe I'd heard a ghost.

"It's just your imagination," he chided.

That night I wrote a long letter to Papa who was still living with his brother in Laurel, Miss. "You were right, Papa," I admitted, after telling him about digging up the roses. "It wasn't just your imagination when you told me you heard something strange in the old farmhouse. Whatever it was, I heard it too — today. I believe you were right, the old house is haunted by Mama's ghost."



STALKING BIGFOOT IN THE MIDWEST

MILLINGTON, Mich., has a Big-foot Information Center, a clearinghouse for information concerning the manlike creatures which have been seen in various parts of the United States. Its director, Wayne King, in October 1979 was planning to stake out a local farm in the hope of capturing one of the beasts, for there is evidence that Bigfoot is hanging around the area.

On a farm owned by John and Virginia Culham two dozen 50-pound bags of feed and salt were ripped to pieces. Culham said it was "one heck of a mess."

Mrs. Culham reported seeing an 11-inch-long handprint in the dust on top of the family's pickup truck. Big-foot-hunter King said he believed it had been made by his prey, because it resembles the foot of a gorilla.



SUSPECT PICKS WRONG PARKING LOT

IN ANAHEIM, Calif., one man's idea of a perfect crime lasted about 10 minutes. Joseph Owens, a Chicagoan, robbed an Anaheim bank of \$5000, then headed for the hills, police say. A description of Owens and his car was broadcast over police radio even as he was speeding away. Seven Anaheim detectives, on their way to attend a meeting at the Jolly Roger Inn, heard the broadcast.

Imagine their surprise when they

pulled into the Jolly Roger's parking lot and saw Owens parking his car there too. Imagine Owens' surprise when seven men with guns leaped out of a car and began to chase him.

Owens surrendered without delay and was booked on suspicion of bank robbery. He had plenty of time to ponder the odds against a man on the run trying to ditch his car at a restaurant where a robbery detail meeting was about to begin.

Update . . .

By Jerome Clark

SNAKE EATS PEOPLE—OR OTHER WAY AROUND?

Exotic stories from distant places have a way of gaining something in the telling. A recent example comes out of southwest Sumatra, where according to press accounts a monstrous python was crushed by a bulldozer. Inside the reptile construction workers found the bodies of four persons, two of them still wearing clothes—evidence that they had only recently been eaten. A Tokyo newspaper reporter sent to investigate the story heard a tale of "people eating snake," not "people-eating snake." A bulldozer had killed a large python, considered a delicacy by native workers, 20 of whom promptly cooked and consumed the reptile. There were, needless to say, no human bodies inside the creature.

JESS DIDN'T COME HOME.

Another animal story has come to a similarly mundane conclusion. Early in July a dog showed up at Darrell and Dorothy Gardiner's back door in East Greenwich, R. I. The Gardiners recognized it instantly as Jess who had disappeared months earlier from Aspen, Colo., where their son Dexter had taken him. When Dexter saw a picture of the dog, he declared, "That's him. That's Jess." But it wasn't. The dog's name was Smoky, as his owners William and Linda Babcock claimed as soon as they saw his picture in the paper. When the Gardiners suggested Smoky was once Jess, the Providence Journal-Bulletin had the dog x-rayed. A veterinarian who had earlier X-ray records of both Smoky and Jess was able to prove conclusively they were not the same animal.

IT WAS A BIG FOOT BUT NOT BIGFOOT'S.

A recent episode of monstermania shows how quickly some people jump to conclusions when they encounter something they don't understand. In early June of this year eight-year-old Timmy Jones found large footprints near a boat ramp in the Big Bone Lick State Park in northern Kentucky. "I knew they had to

be from the monster that shook the house trailer a few months ago," he said. Reporter Jeff Stegman of the Dixie News (Florence, Ky.) agreed that "whoever or whatever made the prints had to be heavy." But Bigfoot researcher John Daily identified the prints as human, probably from a fisherman pushing his boat into the water. Creature Chronicles editor Ron Schaffner notes, "While I was fishing awhile back, I tried an experiment. I stepped into the mud at the edge of the river and left prints larger than those found in Kentucky."

WHOSE PRINTS WERE THEY?

In Idaho people are arguing about prints found in the vicinity of Blackfoot Reservoir ("Update," November 1980). Veteran tracker Lee Bridges says they're "definitely bear tracks." The state Fish and Game Department agrees, adding that a bear was killed in the area not long after the tracks were made. Local Bigfoot enthusiast Marcia Crane says, however, that a bear "would have had to be walking sideways with his front feet turned sideways" to make such tracks. Jon Beckjord of Project Bigfoot says the tracks are too big to have been left by anything other than a Kodiak bear, which is not native to Idaho.

WILL MEDIUM GET NOBEL PRIZE?

Not likely—but Brazilian Spiritualists are determined to try anyway. They want to have 70-year-old Francisco Candido Xavier nominated for the Nobel Peace Prize. Xavier, a hero to Brazil's millions of Spiritualists, is so highly regarded in his native country that in 1977 the government issued a postage stamp in his honor. An automatist, he has written over 150 books, many allegedly under spirit guidance. Although the books have sold in the millions, he has given all the royalties to the poor.

PETER SELLERS' WIDOW AWAITS WORD. . . .

Lynne Frederick, wife of comic actor Peter Sellers who died July 24, says her husband promised he would contact her after death, just as he believed his mother had contacted him. "I know he will," she says.

LIFE BETWEEN LIVES

PART II

On the other side of death is the Interim — the spirit realm in which the soul prepares for its next incarnation.

By James Crenshaw

DYING IS like going home. When we arrive in the state we inappropriately call the "afterlife" it is in reality a return to life as we once knew it. It is also a new beginning, like being away on a long journey and coming back to make plans for another.

So say those who, under hypnosis, bring back almost forgotten memories of the life between lives, according to a study made by clinical psychologist Edith Fiore. That there is such a life is strongly suggested by the descriptions of this interim period given to her by regressed subjects, she believes.

First, they say one must rest and review the adventures and misadventures of the last journey, meditatively absorbing their meaning. Then in due course, the eternal self, the soul, embarks on another odyssey, conditioned by memories of the past and re-embodyed in a vehicle of appropriate design.

This in general is the picture of life between incarnations presented by the

hypnotically regressed subjects in the study conducted by Dr. Fiore of Saratoga, Calif. One of her subjects, a man, after describing his violent death in a previous life, went on to describe his emotions.

"It's light. . . . I feel white and bright. I'm not alone; I feel like I'm coming home. There are others here. They are welcoming me. . . . It's coming home. It's the feeling of absolute happiness, comfort and warmth. It's so perfect."

A woman subject gave a similar response, "When you die, you come home."

But she added, "You're tired and you need a rest. You put aside all your experiences from your [past] lifetime and just rest for a while — to meditate on everything you've learned in that lifetime. You need help. You need your guides to help you and your friends — to help you learn from your experiences — and to plan new experiences in your next incarnation."

The question immediately becomes, how much choice is there in this planning? All of the subjects in Fiore's study spoke of receiving help from guides, teachers or planners in making choices, but in most cases they were not sure just how much choice they had. They seemed to think that the broad plans were mapped out in advance, programed by the learned and unlearned lessons of previous lifetimes, but not all the details were settled.

