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Publisher..... Mary Margaret Fuller
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Associate Editor..... Jerome Clark
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Designer..... Kathy Zawacki

Circulation..... CIs Tossi
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Adv. Prod. Mgr..... Diane Torres
Phone: (312) 433-4550
Advertising Representatives:
New York City..... SG&A Publr. Reps.
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

History teaches that a revolutionary idea is apt to find its most difficult resistance in a static ignorance ensconced on the seats of power. And it is there that outmoded opinions and practices with majority support are conscientiously maintained till nature vacates the seats and progress resumes its march.

—Arthur F. Coca, M.D.
from his book *The Pulse Test*

VIA THE British magazine *Psychic News* we have received a summary of a U.S. Government report on Russian psychical research. We expect to have the complete report for you soon. *Psychic News* states that the 71-page document was written in 1975 and recently declassified by the U.S. Department of Defense and the Defense Intelligence Agency. The document was prepared by the U.S. Army Medical Intelligence and Information Agency, Office of the Surgeon General and written by Maj. J. D. LaMothe and Louis F. Maire III. They report that Soviet scientists are convinced the ESP, telepathy, clairvoyance and mind-over-matter have been demonstrated under "rigorously controlled laboratory conditions."

Whatever the truth about parapsychological research in the USSR — and even United States intelligence agencies probably can only guess at its scope — it seems to have traveled a rocky road.

Prof. L. L. Vasiliev, a physiologist and holder of the Order of Lenin, was allowed to publish on the subject about 20 years ago at a time when psychical research was officially regarded as opposed to the Soviet line.

The U.S. Government report refers to the "climate of fluctuating political pressure" under Joseph Stalin. Research had flourished in the 1930's but during Stalin's rule such study was considered to be "a deliberate attempt to undermine the doctrines of materialism."

The subject was closed until the late 1950's and some time later Vasiliev was given permission to open a psychical research laboratory and to publish the results of his earlier research. For a time it seemed as if the subject would be free of interference. Two psychical research conferences were held in Russia in the 1960's. During the first there was "free and cordial exchange of views." But the second coincided with an article in *Pravda* attacking parapsychology. The Russians

present declined to speak. Western visitors were pressed to give impromptu lectures but thereafter Moscow's House of Friendship withdrew its invitation to further meetings and refused to allow films to be shown there.



POLITICAL MYSTERIES

THE REASONS are not clear. The Russians took fierce exception to the book by Sheila Ostrander and Lynn Schroeder *Psychic Discoveries Behind the Iron Curtain*. The book is called "frankly popular, sensational and rather chaotic" but the reason the Russians objected to it seems crazy to us. The Voice of America radio station beamed a program into Russia discussing the book and the Soviets construed it "as a politically motivated attack using parapsychology as a weapon."

As further evidence of the changed climate in 1974 Moscow researcher Edward Naumov was sentenced to two years at hard labor. He had been regarded internationally as the unofficial Soviet spokesman for parapsychology. A year later another researcher, Larisa Vilenskaya, also was arrested. Others involved in the research during the 1960's were dismissed from their posts. Both Naumov and Vilenskaya were later certified as schizophrenic and "referred for some unspecified form of involuntary treatment" — a not unusual form of punishment in the Soviet democracy.



MORE MYSTERY

NOW IT APPEARS that only the public phases of the research

were terminated because other laboratories were established and substantial funds became available to finance them — apparently from military sources.

Information is scarce and contradictory. While publicly known researchers were being persecuted millions of rubles were being made available for research. By 1968 the Russians had established a number of telepathy research centers. The 20 million rubles known to be appropriated in 1973 was equivalent to about \$30 million today. Scientific teams were organized to learn how telepathy works and find practical ways to use the knowledge.

It is significant that the Russians were convinced of the existence of telepathy. Such a belief did not violate their theories of dialectical materialism because they were convinced they would find a physical explanation for telepathy and identify the means by which telepathic messages are transmitted. As far as we know they haven't found that means but they have come up with other significant findings.

They have found that brain waves change significantly when telepathic messages affecting human emotions are sent and that normal brain rhythms are regained in one to three minutes.

They seem to have discovered it is possible to transmit feelings of anxiety associated with suffocation, and the sensation of a dizzying blow to the head.

They have discovered that after positive emotions were suggested to subjects the white blood counts rose by 1500 and when negative emotions were suggested to subjects the white

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cell count decreased by 1600. This could be enormously significant in the body's defense against disease and may explain the effects of many "healing" treatments.

Meanwhile the U.S. Government report deduces that the Russians are considering telepathy for psychological warfare. "Control and manipulation of the human consciousness must be considered a primary goal," says the report.

Psychokinesis has been another research subject. The psychics specifically mentioned in the use of PK are Nina Kulagina, Boris Ermolayev and Alla Vinogradova.

In one test purported to have taken place at Moscow University, Ermolayev was unable to keep an object suspended in midair without any apparent means of support. Vinogradova was able to move objects supernormally.

Kulagina is known to have stopped a frog's heart from beating and the report's authors suggest that such abilities "might be applied against human targets." Paradoxically, Kulagina has ceased doing any test work after suffering a near-fatal heart attack.

Although the foregoing report is summarized from United States Governmental sources, FATE readers should be cautious in evaluating it. Much of the material is obviously speculative. Much of it came from secondary sources. And a genuine Russian breakthrough, if any, obviously would remain top secret.



PROBLEMS WITH CULTS
CHURCH LEADERS in the
United States are increasingly

concerned about government interference with the Freedom of Religion rights under the First Amendment. In Oregon the concern has crystallized around a two million dollar award in a lawsuit against the Church of Scientology. Last August 15 a Multnomah County Circuit Court jury found that Scientology had engaged in fraud and outrageous conduct by misrepresenting courses taken by Julie Christoffer-son Titchbourne, 22. Mrs. Titchbourne was forcibly deprogramed of her beliefs under psychiatry and later brought suit against the church.

The Rev. Richard Hughes, director of the Ecumenical Ministries of Oregon, said he was not defending Scientology but "I am defending the First Amendment."

Charles Hinkle, a Portland lawyer

and national board member of the American Civil Liberties Union, said, "The Church of Scientology trial appears to be part of a pattern of using government to fight religious groups that happen to be unpopular or unconventional. We are on very dangerous ground when we begin to allow the courts to evaluate and judge the worthiness or the value or validity of religious beliefs."

A Scientology spokesman said that "the decision opens the door to government intervention in all religious faiths."

Oregon is not the only state in which unorthodox religious groups are under fire. Dr. J. Gordon Melton, FATE's book review editor and director of the Institute for the Study of American Religion based in Evanston, Ill.,

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testified before a special House Committee in Springfield during hearings on the relationship between cults and religious freedom.

Melton warned that the usual working definition of the term "cult" is "any unusual religious group that I do not like."



A GIFT FROM GOD

WILLIAM Montee, 70, of Fontana, Calif., is a former Kaiser steelworker who believes he has received a gift from God — health. One day about 20 years ago when he was working on a metal punch at the factory a disc in his spine slipped. After 12 weeks of hospitalization he practically had to learn to walk again. A year later one of his vertebrae chipped. This was followed by a succession of disasters. He had two operations and a number of strokes which left his heart damaged. Since 1959 he has been in the hospital 51 times.

In 1963 a stroke left his legs paralyzed and he was in a wheelchair for 14 years. Then one day in June 1977 Montee fell asleep. And he slept most of the time for 11 weeks, getting up only to eat and to go to the bathroom.

Ila Wales of the *Fontana Herald-News* tells the rest of the story: "On Sunday, August 15, about two o'clock in the morning, Montee says he woke up to find his bedroom filled with a turquoise light.

"A voice came out of the light and told Montee, 'You can get up and walk now.'

"After 15 years, how can I get up and walk?" thought Montee. Neverthe-

(Advertisement)

MY "MAGIC LAWS" FOR ABUNDANT HEALTH AND PEACE OF MIND

By Luke G. Thomas

A poor Vermont boy, I was orphaned at 12. I did all the wrong things up to age 58 and yet have managed to live to age 87, sound physically and sharp mentally. I am neither retired nor in a rest home; I am truly enjoying productive activities.

Many FATE readers believe an unseen energizing force may be tapped by receptive researchers to greater or lesser degree. Some seek mystic wisdom, mantras or amulets. I found the "magic pearl" by *learning* and *obeying* simple, natural laws of eating, deep breathing, mild exercising, resting and respecting the loving Creator.



IT PAYS TO CONSIDER NEW IDEAS

You may need the priceless information brought to me in 1950, following a fourth heart attack. Survival seemed remote. I also suffered from painful arthritis, high blood pressure, prostatitis and obesity which I blamed upon age. I WAS KIDDING MYSELF . . . it was the effects of wrong information. Since 1950 my body rebuilt itself with what I put into it. Doctors say my heart is sound . . . I suffer no pain, use no medication, exult in energy.

Once I corrected mistakes, CHANGED HABITS brought me, automatically, HEALTH, NEW IDEAS and ENTHUSIASM. Thus I gradually became PROSPEROUS and HAPPY. *Life wants you to be the same.* We are mysteriously endowed with body cells which replace themselves INDEFINITELY according to what goes into the mouth and through the mind. ADDING LIFE TO LIFE IS SIMPLE, for "Whatsoever a man soweth that shall he also reap". This is POSITIVE, INEXORABLE TRUTH! It is possible to *undo some damage you created*, as I did, through ignorance and violation of fixed, universal laws.

How far you may improve your health, circumstances and influence by following my advice, no man can tell. These "magic laws" should work for you as they have for me and thousands of others. YOUR OWN CHOICES of food, water, thoughts and action will decide the outcome. "The human body," says Dr. H. G. Bieler, M.D., "has an amazing capacity to repair its own injuries and to heal its illnesses". MY BODY DID IT WHEN I TREATED IT INTELLIGENTLY. *If you dream of more abundant and productive life on earth n.y. "magic laws" are worth trying.*

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less, he stood up and walked to the bathroom without touching either the wall or the bed. He didn't wake his wife.

"Next morning Dolores Montee was standing in the street outside their mobile home, talking to a neighbor . . . William opened the door, stepped over the threshold and began walking toward her. 'My God, he's walking,' gasped Dolores.

"Walking he was. And William Montee, plagued with stuttering and sleepiness for years, also suddenly found he had stopped stuttering and was no longer sleepy.

"I know it's a gift from God,' Montee says now. . . . 'I believe in the Bible and go to church. I tell anybody, if you've got any faith, don't lose it. It might come in handy.' "



INSIDE OOOB's

DR. KARLIS Osis and Donna McCormick recently reported on a survey of out-of-the-body experiences in the *Newsletter of the American Society of Psychical Research*. They obtained 304 usable questionnaires from persons who report OOOB's.

In 16 of the cases the astral traveler was "seen" as an apparition by witnesses. In only one case, however, did a witness state that the apparition physically moved an object.

When the respondents were asked how they appeared to themselves while in the out-of-body state, a third said they seemed to have a "second body." Nearly a fourth reported no definite form at all while 14 percent had symbolic forms — a point in space or a sphere of energy or light. A few

said they had different forms at different times during their experience — sometimes as a second body, other times as a point of light.

Most persons experiencing the phenomenon felt it was like a movie, that they were observing the event as if seeing it through their physical eyes. Forty percent of the percipients felt they were able to see around corners, behind objects, through walls and even at a 360-degree angle. About a third of the reporters said they felt as if they were "engulfing" things in their surroundings, or even "fusing" with them.

More than half of those reporting saw external objects as having strange characteristics. Sometimes they were transparent; at other times they glowed or had a kind of aura. Nearly a fourth reported the objects seemed to be living; they changed shape and moved or

vibrated. They also believe that their OOB vision was "different from both ESP and dream imagery."

Surprisingly the out-of-body experience, like many other peak psychic meditative experiences, seemed to change their lives. By far the majority felt the changes were beneficial and 95 percent said they would like to have another such experience.

According to Osis and McCormick, "They reportedly became aware of new meanings of life and death, saw things in a more holistic way, became aware of the spiritual and of new states of consciousness . . . fear of death was diminished in 25 percent and was lost altogether in 43 percent of the respondents. Lastly, nearly half reported improved relationships with others; 43 percent said that their work was affected for the better."

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HISTORY REPEATS

NOTE FOR future historians: In the July issue of FATE we described the details of James Randi's offer to pay \$1000 to any charity designated by Harold Puthoff or Russell Targ of SRI International if they could substantiate any one of a series of 24 claims made by them concerning Randi's criticisms of their work with Uri Geller.

In that issue we discussed the reward as typical of the offers which gained Houdini so much publicity during his lifetime. Well, folks, Randi's at it again and maybe we're suckers for biting, but here is a stand-

ing offer from Randi: *"I will pay the sum of \$10,000 (U.S.) to any person who can demonstrate any paranormal ability under satisfactory observing conditions."*

There follows a list of 12 conditions under which the paranormal ability must be demonstrated. Randi personally is making this offer "open to all persons, of any race, sex, age, nationality or other variation, in all parts of the world."

Although Randi obviously is seeking a competent psychic to do the proving (if he really is seeking at all), we wonder if, under the above described terms, the work of Dr. Helmut

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Schmidt would qualify. But of course, with his money on the line Randi would find some way to make it impossible to prove that sodium and chlorine can produce table salt!

**OTHER SPECTRUMS**

ONE OF the theories of ESP is that many events occur whose causes are unknown simply because they are not perceptible to human sensory apparatus. We know, for instance, that man "sees" only within a small segment of the electromagnetic spectrum which we call visible light. Light waves that are too short to be perceived by our retinas are called "ultra-violet" and those which are too long are called "infrared." Ordinary window glass, for example, cuts out ultra-violet rays but allows infrared rays to pass through. We know the infrared passes through because we feel the heat.

Some animals see by means of a different set of light rays from those humans use and thus their world must look entirely different from ours. Cats, for example, can see farther into the infrared spectrum than humans can and thus can make their way about in what seems to be pitch-blackness to us. Beneath the eyes of some snakes — copperheads, moccasins and rattle-snakes — there are pits which are sensitive to infrared and which allow them to sense the presence of warm-blooded animals and to strike at them. These snakes are called "pit vipers."

Recent studies by two Cornell University scientists, Dr. Melvin Kreithen and Prof. Thomas Eisner, show that pigeons can see ultraviolet light pat-

terns and images that are invisible to us.

One of the mysteries that may be revealed by this research is how birds manage to follow certain migration routes. Studies made during the past decade indicate that birds can determine the sun's position from its ultraviolet light rays, can feel changes in barometric pressure and are sensitive to polarized light and to changes in the earth's magnetic field. They can use the sun and stars as compasses and distinguish between airborne odors that are indigenous to different areas. Pigeons are known to be sensitive to infrasounds undetectable by humans. Such sounds "enable a bird flying over Ithaca to sense ocean breakers crashing over the New England shore, the wind whistling through the peaks of

the Adirondacks, or a storm advancing over Lake Ontario," according to Dr. Kreithen. Infrasounds also may be produced by earthquakes, ocean waves, auroras, magnetic storms and many man-made devices.

Dr. Kreithen asks, in an article by Bayard Webster in the *New York Times*, "Why have man's eyes developed so that we can't even see this other world that the birds and some vertebrates can see?"

* * *

Butterflies have the broadest visual spectrum of any animal, according to research by Gary Bernard of the Department of Visual Science at Yale University. His findings end speculation that the only function of the orange, red and yellow markings on the insect is to warn off invertebrate

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predators. The colors may be used by one butterfly to communicate with another.



FASTER THAN LIGHT?

WAS Einstein wrong in his basic conclusion that nothing could fly faster than light? According to Walter Sullivan in the *New York Times* at least four celestial objects have been observed that appear to be traveling four to eight times faster than light!

In recent years a number of "super-luminous" objects have been tracked as they flew away from three quasars. One distant galaxy, noted for its explosive behavior, has appeared to eject two such objects — one at five times the speed of light and the other at eight times the speed of light.

Some astronomers attempt to explain the contradiction by saying that the quasars are not as distant as has been believed and therefore the speed of the ejected object is exaggerated.

Astronomers are coping with a succession of mysteries these days. It seems the more they observe the less they understand because so much new information is being discovered. Two British astronomers now have evidence that there is a huge mysterious blob of matter out in space whose gravity is drawing earth towards it.

The gravitation force exerted by the mass is pulling the whole Milky Way galaxy towards it, if their theories are correct. They theorize it is far away and not much denser than its surrounding space but so enormous that its total mass is 10 with 19 zeros added to it times the mass of the sun.

"The scale of this 'object' — whatever it is — is much larger than any concentration of matter astronomers have considered before," says *New Scientist*.



MUSHROOM TRANCES

THE DRUG psilocibin is a common but dangerous hallucinogenic found in many poisonous or near-poisonous mushrooms. It is the drug Mexican witch doctors often use to go into trances to perform their shamanic rites.

An English reader sent us a report from the *Ivybridge and South Brent Gazette* which describes the frightening experience of an 18-year-old girl who experimented with mushrooms. She ate nearly 20 of them and tells this story:

"They started to take effect after 10 minutes and I just wasn't prepared for the reaction. I started to look around and I saw patterns in everything. Dragons and lizards appeared on the carpet and everything was in mosaic form. Then I began to feel really frightened; things were all out of proportion. It was very confusing.

"After the hallucinatory effects I began to feel very poetical and thought deeply about things. It would be very dangerous if you were feeling depressed because you don't really feel fully in control and the effect can be too much of a shock.

"When I was in the street I had a terrible guilt complex and I was sure everyone knew what I had been doing; it made me feel very insecure. It was like looking into a convex mirror.

"People had egg-shaped heads and

SECRETS OF THE MASTERS

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everything had a distant quality. The effect wore off after about two hours and nothing would induce me to take them again.

"It was the most frightening experience I have ever had. I was completely unprepared for the effects. You feel out of control. Besides that there is a great risk of poisoning yourself."



NO ROMANS?

OVER THE years some 40 Roman coins have been dug up in the United States. Does this mean that the Romans — along with the Welsh, Irish, Norwegians, Phoenicians and Lord-knows-who-else — were here?

Not according to Dr. Jeremiah Epstein, an anthropologist at the University of Texas in Austin. "If the Romans ever got to America, we haven't got any evidence of them yet," Dr. Epstein reported at a symposium on ancient coins last winter.

In one case a Roman "follis" of the period of Constantine the Great was found in an Indian mound. Dr. Epstein believes that the coin is an example of "reverse stratigraphy" meaning it probably was carried down into the mound by burrowing animals. One reason for this conclusion is that the other artifacts in the mound were a thousand years older than the coin, making it impossible for it to have been buried with them.

Dr. Epstein advertised in coin publications for people who have found or lost Roman coins. One African correspondent said he had lost such a coin skiing in Colorado. A coin dealer lost a number of Roman coins in an automobile accident on a Houston free-

way. One Roman coin turned out to be a souvenir from the 1892 Columbian Exposition and an "ancient Jewish shekel" turned out to be a token given to Jewish immigrants to the New World.

Discovery of Roman coins increased after World War I. The same thing happened in Australia, where no claim is made of Roman colonization. Coin dates do not correspond to the peak periods of Roman commercial shipping nor are they concentrated in coastal areas. All this leads Epstein to suggest the remote possibility of accidental contact with a derelict Roman ship but there is no evidence even for that.

On the other hand, he told the *New York Times*, "There is evidence on the West Coast for 'drift voyages' by Japanese junks, with documented reports and coin concentration for 18th- and 19th-Century contact by Chinese fur traders with coast tribes there."



THE MOONS OF JUPITER

THE DATA from Voyager I, cruising through the moon system of Jupiter, have presented scientists with stunning surprises. The four moons of Jupiter on which we have received data are so unlike each other and so unlike what was expected that it is almost as if Voyager I had entered another solar system.

Io was probably the biggest surprise. It was expected to be a cold dead world resembling earth's moon. Instead, it contains the first active volcanoes so far found elsewhere in the solar system. Some of the eruptions are greenish but in the south polar

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region of Io streamers of glowing blue have been observed. These may be gases that condensed and froze into a kind of "snow." Io is so active volcanically that it seems to be erupting continually, constantly re-covering its surface with volcanic material.

Callisto has an enormous meteorite depression about 180 miles wide with impact ridges radiating from it for a distance of 850 miles. Callisto is believed to have an ice crust.

Europa appears to have long linear structures crisscrossing its visible surface. Some of these may be 100 miles wide and 1000 miles long. These lines, which resemble faults, suggest that intensive seismic activity is under way. There appear to be large amounts of water — probably in the form of ice — on the surface of Europa. Scientists

have not had as good a look at it as they would wish.

Ganymede is the largest of Jupiter's moons and because of its low density may be half water by weight. The surface bears many old impact craters and surprisingly lacks major relief features.

More high resolution pictures of Ganymede, Europa and Callisto were expected to be taken by Voyager 2 which made its closest approach to Jupiter on July 9.

Meanwhile, radar observations from spacecraft orbiting Venus have given us far more data than were obtained from earth-based radar observations. It now appears that Venus has a mountain range higher than Everest, a high plateau larger than Tibet and two

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NEWS AND NOTES

SOVIET scientists claim they have discovered a high-temperature superconductor which would allow electricity to be sent long distances with none of the losses present today. Theoretically, also, a closed circuit made of superconducting materials could continue conducting the same electrical impulse forever. United States physicists doubt this claim.

MODERN papermaking methods are resulting in books that have a life expectancy of only 30 to 40 years, according to Harvard University librarians. "With surprising regularity," says the Associated Press, "students pull books from Harvard's vast library stacks and find nothing between the covers but dust." The world's biggest library is the Library of Congress which has 18 million volumes. It is estimated that a third of them are too brittle to read.