As the woman subject expressed it, "You don't plan the entire life. You just accept a lot of it. I mean, when you've left a life it's very easy to see how it had to end but when you accept a life you just know the bare bones about it. You can't say, 'Well, I'm going to be rich' or 'I want to be famous.' You just say, 'I will accept another life in the hope that this will be the one in which I prove myself.'"

The "bare bones" were outlined by a group of teachers she called planners. (Other subjects referred to a "board" of advanced teachers who helped prepare the individual for the new excursion into the physical world.) The planners also point out the roles that others from past lives will play in the new incarnation. There will be new associations, new challenges.

Fiore asked whether the choice of parents was left up to the individual. "All that you know is that, through the life being offered to you by the planners, you have an opportunity to make up for whatever it is, for whatever reason, you're going back — not the [choice of the] person or the people. You're not allowed to choose the people

with whom you wish to be associated. That doesn't mean you may not wind up with the same people that you've been with before. It's an opportunity to go a step further in proving yourself," the woman replied. The goal, she said, is to achieve "a state of grace." (She is a member of the Episcopal Church.)

"The ultimate achievement," she explained, "is to live your life in a state of grace and then to inspire others around you to do the same, but it is very difficult. There have been people who have done so, many more who never quite make it. Usually they come back and try again. . . . Until you do achieve true grace you really have to keep being reborn."

She stated that the preparation for a new incarnation includes a rapid review of past life events in order to assess the progress that has or has not been made. "You see, almost like in a movie, every life that you've been through and what you did or did not accomplish, [you see] every detail only it goes by very, very quickly but somehow the mind is able to absorb it all. It's like a film that is running very, very rapidly."

The planners, who have achieved true grace, are there to assist in the review and help in the assessment but not to dictate.

"You have to weigh the good against the bad and the opportunities you might not have taken advantage of and the good things you might have done that you did not do — the mistakes that you made and the evil or the good that you did to yourself and to others. You have to weigh one against the other and generally go back and try again.

"There aren't any guarantees. You accept the new life as the challenge and hope that through it you can achieve the state of grace you desire It isn't a matter of specifics so much as it is the overall picture. If you have things in the last life for which you still have not atoned you [will] feel you must take on another life in order to try to overcome those shortcomings."

One male subject in Fiore's study was a photographer in his early 30's, identified as Mark. He too told of teachers or planners who helped assess his past life experiences. But he first met a particular guide, a figure in a white flowing robe whom he felt he had known before.

"He has form, yet not a distinctive form," said Mark as he relived the meeting. "He has limbs like a human It's as though I were blind and he were taking me and showing me. When we move there's movement but there's no wind. It's like going through a haze. I have the feeling of knowing where we are going. He's there to help."

They meet a group of other guides who ask what Mark has learned. He says, "I'm searching for lessons. I've learned sharing. I've experienced love and I've learned the hurt. . . . They [the group] ask. They don't judge. I'm the judge myself. They don't even require that I do judge. It's that I experience and learn. I went to them. They met me. It's so joyous to be back."

Later Mark frowns and says, "The knowledge that I have to go back. . . . Who would want to go back?"

In her forthcoming book *The Interim Between Death and Rebirth* Fiore will call attention to the fact that such

an answer coincides with the discoveries of psychiatrists Elisabeth Kubler-Ross and Raymond Moody, as well as psychologist-researcher Karlis Osis, who have found that persons who have had near-death experiences often feel they do not want to go back to a physical life but are impelled to do so by a sense of necessity or duty. Their repeated encounters with Beings of Light — frequently religious figures appropriate to the subject's training and culture — as well as welcoming relatives and others, also are consistent with the regression reports.

Fiore's regression cases, however, place more emphasis on karma — the law of compensation seems always to be operative.

Mark says, "There are more lessons. I have to even the things that I have done wrong. I have to make retributions."

When asked, "Who decides that?" he answers, "I decide."

"Does anyone help you with that decision?"

"They [the group] tell me. I know I must do what is right. I make the decision and I know what I must do."

"What are some of these wrongs you have to right?"

"I caused pain. I took life." (He had said he was executed for murdering his unfaithful wife.)

He said he was learning and absorbing knowledge from higher beings and added, "You reap the good that others have to offer. I am working toward a higher state. Someday I shall be a teacher."

When asked about "very high teachers" he — like many who have near-death experiences — named religious

personages such as Christ, Buddha, Mohammed. He added, "They have worked and become teachers through various reincarnations. They have no longer to return to the body."

Mark spoke with some hesitation about a supreme being or creative source. "It's a collective power — as in a senate, as the group is the Being." He said the "group" included numerous very high teachers other than the great masters he named. "They are people who would not be well-known on this earth . . . good people who learned and went over."

He also said the collective group of higher beings includes those from other planets and galaxies. "There are other worlds, other beings," he said.

Fiore asked if he had been in contact with any of these beings. He said, "Yes," and she inquired if they were different from persons like himself.

"Not in the spiritual sense," he replied but gave no details. For himself, he knew that earth is his "natural state" for his reincarnations.

He was asked whether a "spirit" such as he ever visited living human beings. He said they do. He explained the he personally did not, although others did — to help, guide and inspire certain persons still in bodily form. "There are those [on earth] who are wise beyond their station. They sometimes need [or] ask for guidance. They tune in on the higher beings for such guidance."

He himself had only a short time to remain in "spirit" before reincarnating, he said, because "I have much to learn." (The terms "spirit" and "spirits" are repeatedly used by the regressed subjects to designate those in-

dividuals in the out-of-body state.)

Because Mark referred to a "short time" in spirit Fiore immediately asked, "Is there a measurement of time and space where you are?" He said there was not. Nor was space a consideration. He contended that "space is unimportant; only the state of your being is important." But to compound the ambiguity, he amplified his statement by adding, "Space is just something you occupy and [is] therefore unimportant."

Yet he and other subjects insisted that the precise time of reincarnation is important. Fiore then directed her questions toward finding the reasons for his short stay in the supposedly timeless spirit world. She referred to a *Book of Life* which he said set forth the opportunities for learning in the next life.

Question: Is there any planning of your next existence?

Answer: Yes. I must go back in conjunction with the others I've been with. The timing has to be right and I make the choice as to when and to whom I'll come back.

Q. With whom will you come back?

A. Those whom I hurt. That has to be worked out — the same ties — ties with the same people . . . with the person I killed [his former wife]. I have to repay that.

Q. Are you being helped?

A. The Book . . . the Book is all knowledge. The Book tells me the life roads that will be taken and have been taken.

Q. Is it knowledge of the world or just individuals?

A. Individuals; that's my concern with the Book.

Q. Do you have access to the Book?

A. I have access but not alone. My guide has access to the Book. He helps and offers me choices but I make the choices.

Q. What does the Book look like?

A. It's large!

Q. In terms of human dimensions, how large is it? Is there any way of measuring the size?

A. An arm's width by half itself again tall. There are many sheaves of papers. It's a large book.

Q. What does your record look like? What is the physical description?

A. It is small, yet

Q. How many lifetimes have you had?

A. Five? Six? [Later he estimated 300.]

Q. Can you see your future lives in this book too?

A. I want to say yes.

Q. But you don't feel quite sure?

A. Not quite sure.

Q. Are you only allowed to look at a certain amount or can you look at the whole thing?

A. Only a certain amount.

Q. Do you see your name and your dates? How are they recorded?

A. It's a form of symbol, also a language but not as one would think of the writing of a book.

Q. How should I describe it?

A. It's not written in longhand or in English or old script. It's more of a symbolism.

Q. Is your record on more than one page?

A. My record is all on one page. There are others that are more.

Q. Are there any other people involved with the planning?

A. Not with the particular planning —

the help I receive from the teachers — is the knowledge of what was important, what I need to work on. And the guide helps me, but not the teachers at the point of helping me plan the life.

Q. Now you say you have to come back with the woman you hurt?

A. Yes. I will meet her again and I will marry her.

Q. Will you have any choices to make?

A. There's really no choice that it will happen [deep sigh]. The circumstances will vary but it will happen.

Q. When you are planning this, do you plan the major events but not the minor circumstances?

A. Yes.

Q. Do you plan your death?

A. The death — I don't have the control of the when or the why — only that I am to learn lessons that I'm to repay. The circumstances are not mine to control.

Q. Is there anyone else whom you are to come back with?

A. Yes, I'll have connections with the group I've been with previously. Our roles interact and interplay throughout time.

Q. Throughout many lifetimes?

A. Yes.

Mark said there were 15 in this group and that, together with them, he would learn lessons which "will help me further myself toward never coming back." In the next lifetime, he said, he would be dealing with "disappointment, humility, caring" and that "you can learn all the lessons but some are more important There's no timetable. You don't have to learn them [the lessons] all now. I will learn them eventually."

Fiore continued the questioning:

Q. What are some of the other debts you have to cope with?

A. None is so important as causing . . . the death.

Q. When one takes another's life, is that considered extremely serious?

A. Yes.

Q. What about taking one's own life?

A. That's very very serious Taking your own life is quitting. You have to come back and learn all you never gave yourself the opportunity [to learn]. It's sad. It's a nonfulfillment, when taking another's life [is to deprive] them of the opportunity. . . it's just taking away. But you have to repay.

Q. Was that part of the plan in the past life? Did she [the wife] plan that you would kill her? Is there any way for you to know that?

A. I would not think so.

Q. In other words, that would be one of those uncontrolled circumstances?

A. Yes

Q. And when you plan your life, do she and her guide plan her life with you in mind?

A. Yes. The guides interact, but we don't. It's almost by proxy.

Q. During the Interim have you had any contact with her?

Mark said he had not. Nevertheless, he was sure he had married the girl who, possessing a different personality, was the same person he had killed in the past life. And there were problems.

Fiore reported that regressions and therapy uncovered sources for some of these problems, not the least of which

was an "underlying hostility." Subsequently therapy led to understanding, adjustment and a happy relationship.

At the outset, Mark's attitude was that reincarnation "was not something you took seriously."

In a preliminary test Fiore regressed Mark and his wife separately giving them no opportunity to speak to each other about the first session. In that session Mark's wife told of a rejection scene in which she refused his proposal of marriage. She described the veranda of a southern home where the proposal occurred and also other incidents and experiences.

"She was deep enough in hypnosis so that she could recall names and the specific information I needed to lead Mark (in his turn) back into the same period," said the psychologist. "Without any difficulty Mark found himself on the same veranda. He described the proposal incident and others that his wife had related, all with remarkable similarity but, of course, from a different point of view. I remember thinking, 'There are always two sides to a story!'"

In analyzing the various Interim regressions she has completed for her study, Fiore is avoiding conclusions that might prejudice further research in the field. She presents patterns and similarities of data as they occurred plus apparent inconsistencies and discrepancies.

She suggests that in dealing with a topic as metaphysical as reincarnation, a researcher in a preliminary exploration should follow wherever the responses and data lead without attempting to adopt a rigidly academic protocol. This can await further stud-

ies in which experimental methods and protocols can be established more usefully.

What does the hypnotized subject get out of the sessions? There is, of course, the therapeutic value of the revelations which are brought forth, according to Fiore. Posthypnotic suggestions insure clear remembrance. Each subject gains something different but Mark's reactions are worth quoting.

"There were some strange but really neat feelings. I really hated her [his past-life wife]. There were times when I was hurt, as when I was talking about the fact I'd been married to her and the way she had been. I could feel it in my stomach like someone had hit me. That's what it felt like. I went through a whole range of emotions.

"I was frightened so often — really scared to death. Later it felt very peaceful. The body wasn't important."

Then he told of seeing or sensing a kind of design for living.

"What was amazing to me was that it was almost like there were roads and

lines of interactions, of different paths crossing in all directions. It was like a beautiful design of interactions — things touching and running along together and then going off. It was almost like a beautiful painting!"

Fiore asked if he had learned something new about himself from the regression.

He said, "I guess there is a purpose to my life. I've always known that vaguely. But I think there's a bigger reason for living than personal happiness — experiencing."

So it would seem the "pursuit of happiness" isn't the main goal after all!

Social philosophers may debate Mark's conclusion; yet it is a theme that, at least by implication, runs through all the regression transcripts. Also consistent with the other Interim findings and with the repeated remarks of those who have been revived after clinical death is Mark's final statement:

"I don't think I'll ever again be afraid of dying!"



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SOULS' JOURNEY

By Brenda E. Meehan

IT WAS 5:45 A.M. that Friday morning of August 26, 1966, when I awoke suddenly from a dream. In the dream I had been walking with my mother Mary McGourty over some fields and up a steep path that took us to the top of a high mountain. We stood looking down from the hill-top over a lovely green valley. Along the sides of the mountain wild flowers of every description grew and below us lay a peaceful valley dotted with lakes. The sky was blue with a few white billowy clouds.

"Isn't that the most beautiful spot you've ever seen?" my mother remarked.

"Yes," I replied, "I wonder where we are."

Mother was holding my hand as she talked and suddenly, very gently she let go of my hand and said, "I must leave you now, dear. I have to go to that valley right away."

It was when she let go of my hand that I woke up. I lay there for a while, thinking about my dream and about my mother who had been very sick. Then I went back to sleep. I was awakened again by the ringing of the phone at 7:30 A.M.

My husband answered it and after a few brief words he turned to me and said gently, "Honey, I have some bad news. . . ."

I interrupted him to say, "Yes, I know. My mother died, didn't she?"

He said, "How did you know? That was your sister Eileen and she said Mom died at 5:45 this morning."

I felt no shock — or even much sadness — because it seemed that in my dream my mother had come to say good-bye and I felt she was at peace. She had been very ill for two or three months before her death and had reached the point where she didn't recognize us when we visited her. That had been the point in time when I felt the real loss and sadness over Mother's condition.

Eleven years passed and in 1977 my older sister Rosemary and I went to Ireland



Brenda E. Meehan

to visit our and our mother's birthplace. We also visited a spot where none of us, neither our mother to our knowledge nor either of us, had ever been before — Killarney. One of our mother's favorite songs had been *Killarney* and we remember hearing her sing it often. She also was fond of another Irish song called *Shall My Soul Pass Through Old Ireland?* which is about a dying prisoner's wish to return to his native land. I was thinking of those songs that day in June as our tour bus wound its way up the steep hills overlooking the lakes of Killarney. When we reached the top the bus stopped to let us take in the view. Suddenly I grabbed my sister's arm and said with great conviction and calm, "There it is! That's the spot I dreamed about the morning Mom died."