A SMALL wildflower that may detect radiation is being touted by Sadao Ichikawa, a genetics professor at Saitama University in Japan. The spiderwort is claimed to be so sensitive that even in the presence of slight amounts of radiation its three-petaled flower changes from "safe blue to dangerous pink." Ichikawa says the changes begin within a week or two after the plant's tissues begin to accumulate radioactive substances. They are so sensitive their color may change when standard instruments show no increase in radioactivity.

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QUEST FOR EL DORADO



Loren McIntyre

In religious ceremony venerating goddess Bachue, Chibcha worshipers threw gold objects into sacred Lake Guatavita, a volcanic crater lake near Bogotá. It has been partially drained (by man-made notch at far side) to recover gold from bottom.

For most of the 16th Century, European adventurers journeyed from nowhere to nowhere on the vast South American llanos, risking all in their search for the kingdom of gold.

By Jane M. Loy

Reprinted from *Americas*, monthly magazine published by the General Secretariat of the Organization of American States in English, Spanish and Portuguese

A DECADE before 1538, the year Gonzalo Jimenez de Quesada reached the Plains of Bogotá, Europeans were scouring the llanos east of the Andes in a pertinacious search for El Dorado. From a 20th-Century perspective it is difficult to imagine a more unlikely location for the legendary kingdom ruled by the Gilded One

who annually dusted his body with gold.

Lying 18,000 feet below the peaks of the eastern cordillera and stretching for countless miles through modern Colombia and Venezuela, the llanos are a region of climatic extremes. Three months of drought follow heavy rains that last from March to Novem-

ber. Most of the land is infertile. Strips of rain forest rise along the fast-flowing rivers but the predominant vegetation is tropical bunchgrass. Far from fostering the development of a great pre-Columbian empire, this environment could barely supply the needs of Indian hunters and gatherers. Nevertheless, physical reality provided no obstacle to 16th-Century minds which took for granted the authenticity of exotic kingdoms and all too eagerly credited Indian reports of such places in yet unknown portions of northern South America.

The earliest explorers included Germans as well as Spaniards, for in 1528 Charles I of Spain had granted the right to conquer and colonize Venezuela to the Augsburg banking house of Bartholomaeus Welser, who had helped the Spanish king become Holy Roman Emperor Charles V. The story of the dauntless adventurers who between 1531 and 1595 braved incredible hardships in fruitless exploration of the llanos is impressive testimony to the power of legend.

In the early 16th Century the Spanish settlers were bombarded with accounts of El Dorado — a land somewhere in South America inhabited by Indians who possessed hoards of gold. One version drew its inspiration from a Chibcha religious ceremony. Every year these Andean Indians assembled at Lake Guatavita 20 miles from Bogota to venerate their goddess Bachue, mother of the human race, who had risen from the waters with a child in her arms, and to honor as well a princess condemned to sleep forever in the depths for having failed in her duties as ruler and wife. The worshipers threw golden objects into the sacred lake but the ritual's climax came when the Zipa, or King of Kings, naked and covered with gold dust, jumped from a raft into the water, washing off the precious gold as he swam.

When Ambrose Ehinger, the German governor of Coro, Venezuela, arrived at the Magdalena River in 1531 in search of El Dorado, the Indians told him of a rich province called

Loren McIntyre

Discovered in 1969, an exquisitely crafted pre-Columbian gold raft carrying tall gilded chief-tain seems to confirm origins of Chibcha legend.





From *The Golden Dream*, Walker Chapman, 1967

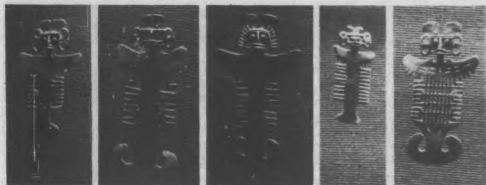
In Chibcha ceremony which gave rise to El Dorado legend, Indians anoint Zipa with resin, then cover him with gold dust before he jumps into sacred Lake Guatavita.

Xerira, which was probably a reference to the Jeridas plateau inhabited by Guane Indians at the northern limit of Chibcha territory. Ehinger died on a second expedition to Xerira, in 1533, but the legend grew when witnesses to his demise confirmed that he had been at the very gates of that mysterious land.

Excitement over Pizarro's conquest of Peru in the same year produced a second account of El Dorado. From the Inca came tales of a land of marvelous riches situated east of the Andes, between Peru and the River Plate. Credulous Spaniards identified this land variously as "Xerira," the "Amazon Kingdom" or "the country where cinnamon grows."

A third version of the legend, which placed El Dorado definitely in the llanos, came from the Guahibo Indians, a hunting and fishing people who lived on the plains. They had no gold mines of their own but obtained golden ornaments from the Chibcha. The Guahibo told Spanish explorers that a rich kingdom called Meta could be found at the headwaters of the Meta and Guaviare Rivers. By the 1530's Meta had become synonymous with El Dorado and adventurers searched along the Orinoco and Meta Rivers in the hope of finding it.

Erroneous information about the size of South America bolstered belief in El Dorado's existence. Until the mid-16th Century geographers main-



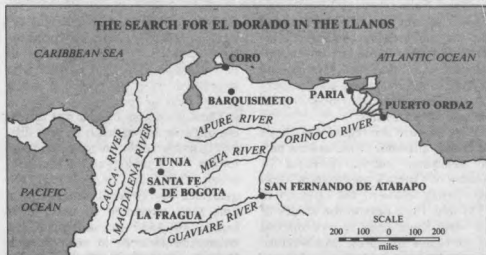
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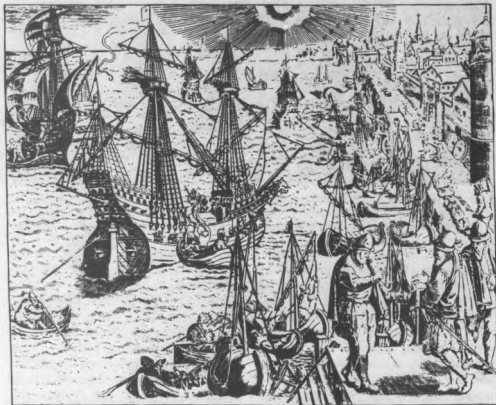
Many gold pieces found in Tolima, Colombia, represent stylized flat human figures. The skill of the Indian goldsmiths has never been surpassed and reports of the beauty and abundance of their work have enticed treasure seekers for centuries.

tained that the continent was a small landmass and very likely a group of islands. This theory supported the conjecture that there was an ocean strait through the "islands" which would permit direct travel from Europe to Asia. The early explorers thought that the Pacific lay south of the Caribbean and that the Andes ran eastward following the "South Sea" coastline. Lake Maracaibo was carefully ex-

plored in a search for the strait and when the German explorer Nikolaus Federmann in 1530 found a flooding tributary of the Orinoco only a few hundred miles from the town of Coro, he hailed it as the "South Sea."

The impression that both the South Sea and El Dorado lay just beyond the horizon caused a war of nerves among conquistadores on the Venezuelan coast and later in the Colombian high-





From *Germans in the Conquest of America*, German Arciniegas, 1943

Lured by tales of golden city, 16th-Century Europeans make ready to sail from Cadiz to search for it. One of these ships belonged to German banker Bartholomaeus Welser.

lands. Captains who recklessly started out for the interior committed violence and rebellion to circumvent opponents. And the hordes of people rushing to the imaginary gold country can only be compared to modern gold, oil and rubber rushes.

First to reach the region was Diego de Ordaz, governor of the eastern part of Venezuela known as Paria. A veteran of Cortez's campaign in Mexico, Ordaz followed the Orinoco in 1531 and 1532 beyond the mouth of the Meta River until he was blocked by the rapids at Atures. On his return he clashed with Antonio Sedeno,

governor of Trinidad. Also having designs on Meta, Sedeno overstepped his legal jurisdiction to build a fort in Paria. Sedeno imprisoned Ordaz who later died, possibly poisoned, on a voyage back to Spain.

The Crown appointed a new governor of Paria, Jeronimo Ortal, who diligently explored the interior searching for the rich kingdom called Meta between 1532 and 1537. Ortal too quarreled with Sedeno, although for a time they attempted to unite their forces. In 1535 he ordered Capt. Alonso de Herrera to move inland. Herrera, who had accompanied Ordaz

three years before, explored the Meta River but was killed by Achagua Indians while waiting for the winter rains to end.

Meanwhile, the Welser bankers in Coro were mounting rival expeditions. While Ambrose Ehinger, the first Welser governor (1529-1533), reconnoitered Lake Maracaibo and the Magdalena Valley, his lieutenant, Federmann, pursued the kingdom in the opposite direction. Leaving Coro in 1530 he passed through the states of Falcon and Lara, following the foothills of the Andes to the Portuguesa River before he turned back. After Ehinger's death in 1533 Federmann continued as second in command to

the new governor, Georg Hohermuth, and remained in Coro while Hohermuth took up the search.

In 1534 Hohermuth set off for the hinterland with some 400 men. From Barquisimeto his troops marched to the llanos of Arauca where winter flooding forced them to camp for three months. When the waters subsided, they proceeded south through Casanare, their perilous journey plagued by debilitating heat, mosquitoes, disease and hostile Indians. After fording the Meta River they came upon an Indian town at the foot of the Andean cordillera near the site of the present-day village of San Juan de Arama. Hohermuth wanted to explore beyond the Ariari River but its depth prevented easy crossing. At last, discouraged by floods, sickness and conflicts with the Indians, he returned to Coro in 1538. He was the first European to cross the llanos all the way — but he had failed to find El Dorado.

Back in Coro, Federmann had grown tired of waiting. In 1536 he struck out on his own initiative around Lake Maracaibo, keeping to the east of Hohermuth's route and with the Andes looming on the right to guide him. At Barquisimeto he veered eastward into the plains to avoid meeting his chief. Zigzagging south, he reached the Orinoco somewhere east of its junction with the Apure River, where he incorporated into his band some renegades who had deserted the Ortal expedition the year before. After roaming the llanos for a year without uncovering a trace of El Dorado, Federmann turned west and crossed the Meta. As Hohermuth had done before him, he rested in the Indian town



Gonzalo Jimenez de Quesada, "knight of El Dorado," went to his death believing that golden kingdom existed.

which Hohermuth called Nuestra Señora de la Asuncion and which Federmann renamed Nuestra Señora de la Fragua (Our Lady of the Forge) because he ordered a forge built there to make tools and to shoe horses. He wasted the rest of 1538 in a futile effort to find a route through the rugged cordillera that would lead to the Chibcha highlands.

Early in 1539 Federmann rallied his exhausted men to challenge the ice-crested mountains again. This time, at the Indian settlement of Pasacorte, they found a pass through the plateau of Sumapaz. The bizarre finale to Federmann's odyssey was played out on the Plains of Bogota where, after three years of tramping through tropical and mountainous wilderness, the luckless German discovered not only the Chibcha domain but the forces of two Spanish rivals who had arrived before him: Gonzalo Jimenez de Quesada and Sebastian Benalcazar.

Federmann's failure to locate either the strait to Asia or the mythical El Dorado left the way open for another German expedition. Philipp von Hutten, Coro governor in 1540, had accompanied Hohermuth's group six years earlier and believed that the Kingdom lay southeast of the route they took. Hutten left Coro in August 1541 with 550 men. He took the now familiar itinerary through Barquisimeto, the llanos of Apure, Arauca and Casanare, to arrive at Nuestra Señora de la Fragua. Here he intended to camp for the winter, but when the Indians told him that Hernan Perez de Quesada, the brother of Gonzalo Jimenez de Quesada, had recently

been through the town on the same quest, Hutten threw caution to the wind and set out immediately on Perez's trail to the south. For the next year he wandered through the jungles of Caqueta, a journey from nowhere to nowhere, conducted through difficult terrain made almost impassable by the heavy rains.

When Hutten finally struggled back to La Fragua the Indians convinced him that El Dorado was to the south-east in the Vaupes region and that its capital was a city called Macatoa. With 40 of his strongest men he crossed the Guaviare and found the town, which turned out to be of respectable size but notably lacking in golden houses. The Macatoans, however, insisted that El Dorado was the capital of their neighbors, the Omagua. They led Hutten into Omagua territory, and a climb up a hill overlooking the capital city convinced him that the prize was within his grasp. The city was so large that he could not see its farthest end. The streets were straight, the houses well constructed, and a tall building stood in the central plaza. Hutten impetuously charged the city but the Omagua repulsed the attack, wounding him and many of his men. Realizing his vulnerability, Hutten resolved to go back to Coro to enlist reinforcements. But bad news awaited him at La Fragua, for the Indians reported that a Spanish rebel, Juan de Carvajal, had seized power in Coro. Hutten knew he was in jeopardy and took precautions but on reaching the coast, he fell into the hands of Carvajal, who had him beheaded in 1546.

Hutten's trek was the last one sponsored by the Welsers, who were now

convinced that there was no South Sea passage in the interior. Nevertheless, the discovery of the Omagua city reinforced belief in El Dorado and diverted the future search for it by Venezuelan-based Spaniards from the llanos to northwestern Brazil and the headwaters of the Negro River.

Meanwhile, adventurers coming from the Colombian highlands had been vying with the Germans to be the first to find the kingdom in the plains. It is ironic that having defeated the Chibcha in 1539 and dredged Lake Guatavita for gold, the Spaniards refused to believe that this was indeed the site of the El Dorado that they were seeking. The Quesada brothers speculated that their objective lay east of the Chibcha plateau, for they had explored the country to the west and north and Benalcazar had come from the south. Overlooking the fact that Federmann had already spent three years in just this area, they decided that El Dorado must be in a yet undiscovered mountain range east of the Andes. With unquenchable hope, Hernan Perez de Quesada in 1541-42, Gonzalo Jimenez de Quesada in 1569-72, and Antonio de Berrio in 1584-85 and 1590-92 sought the elusive kingdom in the llanos.

When Jimenez de Quesada left Santa Fe de Bogota with Benalcazar and Federmann in 1539 to place their claims to the former Chibcha domain before the King of Spain, Hernan Perez stayed behind as head of the new colony. Perez lost little time in preparing to visit the plains. By 1541 he had assembled an expedition of 430 Spaniards on foot and horseback and 8000 Indians. To insure peace in the

highlands he summarily executed the Chibcha cacique (chief) in Tunja. Of his actions after leaving Tunja, the chroniclers have left conflicting accounts.

J.M. Groot, the great 19th-Century Colombian historian, suggests that Perez crossed the cordillera through the paramo (plateau) of Fosca. "It is impossible," he adds, "to imagine the labor needed to pass through those rugged and stony mountains, through woods, swamps and marshes covered by thick fog and penetrated by cold." Scores of Indians and horses had died by the time Perez arrived at La Fragua. Taking Hohermuth's route he pushed south to the Guaviare. The heat was ghastly and the Indians were antagonistic. After all the horses died, Perez drove his men forward on foot. At Caqueta, having lost many lives, he at last began his return to Santa Fe de Bogota. More than a year after their journey had begun, Perez and a handful of survivors lurched into Bogota like walking shadows.

Taking up residence in Santa Fe in 1550, Gonzalo Jimenez de Quesada was undismayed by Perez's debacle. Almost immediately he began petitioning Philip II for permission to explore the llanos. The authorization came in 1568. Appointing him *adelantado* (governor) of New Granada, the King granted Jimenez de Quesada the governorship of 400 leagues of land in the plains between the Pauto and Caqueta Rivers and promised him the coveted title of marquis after he had conquered and settled El Dorado. Despite his advanced age — he was nearly 70 — Jimenez de Quesada had no difficulty attracting recruits for his

campaign. Veterans of the Chibcha war 20 years earlier vied with younger men for a place in the ranks. In 1569 he marched out of the little highland capital with 300 Spaniards, an unknown number of women, 1500 Indians, herds of cattle, and supplies worth 13,000 golden pesos.

Like his brother, Jimenez de Quesada suffered staggering casualties in a six-month journey through the cordillera. After resting at La Fragua he led his people south through the waist-high sharp-edged grass that stretched to the horizon. Mosquitoes, horseflies and sand flies buzzed ominously, their bites bringing fevers and swellings. In summer the heat was intolerable and during the rainy season it seemed as if flesh would rot from the bones. Still he marched on. At last, near the junction of the Guaviare and Orinoco Rivers where the village of San Fernando de Atabapo stands today, his men refused to continue. After two years of excruciating travel they had found neither gold, pearls, great populations nor cultivated fields — nothing but endless plains and dense jungles. Reluctantly Jimenez de Quesada turned back. In 1572 he reappeared in Santa Fe de Bogota accompanied by the sad remnant of his once-proud force — 24 Spaniards, four Indians and 18 half-starved horses.

In his biography, *The Knight of El Dorado*, the Colombian writer German Arciniegas compares Jimenez de Quesada with the celebrated 16th-Century literary character Don Quixote. Certainly his gaunt figure and flowing beard were very like those of the knight of La Mancha. Taking on in

his old age an enterprise riskier than his youthful conquest of the Chibcha was a scheme worthy of Cervantes' hero. Arciniegas argues that Jimenez de Quesada's madness was the madness of the age which turned all values upside down. Yet none laughed at him in 1572. Rather, the people of Santa Fe de Bogota merely said that it was his misfortune to have looked for El Dorado in the wrong place. He himself still believed that the kingdom existed. At his death in 1579 Antonio de Berrio inherited from him, along with his titles and property, the will to continue the quest.

Berrio launched the last major expedition to the llanos from the Andean highlands. He left Tunja in January 1584 with 100 men. He theorized that the kingdom lay near the mouth of the Orinoco River since none had yet explored that area, although Ordaz and Herrera had passed through it. Crossing the Pauto, he pushed eastward through the llanos between the Meta and Vichada Rivers. East of the Orinoco he spied the Sierra Mapicha. Convinced that El Dorado was somewhere in these mountains, he retraced his steps to Tunja and completed the entire trip with only eight fatalities in a record 17 months.

Berrio made two more attempts. Between 1585 and 1587 he searched the Sierra Mapicha but desisted when one of his captains mutinied. In 1590 he began again, this time with broader powers as the officially recognized governor of El Dorado and Guayana. After exploring the Orinoco and Caroni Rivers he founded Santo Tome de Guayana, but in 1595 he was captured by Sir Walter Raleigh and died

soon afterward, leaving the Englishman to carry on the quest in north-central South America.

It would seem that by the end of the 16th Century Europeans had proved conclusively that El Dorado was not located in the llanos. They had explored the plains from all directions, sailed the treacherous rivers, fought with Indians and endured nameless terrors without finding the mythical kingdom. Yet, despite their repeated failures to discover wealth of any kind, the conviction survived that the llanos contained fabulous riches. The kinds

of men who continued to go there in the 17th and 18th Centuries in search of the legendary kingdom, in the 19th Century sought their fortunes with little more success in cattle ranching or cacao plantations.

In our own times, the lure of petroleum has triggered renewed interest. Multinational corporations have cut roads through the uninhabited tracts but they have yet to uncover commercially profitable oil deposits in this region.

The content may change but the myth of El Dorado dies hard.



THE ESCORT

By Diane G. Holdson

MY MINISTER, the Rev. Randall Grill, attended the funeral in Greeley, Colo., of his close friend, the Rev. Millard Parish, in June 1978. The death of this well-known and respected minister was sudden and needless to say, traumatic for his family and friends.

At the graveside services, my minister decided to take a Polaroid snapshot of the coffin to send to the Reverend Parish's son, a missionary in foreign service who was unable to return home for the funeral. After the 60-second development, the photo clearly showed a figure dressed in flowing white standing near the coffin. Some 20 witnesses saw the picture and unanimously agreed that no one present had been standing behind the coffin when the picture was taken and no one in the group resembled the figure in white.

The picture has been thoroughly studied by photography experts who agree that the film was not damaged or tampered with. The Reverend Grill told me that he took the photo to Ken Cobean, a photographer who has

worked for National Geographic and who has received numerous awards for his expertise, and he could find no normal explanation for the apparition.

My minister believes that this manifestation on film was a way of reassuring the mourners and the son who was far away that an angel escorted the Rev. Millard Parish on his last journey.



The Mystic Visions of The Shah of Iran

He believed he was invulnerable, immune to failure, protected by a divine hand in moments of danger . . .

By Martin Ebon

Photos courtesy of United Press International

HIS IMPERIAL Highness Mohammed Riza Shah Pahlevi, who governed Iran with the certainty that he had been chosen to lead his backward nation to the status of a 21st-Century superpower, was ignominiously forced into exile early in 1979. He had disastrously misunderstood the mood of "his" people whom he governed with the lofty self-assurance of a ruler who knew intuitively he was deeply loved by Iran's masses.

How could the man who called himself the Shahinshah, or "King of Kings," so misjudge his position within the country he knew so well? How could this despotic, hard-driving, visionary head of state be so completely wrong in evaluating the people he tried to push toward economic self-sufficiency and unassailable military strength?

The Shah of Iran had, early in life, experienced a series of mystic visions that neither education, shrewd politi-



When Iran's new civilian government was installed in January 1979, Shah announced he was tired, needed rest.

cal calculations, nor brilliance and energy were able to counterbalance. On the contrary, the greater his role in world affairs, the more certain the

Shah became that he had been chosen by a higher power to be more than a national leader. He saw himself as invulnerable to the arrows of political pressures, as irrevocably entrenched against all antagonists. Visions in early life, mystical experiences that left a lasting impression, and the failure of later assassination attempts had convinced him that he was immune to failure.

But mystic visions alone could not have made Mohammed Riza Shah Pahlevi so vulnerable to the delusion of invulnerability. His background and upbringing made him uniquely receptive to a mystic view of himself. In his autobiography *Mission for My Country* (London, 1961), the Shah confessed that ever since he was six or seven years old he had believed that "a supreme being was guiding me." A succession of events to which he gave a mystical meaning strengthened this belief and made him feel that he was "driven" by a force outside himself.