It was spread out there just as I had dreamed it — the lakes below, the blue sky with its billowing clouds, the hillside covered with wild flowers!

I had the most incredible feeling of déjà vu although physically I never had been in this part of Ireland before and neither had my mother, that is, not until her soul left her body that August morning in 1966 and "passed through Old Ireland." — *Santa Cruz, Calif.*

TOUCH OF LOVE

By Mary Winklebleck

NEITHER my husband Glenn nor I believed that the personality survives after death. In our opinion the only heaven and hell were those experiences on earth that gladdened or troubled us and when we were dead that was the end of everything. Period!

Then Glenn died after a second heart attack. In accordance with his wishes there was no funeral service. His body was cremated.

As a sentimental gesture, however, I arranged to have some of his ashes distributed

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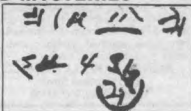
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over Willamette National Forest in Oregon, an area he long had known and loved. During a trip in the fall of 1975 I distributed the rest of his ashes around some of Africa's game reserves and in Australia and New Zealand, places that had held a fascination for him.

I felt that since he was prevented from seeing those countries in life, at least he could become part of their soil in death. I was sure that if he could have known he would have been pleased.

One evening shortly thereafter, I was lying on my right side in bed and feeling lonely for him. Suddenly the mattress behind me gave as if someone had sat down on the edge. My eyes flew open in the darkness but I made no move to turn over. I only whispered, "Glenn?"

There was no answer, but a weight like a hand came to rest on my hip. After a moment it gently patted me twice in the same way my husband said goodnight when he was ready to go to sleep. Then the weight was gone and the mattress returned to its normal level.

Perhaps it was my imagination but I seemed to hear him say, "I know what you did, my dear. Thank you."

Although I have only that night as proof, I now believe that the personality does survive and that one day my husband and I will be together again. — *Mesquite, Tex.*

GRANDFATHER "CABLED" GOOD-BYE

By Bernadette A. Arden

IN LATE 1976 it became apparent that my grandparents George and Ann Crowley would not be with us for very long. They both had heart problems and Grandmother had emphysema. Because Grandfather seemed to suffer more, all of us were shocked when Grandmother suddenly passed away. She had been worried about Grandfather.

My husband Steve and I drove to Clearwater, Fla., from Orlando to be with the family. We spent a couple of days talking with Grandfather, trying to ease his grief.

We decided to leave late since it was cooler driving in the evening. Steve put the key in the ignition and nothing happened. The engine wouldn't turn over and it appeared we would have to stay on until morning when we could find an auto parts

The Very Last Roach In America

By **HARRY B. EDWARDS**

Special to National Press

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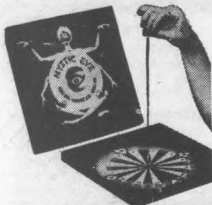
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store open to buy a new battery.

Grandfather opened the hood, ready to be helpful as he always was, and checked the engine over.

"It's the cables," he announced. He got out his tools and scraped the cables and their mountings and reattached, in makeshift fashion, a cable that was nearly corroded away.

"Now you'll make it home just fine," he said. "Just make sure you get to a station when you get back home and have them fix up that cable properly."

"We'll see you!" he called as he waved good-bye.

The car purred like a kitten all the way home and the battery incident was forgotten.

Approximately two months later, my mother, who lived a few blocks away, came to the house crying. "Grandfather is gone now too," she said.

As I packed our bags to make ready for another two-day stay at my grandparents' home, I heard my husband trying to start the car. First a whirring sound and then — nothing. He came up to tell me that we weren't going anywhere until the car was fixed. Then he looked at me strangely and left the room.

In a few short minutes I heard the engine start. Steve returned to the house looking rather white.

"Honey," he said, "it was the cables again! Something told me to clean them. I did, just as your grandfather had the last time we saw him alive, and now it's running fine."

"You know, this is no coincidence. I think your grandfather just said, 'Good-bye!'" — *Wilmington, Ohio.*

PHONE CALL FROM BEYOND?

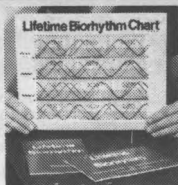
By Susan Stafford

LATE ON the evening of November 14, 1979, we received a telephone call telling us that my father-in-law Joe had suffered a heart attack at the bowling alley and was being rushed to the hospital. My husband Larry and I went to the hospital, leaving our two daughters, aged 12 and six, at home.

After we had waited an hour or more outside the emergency room the doctor finally came out. He told us that Joe was dead but

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Lea and Susan Stafford

because of his pacemaker his heart was still beating faintly. Therefore, Joe was not considered legally dead. But then the pace-maker quit and Joe was gone.

Larry and I went out to the bowling alley to thank his friends for what they had done and to collect Joe's belongings. When we returned home the girls were sound asleep and we did not wake them.

In the morning when I went in to awaken them Lea Anne, our 12-year-old, was crying. She said she had dreamed that Grandpa Joe called her. It was not unusual for him to call several times a day just to talk but this time, Lea Anne said, she and Joe talked for a while in her dream and she realized he sounded young and far away and very happy. When he was almost through talking she asked him if he wanted to speak to Daddy. Joe said, "No, just tell your daddy good-bye for me."

Lea Anne felt in her dream that Grandpa Joe was really gone but she still is not sure if the experience was a dream or truly a call from beyond. — *Blackwell, Okla.*

JACK OF CLUBS

By Robert Patton

WHEN I was a teenager in Chicago the sound most familiar to me was the shuffle of cards. Both my parents gambled. My father, at least, had a steady job as a welder in a steel mill and gambled only for recreation. Mother, on the other hand, was a professional gambler, a rare breed of woman who never gained notoriety in chic casinos or by fleeing unsuspecting greenhorns on Mississippi riverboats, but who earned her living at various churches throughout the city, one of which seemed

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always to have bingo or poker or keno as a fund raiser.

Besides being a steady winner at cards — usually poker — my mother was an expert card manipulator. She could shuffle and reshuffle a deck of cards right before your eyes, have you cut the deck and tell you the top card before you turned it over. She could split the deck into three even piles and have the card she named turn up at the top of any pile she chose. Of course she never used these tricks at the gaming table but she never tired of confounding her family and friends with such sleight of hand.

My mother Clentonina died when I was 26 and, being skeptical in matters supernatural, I assumed I had lost all contact with her for eternity. Then several years later, in August 1968, I had an experience which caused me to reverse my opinion on the subject.

I had only one photograph of my mother; it showed her as a smiling young girl. I treasured this keepsake and was understandably upset when I somehow misplaced it and could not find it anywhere.

One evening I was playing cards with a friend, a pleasant, time-passing game of blackjack or twenty-one, when I dealt myself 11 cards. Just as I was about to "hit" myself with another card my friend blurted, "The jack of clubs." Somewhat taken aback I flipped over the top card and lo! There was the jack of clubs, giving me twenty-one.

I looked up at my friend, amazed.

"How did you know that would be the jack of clubs?" I asked.

"What?" My friend frowned in consternation.

I repeated my question and my friend shook his head. "I didn't say anything," he answered.

My friend was so emphatic on this point that I began to have doubts that I had heard his voice at all. But if he hadn't spoken, who had?

This was puzzling enough. But the very next day I found the lost photograph of my mother in plain sight on top of my phonograph. To this day I don't know how it got there but I am convinced that my mother sent me two messages from the spirit world, assuring me she was still available if I needed her. — *New York, N. Y.*

BOOKS

NEWS & REVIEWS

by J. Gordon Melton



EGYPTIAN MAGIC

EVER SINCE the late 19th Century, when E. A. Wallis Budge brought the issue of Egyptian magic to the attention of the Western world, the occult life of the ancient Nile basin has fascinated students of that ancient and distant land. Prompted by the initial interest, students and scholars collected information (much of it published in obscure scholarly monographs) from more recently recovered texts. For the first time in many years an Egyptologist has attempted to synthesize the mass of data.

Robert Brier's *Ancient Egyptian Magic* (William Morrow and Company, Inc., New York, N.Y., 1980, 322 pages, \$14.95) draws on a wide range of sources. Beginning with the always fascinating history of how the Rosetta stone was discovered and how the hieroglyphs were deciphered, Brier shows the pervasive role magic beliefs played in the lives of ancient Egyptians.

He quotes numerous magical texts. Chapter 15, for example, contains a complete horoscope calendar with actions to be taken (burning incense, making an offering to the city gods, having a holiday) and to be avoided (going out at night, copulating, kindling a fire) on each day of the entire year. The final chapter reproduces ritual texts for a variety of spells.

While Brier's book deserves the attention of anyone who has the slightest interest in either Egypt or magic, it is not the definitive work on the subject. Brier passes too quickly over the key issue of just what constitutes magic. He confines the discussion to the brief introduction in which he asserts that magic involves these essential ele-

ments: the spell (the words), the ritual (the actions) and the magician (the performer of the words and actions). But he says not a word about the "power" by which magic works. Why are words (especially names) powerful? Why must rituals be precise? What logic of thought and action do magicians follow? What makes someone a magician?

Brier should get to know some modern magicians, including some who use the ancient magical texts. From these he could learn about the magical world view and the mechanisms of magic. He needs to know more about magical correspondences, the experience of the astral plane and content of magical claims. He carefully avoids making any judgments about the reality of magic and the nature of that reality. How much of Egyptian magical work merely marked the changing seasons, justified the inevitable or pretended to control the uncontrollable? Was it all deceit, illusion and superstition?

Brier chronicles the outward actions but seems cut off from the dynamics of living in a magical world. Possessing no technology, bound by the capricious flow of a river, afflicted by diseases and haunted by death's constant presence, people turned to magic. But why magic and not something else? From whence did their faith derive? Did it work for them?

Brier's biography reveals that he worked with J. B. Rhine and is a member of both the American Society for Psychical Research and the Parapsychological Association. It's too bad that Brier has not thought to consider ancient magic in the light of modern parapsychological knowledge. I

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suspect that such a study would provide us with a surprising and illuminating new perspective.

HAWAIIAN MAGIC

DURING THE last decade Hawaiians have begun a systematic recovery of the kahuna teachings and practices largely lost when kahuna occultism was outlawed more than a century and a half ago. The new kahunas link their occult teachings with a political movement that strives to recover land they believe the non-Hawaiians who now dominate the islands' politics and economy took from them. During a recent visit to Kauai I saw a clear manifestation of the revived huna teaching in an ad the local newspaper carried offering a weekend course in kahuna magic for \$50.00.

Whatever the political causes of the revival, we all ultimately benefit from the production of new resource materials. They revive our knowledge of ancient magic and connect Hawaiian kahuna to other premodern occult systems. Two recent products of this revival are particularly interesting.

Kahuna La'au Lapa'au by Jane Gutman is (Island Heritage Limited, 828 Fort St. Mall, Honolulu, Hawaii 96813, 1979, 144 pages, \$9.50, paperback) reveals the healing and herbal secrets of the kahuna. While the huna magic covered almost all aspects of life from architecture to curses, revivalists are most concerned with the healing practices. After opening her book with some anecdotes about the kahuna healers,

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Gutmanis goes on to describe in detail the healing techniques from diagnosis to treatment. Kahunas did much of their healing by prescribing herbal medicines, all of which Gutmanis lists. Full-color plates of herbal plants accompany the commentary. The book ends with a lengthy chapter on the treatment of female complaints.

Gutmanis wisely includes much primary source material in the text. Appendices cover related topics such as astrology, healing deities and a magical-healing ritual. A photographic reproduction and translation of a kahuna's notebook from the 1870's enables the knowledgeable reader to compare the work of a traditional magician with that of several modern magicians, among them Aleister Crowley.

The Kahuna Sorcerers of Hawaii by Julius Acammon Rodman (Exposition Press, New York, N.Y., 1979, 400 pages, \$15.00) contains insights made possible by the author's three decades of island experience. The inclusion of lengthy unpublished material by the late Leinani Melville Jones, who like Rodman spent his life studying Hawaiian religion and magic, increases the value of the text immeasurably.

Rodman's treatment, unfortunately, is disjunctive and sometimes a bit confusing. But despite the problems in organization and continuity the book still makes a genuine contribution. For example, it catalogues a number of accounts of unexplained deaths of prominent Hawaiians believed to have been "prayed to death" by a kahuna. Rodman describes incidents in which he himself witnessed the kahuna power at work (although fortunately not to murderous ends).

Rodman treats at length his research into and exploration of the Hawaiian royal burial sites. Hawaiians were less concerned about the theft of precious treasures than about the desecration of their skeletal remains from which burglars would construct amulets and magical tools. To prevent defilement by a mere commoner, the chief summoned a kahuna to place curses among the grave sites. Any believer would hesitate to risk the wrath of dark magic.

I suggest that before reading either the Rodman or Gutmanis book you secure an introductory survey of traditional Hawaiian religion so that you have a firm understand-

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ing of the basic magical beliefs. Once you have grasped the basics, you will appreciate what the authors have done to add to our knowledge of this fascinating subject.

KUNDALINI

DURING THE 1970's Astara, the occult school headed by Earlyne and Robert Chaney, initiated a series of books termed collectively the *Library of Mystical Classics*. The series featured a cookbook, Earlyne's autobiography and several how-to-do-it books.

The latest, Earlyne Chaney and William L. Messick's *Kundalini and the Third Eye* (Astara, 800 W. Arrow Highway, Upland, Calif. 91786, 1980, 126 pages, no price listed, paperback), falls into the last category. In the tradition of Madame Blavatsky it presents basically Eastern teachings in Western guise. The first part of the book, written by Chaney, covers occult anatomy in a clear, precise way.

Chaney believes that "the effort to awaken kundalini is one of the principal reasons for Earth incarnation." One must first prepare the body to host a fully awakened kundalini, she writes. Most of the text shows how such preparation can be accomplished through the use of hatha yoga, mantras, meditation and trataka, a concentration technique. The techniques are preparatory only. Students should not attempt to actually awaken the kundalini except under careful guidance.