As sophisticated a man as the dethroned Shah of Iran does not accept the meaning of a mystic vision simply as a matter of course. He argues that a Western view, providing only a psychological interpretation of his visions, would ignore the inborn "faith in nonmaterial things" that is the heritage of the Near East. This, coming from a man who accumulated for himself and his family literally uncountable material riches, is tragic irony.

In a psychological sense, it is easy to see that the Shah of Iran has, all his life, desperately overcompensated for his actually quite humble origins. The idea that he is heir to the millennia-

old "Peacock Throne" of Persia has no historical or biographical foundation. Yet, typically, in October 1971, the Shah invited regal and otherwise distinguished guests from all over the world to a multimillion-dollar series of festivities, set against the glorious ruins of Persepolis, to celebrate the 2500th anniversary of the founding of Persia's monarchy. It was a characteristic mixture of traditional Near Eastern tribal feasting and ostentation with all the trimmings of the jet age. The Shah sought to prove to the world — and, of course, to himself — that he was indeed the "King of Kings."

Only — he wasn't.

He was born in Teheran on October 26, 1919, oldest son of the man who later called himself Riza Shah Pahlevi. His father, originally simply Riza Khan, by no stretch of the imagination came of royal lineage. He was a rough, tough, rude, crude army man from the countryside who, at the time of his son's birth, belonged to a conspiratorial group that sought to overthrow the regime of the centuries-old Qajar dynasty. From 1921 to 1925 the military whittled away at Qajar power, while Britain and Russia jockeyed for influence.

On February 22, 1921, Riza Khan led 4000 troops into Teheran and gained control of the capital city. He became head of the army as well as minister of war and efficiently reorganized the army into a strong force of 40,000. In October 1923 Riza Khan declared himself prime minister and had the *Majlis* (parliament) confirm this status. The *Majlis* also, on October 31, 1925, made Riza Khan the country's ruler (his predecessor Sultan



Soldier kisses feet of Riza Shah Pahlevi, Iranian ruler who believed he was deeply loved by all of his people

Ahmed Shah was in exile). Riza Shah Pahlevi was popular; on December 15 he took the oath of office and the Teheran masses celebrated the event joyously. Riza appointed his six-year-old son crown prince.

The family name Pahlevi was taken from the name of one of the country's traditional languages. The ancient religious writings of Zoroaster were recorded in Pahlavi, which can be traced to the Sixth Century A.D. Nor is the ascension of a commoner, a successful tribal chieftain or warlord to royal position, title and affluence all that rare; the King of Jordan and the ruling family of Saudi Arabia have similar antecedents.

But we must try to see these events through the eyes and mind of a six-year-old boy, son of one of several of Riza Shah's wives. His mother, the daughter of an army officer, acquired the name *Raj Malek*, or queen, after his father ascended the Peacock Throne. She appears to have been a thoughtful, self-effacing woman who provided family stability against the background of her husband's busy life and highly demanding activities. Despite the secular approach of Riza Shah, who sought to do away with what he regarded as Islamic backwardness and domination by *mullahs* (those Moslem priests who reascended to power in Iran with the return of Ayatollah Khomeini in 1979), the Shah's family remained steeped in traditional beliefs.

When Mohammed Riza Pahlevi speaks of "a faith in nonmaterial things," he refers not only to Islamic tradition but to the accretion of pre-Islamic and pre-Christian traditions of the Near East. Belief in djinns and devils (demons or evil spirits) remains strong in Iran and much misfortune is blamed on them. The "evil eye," negative thoughts that can cause illness and disaster, is part of an age-old superstition which can be found all through the eastern Mediterranean and well into southern Asia. Beyond this, beliefs in the intervention of supernatural forces in the everyday affairs of people is widespread. That the young crown prince's family, with its numerous female household members, lived in an atmosphere of religio-superstitious fears, signs, omens and talismans can be assumed.

Soon after he was named crown



In February 1979 Iranian Embassy officials used "Wall of Democracy" in Peking to hang defaced portrait of ousted Shah and poster praising the Ayatollah Khomeini.

prince the future Shah fell sick with typhoid fever. He recalls hovering between life and death for weeks and feeling that this was "a dreadful ordeal for my devoted parents." He wrote in his autobiography, "Until now I have never publicly revealed it but it was during that acute illness that my religious life began. I then had a dream about Ali, who in our faith was the chief lieutenant of Mohammed (much as St. Paul is a leading disciple of Jesus Christ in Christian doctrine). Ali was the husband of Mohammed's daughter and one of his bravest followers."

His dream showed him Ali bearing

his two-pronged sword, which is the way Mohammed's son-in-law is often portrayed in paintings. "He was sitting on his heels on the floor and in his hands he held a bowl containing a liquid. He told me to drink, which I did. That day the crisis of my fever was over and I was on the road to rapid recovery." Although he was only seven years old, the crown prince was aware that dream and recovery "were not necessarily connected" but it made an impact on him nevertheless. This seemingly miraculous healing was followed by two other events in that same year which "were also significantly to influence" his life. This is how he de-

scribes the second experience:

"Almost every summer my family and I made an excursion to Emamzadeh-Dawood, a lovely spot in the mountains above Teheran. To reach it one had to follow a steep trail on foot or on horseback; and since I was so young, a relative who was an army officer placed me in front of him on the saddle of his horse. Some way up the trail the horse slipped and I was plunged headfirst onto a jagged rock. I fainted. When I regained consciousness the members of the party were expressing astonishment that I had not even a scratch. I told them that, as I fell, I had clearly seen one of our saints named Abbas and that I had felt him holding me and preventing me from crashing my head against the rock."

Later when he repeated this story his father scoffed. The boy, who even then realized that Riza Shah was stubborn and strong-willed, did not try to convince him but he himself "never doubted that I had seen Saint Abbas" and was rescued by invisible hands.

The third seemingly miraculous event, which further deepened the child's conviction that he was supernaturally protected, took place at the Royal Palace in Shimran. The boy was walking down a picturesque cobbled street with his guardian. He recalls what happened: "Suddenly I clearly saw before me a man with a halo around his head — much as in some of the great paintings by Western masters of Jesus. As we passed one another I knew him at once. He was the descendant of Mohammed who, according to our faith, disappeared but is expected to come again to save the world."

The boy turned to the guardian and said, "Did you see him?"

The guardian had not seen anyone or anything and replied, "No one was here. How could I see someone who was not here?"

The future Shah of Iran had seen an apparition; he had experienced a quite traditional and relatively common psychic phenomenon. He felt so certain of this vision that he did not argue or try to persuade his guardian, nor was he bothered by the fact that the man had not seen what he had seen. The boy was already self-confident. He comments: "I see no reason why I should have deceived myself or my guardian by inventing such a vision. I am still sure that I saw it as clearly as one can see anything."

The Shah says in his autobiography: "Before now, I had never had any intention of telling people about this third incident — certainly I never want to boast of it. Very few people have known about it and I never even told my late father, close to him though I always felt."

He did not continue to have such visions as he matured; even when he was severely ill with whooping cough he did not find himself either "blessed or afflicted with visions." As to whether a "supreme being" has been guiding him throughout his dramatic life, the Shah professes mixed feelings: "Sometimes the thought disturbs me because then I ask myself, what is my own personality, and am I possessed of free will?" Still, he has mused often that there "must be a reason" for being driven, guided or supported by such a superhuman force.

Other incidents serve to strengthen

the Shah's faith in himself and his mission. In 1948, after he had inspected the site for an irrigation dam near Isfahan, he piloted himself and one of his generals on their return trip in a small single-engine plane. Mohammed Riza Pahlevi is an experienced pilot (he sent his own crown prince, Riza Cyrus Ali, to take pilot training in Texas). The return flight became a nightmare; the engine went dead. The Shah describes what happened:

"As every pilot knows, a plane has a stalling speed below which it will go into a spin. With the engine gone I had no throttle, nor could I maneuver within the narrow confines of the ravine; the only thing was to maintain my speed by going down then and there. Just before we struck I pulled on the stick to raise the plane's nose and avert a head-on collision with a barrier of rock lying directly in front of us.

"The plane had barely enough speed left to clear the barrier and could not surmount a big stone lying just beyond. When we collided with it the undercarriage was completely torn off, but at least that helped to reduce our speed. The plane started to slide on its belly over the rock-strewn ground. A moment later the propeller hit a large boulder and the plane turned a slow and deliberate somersault, coming to a halt with the fuselage upside down.

"There we were, hanging by our seat belts in the open cockpit. Neither of us had suffered so much as a scratch. I remember that the scene amused me so much that I burst out laughing, but my upside-down companion didn't think it was funny."

The Shah puzzled over this near-miracle. Was it just good luck or luck "bolstered by something else" — presumably a divine hand had once again protected him in a moment of danger, just as he had seen Saint Abbas stretch out his hand when, as a very small boy, he was thrown off the horse?

Another incident which "fit into the pattern" that had "so early taken shape in my mind," took place at a ceremony at the University of Teheran in 1949. The Shah was just about to enter the building of the law faculty when he heard shots. Three bullets, "fantastic though it may seem," went through his military cap without touching his head. The assassin was now aiming at the Shah's heart and to avoid being hit the Shah began moving back and forth, "shadow-dancing or feinting." The next shot hit the Shah's shoulder. The final bullet stuck in the gun. Bodyguards jumped on the would-be assassin and killed him on the spot.

Summing up his feelings about the series of visions, the seemingly miraculous healing and the experiences of seemingly divine protection, the Shah has written: "I am convinced that I have been able to accomplish things which, unaided by some unseen hand, I could never have done." He adds, "I have known since early childhood that it was my destiny to become a king and to preside over a land whose ancient and often magnificent culture I venerate. I want to improve the lot of my people, especially the common folk, and feel that my faith supports me in this difficult task. Indeed, I should consider it arrogant to

believe that I could accomplish my lifework without God's help."

It is all too easy to look back on these words, keeping in mind the reluctant exile of Mohammed Riza Pahlevi, and to observe the contrast between his self-confidence and his ignominious downfall. His childhood visions obviously established his pattern of self-assurance, or belief in divine protection and guidance, which prompted the Shah to ignore the danger signals, while listening to courtiers and secret service staff who assured him that he was indeed the adored "King of Kings."

The Ayatollah Khomeini has called the Shah and all who supported him "devils" and it cannot be denied that Mohammed Riza Pahlevi's rule included outrageous corruption, police brutality, and shocking ignorance of the real mood of the Iranian people.

The sophisticated, multilingual Shah is writing an account of the last years of his rule in French, during his luxurious but dangerous and lonely exile. Perhaps he will conclude that the visions of his youth prompted him to try to do too much too quickly, with ruthless disregard for the feelings of the people of Iran.

Catapulted to a lonely and powerful position, recalling the glory of the Persian Empire of the past, the Shah must have been in search of paternal guidance from above. When he was standing on the pinnacle of power and position there was nothing for him to look up to except the divine presence and protection that had been revealed to him in a series of mystic visions in his youth. Obviously, interpreting such visions too literally and impatiently can lead one away from reality and onto the path to self-destruction.



STAR OF BETHLEHEM TO REAPPEAR

By W. Ritchie Benedict

DR. CHARLES Peterson, an astronomer and assistant professor of physics at the University of Missouri at Columbia, says that a star as luminous as the mystical Star of Bethlehem may appear again in 1982. Except for biblical references, modern-day astronomers have little direct evidence to explain the appearance of the star.

According to Dr. Peterson, it is possible that all the major planets in the solar system were lined up in conjunction with the sun.

"This phenomenon is not uncommon

in astronomical history," he continued. "It's plausible that 2000 years ago a similar conjunction occurred. It will appear again in 1982. When the planets are in the region of the bright star Sirius in the southeastern sky, there would be a very bright configuration. It would be spectacular, specially if the moon was in the same region."

Another theory, a more exotic possibility, is that the ancients witnessed a nova, a star that suddenly increases its light output tremendously, then fades away.

TRUE

MYSTIC EXPERIENCES

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

"JESS SHOT HIMSELF"

By Lary Seifner

WHEN I was a youngster a great many strange things happened to me. Of course, I didn't know they were strange at the time. I could leave my body almost at will; I could go wherever I wanted to go and see whatever I wanted to see — even hidden things. I never had to study because the answers just came to me.

I never got into trouble over these strange happenings because I never told anybody about them — until one Saturday morning in 1942 when Mother and I were finishing up our chores on our farm on Route 1, Sedalia, Mo., near the community of Spring Fork.

We had fed the pigs and milked the cows and were preparing to take the milk back to the house. We had just closed the barnyard gate when we saw one of the neighbors walking down his lane about a half mile away.

We stopped. For some reason we just stood there watching. The neigh-

bor had taken only a couple of steps when my mind flashed completely blank. I was instantly in the loft of the barn a half mile away.

I was looking down from where the hayfork hung in the peak of the loft. I looked down to see Jess lying there among the red and brown cane bundles with a slide-action .22 rifle beside him. He looked very peaceful.



Lary Seifner

Then immediately I was back, standing beside Mom watching Mr. May walk up our driveway. I told Mom, "Jess shot himself."

Mom and I stood there by the barnyard gate watching as Mr. May came on up the driveway. He asked if my brother-in-law Gordon could help him for a little while. They walked away without telling us anything.

It was not until several hours later that we were told what really had happened at the farm across the road. Yet I had instantly known of the tragedy and the surroundings where it took place although I had never visited those neighbors or been in that barn. — *Topeka, Kans.*

WHO TELEPHONED?

By Betty Thacker

MY YOUNGEST daughter Melissa and I moved to Salisbury, N.C., six years ago. Once a month we would make the 300-mile trip back to Georgia to visit our family.

One Thursday night there when I had gone dancing with a friend of mine I looked across the dance floor and saw a young man, dressed in maroon and white. I turned to my escort and said, "That guy looks just like my brother William. He even dances like him." As I sat staring at the young man who resembled my brother so much, suddenly a strange feeling came over me. "I don't feel so good. I have to leave," I told my escort.

And I told my boss the next morning that I had to be off that weekend, to go home. I couldn't shake the strange feeling that had engulfed me at the dance. My brother's face was constantly before me and the urge to go

home grew stronger by the minute.

I arrived in my hometown of Rome, Ga., on Sunday, October 1, 1972, at 5:30 P.M. On the way to my mother's I had to pass the road that led to my brother Bill's house and I felt a sudden urge to stop there first. I decided to go on home first but I did notice that Bill's car wasn't in his driveway. I was further disturbed when I entered my mother's house and found no one at home.

The ringing of the telephone broke into my worries. When I picked up the receiver the voice of my oldest daughter Rhonda came over the wire, "Mother, I had a feeling you would be here today. William and his whole family are in the Floyd Medical Center. Their car hit a tree out on Turner Bend Road about an hour ago. Katie, Chris and Ronnie all seem to be all right but the steering wheel broke and went into William's chest."

I jumped into my car and raced to the hospital where Rhonda and I stayed all night. William kept complaining about seeing other people in his room and asking who they were. Fear crept down my spine when I realized he was seeing people who simply were not there. He constantly talked about a grey-haired lady who stood at the foot of his bed. He wanted to know who she was and what she was doing in his room. I'll never know who the lady was but, real or unreal, she kept a watchful eye on my brother all night.

When my mother Lucile Jackson relieved us the next morning I went down to the third floor to see my sister-in-law Katy who had facial and foot injuries. She turned to me and said, "William had on his favorite

shirt and it was ruined. He loved that shirt so much!"

"If you'll tell me where you bought it and what color it was, I'll go get him another one," I told her. I nearly fainted when she told me it was maroon and white.

Mother decided later during the day to tell me the doctor said William would be all right. But I couldn't shake the feeling that my brother's life was in danger. Throughout the week he gradually seemed better but my strange feeling persisted.

Rhonda decided to stay with William the following Saturday night, so I went to bed early. At 8:00 o'clock Sunday morning, October 8, the phone rang and I rushed to answer it before it woke everyone else. Rhonda's voice came over the wire, "Did I wake you, Mother?" she asked.

"What's wrong? Is William all right?" I asked.

"Everything's all right. I just walked to the lobby to get a Coke," she said.

"Did you check on Katy tonight?" I asked.

"Yes, I've been down there three times. She and Uncle are both resting," she replied.

We said a few more words before we hung up.

When I turned around my father stood there with a funny expression on his face. "Who was that?" he asked.

"It was Rhonda. She called to tell me that William and Katy are all right," I told him.

His face turned white and he said, "It couldn't have been Rhonda. William was feeling a lot better and she decided not to stay. She's in the bedroom asleep!"

I ran into the bedroom where I found Rhonda sitting up in bed. She had heard the conversation and was in a state of shock.

Late in the afternoon that same day I answered the phone a second time. It was my mother telling me that my brother had suddenly gotten worse and had been moved into intensive care. The steering wheel had punctured one of his lungs and he was in serious condition.

With the proper care he fully recovered and was able to give Rhonda away at her wedding four years later.

Sometimes I think about the strange events that surrounded Bill's accident — especially I think about the impossible telephone call from Rhonda as well as the strange woman my brother saw at the foot of his bed. And I remember that it all started when I saw, on the dance floor, someone resembling my brother and wearing my brother's clothes. I search my mind for a logical explanation but there doesn't seem to be one. — *Rome, Ga.*

I DREAMED OF GINNY

By Susan Feldhake

MY HUSBAND Steve sighed as he hung up the telephone after calling all our neighbors again to ask them if they'd heard a dog barking in the woods during the past two weeks. None of them had.

Ginny, our Irish setter, had been gone from our farm south of Effingham, Ill., for two weeks. She broke loose in June 1976 and went off dragging a long dog chain which was attached to a choke collar. My husband went out every night after she disap-

peared and searched the area within a radius of a mile of our home. We called neighbors at points beyond.

"We may as well give up," Steve said as he turned away from the phone. "Face it. She's dead. No dog could live through this kind of weather chained up."

"Not unless she's by a water supply."

"She's not," he said. "I've walked up the creeks for miles, checked ponds and sloughs. And she's not going to be able to dig for water. Not in a drought like this. We may as well give up."

I nodded but in my heart I didn't give up. I had such a strong feeling that Ginny wasn't dead although everything pointed to that fate for a dog dragging a chain in wild, hilly, rugged terrain covered with fallen logs, briars, brambles and saplings that could entangle a chain and hold a dog fast. With a metal choke collar there was no way she could gnaw her way to freedom. And it would never slip off no matter how thin she got; it would shrink as she did.

Over the next weeks we didn't mention her except when neighbors noted she was gone and then commented that no dog could live through such a dry scorching summer chained up in the wilds. They also said that if she was free she'd come home.

I listened to them talk about her certain death, but I still had that strange inner conviction she was alive. But whenever I dared say it I was rewarded with odd looks.

Six weeks passed. I began to think maybe they were right. But my strange inner feeling remained.

In the seventh week after Ginny dis-



Susan
Feldhake

appeared I got up on a hot Sunday morning in August to get a drink. It was one of the few days when I could sleep late and I went back to bed.

I slept restlessly and tossed, dreaming. In my dream I saw Ginny, as plain as day, bounding up the lane with the prairie grass swaying beside the road. Her long ears flopped, her pink tongue lolled out as she panted and ran. She was brutally thin — every rib showed — and her once glossy coat was dull and matted with burrs. But she was home and alive!

Then I woke up

After we got up and as I was fixing breakfast, I told Steve about my dream. He gave me an impatient look. He told me dreams didn't mean anything and was so disapproving of my "superstitions" that I said no more.

A half hour later when we went outside to go to his parents home to spend the day there was a muffled cadence coming across the lawn and there was Ginny! Pitifully thin, coat matted with cockleburs, long ears flopping, she raced joyfully toward us.

Steve looked at me in disbelief but his expression also proved that never again would he belittle my faith in dreams. A chill went through me as

my dream came true and I reached down to pat Ginny and remove the burrs from her tangled fur. Ginny was alive and home where she belonged!

We never have learned where our dog had been. Although we have argued all the possibilities we have had to say simply — it was fate. — *Watson, III.*

GHOSTS AT HOME

By Michael Baczuk

MANY PEOPLE write about the ghosts in their houses and I too am writing about presences. They don't scare me as you might think, because I feel our ghosts are friendly. My mother calls our female ghost Edna and I have named the male ghost Sir Charles. Sometimes I sense he is around me even when I am away from the house.

When we first moved into the house my mother Evelyn Baczuk researched its history thoroughly. She discovered that a woman had died of a heart attack in what is now my parents' bedroom. And oddly enough, it is always the coldest room in the house, especially in the winter. She also found that a man had been beaten to death with his own cane, wielded by his wife. She was told these things by an old woman, now dead, who had lived in the house next door for decades.

Our house was built in 1885 and when we bought it eight years ago, in 1971, it was a shambles. We undertook to remodel it and only recently have finished the job. A house this old must have many memories, both good and bad. We decorated it in keeping with its age, with many antiques and other items from the past, so the ghosts

probably feel right at home.

Our first meeting with Sir Charles occurred three weeks after we had settled in and begun to remodel. My mother and sister Jeannie were sitting in what is our dining room. I had left for a minute and when I came back I found them talking to the wall facing the porch. They said my father was on the other side trying to scare them. I listened and I too could hear a man's deep voice talking but the tone was too low for me to distinguish words. I went out on the porch and found nobody there. I could see my father working back in the garage. There was no wind and no one around at all. When I told them this they both almost flipped. The voice continued to mumble for about five minutes before it stopped.

The second encounter took place in the bedroom where the woman had died. My father Joseph couldn't sleep and had got up to get something to eat. When he took hold of the door knob it was jerked completely out of his hand!