The latter half of the book, written by William Messick, attempts to demonstrate the ubiquity of occult anatomy in general and the third eye symbol in particular. The effort is as strained and unconvincing as attempts by ancient-astronaut and Atlantis enthusiasts who similarly take cultural artifacts out of context and draw unwarranted connections between them. Given the thousands of cultural clothing fads and the length of human history, coupled with the very limited number of places on the human body upon which or from which ornaments can be hung, it is hardly surprising that motifs such as forehead decorations occur fairly frequently.

CHANGE

STARTING with the next issue of FATE, "Books, News & Reviews" each month

will feature a different columnist on a rotating basis. Each columnist will examine current books in his special area of expertise. Next month, D. Scott Rogo will review books on psychical research and the month after that Jerome Clark will discuss recent works on UFOs and Fortean phenomena. I will contribute three or four columns in the coming year on occultism, Eastern religion and related subjects. We hope you like our new format.

OTHER REVIEWS

SCIENCE AND THE SUPERNATURAL by John Taylor, E. P. Dutton, New York, N. Y., 1980, 180 pages, \$10.95.

John Taylor, a mathematician at King's College in London, was one of the first scientists to express interest in the phenomenon of psychokinesis when Uri Geller brought the subject to public attention in the early 1970's. Through his own research with the Israeli psychic and with other metal-bending sensitives, Taylor came to believe in the reality of psychic phenomena.

This led him to write the book *Superminds* in which he argued that such phe-

nomena are caused by electromagnetic forces. No educated parapsychologist took this idea seriously and Taylor's own experiments were so shoddily performed that it was obvious the British scientist had been taken in by the supposed psychics he tested.

Now Taylor has effected an abrupt about-face. In his new book *Science and the Supernatural* Taylor announces that he was wrong — psychic phenomena do not exist! Since writing *Superminds*, he says, he has been attempting to discover the energetic basis (i.e., electromagnetic) of ESP and PK. His tests, along with similar experiments other researchers have conducted, have failed to find this energetic basis. So instead of acknowledging the possibility that psychic phenomena might occur through laws currently unknown to science, Taylor argues that psychic phenomena cannot possibly exist.

It is a sad commentary on Taylor's prowess as a would-be skeptic that even Martin Gardner, one of parapsychology's most hostile critics, thinks his reasoning leaves much to be desired. Gardner harshly criticized Taylor when he discussed his new views in *The Skeptical Inquirer*.

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Most of *Science and the Supernatural* attempts to explain away the paranormal. The effort is incredibly inept, Taylor quotes several poltergeist reports where multiple witnesses watched the displays under perfectly controlled conditions and then dismisses them as the result of fraud, hallucination and poor observation. He cites three cases in which the famous Dutch psychic Gerard Croiset successfully located the bodies of missing children after police investigators had given up on the cases. These he shrugs off as mere coincidences!

Taylor also dismisses all of the Stanford Research Institute's work on remote viewing because he himself was not allowed to observe any of the tests. All UFOs are nonsense, we are told, because Taylor investigated two sightings some time ago and found conventional explanations for them.

Oh yes, in case you were wondering, man can't survive death either. The idea of immortality, we learn from this book, is inconsistent with modern physics.

This kind of mindless drivel fills page after page. Meanwhile Taylor does not bother to reference his material, so the reader cannot check his facts and stories. There is a bibliography but it is a horror story of mistitled books, incomplete references and misnamed authors.

But at least we can give Dr. Taylor credit for consistency. In *Superminds* he showed himself to be an incompetent believer. In *Science and the Supernatural* he shows himself to be an incompetent skeptic. — *D. Scott Rogo.*

**AN ACCOUNT OF A MEETING WITH
DENIZENS OF ANOTHER WORLD: 1871**
by William Robert Loosley, edited with
commentary by David Langford, St. Martin's Press, New York, N.Y., 1980, 96
pages, \$7.95.

About 3:15 A.M. on Wednesday, October 4, 1871, William Loosley, an English builder and cabinetmaker, watched a "bright star" descend and apparently land in a woods near his home.

That afternoon he went to the apparent landing site and found an alien artifact, mobile and apparently intelligently-guided. It led him to a larger device which to his great amazement projected images in the air.

Among them were pictures of the big "star" landing and discharging many devices like the two he had encountered. They were, he believed, some sort of sample-gathering machine — he had seen the smaller one pick up a dead mouse — and Loosley feared he might also become a specimen. When he had a chance to flee, he took it.

Loosley wrote down his adventure but his wife, convinced he was suffering from a fever when he wrote it, hid the manuscript after his death. Only recently was it discovered by his great-great-granddaughter. David Langford, the "editor" of *An Account of a Meeting With Denizens of Another World: 1871*, does not explain how he got it.

Langford's commentary presents plausible explanations for everything that happened to Loosley. He theorizes that Loosley encountered alien devices programmed for exploration, specimen-taking and intelligence-testing. He explains the "images" Loosley saw as a kind of holographic projection of mathematical and astronomical data intended to test Loosley's knowledge.

Langford constructs a persuasive case from the account set down by Loosley over 100 years ago, but he concedes his thesis is sheer speculation and that Loosley could have fabricated the entire tale.

Given what we are told of Loosley's background, I find this unlikely — but is Langford playing a practical joke on all of us? After all, we have only his word for any of this. As a professional physicist and an award-winning science fiction writer, he has the skills to contrive and carry out such a prank.

Literary hoaxes are not uncommon even today. Thousands of readers believed that

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Report From Iron Mountain really was a secret document spirited out of government files; Clifford Irving extracted large sums of money from a publishing house that believed he would produce an authorized biography of Howard Hughes. Langford could have invented the Loosley story and contrived a commentary that fit the alleged alien encounters; the accompanying photographs could have come from second hand stores — or even from the Langford family album.

But if the account is a hoax, then why was it written? Given the antipathy toward UFOs of both the scientific establishment and the science fiction fraternity, what better way would there be for a skeptic to expose ufologists as credulous idiots than by arranging a hoax whose origins would be exposed after the story gained wide acceptance?

I tried to pursue that possibility, asking the publisher what sort of proof Langford had supplied to substantiate the tale. I also wrote to England's *Fortean Times* and asked it to check the story. Neither has replied. Therefore, while I find both Loosley's story and Langford's commentary fascinating, let me end this review by quoting Langford's own closing remarks: "For the time being, readers must judge for themselves." — *George W. Earley.*

THE NEW HEALERS edited by Larry Geis, Alta Pichi Kelly and Adrian Kelly, And/Or Press, Berkeley, Calif., 1980, 147 pages, \$5.95, paperback.

The New Healers is supposed to be an introduction to the multifaceted world of holistic health. Edited by the California-based New Dimensions Foundation, the book is composed of position statements by 15 healers and psychologists whose professional careers are associated with holistic health and humanistic psychology. Among the contributors are such well-known personalities as Moshe Feldenkrais, Linus Pauling, Jack Schwarz, Olga Worrall and many others. Topics covered include alternative medicine, psychic healing, holistic childbirth and the psychology of death and dying.

The idea behind *The New Healers* is to present brief introductions to different as-

pects of the holistic health movement. Unfortunately the chapters are so short that the book almost defeats its purpose. Even worse, the chapters were not actually written by the authors whose names are listed on them. Each chapter was "compiled" by the editors from interviews they conducted with the individuals. The results are hardly satisfactory.

The book's chapter on biofeedback, by pioneer researcher Joe Kamiya, deals only with the author's work on the voluntary control of brain waves and nothing else. Moshe Feldenkrais, who has pioneered physical therapy methods that affect consciousness, is never given a chance to discuss the particulars of his exercises.

Perhaps the most disappointing chapter is by Olga Worrall. Instead of offering us insights into her remarkable abilities, she gives us a diatribe against traditional Christianity, ministers and people who believe in reincarnation.

Fortunately not *all* the contributions are disappointing. The book's opening chapter by Richard Miles, M.D., is an excellent introduction to the philosophy of holistic

health and medicine. Dr. Frederic Le Boyer, who has developed a revolutionary method of childbirth, has some interesting things to say about the extrasensory abilities of newborn babies. Charles Garfield, an authority on the psychology of death and dying, also contributes a warm statement about the humanistic aspects of confronting death.

The New Healers is certainly not the best book available on the new alternative medicine. But it will serve as an elementary introduction for the newcomer just getting acquainted with the human potentials movement. — *D. Scott Rogo.*

OBSERVING UFOs by Richard F. Haines, Nelson-Hall Publishers, Chicago, Ill., 1980, 279 pages, \$21.95 hardcover, \$10.95 paperback.

Perhaps it's the exigencies of mass marketing. Maybe it's the nontechnical backgrounds of the authors attracted to the subject. Most likely it's the traditional desire to include every aspect of a multifaceted phenomenon between the covers of a single



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book. Whatever the reason, virtually all UFO books from large publishing houses restrict the technical level of their discourses to the level of the lay reader. While closing chapters call for the involvement of the scientific community, the literature reflects mostly the concerns of amateur journalists.

For this reason Richard Haines' *Observing UFOs* is going to catch the unwary buyer off guard. First, it's not the generalized overview of UFO cases most readers expect when they purchase a book on ufology. While Dr. Haines does devote some space to star and airplane IFOs, witness reliability and report consistency, polygraph testing and hypnotic regression, he is more concerned with the very specialized question of human visual perception of distant objects and light sources. Although it is subtitled "An Investigative Handbook," Haines warns that the book will not recount UFO stories. It also doesn't discuss UFO theories, physical trace analyses, photographs, radar or IFO sources.

Instead Haines, a NASA research scientist, has set out to fill a gap in the UFO literature: the absence of a detailed discussion of the role visual perception plays in UFO sightings. A summary of the limitations of the human eye in detecting motion is particularly striking. Did you know that vertical object movement appears faster to the eye than horizontal movement even if both are moving at the same speed?

Observing UFOs is for the serious UFO researcher who wants to apply what is known about visual perception to his investigations. The real significance of the work, however, may be that it addresses a *scientific* audience in a duly dry, scholarly style. Not just another lightweight effort by yet another technically untrained UFO author, it is a needed and welcome contribution to the literature of ufology. — Allan Hendry.

ALSO NOTABLE

HYPNOSIS WITH FRIENDS & LOVERS by Freda Morris, Harper & Row, San Francisco, Calif., 1979, 196 pages, \$4.95, paperback.

This book, rather more intelligently and engagingly done than the average self-help manual, asserts that you can use hypnosis to improve your personal, social and sex life.



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.

REFUTATION OF LYCANTHROPY

With reference to "The Wolfman of Ave-
loso" (September 1980 FATE), is it possible
that as late as 1904 a physician would diag-
nose lycanthropy? Both the term and the
"disease" are concepts that date back to the
Middle Ages.

I checked *A Textbook of Medical Dis-
eases* (1943) by Arthur A. Stevens and
Florence Ambler Hay for conditions of the
brain or nervous system which could ac-
count for the animalistic symptoms of Al-
bano de Jesus. The closest match I could
find between de Jesus' case and a medically
identified disease was paretic dementia. It
is caused by (1) syphilitic inflammation of
the brain, (2) acute mental distress, (3) al-
coholism or (4) cranial injury. Because de
Jesus was eight years old at the time of his
first attack, alcoholism can be dismissed.
No mention is made of any cranial injury,
so the likeliest cause for his paresis seems
to be syphilis, probably acquired congeni-
tally.

According to Stevens and Hay, the paretic
exhibits abrupt changes of personality
and "is easily provoked to furious out-
breaks." Various motor disturbances are
common, as are lapses of memory. The
paretic patient develops delusions of power
or exaggerated feelings of personal impor-
tance. Most of the time he is calm, "serene
and cheerful" but often gets moody and de-
pressed. In a startlingly accurate statement
Stevens and Hay say that during an attack
of dementia "the sensibilities are blunted

and the animal nature is emphasized."

Moreover, the advanced paretic loses
control of facial muscles to the extent that
the tongue lolls out of the mouth; the eyes
don't respond to light. Violent seizures are
described as "epileptiform or apoplecti-
form" and the patient displays maniacal
strength. Children born paretic often dis-
play "Hutchinson teeth" which could re-
semble the curved incisors of an animal
predator.

It might seem contradictory that anyone
could live 96 years with syphilitic paresis
but Stevens and Hay say, "In many cases re-
missions, sometimes lasting for years, occur
spontaneously. . . . Apparently remissions
occur in a large percentage of cases and at
least 25 percent of the patients become
self-supporting again for relatively long pe-
riods."

A case also could be made for a brain tu-
mor of either the glioma or gumma type.
Neither is malignant but they cause inter-
mittent periods of demented behavior.
However, in your author J. M. Andrade's
account paretic dementia is the most likely
cause. De Jesus' two daughters who never
reached adulthood are mentioned; they may
have been paretic by their father.

The fact that no doctor could identify de
Jesus' condition is not unusual. The Was-
serman test for syphilis was not discovered
until 1906 and the possibility of syphilis
probably was never considered in his case.

De Jesus' death is consistent with a pa-
retic condition. Long-term syphilitic infec-



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tion often leads to deterioration of the arteries, the heart and other organs. Such conditions are good bases for the development of a secondary illness such as thromboangiitis obliterans, which in turn usually leads to gangrene.

It is unfortunate that this modern "lycanthrope" could not have been treated medically instead of suffering for 80-odd years as a victim not only of a terrible disease but from the superstitious fears of his fellows.
— Paul B. Thompson, Warrenton, N.C.

THE LATTER-DAY HYKSOS

In "I See by the Papers" (July 1980 FATE) under the heading "The City of Ramses II" something went wrong. Your text refers to "the mysterious Hyksos invaders who conquered Egypt about 160 B.C."

According to *The Legacy of Egypt* by S. R. K. Glanville (Oxford University Press, London, 1957) the Hyksos invasion began "about the year 1800 B.C." and their supremacy "lasted till about 1580 B.C. though the opinions of experts differ regarding the length of their rule in Egypt."

The Pharaoh in 160 B. C. was the Macedonian Ptolemy VII Philometer who ruled from Alexandria. Some authorities consider the Greek monarchs as making up the 32nd Dynasty, those from Persia having made up the 31st. — C. M. Stacey, Agudilla, P. R.

This was a typographical error. Mr. Fuller's source gave the date as 1650 B.C. and that is the way he wrote it. Somewhere in the retyping, setting, proofing the error occurred and we didn't catch it. Many thanks for putting us only 150 years apart. — The Editors.

WE ARE NOT ALONE!

James E. Oberg is completely off base with his claim that "we are alone" (June 1980 FATE).