Our third confrontation came when my married sister Carol was visiting us in the summer of 1976. Our redecorating was a little over half done by this time and she was sleeping in the south bedroom upstairs. We refer to this room as the gold room. She had left the hall light on and had closed the door. In the middle of the night she awoke and felt someone was in the room. She sat up, fully awake, and saw a form near the door. It was a swirling mist with a pointed head and black holes for eyes. Very soon it dissolved into the air and then she noticed that her door was partly open and the light was off in the hall. I was the only one

upstairs, since my bedroom is up there, and no one had been near her door or the light.

The fourth and so far final time one of our ghosts has made itself evident was some years ago in March 1977. My mother was lying down in the gold bedroom one evening, taking a nap. She too woke up to feel a presence. She had left the door open and the hall light on. When she looked out into the hallway a middle-aged woman was clearly visible, wearing clothes that were perhaps from the 1800's. Mother isn't really sure, but she knows the style was very old. The woman was looking around, smiling, as if admiring what we had done to the house. My mother reached over to turn on the light and when she turned back the woman was gone.

My views regarding these encounters are totally subjective. I think the woman in the last instance probably was one of the first persons to live in the house. Back then it was more like a shack and she must have died before it was completed. So her spirit came around to see how it turned out.

You can believe what you want; it has made a believer out of me since I have been living here. In fact, even as I write this I can feel Sir Charles looking over my shoulder making sure I get it right! — *Greeley, Colo.*

THINGS TO COME

By Patricia Trudeau

WHEN I WAS in the eighth grade at Eastern Junior High School in Lynn, Mass., I had a history teacher named Miss Healey who was in her late 40's or early 50's. A clumsy person, she had a habit of tripping and

stumbling on things. She seemed to pay no attention to where she was going.

One day she tripped on something as usual. I said to myself, "One of these days she's going to trip on something and fall and break her neck." It was one of those things you might say about anyone who was always stumbling over things.

After I said that, though, I got a funny sick feeling in my stomach, almost as if someone had knocked the wind out of me. Then I saw a picture of her falling down a short flight of stairs in her house! I couldn't believe what I had just seen. I tried to convince myself it was just my vivid imagination.

When Miss Healey arrived in class the next day, I was relieved. But on the third day after my premonition, she didn't come to school. Another teacher told us she had no idea where Miss Healey was. She hadn't called to say she wasn't coming in.

Later during that same period another teacher came into the room with some shocking news: Miss Healey had died from a broken neck suffered in a fall down the stairs in her house.

We students were stunned. One girl started crying. I sat there in disbelief, sad and scared at the same time.

I didn't tell anyone about the incident until years later. At that time (1964) I didn't know about ESP. I couldn't understand why I had foreseen such an awful thing happen.

Since then I've had many visions of such events. But now I know it's because I have psychic ability. It's still an awful feeling, however, to sense what is going to happen to people. — *Lynn, Mass.*

The Many Roads to Healing

A long career assisting in medical diagnosis breeds humility, the certain knowledge that when man's technology fails, God knows what to do.

By Mary Jane Knisely

IN 30 YEARS in the medical field as a laboratory technician I have seen many healings — some miraculous, some mundane — brought about in a variety of ways. Undeniably in many cases the mind is a powerful force but a positive attitude and faith are not always enough. Not all those people who go to shrines such as Lourdes are healed. Why some are healed and others are not remains an enigma.

The power of the mind in the "healing decision" is clear in two examples from a Florida tuberculosis sanitarium where infected lung tissue was removed surgically. The doctors studied each patient and rated his chances of survival on a percentage basis.

John Jones (a pseudonym) had an 80 percent chance and agreed to surgery. On the appointed day, before his operation, he gave away his watch, his radio and other personal belongings. He said he would not be back. The surgery was without incident except that he required more transfusions than was typical. We poured 21 pints

of blood into his veins. Nevertheless, he was in good shape when wheeled out of the operation room — but he died before the cart reached the holding room. John had decided it that way.

Sam Snyder asked to know his chances. The doctors did not encourage surgery for him because his prospects were only 30 percent. Sam insisted he wanted those spots out of his lung; he would be fine. After considerable hesitation on the part of the doctors, Sam had his operation and afterwards he was "fine." He had decided it that way.

Faith healers do not practice in hospitals and clinics but sometimes their patients end up in hospitals. Bobby

MARY JANE KNISELY earned a bachelor's degree in bacteriology at Kansas University in 1937 and was certified by the American Society of Clinical Pathologists two years later. She has worked in hospitals in Oklahoma, Louisiana, Illinois and Florida.

She is currently homesteading on 10 acres of Tennessee mountain land.

Sanders was 15 when he was brought to the hospital where I was doing diagnostic work. A staff doctor diagnosed diabetes and gave Bobby's mother prescriptions, advice and an appointment for a checkup. Nothing was heard from Bobby for several weeks — and then one night he was brought to the emergency room. There I found that his blood sugar measured nearly 600 (normal is 80-100). His condition was so poor that his survival was in question. His mother had discontinued the medicine and taken the boy to a faith healer. Bobby finally recovered but his medical bills were enormous. The exasperated doctor handed them to Bobby's mother and said, "Here, you give these to the faith healer to pay."

Perhaps a faith healer can heal diabetes but I doubt it. Diabetes is a malfunction that requires constant attention. I have seen thousands of cases controlled by medical means but not one cured by a faith healer.

Although I certainly am not a faith healer, faith and prayer have played a large part in my career. When a seriously-ill eight-year-old girl was admitted to Orange Memorial Hospital in Orlando, Fla., Dr. Townes, her pediatrician, suspected septicemia (a bloodstream infection) but my routine cultures were negative. The grapevine spread the news that a church in Winter Park, where the child lived, was holding a 24-hour prayer service for her recovery. When I heard this I was stunned; as if I had been struck. I think I was struck with the weight of my own responsibility. I began to pray that I would find the right way to determine the cause of the child's ill-

ness; then I set up additional tests. My prayers were answered; I found in the cultures a delicate organism that can only be grown in the laboratory with the exclusion of oxygen. The bacteroid could not be transplanted in the laboratory for sensitivity tests so I searched the medical literature for a report of a similar case. There were few — but I learned that aureomycin was the antibiotic of choice, although recovery would be slow. The doctor accepted my findings and the child eventually recovered.

On another occasion Dr. Neill, a neurologist, came into the laboratory to tell me he was bringing in a patient who had been in another hospital for five months where the doctors could not find out what was the matter with him. Dr. Neill told me bluntly to find out. I protested that if they couldn't find out in five months I couldn't either. He replied, "Yes, you can," and walked out.

I'm no magician. In a case like this I can only ask God to lead me. My work produced a diagnosis of actinomycotic meningitis (a sort of mold in the spinal column). When I told the neurologist he said he would call a certain university to find out how to treat the case. For some reason, his announcement plunged me into depression. I later decided God was nudging me. In any event, I continued working on the problem, despite the doctor's decision. My tests showed the antibiotic of choice was streptomycin, but the doctor had put the patient on penicillin — a useless drug in this case, according to my tests. He accepted my findings and changed the medication. The patient was sitting up in a chair in two

weeks and discharged from the hospital in three.

Sometimes I feel God put me in a certain spot to do a certain work — as in another of Dr. Neill's cases which had been diagnosed as subdural hemorrhage because a laboratory report (not mine) had shown red blood cells in the spinal fluid. Ordinarily I would not have been in a position to make the second spinal fluid examination but strangely enough, I was working overtime and the sample fell into my hands.

There were no red blood cells. Instead, there were cryptococcoses, which resemble blood cells. Since there is no effective drug in such cases I made an autogenous vaccine. Three years later, until we lost track of the patient, she was alive and ambulatory. If she had continued to be treated for subdural hemorrhage, she had scarcely a chance of survival.

Drugs play an important role in healing the sick but I think they are to be used sparingly. A county patient came in with no particular symptoms but she was obviously very ill. When the county physician, Dr. Kirk, asked her if she had been taking any medicine, she said yes, she had been to several clinics and was taking the prescribed medication. This turned out to be 13 kinds of medicine — three times a day, twice a day and so on. Dr. Kirk discontinued all of them and the patient got well.

There is room for many kinds of healers. About 25 years ago my father John J. Williams was running a shoe shop in DeSoto, Kans. He had a bad leg and hobbled around on crutches for weeks under the care of a medical

doctor. A friend suggested that he see a chiropractor, which my father thought was sheer folly, but he finally allowed his friend to put him in a car and take him to a chiropractor in Bonner Springs. The chiropractor treated him, then told him to get up and walk.

"Why, man, I can't walk," my father expostulated. "I have not been able to walk for weeks." But he did get up and he did walk and had no further need for his crutches.

Every patient is an individual and responds differently to different means of healing. The sting of a bee, for example, is a minor discomfort to me, but a Winter Park man suffered bee stings and died in this backyard before help could arrive.

I believe that negative emotions cause changes in body chemistry which lead to disease. I can remember crying myself into stomach upsets and excruciating headaches because of self-pity and worry. When I recognized what I was doing, I took shelter in philosophy.

Shakespeare is full of philosophy that serves me. For example, in *Macbeth*: "Therein the patient must minister to himself. Throw physic to the dogs: I'll none of it."

The philosopher tells us that if we do the best we can, angels can do no better. I strive to do the best I can. Through self-discipline I rid myself of worry and negative emotions and I am well and happy, pushing 70.

But I cannot produce any proof or research studies to bolster by beliefs. The people in Winter Park who held the 24-hour prayer service for the little girl never heard of me, but God knew what to do to answer their prayers.

DRAGONS - ALIVE & WELL AND LIVING IN....



The Komodo dragon, which may have served as the model for the "mythical" dragon, survives today on a tiny Asian island but its relatives roam several continents.

The legends are right — the dragon is a powerful, ferocious beast
— which still counts human beings among its victims.

By Richard Lee-Fulham

DURING THE 18th Century "enlightened" scientists trained the cold eye of logic on the dragon and concluded the creature was too exotic to exist, that it had to be the product of superstition and overworked imagination.

But the scientists were wrong. Real, massive, man-eating dragons did exist

in medieval times — by the millions — and they exist today. With luck they will exist tomorrow.

One look at such a creature should be enough to convince anybody of the reality of dragons. Although they now exist only on the tiny island of Komodo and two adjacent islands, the immense Komodo dragon (*Varanus*



In this famous painting St. George slays a dragon in the North African nation of Libya where monitor lizards, which this creature closely resembles, still exist. ("St. George and the Dragon" courtesy National Gallery of Art, Washington, D.C.)

(*komodoensis*) commonly reaches a length of over 10 feet, weighs a muscular 350 pounds and sports inch-long, saw-toothed "shark teeth" which can sever the leg tendons of a half-ton water buffalo or rip the stomach out of a living horse.

When cornered, these dragons sometimes rear five feet into the air, slash wildly with razor-sharp, clawed forelegs and snap with powerful jaws of almost dinosaurlike proportions.

The Komodo dragons behave almost exactly as the dragons of legend and folklore are reputed to behave. Besides rearing to attack, these dragons are territorial animals which dig large "caves" as centers of territorial lairs and defend them by ferociously charging interlopers. What's more, these lairs often are littered with decomposing corpses of prey and enemy. The Komodo dragon, whose dietary preferences include rotting meat, often leaves the remains of its victims to ripen in the sun.

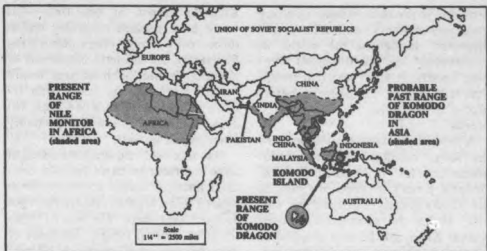
Even more startling, the 10-foot

reptile is a notorious man-eater which without warning may attack working natives, unwary children and sleeping campers. Like all monitor lizards — and the Komodo dragon is a monitor lizard — the dragon has a mouth like a snake's (the lower jaw is "hinged" and can be normally dislocated in two distinct places); this enables it to swallow large prey in a single gulp. In their classic study *Giant Reptiles* (Charles Scribner's Sons, 1973) Sherman and Madge Minton reported a 101-pound Komodo dragon swallowing whole a 90-pound pig. An adult dragon weighing between 200 and 300 pounds could — once it had broken the collarbone — easily consume an entire human body.

The Komodo dragon is only one of many species of monitor lizards found throughout Asia, Africa, Indochina, Indonesia, Malaysia, the Indian subcontinent, Borneo, New Zealand and the thousands of islands around these lands. All these monitor lizards share the same basic habits and temperament



Although shown in a composite photograph the relative sizes of 10-foot Komodo dragon and five-foot "damsel" are accurate. An adult dragon weighs 350 pounds.



as the Komodo species and several of them reach dragon proportions, even today. There is good reason to believe these awesome lizards reached even greater size before the common use of gunpowder.

A 30-inch water monitor uses its sense of smell to stalk its prey. Waiting for an opportune moment, it leaps at its victim and tears it limb from limb or swallows it whole. Imagine a 10-foot Komodo dragon doing the same thing and you begin to understand the fear with which dragons long have been regarded.

An adult Komodo dragon is a huge armored killing machine whose victims include adult pigs, goats, ponies, other dragons, giant snakes, deer and human beings. Fortunately a mature man can outrun the dragon in open land; on the creature's own territory, however, the chase might come to a different conclusion — inside the reptile's gullet.

When these creatures were discovered in 1912, some scientists specu-

lated that the animals might have served as the models for the "imaginary" dragon. But skeptics were quick to ask how the dragons, isolated on a tiny island only 22 miles long and 11 miles wide, could have inspired dragon legends in every part of the world.

The answer, I think, is something like this:

Geological evidence indicates that Komodo Island is of recent volcanic origin and has not existed long enough for any animal to have evolved independently there. Not only the Komodo dragon but all of Komodo's animal population *must have* originated elsewhere and been introduced to their present island home.

Komodo Island is separated from the nearest large landmass by more than 500 miles of turbulent seas, making it physically impossible for any land animal to have swum the distance. Tiny animals may have drifted ashore on floating debris and birds may have flown. But the larger land animals must have arrived some other way,

probably in the same manner in which thousands of other creatures have been dispersed throughout the world: as "stowaways" on board human shipping vessels. It takes no great imagination to picture immature monitors hiding in the holds of ancient cargo barges.

A flourishing trade existed between the Asian mainland and the Indonesian islands in medieval times. Genghis Khan's invasion of China in the 1200's greatly expanded his empire. Under the subsequent rule of Kublai Khan, goods were shipped as far west as the rich islands surrounding the Moluccan Straits, including Komodo. Thousands of ships crisscrossed the various trade routes and apparently dispersed mainland animals among the islands.

Geological studies show that Komodo dragons did not evolve on the continent of Australia or the other, larger islands south of Komodo. Due to the ancient shifts in the earth's crust a very real "line of demarcation" separates Australia from the Indonesian islands. No animal species of Australian origin exist on Komodo Island. That leaves us with only one conclusion: The Komodo dragon originated on an ancient sizable landmass other than Australia.

So it is clear that (1) the Komodo dragon once enjoyed a range beyond Komodo Island and (2) it existed outside its present range within historical times.

Because predators like the Komodo dragon and the Bengal tiger have just one major enemy — man — their ranges are limited only by food supply and climate. Presumably, then, the

Komodo dragon at one time well could have roamed relatively undisturbed over a huge range duplicating or nearing the climatic conditions of Komodo Island. Such an area would include not only the Indonesian Islands but the mainlands of China, Indochina, India, Burma and probably other places as well.

Had this very real dragon existed in large numbers in these heavily civilized lands, it would inevitably have figured in the legends and myths of the people living there. The tens of thousands of statues, images and tales of these dragons were undoubtedly based on actual experiences with the creatures. The reptilian head with glowing eyes, the heavy armored skin, the gruesome and putrid remains surrounding their dens, the shape of the body, jaws, claws and tail — these features of the classical dragon are the features of the Komodo dragon.

One might object that classical dragons, unlike their real-life counterparts, possess wings. But in ancient and medieval art lions and pythons, two animals no one ever accused of being "mythical," also are depicted with wings. (The pythons even have claws!) The fact is that the art of the period was colored by ignorance and confabulation. Take away the fancy elaborations and you have a fair picture of a Komodo dragon.

The obviously fanciful stories about this animal are really not so difficult to understand. The Komodo dragon, like all monitor lizards, has an exceptionally long, bright-yellow, forked tongue which it flicks from its jaws like a snake. On a chilly morning, with the lizard's breath exhaled in

steam, this yellow forked tongue does indeed resemble flames.

The idea of the single "jewel" contained in the skull of a dragon may have been inspired by the pineal eye still extant in many lizards. This is a vestigial organ, sometimes visible on the lizard's top skull, appearing as a translucent hard scale about the size of a peanut on the Komodo dragon.

In every way the Komodo dragon seems to have been the original inspiration for the Oriental dragon. Apparently such creatures stalked prey — including human beings — through the rolling hills and forests of China and nearby nations. The fear they provoked must have been intense and obviously left a lasting impression in the psyche of mankind.

* * *

BUT WHAT HAPPENED to the dragons? Why are they now isolated on Komodo?

I suspect the answer has to do with the sudden appearance of gunpowder, which took the lizards by surprise and decimated their numbers in short order. The monitors are neither as intelligent nor as well camouflaged as other large predators such as the tiger. They move relatively slowly, do not fear people and often boldly explore open land in broad daylight. They would have been easy targets and great trophies. Only Komodo Island's inaccessibility saved these dragons from annihilation.

Once the creature was effectively eliminated from the mainland, it was relegated to legend, art and history. In time its very existence was forgotten.

But how did the dragons get to Europe? We know they did get there

because they figure so prominently in the lore of that continent.

To answer that question, we'll have to backtrack a bit. I mentioned earlier that sizable monitors are found throughout Asia and Africa in modern times. One of the largest of these is the Nile monitor (*Varanus niloticus*), which today grows to a length of six feet. Because it is a monitor, it shares many physical and behavioral traits with the Komodo dragon. It rears on its hind legs when cornered, flies into fits of blind rage and attacks mercilessly.

Although a six-foot animal has not been shorted in the size department, some evidence suggests that the Nile monitor may have reached much greater size before gunpowder wiped out the largest and most dangerous specimens. The Nile monitor survives today only because relatively few human beings inhabit its natural range in North Africa. The Komodo dragon was destroyed completely because it was unfortunate enough to exist within an area that was fast becoming the most thickly populated area on earth. North Africa, by contrast, was and is one of the planet's least populated areas.

A few giant reptiles are known to have lived into our own time, only to fall victim to gunpowder. Verified photographs exist of (dead) American alligators over 20 feet long. Today the newspapers call a 13-foot specimen a "monster." In its March 1973 issue *Sports Afield* magazine published a photograph of an 11-foot, four-inch eastern diamondback rattlesnake killed in 1919. Today an eight-footer is considered a freakish giant. Around

1900 the respected English explorer Percy Fawcett reported matter-of-factly that his expedition had killed a 62-foot anaconda. In our time the absolute maximum size such snakes are believed to reach is 38 feet — and one that long would make worldwide headlines as a bizarre fluke of nature. On the average these giant reptiles have “shrunk” 20 to 30 percent.

If this pattern of man's relentless butchery of giants holds true, then the big monitors reached much larger sizes too. Using the 20- to 30-percent figure as our guide for estimating average decrease in size, the Nile monitor reached an average length of eight to 11 feet and therefore may have been as much a true dragon as the Komodo variety.

If that is true, we can logically conclude that before the tragedy of gunpowder, huge and dangerous monitor dragons roamed not only the Oriental lands but also the North African deserts.

If giant monitor lizards existed in North Africa, the Romans who still ruled all of the Mediterranean world at that time (A.D. 1000-1400) could have brought them to Europe, just as they brought lions, bears and other animals which they used for blood sports. They well may have sold the lizards to the immensely wealthy royal families of Europe. We do know, for example, that the Romans captured and sold adult crocodiles whose buyers stocked them in the moats of their castles for protection. Presumably for the right price a large Nile monitor could also be captured alive

and shipped to a European castle for protection of possessions, places and persons.

What deterrent could be more effective than a real dragon guarding particularly valuable treasures or acting as a fearsome watchdog for important buildings, caves, portals, armories, land preserves or food caches? Besides, who knows what madness might have gripped some medieval kings? It is all too easy to picture one of these royal tyrants buying a real dragon for some perverse purpose of his own. The sacrifice of prisoners and unwilling ladies to dragons may have been a common occurrence. And it just might be that more than one peevish princess found her door guarded by a 10-foot monitor.

Pure speculation? Perhaps. But we know beyond doubt that dragons exist in the real world. They made such an impression on our ancestors that to this day the very idea of the dragon excites our imaginations and calls up our deepest fears. Considering the size, appearance and ferocity of the giant monitors, this is hardly surprising.

There was a time in human history when chivalrous knights in gleaming armor did indeed do battle with dragons. It was a time when magic, wonder and knighthood were in flower and terrifying monsters prowled the woods.

Perhaps gunpowder neutralized the danger and then man's mind neutralized the fear. But dragons existed then and they exist today. They are still the proud, magnificent, fantastic monsters they always were.



Hypnosis Fails British Police . . .

What Happened to Genette Tate?

Ten minutes after talking with her friends, the girl vanished without a trace.

By Michael Goss

ABOUT 3:00 P. M. on Saturday August 19, 1978, in the small village of Aylesbeare, about 4½ miles east of Exeter, Devon, England, 13-year-old Genette Tate was cycling off to begin her second day as a newspaper delivery girl. She was taking the local evening papers to some farms on the outskirts of her home village. Her route took her down a quiet country lane where she met two girls she knew. After talking to them for a short time Genette rode on her way and the girls dawdled after her. It took them nearly 10 minutes to cover the 400 yards to where Genette's bicycle lay sprawled in the road and her newspapers strewn from the fallen bag.

These meager clues — the abandoned bicycle and the scattered newspapers — were the start of the biggest missing person investigation the West Country has ever seen. For Genette Tate had vanished. What had happened in the 10 minutes between the time she left the girls and their discovery of the cycle could only be conjectured. Her father and the police could not rule out the possibility that she

had been lured or dragged into a car. Tourists used the lane as an alternative to the more heavily traveled roads to the coast; Genette's two friends remembered that a car had passed them not long after she had said good-bye and ridden on, and moreover the bicycle was found opposite a grassy space where a vehicle could have been conveniently parked, ready for a rapid getaway. But real evidence was lacking. Despite intensive local inquiries the police had no positive leads whatsoever.

On the same day and possibly moments before the girls came upon Genette's bicycle, two holidaymakers were walking along Within Road in the Aylesbeare vicinity. Mrs. Matilda Rogers, 36, from Hull in Yorkshire and her daughter Gail (about the same age as Genette) were among the potential witnesses who came forward in response to police appeals for information. They recalled that during their walk a car had passed very close to them — "so close," said Mrs. Rogers, "I thought the driver would stop to apologize." The women had a good

view of the man behind the wheel and remembered also that the vehicle was maroon in color but there was no reason for them to remember much else. As Mrs. Rogers told a reporter later, "At the time it did not appear important."

The Rogerses' descriptions made it possible to prepare a Photofit picture of the driver, but Mrs. Rogers was dissatisfied with it; she could not explain why. It was one more disappointing, nonproductive element of the case which baffled the police over the next two months while the car and its owner remained unlocated.

At last help of an unexpected nature came from an equally unexpected source. Peter Hill, producer of BBC-TV's late-night current affairs program "Tonight," approached officials in charge of the Tate investigation with a novel idea. He had heard about the successes of American police in using hypnosis to elicit important evidence stored in the subconscious minds of witnesses, a technique employed when psychological factors like stress or shock prevented them from recalling the vital details of a face, a car number, a conspicuous tattoo — anything which might aid identification. With the consent of the Devon and Cornwall police, he arranged for the two most promising witnesses in the Tate disappearance, Gail and Matilda Rogers, to be interviewed under hypnosis.

After some six hours of hypnotic interrogation conducted by Dr. Malcom Rawson, a neurologist at the Hull Royal Infirmary, the minds of Gail and her mother, relaxed and freed from the conscious stress which acts as

a blocking mechanism, yielded the kind of information the police had hoped for. Gail, a fine hypnotic subject, pointed out errors in the police Photofit picture. She said the eyes should have been pale blue, the hair brushed up from the brow in a fuzzier style. Thus Hull artist Roger Davies was able to create a color portrait which subtly altered the original effort. Her memory contained more details of the maroon car too. She said it was "like my Daddy's" (probably a Triumph 1300) with a black vinyl roof, grey-blue seats and a radio. Best of all, she remembered at least part of the license plate: BM or MB plus another letter, followed by a number which included 1, then finally another letter. Not a perfect description perhaps but markedly better than anything she and her mother had produced in a conscious, waking condition. Taken overall, the hypnotic experiment provided the police with more information than they had received during the entire 10-week investigation.

The tempo of the search for Genette Tate seemed to speed up. Filmed extracts from Dr. Rawson's trance interrogation of Gail Rogers were screened on the "Tonight" program shown on October 26 and next morning every national newspaper in Britain carried the story, along with photos showing Gail under hypnosis and the new portrait of the man the police were anxious to interview. The *London Evening News* reported that as a result of the program 30 people contacted the Exeter police concerning a man answering to the description of the mysterious driver. It seemed only a matter of

time until the final breakthrough. The journalists in particular were very excited. Feature articles on hypnosis in crime investigation appeared, mostly citing the remarkable successes of the Los Angeles Police Department; simplified explanations as to how the trance state can assist memory were trotted out. Above all, the journalists wanted to know why the British police were ignoring a devastatingly effective technique which (as the journalists believed) seemed certain to revolutionize the battle against crime. Britain awaited the only logical conclusion to the hypnotic experiment: the location of the driver of the maroon car described by the two hypnotized subjects.

Britain continues to wait. Genette is still missing. Police have made little headway in finding the maroon car and the license plate described by Gail Rogers has proved an enigma. No conceivable permutation of the letters and numbers mentioned by the hypnotized witness has resulted in the discovery of the vehicle. Needless to add, the blue-eyed motorist has not come forward.

In their anxiety to cover every possibility the police have tolerated approaches even less conventional than hypnosis. Since November 1978 a special team of "paranormalists" led by scriptwriter Andrew Wilson has been probing possible black magic, clairvoyant and UFO nexuses. So far more than 450 mediums, psychics and sensitives have involved themselves in the search, enabling the police to narrow down the field of their inquiries and keeping the case alive in the public mind. Nor was the hypnotic method shelved and forgotten. Members of the

Wilson team hypnotized 12-year-old Margaret Heavey and 14-year-old Tracey Platt, the two girls who had seen Genette ride off into oblivion and who had found her deserted bicycle, but their subconscious minds had nothing fresh to reveal.

On this occasion, as in the more dramatic and better-publicized experiment featuring the Rogerses, hypnosis did *not* have the dynamic results we had been led to expect by the press. Of course, it is not too late. If someone answering the description given by the women during the Hull trance interrogation is found, hypnosis will have made a breakthrough revolutionary in the annals of British criminology — even if the man is subsequently shown to be unconnected with Aylesbeare mystery.

But the case of Genette Tate allows us to see the use of hypnosis in criminal investigations in its proper perspective. There have been very few experiments like the Rogers interrogation in Britain. Two previous attempts, including those made during the investigation of the still unsolved "Yorkshire Ripper" murders, were partial or complete failures. For this reason British journalists tend to dwell on the work of American experts in the field. Dr. Martin Reiser of the Los Angeles Police Department has been quoted in the British press as saying that hypnosis has been used in 200 police investigations, with an overall success rate of 77 percent in recovering information not previously accessible in witnesses' waking states. In 16 percent of the cases the technique was thought to have been directly responsible for the solving of a crime. Understandably,

we tend to hear more about the successes than about the failures — to a journalist an “hypnotic success” is a good story while a failure may be no story at all. There can be no doubt that the British police were right to allow the Hull experiment and further information did emerge as a result of it. But when we consider some of the problems surrounding trance interrogation of witnesses we can appreciate the caution which prevents British police officers from embracing what one American chief of police is said to have called the greatest detective aid since the invention of the magnifying glass.

The first and perhaps greatest problem lies in the nature of human memory. Journalists writing about the Tate case (and others like it) tended to subscribe to the popular and facile theory in which the memory is portrayed as an infallible mechanism which records and stores every sensory experience, no matter how trivial. Hypnosis is then assumed to provide direct access to this stored information. Supposedly, by regressing the subject to the appropriate point in time we can retrieve any incident as it was perceived by the subject at that moment.

Unfortunately we cannot prove that this concept of a “mechanical” memory is anything but a working hypothesis. We can be reasonably certain that the mind (or memory) does store past experiences and that some at least can be recovered by hypnotic regression, especially if powerful emotions are associated with the memories. But we cannot be certain that every single element of the subject's past experiences is stored, nor that all experiences are

stored with the same degree of reliability. Nor can we assume that the experiences remain pristine and unchanged in the memory. Evidence from a variety of hypnotic regression experiments suggests that memory is a lot more complicated than any data bank yet devised by man. Embellishment, editing and fantasizing — all involving the raw material of a single past experience — can be at work. In short, regression is not to be compared with the rewind button on a tape recorder!

Memory is not infallible, even under hypnosis. The subconscious, a kind of overseer or manipulator of memory, can step in and jumble or transpose facts, even create new ones in response to the hypnotist's questions. The devious creativity of the subconscious can be obstructive rather than constructive. A girl asked to remember, under hypnosis, the number plate of a car used in a robbery may come up with a number plate related to some traumatic or important incident from her past. She has been asked to provide an important fact and her memory obliges with one, although for police purposes it may be the wrong fact. At present we are in the dark about the psychological processes which allow such transpositions to take place.

The transaction between hypnotist and subject is delicately balanced. The subject may subconsciously try to please the operator by giving him what he wants (or what the subconscious thinks he wants). A memory may be a genuine recall of a past incident or it may be a well-intentioned fabrication. The ease with which many deep trance

subjects can hallucinate on cue may be related to this type of role-playing.

The standard TV method of regression was used during the trance interrogation of the Rogerses. In this technique the subject is encouraged to see his past experience projected on an imaginary TV screen where the picture can be frozen at any moment, or the "camera" can be made to zoom in to enlarge interesting details. In this manner the witness can recall what he has seen with some detachment and little of the emotional upheaval which may accompany a "relived" experience. This can be very important when the incident involves trauma, as in a violent assault case. The main criticism here is that the method encourages a certain degree of unreality which may in turn allow the subconscious to fantasize. Good hypnotic subjects can be made to react strongly to imaginary programs "shown" on a blank screen at the suggestion of the hypnotist. Consequently we must be aware that the hypnotized witness may not be recalling an actual past occurrence but hallucinating, like the subjects of the stage hypnotist who laugh wildly at a Laurel and Hardy film that exists only in their own heads.

The fact is, the subject under hypnosis is in no position to discriminate between truth and unconscious fabrication. An 18-year-old San Francisco girl thought she was telling the truth when, under hypnosis, she confessed to a murder. Her lawyers subsequently proved that she could not have committed the murder but had subconsciously provided the confession which she thought the police wanted to hear. Similarly, the witness in a case

of poisonings at a Michigan servicemen's hospital believed he was telling the truth when, under hypnosis, he implicated a Filipino nurse. Further investigation showed that his choice of culprit was influenced by his belief that 1800 Filipino nurses were conspiring to overthrow the United States government. Hypnosis can do little to control or offset deeply rooted obsessions or biases which may affect the recall.

None of this invalidates police use of hypnosis during criminal investigations but it does emphasize the need for caution. Most of the journalists at the time of the Tate case underestimated the problems concerning hypnotic regression and ignored the equally difficult problems facing police application of the technique. Wide application would only be possible after major changes in the British police system. Trance interrogations require time and specialization. Not all witnesses are susceptible to hypnosis, nor is there always an experienced hypnotist at hand. Retraining police surgeons and psychologists might be possible. The alternative of allowing police officials to act as hypnotists is problematical. What level of officer would be judged responsible to play this role? Also, someone must make the heavy decision as to the extent to which hypnotic interrogation is to be practiced — and for which crimes.

Then there is the question of the rights of the potential witnesses. We might presume that any trance interrogation would be strictly monitored, possibly by lawyers representing the witness, and that he or she would have the right to refuse hypnosis — which

is, in fact, one of several provisos in the state of Oregon at the present time. But at what point can the refusal by a key witness to be hypnotized — in a murder case for instance — be interpreted as obstruction of a police inquiry? How much pressure could legitimately be placed on such a witness?

This article is intended to correct the prevailing attitude that hypnosis is an infallible technique and that the police have no excuse for not employing it more widely than they do. *It is*

not so simple! Hypnosis should be seen as an aid to established police investigative techniques, not as a substitute for them. There is too much we do not know about memory, about the hypnotic state itself, and about people, for that matter.

Perhaps if the Devon and Cornwall police finally succeed in locating the blue-eyed motorist and his maroon car described by the Rogerses during their hypnotic-recall sessions we will be able to fill in some of the gaps in our knowledge.



MONSTER HAUNTS VIRGINIA WOODS

GEORGE Washington once slept in Alexandria, Va., but he would have found it difficult in the early part of 1979. A mile from the ancestral home of the father of our country, a strange something was at large, wailing and screaming nightly.

For nine noisy months, the mystery creature haunted a patch of woods surrounded by \$150,000 homes near Mount Vernon, disturbing the peace and defying identification. Some residents dubbed it the "Mount Vernon Monster" while others called it Bigfoot. Other guesses included hoot owls, loud frogs, wild boars, a prankster with a bullhorn, even the ghost of George Washington.

Fairfax County game warden George Stickman ruled out bears, bobcats and other fauna common in the vicinity but when someone suggested a peacock was making the strange noises he admitted the peacock theory might not be so far out. Experts at nearby Mason Neck Wildlife Refuge say that peafowl often are kept as yard pets in the south and one could have flown the coop and made it to Mount Vernon.

"They have a loud penetrating cry, almost like a scream," said John Aldrick, a retired fish and wildlife researcher. Mike Morgan of the National Zoo admitted that the birds escape frequently when allowed to roam the grounds.

The creature was elusive as well as noisy. It foiled police watches, a United States Park Police helicopter, volunteer youth patrols and the determined efforts of Warden Stickman, who staged a fruitless overnight vigil in an attempt to catch the interloper. "The thing seems to know when you leave the woods," Stickman said, "and then it starts to holler."

Meanwhile, residents continued to discuss the problem and advance theories. One resident, Thelma Crisp, said she spotted the monster. She described it as a creature about six feet tall which lumbered into the woods after being sighted.

Could it be a Bigfoot trying to reach the headquarters of the Fish and Wildlife Service in Washington 15 miles away?

"If it's Bigfoot and there's proof," said a spokesman, "we'd protect it."

THE RIDDLE OF COINCIDENCE

Are the coincidences in your life telling you something? By paying attention to them, you may put yourself in tune with the universe and in control of your destiny.

By Alan Vaughan

TWO MONTHS before Patricia Hearst was kidnaped in 1974, her younger sister Vicky was working on a stained-glass design for her school art class. Vicky created a hooded cobra identical to the soon-to-be-famous emblem of the Symbionese Liberation Front. Blind coincidence? Or an example of the enigma of synchronicity?

A 12-year-old boy arrived in Los Angeles to visit his brother but the address he had was wrong. Frustrated, he decided to check his suitcase at what he thought was a railway station. When he entered the building, he discovered it was actually the Los Angeles Public Library. Lugging his suitcase down a corridor, he came to a desk where a man was eating a candy bar. The man was his brother. The boy had experienced what I call a "chance encounter of the third kind" — finding precisely the person sought entirely by chance.

These examples of synchronicity came from callers to Radio Station KGO in San Francisco where I was



ALAN VAUGHAN, both a parapsychologist and a psychic, is author of *Patterns of Prophecy* and coauthor of *Dream Telepathy*. Formerly Articles Editor for *Psychic Magazine*, he recently founded the New Ways of Consciousness Foundation to study the nature of the mind and the paranormal. His latest book is *Incredible Coincidence*.

talking about my new book *Incredible Coincidence: The Baffling World of Synchronicity* (Lippincott). The callers didn't know the word "synchronicity" — meaningful coincidence without apparent physical cause — but they had experienced enigmatic encounters with chance. They felt that blind chance could not explain their coincidental adventures but they had no alternative explanation.

More than 50 years ago, the Swiss psychologist Carl Jung puzzled over his own enigmatic experiences with coincidence. In his essay "Synchronicity" he coined the term *synchronicity* to indicate an acausal connecting principle equal in force to ordinary cause and effect. Drawing on the philosopher Schopenhauer's earlier speculations, Jung postulated that such phenomena as extrasensory perception, psychokinesis, the I Ching, astrological projections, prophetic dreams, déjà vu, omens, number series and unconscious foreknowledge share the same qualities as meaningful coincidence. Space and time become relative to the observer, as if he were creating them.

Patterns appear in supposedly random data. Numbers cluster in meaningful ways — as first described by the Austrian biologist Paul Kammerer who recorded 100 instances of synchronistic clusterings in his book *Law of Series* (published only in German). Jung decided to observe numbers for unusual correspondences. One evening he noticed that his theater ticket number, his tram ticket number and a telephone number he was given were identical. The odds against this happening by chance are awesome — but probability can fluctuate wildly. This

single case proves nothing.

However, consider these three cases that I learned about in a two-week period. According to the Social Security Administration, it is "virtually impossible" for two people to have the same social security number. The odds are about a million to one against this happening, for the numbers are assigned by geographic area and order of application. But —

- A California dentist filling out an insurance form for a patient asked for her social security number. It was the same as his, which he had received in Michigan 30 years earlier. He complained to the Social Security Administration which cannot explain the duplication.

- Two northern California women, one named Patty Ann Ellwood and the other Patty Ann (Ellwood) Kahlsted, have identical social security numbers. They have been trying for nine years to get their numbers changed. Now the situation is serious, for one has been getting the other's tax bills.

- Two men named James Kirkpatrick, Jr., both born on June 4, 1956, have been trying for two years to get their social security numbers changed, for again the impossible has happened: their numbers are identical.

These three million-to-one shots turned up almost simultaneously. The odds against chance are formidable: a million times a million times a million.

Is there an underlying order in the universe that time and again creates such impossible happenings? In the book *The Roots of Coincidence* (Random House, 1972), the distinguished science writer Arthur Koestler sug-

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gests that "nature abhors randomness;" that when "para-randomness" or unusual clusterings of supposedly random events appear, it indicates the synchronicity organizing principle is at work.

But who or what is doing the organizing? Is some cosmic clown pulling the strings of fate for humorous effect? Or is it our own consciousness that creates the enigmatic coincidences and ordering of random events?

After analyzing 153 cases of synchronicity in *Incredible Coincidence*, I concluded our consciousness — displaying awesome psychic powers — orchestrates the chance events in our lives according to our (mostly unconscious) desires. Sometimes, however, specific conscious desires are satisfied with stunning speed and economy of action by seemingly chance events. The synchronistic effect can be breathtaking — as in this case reported by Patricia Dietsch of Columbus, Ohio:

"At Christmas and birthday time, our family was always eager and delighted to find just the right thing for every member of the family. I was always very close to my father and he was 74 and ailing. It was important to go beyond all past efforts to find his favorite thing for Christmas. I asked my mother if there was any particular piece of music Dad liked and she said there were two — a certain church hymn and *Humoresque* played on a violin with piano.

"Fine. I would find a piano and violin recording of *Humoresque*. I passed a large music store every day on my way to work as a medical secretary and I stopped there the next day

on my lunch hour. The woman in the record department was very patient, going through every catalog from every company and finally resorting to out-of-date catalogs. She told me that there had been at one time *one* recording of *Humoresque* with piano and violin only, a 45 rpm, but it had been out of press for a long time and impossible to order. Well, I thought, I'd have to find some other special gift for Dad.

"This took place at the end of October. The first week in December I received a call at my office from the woman in the music store. She asked if I could stop by at lunchtime and I said I would.

"When I entered the store she left the counter and hurried to the rear, returning with the manager and three or four salespeople. I wondered what in the world was going on.

"Between the manager and the saleslady, a confusing and much-interrupted explanation came out. In that morning's deliveries they had received from a company from whom they regularly ordered '*this record!*' We didn't order it and besides, it isn't their label. This was pressed by another company altogether."

"Of course it was the recording of *Humoresque*, the one I sought. The whole thing was so funny I had to bite my tongue to keep from laughing. Since they didn't order it ('You did,' they said) they couldn't charge me. They could hardly wait to see me leave — and I laughed for an hour.

"It was beautifully synchronistic and my father enjoyed the story and played the record many times in those last two years of his life."

MORE THAN 30 cases of chance encounters of the third kind appear in *Incredible Coincidence*. The sheer number suggests that the phenomenon is far more common than is usually realized. Do we somehow manipulate chance events to answer our prayers and heartfelt wishes? Belief seems to be a potent factor in the production of incredible coincidence, particularly the miraculous event that occurs by chance.

The point, of course, is that chance is not random but is manipulated by our consciousness to produce the artful coincidences of every day life. Following Jung, I postulate that archetypal patterns of consciousness underlie our actions and contain blueprints of our lives. Particularly interesting are those coincidental happenings clustering around an event which has been foreseen.

Jeffrey Mishlove of San Francisco gives an example of this:

"In 1972, while I was a student in criminology at the University of California, I was also a conscientious objector and in desperate need (I then believed) of finding alternative service work to fulfill my draft requirements. This was causing me a great deal of worry. My life as a whole seemed very unsettled at the time.

"To solve this dilemma I decided to program a dream to provide me with an answer. I dreamed that I went to visit some friends who lived in married-student housing at Berkeley. They were not home but knowing where they kept the key, I let myself in. On the floor of the living room was a magazine called *Eye* which I picked up and looked through. In that maga-

zine, I dreamed, I would find the answer to my problems.

"The very next morning I got up and jogged over to my friends' apartment at married-student housing. They were not home but as I had in the dream I let myself in. There in the middle of the living room floor was a magazine called *Focus*, the publication of KQED, the listener-sponsored radio and television station in San Francisco. It provided 'focus' for me, for I had the sudden realization that I would like to find alternative service work in listener-sponsored educational media.

"I found a job at KPFA-FM in Berkeley, the oldest listener-sponsored station in the United States. Within three weeks I was given my own biweekly program, *The Mind's Ear*, which opened many, many doors for me. My life felt together, centered. I had found my place in the universe.

"I am now producing radio programs for Voice of America which are broadcast internationally. I am completing my Ph. D. in parapsychology at the University of California, Berkeley, and teaching parapsychology at John F. Kennedy University in Orinda. I have published a book, *The Roots of Consciousness*, and am now research coordinator for New Ways of Consciousness. All this as a result of my dream."

The coincidence of finding the magazine *Focus* where he had dreamed of finding a magazine *Eye* (the eye focuses) signaled a major change on Mishlove's professional goals. In his mind, the finding of *Focus* was not blind chance but a meaningful synchronistic encounter.