It takes a real ignorant piece of brain to assume that the human mind can even postulate what extraterrestrial intelligence might be like when humankind knows little about the nature of its own Creation. The theory of evolution that modern scientists have embraced shows the complete futility of man's attempts to understand the Creation. — E. L. Cole, Dallas, Tex.

Yes, we are alone! Except that God is with us.

If some technologically advanced civilization had ever gotten loose in the galaxy the results would be overwhelmingly obvious. Energies from interstellar vehicles would be detected all over the place. — J. F. B., Manchester, N. H.

THE MYTH OF THE MOON WALK

In "Myths and Mysteries of the Moon" (September 1980 FATE) James E. Oberg tries to prove that there are no real mysteries on the moon which might indicate that an ancient civilization once inhabited or is still inhabiting that planetary body. To prove his case he uses official NASA photographs from the Apollo program.

The problem with his arguments is that the entire Apollo program was a fraud. All those wonderful photographs supposedly taken by the astronauts were manufactured here on earth. A few years ago a number of books were published showing that NASA created one of the greatest frauds of recent times. One of these books, *We Never Went to the Moon: America's 30 Billion Dollar Swindle!* by Bill Kaysing (Eden Press), gives the details on how the moon films were made in a studio located on a government base near Las Vegas, Nev. Kaysing, a former rocket engineer, also showed why Saturn V could not have launched men to the moon.

Despite this evidence, most people cannot accept the fact that the government lied about the Apollo and Viking programs. Since they saw it on television it has to be true. The fact is that the government has been producing propaganda films since the Spanish-American War (1898) when a film

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supposedly showing the famous battle between United States and Spanish warships off Manila was made in a water tank with model ships. This film was so good that American officers who fought in the battle testified that it was accurate and the Spanish government also accepted its validity.

Both world wars saw many hundreds of propaganda films produced. During the Vietnam War, millions of feet of film were shot trying to prove that the United States was winning. Many people still cannot understand how we lost that war; we were winning it every night on TV.

I believe I am only one of many FATE readers who are fed up with Oberg's propaganda stories. He is a captain in the United States Air Force and a few hundred letters addressed to the White House complaining that our tax money is being wasted supporting his literary career might get Captain Oberg transferred to another job — such as flying rescue missions in Iran. — *Michael Cohen, Bronx, N.Y.*

James Oberg fails to mention a moon mystery which I have always considered the most fascinating of all — the "domes" described in an article by Samuel Gordon in the July 1959 issue of FATE.

These domes were a rarity on the moon until 1945 at which time they began to increase in number until many hundreds were known. They resembled rounded hills, varying in size from several hundred yards to many miles in diameter. From telescopic observation they appeared to be artificial inflatable structures. These have never been mentioned since our first unmanned probes began to photograph the moon's surface.

In all of the pictures released for publication by NASA the domes are conspicuous by their absence! What happened to them? And why were all moon landings far from the general areas where the domes were located? — *Charles H. Buckley, Troy, N.Y.*

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We have a new project under way — a census of vampires. In this first official census we hope to learn where vampires live, if the vampire population has increased or decreased, their average age, their marital status and their vocations.

Anyone interested in vampirology is invited to write me. — *Stephen Kaplan, Vampire Research Center, Box 252, Elmhurst, Queens, N. Y. 11373.*

DECIPHERING NOSTRADAMUS

I believe I have deciphered a prediction by Nostradamus which is uncanny in its accuracy and so far as I know it has never been published. I refer to Quatrain 11 in the third group of Centuries which, using Henry C. Robert's translation from French to English, is as follows:

*Armies shall fight in the air a great while,
The tree shall fall in the middle of the city,
Vermin, scabs, sword, firebrand in the face,
When the Monarch of Venice shall fall.*

Robert's interpretation of the quatrain is basically only a repetition of the stanza. A later book by Erika Cheetham translates the quatrain from French to English in the same fashion but attempts no interpretation.

Post-World War II interpreters of Nostradamus naturally attribute a disproportionate number of his predictions to events which occurred during the war. I am going to join that number, at least so far as this particular quatrain is concerned, because it describes in great detail something which actually did take place during the war.

The meaning of the first line is obvious and the last line — "When the Monarch of Venice shall fall" — certainly refers to the fall and death of Mussolini. As remarkable as these two prophecies are, the real stunners are the two middle sentences.

During the air war the Americans specialized in high-altitude precision bombing while our British allies spent most of their effort in mass nighttime raids on German cities without selecting a precise target in that city. The British bombers on a raid were usually preceded by a highly skilled navigator flying in a light fast bomber

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 118)

called the Mosquito. Using his skill as a navigator this individual (dubbed Master of Ceremonies) would locate the middle of the city, then release various-colored flares which would drift slowly down above the center of the city. Both the English attackers and the German victims referred to the masses of colored flares as the *Christmas tree*. The approaching bombers would then unload their explosives and incendiaries above the flare pattern.

It is apparent from this that to be fully effective the "tree" must fall in the middle of the city! Needless to say, the results of the bombing were fire, scabbed wounds and vermin due to destroyed sanitary facilities. — William H. Wearn, Milaca, Minn.

CRADLE OF BRITISH CHRISTIANITY?

It was market day in Cockermouth, a small town in England, about 25 miles southwest of Carlisle and about 12 miles from the northwest coastline. Outside the local police station P. C. Wren was on duty directing traffic.

My wife and I were paying our first visit to the town while staying on holiday at Keswick in the Lake District and my wife wished to speak to the constable about local points of interest.

We were told about the ancient castle built just after the Norman Conquest and the house where the poet Wordsworth was born. Then the constable suggested a walk to a hill top about a mile distant, which gave a panoramic view of the countryside. One could see as far as the coastline of Maryport, Workington and Whitehaven. Apparently in the early years of the Roman occupation, (First Century A. D.) there had been a camp situated there.

The policeman said that he felt con-

vinced, without knowing why, that the centurion, eyewitness at Our Lord's crucifixion, had once been stationed at this camp to guard the approach to Derventio (the Roman name for Cockermouth).

We inquired at Camp Farm situated on the hilltop and were told that no visible ruins remained now. The stones comprising the Roman camp had been taken away centuries ago to provide building material for the walls of Cockermouth Castle.

After a pleasant day's outing, we returned to our hotel in Keswick and retired early. During the night, I was awakened by my wife's voice and found she was sitting up in bed and speaking as if in trance. She was saying that the policeman was correct, that the centurion on horseback was actually the one who was present at the Crucifixion. His name was Ignatius and he was later to become a bishop.

Then she gave a description of an ancient city surrounded by a stone wall and having four stone bridges leading out across the river. When danger threatened the local population was warned by the Roman cavalry. The people sought refuge in the walled city when marauding bands came down from the north. My wife related that Ignatius spoke often of his experiences in Jerusalem and converted many to Christianity.

It is possible that Cockermouth, or Derventio as it was then called, may be the site of Britain's first Christian community.

This knowledge was confirmed in my wife's automatic writing some months later at which time we learned that Ignatius was born to a noble family in Cyprus and had been well educated. He was fearless, both as a Roman soldier and later as a missionary spreading the teachings of Christ wherever he could. — *David W. H. Pickard, Burnley, Lancs., England.*

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