During more than 10 years of ob-

serving synchronistic events and attempting to make use of them, I have noted that they tend to come most often during major transitional periods. My long affiliation with *Psychic Magazine* began as a prophecy two years before the magazine was founded, a prophecy that was fulfilled by a synchronistic chance event.

In 1967 when I was in England doing research with mediums, a number of them predicted that I would be connected with a California magazine dealing with psychic phenomena. I first learned of such a magazine in 1969 on a visit to the Parapsychology Foundation in New York. Going to use the Foundation's library, I had with me a manuscript on Atlantis which I planned to send to *Ramparts Magazine*, at that time located on Beach Street in San Francisco. Allan Angoff, an administrator with the Parapsychology Foundation, told me about the plans for *Psychic Magazine* and gave me its publisher's address. I was astonished to see that it too was on Beach Street in San Francisco.

Taking this coincidence as meaningful, I readdressed the manuscript to *Psychic Magazine* — with startling results. Stephan Schwartz, *Psychic's* first Eastern Editor, had already written an article on Atlantis to be used in the first issue which would appear in May. But James Bolen, the editor and publisher, asked me to write further articles for *Psychic* and before long, when Schwartz moved to a navy magazine, I became Eastern Editor (and eventually Articles Editor). So the mediums' predictions were fulfilled when I took a synchronistic chance event as an omen. Now, 10 years later, *Psychic* has

been superseded by *New Realities* for which I write a parapsychology column.

Out of this collaboration recently came a long conversation with my fellow Atlantis scholar, Stephan Schwartz, who now heads a research team called the Mobius Group. Reminiscing on our coincidental links (we're even both from Ohio) we agreed to work together on a psychic archaeology project which just might prove to have some bearing on the Atlantis legends.

Coincidental events may also have a prophetic meaning, if interpreted properly. A recent example of this began on May 30, 1979, when my wife Diane was reading *Newsweek's* account of "Chicken Little Day" concerning NASA's prediction that Skylab would fall on July 2. Diane, an English major, said that the wrong metaphor was used and suggested that the myth of Icarus was more to the point, for Icarus fell to earth because of the sun's activity — exactly what was driving Skylab down several years early.

Diane was reminded of a poem about Icarus but could not recall the poet's name. In a 10-year-old poetry anthology I found *Musee des Beaux Arts* by W. H. Auden. It appeared on page 437 and line 16 contained the reference to Icarus splashing into the water. We now recalled that Diane, W. H. Auden and I had lived on the same street in New York. I had once met the poet and Diane had written a paper on him.

The upshot of this experience was my prediction about when Skylab would fall which was published in the

San Francisco Examiner for June 24, 1979:

"(Diane) also remembered Auden's poem *Musee des Beaux Arts*. Vaughan looked it up and on page 437 (which is how he derived the time 4:37 P.M.), line 16 (July 16) he found references to 'the splash,' 'the sun shone' and 'the expensive, delicate ship.'

"To Vaughan it was blindingly obvious. Synchronicity was at work here."

Although NASA later picked July 16 as the most likely date, Skylab's final maneuver pushed it into the earth's atmosphere on July 11 somewhere near Ascension Island off the west coast of Africa. According to NORAD (North American Air Defense Command), the craft disintegrated precisely at 4:37 P.M. local time — which is a stunning correspondence to page 437. (There are 1440 minutes in a day so chances of guessing the correct minute would be 1440 to one.) I cannot claim that my prediction was fulfilled; yet there was a synchronistic link between the book published 10 years ago and the time of Skylab's disintegration. Even the July 16 date was not as far off as NASA's July 2 reported in *Newsweek*, and the prediction based on the poetry anthology was relatively closer than NASA's.

One implication of such synchronistic experiences is that our consciousness is linked through space and time by coincidence, that ultimately the fabric of the universe is woven from consciousness. Einstein intuitively felt that "God does not play dice with the universe" but was frustrated by the probabilistic nature of reality at the quantum level. My consciousness-as-

creator model would confirm Einstein's intuition by postulating consciousness — living pliable patterns of life — as the ultimate base of matter and energy. Consciousness expresses itself in blueprints or archetypal patterns which have some predictive deterministic qualities. If this theory is correct it could lead to a breakthrough in theoretical physics.

But how can we use synchronicity in our daily lives, both to guide us in decision-making and to know when we are on the path that our inner blueprints suggest? Here are some guidelines for experimenting with synchronistic experience:

(1) Assume that your life has meaning.

(2) Assume that the events in your life have meaning.

(3) Assume that the events in your life are telling you something.

(4) Developing awareness of your life's events, you will hear what they are telling you.

(5) By doing what the events in your life tell you to do, you will be fulfilling the destiny of your inner self.

My advice particularly applies to those emotion-laden moments in life when far-reaching decisions must be made. Of course for thousands of years so-called primitive societies have used this principle in various divination systems, such as throwing bones, looking at the entrails of sacrificial animals, or even referring to that popular Chinese method, the I Ching. (I favor drawing from a box of 300 words taken from newspaper headlines; these are less ambiguous.)

All these systems recognize that the inner consciousness of a person is

linked to exterior events in a meaningful way. I believe, however, that human interactions and coincidence are superior to these somewhat artificial divination systems. For instance, in July 1979 D. Scott Rogo asks me to do an article on synchronicity for FATE Magazine. An hour or so later, unannounced, Jeffrey Mishlove arrives at my foundation headquarters (New Ways of Consciousness in San Francisco) with several years of back issues of FATE for the library. I comment that the issues have material in them that is available nowhere else. The question in my mind, "Shall I write the article for FATE?" is immediately answered by Mishlove's action and my comment on the magazine. The next day Mishlove comes again and this time I ask him to write out the experience quoted earlier. We might interpret this to mean that FATE represents on a symbolic level a piece of the blueprint of life and in this case our blueprints dovetailed to produce coincidence.

Can we make things happen to order? Can we directly influence chance events to our advantage? I believe we can, although things often happen differently from the way we may have visualized them. For example, last year I spent a great deal of time trying to influence the *Reader's Digest* sweepstakes to come up with my wife's number as winner of the \$10,000 prize. The prize went to a man in New York state. But a year later, I received (together with my publisher, Lippincott) from the *Reader's Digest* \$1000 for excerpting my book *Incredible Coincidence*. I certainly can't prove that my meditations

had anything to do with it but privately, I feel that all that concentration on *Reader's Digest* was not a waste of time. I also recall that about 10 years ago I recorded a dream that some writing of mine appeared in *Reader's Digest*; I interpreted the dream to mean that maybe someday such a thing would happen. Prophecy and coincidence seem to spring from the same root of consciousness.

By focusing our minds and activating subliminal consciousness we can bring about coincidental events. Just by thinking about coincidence and synchronicity we bring them into our lives. I call this property of consciousness "the synchronicity of synchronicity." This happened in a meaningful way in my life on June 22, 1979, the publication date of *Incredible Coincidence* and the date of the grand opening of New Ways of Consciousness, a nonprofit foundation for consciousness technology and research. I had set the latter date months in advance but Lippincott, my publisher, changed the book's publication date four times, finally coming up with June 22. Also coincidentally, that was the date of arrival of the nonprofit status statement from the Internal Revenue Service, the hoped-for result of 13 months' legal work.

If we create our lives according to our beliefs, as I theorize we do, then it should come as no surprise that those who believe in the miraculous are the ones most likely to experience the miraculous. A first step toward believing in the miraculous might be to believe in — or even just allow yourself to be intrigued by — the power of coincidence. Tell your family and friends

about your coincidental experiences and see if similar ones start happening more frequently. Your life may be enriched with the feeling that you are "on course" and that the universe says "yes" by providing these coincidences. Synchronistic experience may change your life — or perhaps just give you a good laugh. If you can find the sense of humor behind your coincidental experiences, you may find the very meaning of life itself: we're here to enjoy ourselves.

I first became intrigued with synchronicity in 1968 while studying at Freiburg University Institute for the Border Areas of Psychology in Germany. At that time I read Carl Jung's account of finding a perfect correspondence between his tram ticket number, a theater ticket number and a telephone number. I resolved to do an experiment that day to see if I could find

any meaningful number relationships. I took a tram that morning and my ticket number was 096960. The number of the tram itself was 111. Both numbers, read right side up or upside down, remained the same. Throughout the day I kept a lookout for upside-down numbers.

Walking home from the Institute that evening I stumbled against a trash can and nearly ended upside down myself. The can bore a painted name: JUNG. Why, I wondered, had Jung tripped me up? Perhaps it was to tell me that in the search for synchronicity, one must have a sense of humor.

So don't get too excited about synchronicity and the strangeness of it. Just enjoy it, use it, and every now and then, have a good laugh. That cosmic clown in charge of the universe may be us looking in the mirror of consciousness.



IS BIGFOOT THE STAR OF BEOWULF?

By Thomas J. Mooney

IS THE Anglo-Saxon epic poem *Beowulf* an ancient tale of an encounter between human beings and Bigfoot?

Grendel, the "monster" of the poem, is described as a two-legged being, considerably larger and stronger than a man, loathsome in appearance and possessing unbelievable strength in his taloned hands. He dwells far off, in a cave in the depths of the forest, approachable only through a fearsome swamp. His only companion seems to be his mother, almost as frightening a creature as he is.

Modern students of the Bigfoot phenomenon will instantly recognize

the similarities, even to the small number in the "group." But one disparate note creeps in. Unlike the modern Bigfoot who seems to avoid human beings, Grendel actively seeks out King Hrothgar's hall and enters it to kill and devour sleeping warriors.

It is imaginable that an offshoot of *Homo sapiens*, when threatened by human encroachment, might have decided to try to kill sleeping men for food. Modern Bigfoot creatures reportedly have slain animals and tried to catch fish.

Ancient literature may contain additional instances of Bigfoot phenomena. It's certainly worth a closer look.

Update...

¶ The film version of Jay Anson's best-selling The Amityville Horror may be packing 'em in, but that still doesn't make it a true story, according to a man who claims to know the truth. William Weber, attorney for Ronald DeFec who killed six members of his family in the Amityville, N.Y., house two years before George and Kathy Lutz moved into it, only to flee 28 days later from what they said were evil supernatural forces, says the whole story was concocted "over many bottles of wine" and that he helped the Lutzes create "something the public would want to hear about." Meanwhile, the couple have passed polygraph tests arranged by the tabloid The Star, although skeptics point out that such tests taken long after the fact (or fiction) are not necessarily reliable. The book, published in July 1977, describes events which allegedly occurred late in 1974.

¶ "Does Maryland Have a Sasquatch?" asks an article in a recent issue of The INFO Journal. Yes, says author S. Stover, who further claims to have encountered the beast twice himself. The second time it showed up in the company of what Stover believes was a UFO, although it sounds more like an advertising plane to us. In any case, Maryland sightings of hairy bipeds go back to 1914 at least, Stover writes, and witnesses include campers, park rangers, farmers and children. Next question: is there any state that doesn't have a Sasquatch?

¶ A half-million dollar grant for research in parapsychology has been awarded to physicist Peter Phillips of Washington University (St. Louis) by James S. McDonnell, chairman of the McDonnell Douglas aerospace corporation. In a public statement McDonnell said, "The exploration of the deep inner space of humankind can challenge intellectually adventurous men and women for generations to come." Phillips, a veteran psychical researcher, plans to use the money to continue his investigation into psychokinesis and spontaneous psi phenomena.

¶What killed 500 pet birds in Annville, Pa? No one knows. On the evening of May 2, 1979, Nancy Gilbert and her children left their home to go fishing for a few hours. Before they left, they checked their birds, which Mrs. Gilbert and her husband Henry (out of town on business that day) sell as a sideline business. The birds — parakeets, cockatiels, macaws, finches, canaries, lovebirds and pheasants — were fine. But when the Gilberts got back, most were dead and others were dying. State Agriculture Department tests detected no contaminants in the birds' food and water and no signs of disease viruses, radiation, internal bleeding or bacteria inside their bodies. Unable to find anything specific, Department spokesman John Nikoloff could only speculate that a "physical problem inside the house" might have been responsible.

¶A recent survey of 1200 scientists and engineers conducted by Industrial Research magazine shows that over half of them believe UFOs exist and warrant government investigation. Forty-four percent believe that if UFOs are real they are from "outer space." Eight percent claim to have seen UFOs themselves. "I am surprised," science columnist Terence Dickinson writes. "I constantly read in science textbooks and journals that 'the vast majority' of scientists are convinced that UFOs . . . could be explained if fully investigated. This survey result clearly suggests the reverse."

¶"Chocolate pudding with BB's in it" — that's how Sibyl Christian of Frisco, Tex., described three enigmatic blobs that appeared in her front lawn the morning of August 10, 1979. One "just faded away" but she and her husband M.B. managed to preserve the other two, which NASA scientists refrigerated and later examined, on the theory that the blobs might be of extraterrestrial origin. But on September 8 geochemist Doug Blanchard announced after preliminary tests, "It's a strange concoction of stuff that could be easily put together in a lab or industrial situation." Tests are continuing.

¶From Paul W. Dale's book on Captain Cook, Seventy North to Fifty South: "Captain Cook knew, and rightly

so, that scurvy could be prevented by eating fresh fruits and vegetables, that almost any green plant would do, and ordered these plants to be boiled and served to his crew. He could prevail upon his ship's officers and crew to eat the greens, but on his first voyage could not so command the gentlemen scientists. Those men who stuck to their civilized ship's fare sickened, and the astronomer died, even in the presence of crewmen, sick like himself, who steadily gained in health and recovered as soon as they were fed the 'scurvy-grass.' "

¶The Abominable Snowman, Bigfoot's almost forgotten cousin, is in the news again. Reuters reports that in August 1979 Soviet mountain climbers found footprints of a yeti near their base camp in the Pamir-Alai Mountains of Tadzhikistan. The climbers said the creature visited the camp several times during the night and left prints 13.9 inches across with splayed toes. No one saw it, however.

¶A weird new twist has been added to the story of the New Zealand UFO film taken from an Argosy courier aircraft on the night of December 30-31, 1978. (See "The Greatest UFO Film Ever Made," June 1979 FATE.) David Crockett, who shot the footage, told the Honolulu Advertiser that the plane mysteriously lost a few minutes of time during the sighting. "The whole atmosphere of the plane felt strange to me," he said, "and everyone felt this." The missing moments supposedly came when the pilot veered off course and chased the UFO.

¶Peachtree Tower is a prestigious commercial address in downtown Atlanta, Ga. Its seventh floor comes complete with the Peachtree Screamer, whom nobody has ever seen or been able to find, despite repeated police searches. "The scream is so frantic and agonizing that it absolutely freezes you and curls your toes," one seventh-floor employee says. "We don't know if it's a man or a woman," another says. "You just can't tell. . . . But we've just kind of learned to accept it." — Jerome Clark.

The Psychic Photography of Masuaki Kiyota

With the power of his mind
Japanese boy produces images
on film and bends spoons.

By Walter H. Uphoff

MY CURIOSITY has led me to meet many psychics through the years, among them Masuaki Kiyota of Tokyo who was born on April 10, 1962, and lives with his parents in a modest home connected with the fish restaurant his father Yoshinori Kiyota owns.

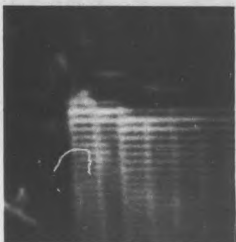
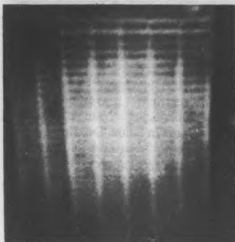
Masuaki, now 17 years old, entered senior high in the fall of 1978. In Japan stringent examinations are required for entrance to higher schools of learning and the pressures on teenagers, according to letters from the family, can be enormous. Masuaki is proud that he was one of the 20 out of 250 who took proficiency tests in English and passed the fourth grade level last year. He has written a number of letters to my wife Mary Jo and me, the first of which was carefully composed on stationery adorned with a United States flag and began with the respectful salutation, "Dear American new grandfather" He hopes to come to the United States to study parapsychology some day, after he has



Masuaki Kiyota believes he gets his paranormal talents from an extraterrestrial being whose name is Zenefu.

a degree in psychology from a university in Japan.

His older sister Kazuko, now 20 and a college student, also possesses psychic ability. She is the only one in the family — besides Masuaki — who can see Masuaki's guide Zenefu. Their paternal grandfather and their father also can do some nengraphy (thoughtography); his mother sees a "white



After asking author where he was staying, Masuaki produced these psychic photographs of the Keio-Plaza, Tokyo's largest hotel. One picture shows aerial view.



The real Keio-Plaza was 10 miles from Kiyota home where image of building appeared mysteriously on Polaroid film.

ghost" sometimes and his father perceives relatives' deaths by "seeing a ghost" or "by intuition."

Masuaki's first contact with his guide Zenefu occurred in the spring of 1974. At first his parents thought he might be having illusions but as the boy's psychic talents developed they

no longer held this view. Like many another child who experimented with bending spoons after watching Uri Geller on television, Masuaki discovered his talent in this way. At one time, his father said, there were hundreds of boys and girls with psychic abilities in Japan but "they abandoned their activities (because of) social pressure, contempt and derision." One of these was Yukio Ishii, a talented young nengrapher who has withdrawn from public view. It is not known where Ishii is at present although he was an acquaintance of young Kiyota at one time.

"I don't want him to be a showman," Masuaki's father says. "If possible I want him to be a research worker or a scholar in (the) psychic field." He has progressed now to where he can twist a large spoon inside a plastic bag and twist a small spoon without touching it. He is practicing moving a 10 by

10 centimeter metal cylinder by mental effort but as yet can do this only in the presence of his family. Strange adults place him under too much psychological pressure but he hopes in time to be able to perform the feat in anyone's presence, as Russia's famous Kulagina does.

"I believe what we have experienced . . . is more valuable than money and wealth," the elder Kiyota wrote, "and if some people don't try to believe in us, I don't care. Masuaki says, 'Some people dare to call me a liar openly to my face instead of saying "I can't believe it" or "I can't understand it well. . . ." I feel this is equal to calling me a thief but they cast an imputation (sic) on my character by calling me a liar. And these people wouldn't try to work with me by scientific experiments.' "

Masuaki is cheerful, attractive and cooperative. He is intelligent, ambitious and an industrious student. At the same time he is fond of his stereo and enjoys skiing. Fortunately he has an understanding and supportive family who encourage him and can protect him from some of the pressures and curiosity-seekers. He is also fortunate to be under the tutelage of Dr. Shigema Sasaki and Dr. Miyauchi who have directed experiments with him.

I first met Masuaki when I accompanied the Alan Neuman Productions crew to Tokyo in October 1977 in the course of filming segments for the movie "Exploring the Unknown." This movie was shown on NBC-TV in October 1978 with Burt Lancaster as narrator. Since that time I have continued to correspond with Masuaki and his father and have been greatly

impressed by the family's understanding acceptance of Masuaki's paranormal abilities.

Dr. Tochiaki Harada, a physicist (and our interpreter), Dr. Tautomi Miyauchi, managing director of the Japan Nengraphy Association, and I accompanied Mr. Neuman to the Kiyota home in Senju. Dr. Harada carried his Polaroid camera and film and I had bought five stainless steel spoons en route. After removing our shoes according to Japanese custom, we entered the home and restaurant of Yoshinori Kiyota and were introduced to the family members present. Masuaki, who was 15 in 1977, took the spoons I brought and one after another stroked the handles at their narrowest point, did a quick twist of his wrist and produced about 180-degree twists with seemingly little effort.

Later that evening he worked with the Polaroid camera Dr. Harada had brought and was able to produce specific images at will. He asked us at what hotel we were staying and when we told him "the Keio-Plaza" — the tallest hotel in Tokyo — he said, "I'll see if I can get it on film." After a minute or so of concentration, the shutter was tripped and when the cover paper was peeled off the film there was our hotel from an aerial perspective attainable only from a helicopter. Besides, we were 10 miles from the Keio-Plaza and it was dark.

Masuaki said, "Let's try again." This time he got the top half of the hotel with the air conditioning units on the roof as well as the lower structures surrounding the hotel.

We saw enough spoons bend while



Droop in paranormally-bent spoon is apparently caused by softening of metal.



Torque tests reveal it would take hundreds of pounds of force to twist spoon.

all of us watched closely (there were no nearby keyholes into which spoons could be thrust for bending) so that we were convinced the bending was due to a psychokinetic effect.* We all were eager to have souvenirs of Masuaki's paranormal work to take back with us to the States as evidence. I had one of the bent spoons which I had brought along and another from his father's restaurant service which he had bent. I asked if I might have an *unbent* spoon to take along for testing, so Masuaki went to get another spoon from the restaurant but as he came toward me he stroked the handle and gave it a twist, so I then had *three* bent spoons.

* I brought back with me a supply of unbent spoons for tests and will be glad to contribute \$1,000 to the Committee for the Scientific Investigation of Claims of the Paranormal if James Randi, who is a Fellow of that Committee, can, under scientifically monitored conditions, bend a spoon with one hand by the same means.

He had misunderstood my request for a test spoon.

Upon my return to the States I mailed one of our heavy German stainless steel spoons and a flat six-inch file to Masuaki. Both were returned bent, accompanied by additional ones for my collection. Later I received more bent spoons with double twists in the handles and one with a triple (left, right, left) twist. The accompanying letter claimed that Masuaki could now cause metal to bend by concentrating and without touching it.

I had a torque test run on some unbent spoons and found that it took five to seven foot-pounds of force to produce a twist in the handle — a twist that was not as "tight" as that produced by young Kiyota and the bowl of the spoon did not "droop" (apparently from the momentary softening of the metal) as did Kiyota's spoons. This means that without leverage, the force required to produce such a twist actually is hundreds of pounds.

Prof. Dave Mack of the University of Wisconsin's Metallurgy Department examined the spoons and cut and polished a section for microscopic examination. He found no noticeable changes in the internal structure of the metal but agreed that if the bend had been produced as I reported it had to be paranormal.

Lawrence J. Venne, Technical Director of the ESCO Corporation, Portland, Oreg., a manufacturer of steel products, said that if the spoons we showed him had been twisted by normal force this should show in the "flow lines" on the surface of the metal. He also said that if it was done

by heating, it would require more than 2000 degrees F. and that the heating would discolor the metal. Neither condition is present in the spoons Kiyota bent. No vise and no heating equipment were available when we saw him bend the spoons. He demonstrated his ability standing in the middle of the room, surrounded by more than a dozen witnesses.

Jeremy Fox of the Granada TV network, Manchester, England, called me in June 1978 at the suggestion of Prof. John Hasted, chairman of the physics department, Birkbeck College, University of London, to inquire about psychics who are able to project images on Polaroid film. We mentioned Willi Schwanholz (FATE, December 1976) and Masuaki Kiyota. We told him that Willi gets unusual and impressive pictures but he cannot produce them "on command" as consistently as can Kiyota. Fox took Kiyota's address and telephone number, as well as the address of Dr. Harada and Dr. Miyauchi, and we have learned that Masuaki Kiyota, accompanied by Dr. Miyauchi, David Tharp, Tokyo correspondent for *The Australian*, and a Miss Morikawa have been invited to England where Professor Hasted and John Taylor, professor of mathematics at King's College, London, and author of *Superminds* (Viking Press), will conduct experiments with young Kiyota prior to his TV appearances.

Pictures of Masuaki and some of his paranormal photographs which were included in our book *New Psychic Frontiers* led *National Enquirer* to send reporter John Cooke to investigate Masuaki. Cooke wrote in the

March 14, 1978, edition of the paper, "As the youngster's confidence grew, he asked one of the reporters to stand 15 feet away on the other side of the room. The lens was covered with a lightproof black card and pointed to the ceiling by the reporter. Masuaki summoned all his powers, then declared, 'OK . . . check the next picture!' One of the reporters excitedly pulled the film from the camera and there was a blurred but clearly recognizable image of the Statue of Liberty. Masuaki then produced pictures of the reflecting pool in front of the Washington Monument and of Britain's Houses of Parliament and Big Ben when asked for a British scene. He climaxed this staggering display by staring at the camera and producing two pictures at once. Two frames were pulled from the camera."

Shigemi Sasaki of the University of Electro-Communications reports that Masuaki can project an image, such as the Keio-Plaza Hotel which is thoroughly fixed in his mind, about six times out of eight attempts and sometimes gets that image when he tries to get another. His father explained, "Masuaki likes the photographs of buildings better than those of men. So he has taken buildings in most of the nengraphy photographs. Most of all, he is very fond of the Empire State Building and the Goddess of Liberty in New York."

Yoshinori Kiyota also writes that in addition to bending metal and doing nengraphy, Masuaki can "put a small thing into an orange without cutting the peel . . . He can make a thing appear and disappear and he can reach . . . the school within two minutes in-

stead of a 15-minute walk."

Toru Ozaki, a student at Mokkaideo University, told me the same thing about Masuaki, saying that he can teleport himself (presumably by dematerializing and rematerializing, or in some way overcoming our limitations of time as space) when I was in Tokyo.

So far no one has a theory or hypothesis which seems adequate to explain how or why the paranormal images appear on film — how or why any of these other things are possible.

The elder Kiyota has told us some of the extraordinary events in Masuaki's short life. Three hours after his birth at 4:25 P.M. on April 30, 1962, his mother Setsuki was "bound by an unknown force" and could not move. When she looked at her newborn child "she found him wrapped in something like white mist and could not see him."

One summer night the year the child was born, his father saw a bright ball as large as the moon fly from the north, stop over the child's head and continue to the south.

Masaaki says he is very conscious of the presence of his guide Zenefu who has told him, "When you become old you have a duty but I can't tell you about it now."

Zenefu, according to Masuaki's father, comes here "by an order from

the upper class. 'I am not a human being nor God. . . . My present form is not a real one. It is only just the way to bring you around. My country is the star in the south of this earth which you can see in Australia. . . . I am not a spirit nor a creature; though you may take me (to be) a spirit I am not a spirit of a human being. So you had better take me (as) a life without a body!' "

Masuaki has also been told, says Mr. Kiyota, that his duty is to let the people of the world know that psychic abilities do exist — that men with these abilities have "duties as the seeds of forthcoming new human beings."

The boy has worked extensively with Dr. Miyauchi and members of the PSI Research Committee of the University of Electro-Communications in Tokyo. Dr. Miyauchi concentrated on investigating his "thoughtographic" abilities and has published monographs detailing his experiments. These monographs contain many reprints of paranormal photos together with detailed descriptions of procedures and mathematical formulas and equations which theoretically explain the dynamics of what occurs in metal bending and thoughtography in terms of energy concepts. His ideas seem to be a blend of theoretical physics and mysticism — no longer considered as far-out as it used to be.



CHICKEN FIRST, THEN THE EGG

MR. ELEANOR Grzegorzczuk of Bay City, Mich., lost her engagement and wedding rings in October 1978. She got them back from, of all places, inside an egg. After she had baked an apple pie she threw the apple parings and inadvertently the rings to her chickens. Two weeks later, when her daughter-in-law cracked an egg while baking a cake, out popped the rings.

Speaking of Past Lives

If reincarnation is a fact, why don't people remember the languages they spoke in bygone times — or do they?

By D. Scott Rogo

Illustrations courtesy Dr. Joel Whitton
and New Horizons Research Foundation

USING hypnosis to regress people to previous lifetimes has become a fad recently. Three books on the subject have appeared this year alone, all written by psychologists claiming that anyone can trace his past lives, through regression, to discover the reasons for his present-life problems and neuroses. Perhaps the best known of these clinicians is Helen Wambach, a California psychologist and author of *Reliving Past Lives*. She regularly conducts "past life" workshops. Whole groups of people are regressed during these sessions by way of muscular relaxation, autosuggestion and guided imagery procedures. Most people do, in fact, "remember" a past life as a result.

But are these "memories" valid?

It is hard to tell. Most of Wambach's subjects recall lives dating back several centuries or lives as obscure people in obscure places. Trying to verify such existences or checking the historical accuracy of what they report is nearly impossible. Nor is it easy to prove that the hypnotized subjects who relate these stories did not already possess the information buried

somewhere in their unconscious minds. We pick up so many facts about foreign people and places through our exposure to television and other media that our minds (both conscious and unconscious) have become cluttered repositories of a nearly infinite number of data. Under the right conditions (such as hypnosis) such material is bound to surface. And because most persons who are interested in past-life recall already believe in reincarnation, it shouldn't seem odd that these recollections surface in the form of "reincarnation" stories.

So how can we verify the validity of past-life recall?

There seems only one true way. If a person suddenly were to develop a skill which related to a previous life, such a phenomenon would be strong evidence favoring reincarnation. For instance, if an auto mechanic remembered a previous life as a violinist and also remembered *how to play* the violin — and really played it — that would be true evidence of reincarnation, because a skill is a learned attribute. We learn a skill by practice and cannot master a technical skill without

NAJLBROVNIK	BRU NYK	Bridge Seamonster (NYKUR)
	(LJUBAVNIK in Serbian means Lover)	
YIAK NBRONIK	JAKI	Iceberg
LEJNESVKONJA	NES VIK	Part of land between two bays, Bay
	(KONJA in Slavonic languages in Horse)	
ROKO	ROK	Storm
VLOGNIA	LOGN	Calm weather
NEJI LOKUSNO	LOK LOKS	Container, Ending, At last
	(NIJE USUSNO in Serbian means It is not tasteful)	
IANTI		
KIAK 80 SANTI	(80 SANTI in Serbian means 80 Ice floes, the 80 was written in numerals)	
IANTIYOCO		
YKONDOROKONO	KOMDU	Come you
VOLNYKIAGE	(VOLNY in Russian means WAVES)	
KLONYK CHIKRANTI		
IANTI LBOVNYK		
BITTEREN HOSEN	(This came into his awareness as he was looking at his clothes and is probably out of context)	
YAK RUDI	ER UTI	Is outside
LOTTGAEN	(A name of a place)	
VRONIK		
YIAK LEDDEREN	(IAK LED in Serbian means Strong ice)	
YAKOVADIKA		
RAMA BIACIAEN		
HYARTA KNOLOTTEN HIARTA	Heart	
VIOLNYK		

Working independently, "raters" fluent in Icelandic and Norwegian assessed list of words which Dr. Whitton's subject had represented phonetically and which "looked" like Icelandic. Raters agreed on interpretation of those phonetics rendered in bold type; Icelandic equivalent appears in second column, English translation in third.

this practice. Of course, one skill we all learn during the course of our lives is language. We learn to speak by a process of cognition, imitation, rehearsal and practice. If a subject could recall and correctly use a language he allegedly spoke during a past life, this also could be considered valid evidence of reincarnation. But as more than one skeptic has pointed out, people who remember their past lives — either spontaneously or through hypnotic regression — rarely can demonstrate this skill.

But skeptics are apt to be a hasty lot. The fact remains that a few reincarnation researchers have found their subjects talking in foreign languages. Ian Stevenson, a professor of psychiatry at the University of Virginia and probably the world's foremost authority on the evidence for reincarnation, has

run into this particular phenomenon no fewer than four times during his investigations. That's not a great average, since he has investigated hundreds of cases. But this phenomenon, technically called xenoglossy, cannot be dismissed simply because it is rare. Stevenson, who primarily investigates cases of young children who seem to remember past lives, has uncovered these cases during his field investigations in India and other Asiatic countries. The following case, which Stevenson includes in his monumental *Twenty Cases Suggestive of Reincarnation*, is typical:

Swarnlata Mishra was a little girl who lived in a central Indian province where the native tongue is Hindi. Yet at a remarkably young age she would sometimes begin to dance while singing in Bengali. It was later discovered

that these songs were based on poems by Rabindranath Tagore, a famous Indian poet. However, the girl allegedly never had been introduced to this language, although the songs were available on commercial recordings. Swarnlata claimed that she had learned the songs and dances while living in the Bengalese city of Sylhet (now in Bangladesh) during a previous life. The case of Swarnlata Mishra is not a strong one, though, since she was heard only to recite in a foreign tongue, not actually to use it in an intelligent fashion. Nor can we know absolutely that the girl had not, at some time unbeknownst to her parents, learned the songs from records.

A more impressive case uncovered by Stevenson is that of Wijanama Ariyanama, a Sinhalese boy born in 1959 and living in Sri Lanka. Wijanama, while still a child, often talked about a previous life as a Muslim. This was a surprise to his parents who were Buddhists. (Buddhism is the primary religion of Sri Lanka.) Unfortunately, the boy could not seem to remember specific details which could be verified. However, during that period of his life when he was under the influence of his past-life memories, the boy often became somnambulistic and would sit up in bed while still asleep, cross his legs and utter phrases in a strange language. He sometimes spontaneously used strange and foreign sounding words in his day-to-day conversations also. These episodes lasted for several years, until finally they all came to an end in 1970.

"In November 1970," Stevenson writes about the case, "I was able to obtain a tape recording of Wijanama's

nocturnal utterances. Mr. T. S. Miskin, a member of the Muslim community of Kancy, listened to the tape recording and identified two of the words as *umma* and *vappa*. These are corrupted Tamil words used by Kandyan Muslims for 'mother' and 'father'. On the tape recording one can also hear Wijanama saying *Allaha*, the Arabic word for 'god'. A fourth word *thungs* (to give its best representation with the English alphabet) has not been identified. Wijanama repeated the words several times during the mutterings which apparently consisted of a kind of call to his (previous) parents and God. Mr. Miskin was particularly impressed by Wijanama's pronunciation of the words which he recognized and he stated that only a Muslim child could have pronounced them so well.

"Wijanama also used another word unfamiliar to his parents and which they had never heard used in Wehigala. At mealtimes when asked if he had had enough to eat, Wijanama would reply (if he had) by saying *podung*. This is a Tamil word used by Kandyan Muslims which means 'enough' in English. The Kandyan Muslims use the word in exactly the way Wijanama used it, namely to indicate that they have had enough food. The corresponding Sinhalese word is *hari* which is perhaps best translated by the English word 'right'."

Dr. Stevenson is not the only researcher who has come upon this strange phenomenon. A similar case has been reported from Brazil by Hernani Andrade, one of that country's leading parapsychologists.

His subject was Viviane Silvino, a

Brazilian girl living in Sao Paulo who, at a young age, began talking about a previous life she had lived in Rome. Although Viviane was able to relate various facts about her previous life, Andrade was never able to trace a family in Rome that matched her description. The girl did not recall her previous family name or address so this failure was perhaps inevitable. Nonetheless, the girl occasionally used isolated Italian words and phrases, but her mother had a passing familiarity with Italian so the girl might have picked it up.

It should be fairly obvious that none of these cases is, in itself, very impressive since the xenoglossic languages spoken by the children were ones they could have heard during the course of their daily lives. Nor were they obscure dialects or so-called dead languages which would be hard to pick up accidentally. It is not rare to hear Italian spoken in Brazil, just as it is not odd to hear Greek spoken in New York or Russian in San Francisco. All of us have ample opportunity to learn bits and phrases of foreign languages — from foreign film subtitles, from opera librettos, from overhearing two foreigners talking a mixture of their own language and English — which might well imprint themselves on our minds to be recalled later (and innocently) during a past life recall.

But what about hypnotic regression research? What about people who are carefully guided back to past lives? Shouldn't these subjects be able to recall the languages they spoke during their past incarnations? Several researchers are now engaged in this type

SUBJECT'S PARLAVI TRANSLATIONS OF SOME WORDS

ORNAMENTS

COUNTRY

FOOT

TEMPLE

ROAD

CLOTHING

HOUSE

VILLAGE

BROTHER

20 ("HIS" AGE IN YEARS)

of study — including Helen Wambach in the United States, Thorwald Dethlefsen in Germany and (until his recent death) Arthur Bloxham in England. But most of these researchers (with the exception of Dethlefsen) have tended to veer away from the problem of language recall. A typical case in point is Dr. Edith Fiore, a Saratoga, Calif., psychologist who uses hypnotically induced past-life recall as part of her clinical practice. Writing in her book *You Have Been Here Before*, she states, "... I have not had anyone speak in a foreign language. Lately, though, just to be on the safe side, before regressing subjects I suggest that they will respond to me in English."

This typical unwillingness to explore a potentially important avenue of evidence continues to mar the hypnotic investigations of reincarnation memories.

Of course, the whole issue of language recall may well be phony to start with. We are dealing with memory and memory is a function of mental imagery, not of language. For instance, if you close your eyes and think back to something that happened when you were five years old and then verbally describe it as though you were actually reliving it you will find that you still are speaking with the vocabulary and nuances of an adult. This same factor may be true of age regression to a past life — if such is possible. Therefore, it may be inappropriate for us to expect a regressed subject actually to speak in a foreign language. However, asked careful questions a regressed subject might be able to recall bits of a language he spoke in a pre-

vious life — while reliving some past event and perhaps repeating odd words or phrases *spoken to him* during the episode in question.

Just such a case was recently reported. In a paper published in *New Horizons* (September 1978), the official organ of the Toronto-based New Horizons Foundation, Dr. Joel Whitton, a Canadian psychiatrist, reports on a hypnotized subject who has apparently come out with words and phrases in two extremely obscure languages. Both languages are "dead" — no longer commonly spoken — so the subject is unlikely to have picked them up by accident.

Whitton discovered his subject, an unnamed 30-year-old psychologist, while researching the phenomenon of past-life regression. Whitton certainly didn't begin his project as a believer. Before discovering his subject he had written in a previous issue of *New Horizons* (June 1976) that, "Perhaps the Bridey Murphy case served to popularize the subject of hypnosis and reincarnation memories more than any other single instance Yet at no time previously or in the subsequent two decades has the use of hypnosis in studying the reincarnation theory been analyzed. The validity, reliability, advantages and disadvantages of hypnosis as an appropriate research tool in investigating reincarnation have not been examined." On an even more pessimistic note Whitton had written, "There is no reason as yet to suspect that hypnosis will successfully carry the burden of proof of reincarnation."

It was with this mental set that Whitton began his experiments in hypnotic regression in 1973. He used only

subjects who could achieve a deep state of hypnosis. He also included as part of his study an analysis of his subjects' subsequent dreams, to see how and if elements of their alleged past lives were evident in their unconscious minds.

Whitton's star subject may have done quite a bit to overcome the psychiatrist's initial skepticism about hypnotically evoked past-life memories. Whitton describes him in his report as a single man, "educated in the field of psychology and (holding) a responsible position in the assessment and treatment of children with learning and behavioral disorders." Although his native language is English, he has some familiarity with French, Hebrew, Rashi, Yiddish, Greek, Latin and Italian. In addition, he has been exposed at one time or another to several other languages, from Hindustani to Norwegian, and from Arabic to Ojibwa. While under hypnosis this psychologist has spontaneously remembered two previous lives, one as a Viking who lived about 1000 A. D. and another as an ancient Iranian. While remembering his Viking life the subject often has heard his previous incarnation Thor talking to him. This has enabled him to recite words and short phrases in Norsk, an old language and precursor of modern Icelandic. These words, given phonetically by the subject, have been recorded by Whitton. A few of them seem polluted by Russian and Serbian derivatives. But what is most impressive is that most of these words, which the psychologist cannot himself understand, deal with the sea. They are just the sort of words a reincarnated Vik-

ing might be most apt to remember and are the sort of words Whitton encouraged his subject to come up with.

As you can see by the chart on page 83, only portions of the phonetically transcribed phrases and words have been translated. This may tend to make the case appear less impressive than it actually is. However, phonetic transcriptions of phrases and word groups are extremely hard to render and interpret correctly. As Whitton points out:

"A subject who is naive to a certain language can experience considerable difficulty in phonetically writing that language. For example, another subject was slowly reading the following Icelandic sentence: *Enn bar staka jaka af og til ad lani vid Hornbjargsvita*, which means, At Hornbjargsvita single ice floes were occasionally still drifting ashore. As the subject was reading word by word the Icelandic sentence by one of the raters (whose native tongue is Icelandic) the subject wrote the following phonetics: NYR STARKA YAKA RFOTV' ARLADI BIF HORVSRWEDA. It can be appreciated that only three or four of the phonetic groups would be recognized in their translation."

Whitton's subject also has recalled a life as a young man living in Mesopotamia in 625 A. D., and has been able to write out a few scripts in the language he allegedly spoke. Sassanid Pahlavi was the language used in that area from the Third to the Seventh Century. It has not been used since that time and has no relationship to modern Iranian. Yet the subject's scripts have been recognized as correctly written Sassanid Pahlavi by Dr.

Indrahim Pourdradi, language expert at the Near Eastern section of the Library of Congress. Some of these writings resulted when Whitton asked his hypnotized subject for specific equivalents of commonly used English words.

If Whitton's subject were unique the case would be suspect. However, on rare occasions other hypnotists experimenting with age regression have come across similar cases.

Thorwald Dethlefsen, Director of the Munich-based Institute of Extraordinary Psychology, is one of the few researchers investigating the reincarnation issue who have made an attempt to explore the phenomenon of language recall. As he reports in his recent book *Voices from Other Lives* he was able to regress one of his subjects to a life in ancient Israel. During the regression the subject correctly spoke at least two words in Aramaic. While this is the only example of xenoglossy reported in the book, Dethlefsen claims that the phenomenon is quite common. He specifically notes that, while conducting a regression session in German, "I can command the subject to give certain answers in the 'original language'. The command is usually obeyed, although at first the foreign language is not spoken fluently or with ease." Unfortunately, Dethlefsen gives only the one example of this phenomenon in his book so his claim cannot be evaluated at this time.

In 1974 Ian Stevenson published a similar case in the *Proceedings* of the American Society for Psychical Research. The case revolved around a Philadelphia housewife who spontaneously manifested a "secondary

personality" while being regressed by her physician-husband. This personality called himself "Jensen Jacoby" and claimed to be the woman's past incarnation and spoke Swedish to boot! This is a language the woman had never studied. Several conversations with "Jensen Jacoby" were held and recorded by the subject's husband and by Stevenson himself, often in the company of Swedish-speaking guests. Their collective verdict was that "Jensen Jacoby" really could speak intelligent Swedish and could correctly answer specific questions posed in English. Stevenson's report includes over 150 pages of transcripts reporting the context of these conversations.

It is my opinion that the case is not as impressive as Stevenson — who believes it to be a genuine case of xenoglossy — makes it appear. There are two reasons for skepticism. When you study the transcripts it becomes clear that "Jensen" hardly ever uses verbs, which may strike one as suspicious. Verbs and their correct conjugation are the hardest elements of any language to master. If a subject wanted to fake xenoglossy his best bet would be to memorize nouns and short phrases, while avoiding the use of verbs. And this is just what "Jensen" seems to do. Sometimes verbs are obviously and awkwardly avoided.

Stevenson tells us that the subject sometimes spontaneously enters an "involuntary mediumistic trance" during which she delivers messages on scientific topics. Unfortunately, the topic of one such oration matched some notes found scribbled on a piece of paper in the woman's handbag. The subject claimed not to know how this

material came into her possession, a claim which Stevenson apparently takes at face value. More skeptical readers may come to a more pessimistic conclusion.

On the other hand, the woman has passed a lie-detector examination and seems to be speaking in a Swedish dialect common to the 14th and 15th Centuries. These positive aspects of the case cannot be ignored either.

Whether or not hypnotically regressed subjects really can recall

languages they have never studied is still an unresolved issue. Some evidence exists but this evidence is not unequivocal. It is obvious that much more research needs to be done. Whitton has made a good start.

A professor of psychology who is an expert in psycholinguistics at the University of Southern California is planning a similar project. Only time will tell how valid the remembrances of foreign words and languages during hypnotic regression really are.



THE BRITISH TRIANGLE

By Jim Miles

SOMETHING like the Bermuda Triangle is plaguing the south of England. Some kind of force is making aircraft instruments go haywire.

The latest evidence of this eerie force was recorded in October 1978 when pilot Malcolm Montgomerie was flying to Alderney in the Channel Islands with his 14-year-old daughter Alison for a vacation weekend. Montgomerie, a 41-year-old businessman and an experienced pilot, shared the controls with Adrian Purdy, a flying buddy.

They were flying through patchy cloud 25 miles south of Bournemouth in fading light when every instrument in the cockpit suddenly went berserk. The compass and direction indicator simultaneously spun 100 degrees in the same direction. For the next 12 minutes Montgomerie flew by taking navigational fixes with his radio direction finder. Then, just as suddenly, the instruments returned to normal and the vacationers landed safely at their destination.

On the return flight the two instruments malfunctioned again when the plane entered the same area, this time

by only 20 degrees. When the gauges returned to normal five minutes later the plane had wandered more than 20 miles off course.

Aircraft experts in the Civil Aviation Authority are investigating the case and have issued a warning to all pilots that the phenomena are likely to occur.

Speaking of his experience, Montgomerie said, "The compass was brand-new and the direction indicator had been thoroughly overhauled three months previously. It is strange that on both occasions, had I continued flying on the false course indicated, I would have passed directly over Portland."

Purdy, the co-pilot, added, "What might have caused the trouble is open to speculation. Was something secret being tested at Portland Naval Base? Could there have been a nuclear submarine in the vicinity with some sort of weapon on board which might affect the magnetic field?"

A response from the Defense Ministry came quickly: "We know of nothing which might have caused this," a spokesman said.



Chaplain Officiates at Phantom Funeral

Oddly-dressed seamen come out of the night
to bury their dead commander — and the service is conducted
by a minister from another century.

By John Philip Bessor

THIS STRANGE account is taken from the diary of a former Chaplain of Cuttack and Midnapore, India, and was written more than 120 years ago — in the mid-1860's. The diary — what remains of it — was discovered in St. John's Church at Midnapore by Father Maloney who was Chaplain of Kharagpur from March 1932 until February 1944. A copy is in the Chaplain's Record Book at Kharagpur.

The following entry is dated June 7: I visited the cemetery in the cool of the evening. It was in a disgraceful state, the gate without hinges, the wall broken in two places, and three grave-stones broken. I returned along the

seawall A strong south breeze promised me a good night's rest.

June 8 entry: It is almost impossible to find words to tell of my experiences here in this dreadful place, last night. Every time I think of it, and I cannot think of anything else, I know it must be true.

Yet I visited the cemetery as soon as it was light and there was no sign of any newly-dug grave.

I sat late, last night, on the verandah to get the delightful breeze from the south. I heard my servants go to bed and I still lingered on the verandah. Would that I had not!

Suddenly I saw lights coming to-

wards me from the riverbank. Soon they got near so that I could hear voices. Naturally, I thought it was a party of villagers returning from some market. Then I realized that the party were speaking in English. Yet I and the Deputy Commissioner of Contai were the only Englishmen in the whole area.

I heard quite distinctly, "Not so fast, Joe. Easy, Joe. Go a bit slower like."

Leaving the verandah, I hurried to the seawall. There were quite a number of men and several carried lights. The first man had in his hand a very old-fashioned candle-lantern. Behind him came four men who carried an object which looked like a dead body in a sheet of canvas. The others followed this and except for telling Joe, who was obviously the first man, to go more slowly, they were silent.

When he reached me the first man said, "Who be ye, sir?"

"I might well ask you that! But if you wish to know, I am the Chaplain of Cuttack," I answered.

"Be ye then a minister?" he asked.

"Of course I am," I replied.

He turned round and called to the others of the party who had stopped while we were speaking, "Here be a minister."

I had time to look at him and notice his strange dress which consisted of wide trousers which came halfway down his calves, rough, square-toed shoes with buckles, a badly-made white flannel jacket, and on his head a round, small, black canvas hat. As he turned round to speak to his companions I noticed that he had a pigtail.

From the back of the party someone came forward and up to me. The bear-

ers rested their corpselike object upon the ground. The man who came to me was very differently dressed from his companions. He had on a blue tailcoat, white breeches cut very tight, white stockings, and shoes with bright buckles. He carried a sword with a strap which hung from his shoulder. On his head was a tall hat. It was obvious that he was of a very different rank from his companions.

"What is it, Joe?" he asked.

"This gentleman say that he be a minister," answered Joe.

"Is this true, sir?" he asked, turning to me.

"Quite true," I said.

"Well, sir, this is most fortunate, for perhaps you will be able to read the prayers over the master."

"First of all I think I ought to ask you to explain who you are, who the master is, and what you are doing here," I said. By this time I was beginning to wonder if I was dreaming the whole thing, though it seemed so real.

"I am the mate of the East India-man, the *Bolton Castle*. Our master died of fever 10 days ago. He made me promise, before he died, that he would not be buried at sea, but on the first land we reached. All we East Indians know of the cemetery at Khadjuri so we have put in to bury him. We must be off by morning light if we are to cross the James and Mary on full flood, so we must bury him tonight. Now, Reverend sir, will you read the prayers over him?"

"I will do so, certainly, though my action may be somewhat irregular," I said. Then a strange thought struck me and I asked, "However did you preserve the body?"

"Oh, we put it in a barrel of rum," he replied.

I went off to get my robes and book and returning to the graveyard, was amazed to find the grave already dug. It was the strangest funeral that I have ever seen. It was only with the greatest difficulty that I stumbled through the Psalm and the long lesson by the light of a flickering candle-lamp. I felt, however, greatly impressed when the deep voices of the crew of the *Bolton Castle* joined with me in saying the Lord's Prayer.

When I had finished the service the officer came up to me and said, "Now, Reverend sir, what is your fee?"

"There is no fee for burials for clergy of the Ecclesiastical Establishment in India," I answered.

"But sir, I feel sure that you will be able to use this to help some of the poor in your parish," he said, pressing two coins into my hand.

I turned to take off my robes for I felt them exceedingly hot and then, when I turned round, the burial party had completely disappeared! I hurried out of the cemetery onto the seawall but there was no sign of them anywhere. I looked across the river but there were no lights of any ship in the Hooglee. I could not understand it and stood there wondering. Was it all a dream? Yet there was my cassock, surplice and scarf on my arm and in my

hand was my prayer book.

I made my way back to the dark bungalow and, undressing, lay down on my bed — but not to sleep. Had it really happened? Or what other explanation could there be? As soon as it was light I hurried to the graveyard, to find no signs of any digging anywhere. All was just as I had seen it the afternoon before. I did not want to stay a minute longer in that dreadful place, so I hurried back to tell my servants to pack up and get away at once.

Just before we left, Munshi Khan, the chaplain's bearer, handed me two golden coins, saying, "Sahib should not leave money about; he left these on the verandah table." I looked at the coins and saw they were two newly-minted George III guineas with the dates 1774 and 1775 on them.

The diary unfortunately ends there.

During the following winter Father Maloney, who had discovered the old book, went over to inspect the burial ground at Khadjuri. He found it in excellent order.

"Because of the diary," Father Maloney said, "I examined carefully the inscriptions on the old gravestones and found one with a partly obliterated inscription which ran as follows: 'In Memory of G---ge P---er (George Potter?) Master of the *B--ton Cast--*, who died at sea on 2.th M., 1777' — or it might be 1779."



DEPARTMENT OF UNCANNY COINCIDENCES

SYLVIA Osborne of Keewatin, Minn., and June Osborne of Hibbing, Minn., have husbands named Harold. Both couples have daughters named Gail and sons named Gary. Although Keewatin and Hibbing are only eight miles apart, the two women have never met. — *Joy Terzich*.

MY PROOF OF SURVIVAL

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OPERATIC FINISH

By Claire Metzger

THE NEWSPAPER report of April 30, 1938, was glowing in its praise of Contralto Margie Mayer and of my mother-in-law Zerline Muhlman Metzger, who had accompanied the young singer at her singing debut in Chicago's Kimball Hall the evening before.

The afternoon before the concert, Mother had attended the funeral of her beloved father Adolf Muhlman, the great Wagnerian baritone. Months earlier she had promised Margie, who had been her pupil, that she would play piano accompaniment for that important performance. And as she told me some 30 years later, her own father bade her carry on despite her grief and she could not refuse.

"I thought I could not play that evening," she told me, "but suddenly I heard my father's rich baritone voice, soft and deep, saying, 'An artist must do her work, come what may. Dear daughter, when I heard of my own mother's passing in Europe, I was scheduled to sing the very taxing operatic role of Don Giovanni, in New York at the Met. I heard her say that she was so proud of me and my career — that I must go on and bring her joy. So I did. And this is what you must do for me tonight.'

"And so," she continued, "with his words as inspiration, I went home, practiced for about 15 minutes, went downtown and

helped Margie in her triumph. It was mine too."

When my mother-in-law died in Chicago in October 1975, my husband Rolland and I came in from our small town of Dixon, Ill., a hundred miles away, to pay our respects to this courageous lady. I thought we would cancel our evening classes which we were scheduled to teach at Sauk Valley College in Dixon a few hours later.

But suddenly I heard her speaking in a strong voice, "No, dear, you and Rolland must go back and carry on, just as I did. A real operatic finish. I would like that."

I turned to my husband. "Did you hear what I heard," I asked, "or did I dream it?"



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Claire Metzger

"Mother telling us to go to teach our classes? Yes, I did. Let's go."

She was standing with us in memory that evening as we obediently carried on before our classes. — *Dixon, Ill.*

MR. DAY DIDN'T MAKE IT

By Pauline E. Ross

IN MARCH 1971 I phoned a friend, Mr. Day, who was suffering from stomach ulcers. I told him that I was leaving the next day for a visit with my daughter Betty Hiles and family who lived at the China Lake Naval Base.

Mr. Day told me that he had decided to go into the hospital for an operation the following Monday. Knowing the operation was a very serious one, I tried to talk him out of it but his mind was made up. Before saying good-bye he promised he would come back to see me in the spirit if he could not make it in the flesh.

I arrived at my daughter's place Saturday afternoon to find Donald, her husband, in bed with influenza, with doctor's orders to stay there for a few days.

My daughter was employed as a teacher's aide, so I took over the cooking and caring for the patient. On Monday morning I was standing at the kitchen sink when I got a feeling that someone was in the living room. Looking up, I saw a man dressed in white clothes walking toward me; then he went into the hall leading to the bedrooms. Since it was near noon, I thought that perhaps Don had gotten up to check the mail; yet the front door had not been opened.

I called to Don and asked why he was out in the living room. He said he had not left his bed.

The next day while I was preparing lunch I again felt the presence of someone near me. This time I saw the man in the white suit as he came toward me before turning into the bedroom. I followed and asked Don if he had been in the living room. He swore he hadn't.

On Wednesday morning as I was doing the breakfast dishes, the man in white appeared for the last time. He stood and gazed at me for a second. When I said, "Oh, Mr. Day, you didn't make it," he vanished.

The following Saturday my son Ben Miller and his wife Helen drove to China Lake to take me home. Almost as soon as they arrived, Helen took a clipping from



Pauline E. Ross

her purse and showed it to me. It was an announcement of Mr. Day's death.

"I've known about this since Wednesday," I said.

Helen was surprised. "How did you hear about it?" she asked.

"He came in the spirit," I replied, "just as he said he would." — *Long Beach, Calif.*

DEATH'S GRAY CLOUD

By Minna Blair

MY MOTHER-in-law Carrie Blair was a lively, dressy, cheerful little lady, very active and quite witty. She was seldom

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Minna Blair

sick and if she felt under the weather for a short period, she'd act half-apologetic about it, insisting whenever we asked that she was much better, almost back to normal really.

During the fall and early winter she took long walks, sometimes strolling the eight blocks to downtown Milton, Pa. Shortly after Christmas 1948 she complained of a pain in her shoulder and neck. We assumed she had taken cold on one of her long jaunts, so she got out her old standby, Vicks, and applied it at bedtime. In the morning she insisted she was much better.

She stayed in bed the next day, December 31, and did not eat, so we summoned the doctor, who gave her a bottle of pills for the pain.

We expected her to perk right up but she grew steadily more restless, putting her feet out on the bare floor time after time. I kept swinging them back on the bed and covering them.

Growing ever more concerned about her, I stayed upstairs in the evening and puttered around so that I could keep an eye on her. Much to my relief, she drifted off to sleep around 11:00 P.M. Her breathing sounded normal.

Around midnight I awoke with an eerie feeling. My heart was pounding, my mouth was dry and every muscle was tense. Slowly I opened my eyes. Something like a gray cloud hung over my bed; then as I watched, it slowly passed from the room.

I tried to convince myself it had been only a dream but I couldn't shake off that feeling of apprehension.

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Soon afterwards my husband came home from work and went straight upstairs. "How's Mother?" he asked.

I said she had been quiet for some time and he went in to see her. He didn't stay long. When he returned he looked shocked and saddened. "She's not breathing," he said. "I believe she's gone."

She was.

I have never been a superstitious person, never gone to a fortune-teller, never taken an interest in the supernatural. But I firmly believe that the Angel of Death made a visit to my room that night. — *Milton, Pa.*

PERSONAL MESSAGE

By Jeannine Clampitt

"NO! DON'T GO!" I begged as I clutched at the wispy folds of what seemed to be the bottom of her gown. "Please, Grandmaman, don't — please!"

The sound of my pleading, sobbing voice woke me in the early morning of January 19, 1972, and I sat bolt upright in bed. The room was dark and silent. My husband Rick was sleeping quietly by my side. I was surprised I had not waked him.

Later that morning, as I prepared breakfast, even the bright California sunshine that streamed through the kitchen windows could not entirely dispel the unsettling effects of my dream.

I'd almost always had a warm relationship with my maternal grandmother Elzear Aubuchon. Our affection grew even deeper after my mother's sudden death on August 10, 1949, a month after my 17th birthday.

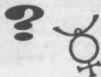
Even after I married and moved to another part of the country, we'd always kept in touch.

At 91 Grandmaman was a remarkable lady. In complete control of all her faculties, hampered only by the deafness which had afflicted her in later years, she retained a lively interest in everyone and everything and would communicate by asking questions verbally. We'd respond with gestures, facial expressions and sign language; when we wanted to communicate more complicated ideas, we'd write the answers — in French.

That was one puzzling aspect of the dream. In it she and I were communicating in what I thought to be English, a language

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she'd never learned. Though she had come to this country shortly before World War I, she had never taken the time or trouble to master the language of her adopted homeland. At times, however, most of us in the family suspected she understood a lot more than she let on.

As my husband ate his breakfast, I sat at the table and told him my dream. It had taken place in a gray-black darkness, with just enough light streaming down for me to recognize the figure I was seeing as Grandmaman. As she came toward me, she seemed to be floating, not walking. Although we were approximately the same height, when she came to stand in front of me, she hovered some two or three feet above the ground.

"It's time for me to leave," she said softly.

"Why?" I cried. "Why should you leave?"

"Because it's my time. I must go now." Her voice was gentle but firm.

Grandmaman could be very firm. As a matter of fact, when she was in a determined state of mind, you might have had more success moving the Rock of Gibraltar than getting her to budge an inch.

I tried to reach around the area of her knees but there was nothing there. Although she appeared solid about the head and shoulders, she became increasingly ethereal below her chest, and where her knees and feet should have been, there was only a gentle rolling cloud.

Despite my repeated pleadings she floated away from me and then at last she completely disappeared from view.

"What do you suppose it could mean?" I asked Rick. "I wonder if something's happened."

"I don't know," my husband replied. "Your grandmother is an old lady and anything's possible. But if there was something wrong, someone would have let you know."

After he left for work I went about the normal routine of getting my daughter Lisa and son Drew ready for school. That accomplished, I started on the household chores. But I couldn't shake my feeling of uncertainty and discomfort.

When the mail arrived at midmorning, I

sifted through the pile — bills, junk mailings, catalogs. Suddenly I spotted a rare gem, a letter from my younger sister Denise who lived in New Bedford, Mass. In it she wrote that she had had a bout with the flu but despite her high temperature had attended the funeral of our beloved Grandmaman two days earlier, on January 17.

As I was to find out, the previous week Grandmaman hadn't felt well and at her advanced age it appeared wise to hospitalize her. On January 13, her first night at the hospital in Woonsocket, R.I., she had quietly passed on.

In the confusion that followed — making arrangements and contacting the many relatives — I was not notified; those responsible all thought someone else had told me — except of course for Grandmaman, who in her own special way handled the matter personally. — *Torrance, Calif.*

NICK'S LAST BED CHECK

By Eugene Wright

IN 1919 my father Jesse G. Wright, his wife Ila and their eight children lived on a farm 10 miles from the county seat at Gaffney, S.C. We had an enormous 15-year-old dog named Nick who slept in the house with the family and had done so all his life.

Each night after the family had retired, Nick would go to each bed in the three bedrooms to see if everyone was there. Then he would retire to the fireplace in my parents' room, where he would lie down and go to sleep.

At 10 o'clock on the morning of October 7 Nick had a convulsion and died. My father wrapped him in a quilt and buried him in the backyard.

That night, about half an hour after everyone had gone to bed, we all heard a dog going from room to room. He sniffed at each bed, then went to the fireplace and lay down. All 10 of us saw Nick in the bright moonlight. Although he looked substantial, still we could see through him. We were too frightened to leave our beds for a closer look.

That proved to be Nick's one and only postdeath visit. We never saw him again. — *Gaffney, S.C.*



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BOOKS

NEWS & REVIEWS

by J. Gordon Melton



POLTERGEISTRY

POLTERGEISTS are definitely not my favorite topic. I have long since ceased being excited by yet another instance of flying dishes and airborne furniture. But seeing Alan Gauld's name on the cover of a new book on the phenomenon, I was interested. Gauld, a member of the Council of the British Society for Psychical Research, wrote the impressive *The Founders of Psychical Research* (1968); that, not the subject of his latest book (written with A.D. Cornell), prompted me to read *Poltergeists* (Routledge & Kegan Paul, Boston, Mass., 1979, 406 pages, \$20.00).

Gauld and Cornell examined 500 poltergeist episodes from A.D. 530 to the present. The early part of the book is filled with cases typifying the various types of poltergeists. Although some apparently suggest hauntings by ghosts, most seem rather mundane. The authors have subjected all of them to a sophisticated computer analysis interrelating some 60 characteristics.

The really fascinating material appears in the last chapters, in which Gauld and Cornell discuss the major questions which poltergeist phenomena raise. They deal first with the attempts to dismiss poltergeist activity as fraud, misinterpreted natural occurrences and mistaken observation. Sound familiar? It is the same process that we must go through with UFOs and all paranormal experience. But of the poltergeist cases selected for this study, very few — less than one percent — yield to mundane explanation.

If poltergeists cannot be accounted for by ordinary means, then what does cause them? Writing with refreshing bluntness,

Gauld and Cornell admit they have not the slightest idea. Even exotic nonparanormal explanations, such as those that seek to link the manifestations with electromagnetism and earthquakes, don't help. The authors touch on a major problem of psychical research: the absence of any theoretical framework in which psychic activity can be placed.

Our intrepid poltergeist observers finish their study by raising an interesting — and surprising — question. Could poltergeists be caused by spirit activity? For most parapsychologists that has been a dead issue ever since Nandor Fodor suggested that poltergeists were psychokinetic effects occasioned by someone's psychological distress. Gauld and Cornell argue convincingly that in at least some cases, especially those in which phenomena occur apart from the presence of one person, spirit causation must be considered a possibility.

The authors conclude on a pessimistic note, however. Having subjected their case to computer analysis without uncovering any answers, they write that further progress in understanding poltergeists awaits sustained, competent investigations by a larger group of parapsychologists. That of course is true for *all* of parapsychology. The lack of sustained, competent investigations on the broad issues hinders progress on all fronts.

Perhaps the problem is that parapsychology tends to see itself as a pure science when in reality it is an assortment of disciplines. It is no one's exclusive property. It should not be confined within a physicist's or a behavioral psychologist's laboratory. Parapsychology's approach



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should be to synthesize social science, folklore, the humanities, comparative religion and the data from ufology and Fortean inquiry. Gault and Cornell take some cautious steps in this direction when they examine historical cases, use computer analysis and add material from incidents they have personally investigated.

I predict that in the next decade psychological research will remain narrowly concentrated and progress very slowly (as early sociology did); it will concern itself primarily with securing its position in the academic world. Too bad. Until it broadens its methodology, parapsychology is likely to continue to produce results as esoteric as its public image is exotic.

HERE AND THERE

WITH ITS MOST recent issue (No. 29) Bob Rickard's superb periodical *Fortean Times* has assumed a new large size and expanded its coverage and circulation. The magazine is better than ever — and it was awfully good to begin with.

The issue contains articles on such diverse topics as vampires, lake monsters, paranormal crime, fire poltergeists, UFOs and corpses that refuse to decay. Continued from previous issues are the news updates of world Fortean, book reviews and synopses of other Fortean journals. *Fortean Times* is essential reading, which is not something one can say about most periodicals dealing with the unexplained.

The address is *Fortean Times*, c/o DT-WAGE, 9-12 St. Annes Ct., London W1, England. The price is \$8.00.

I might also mention that Rickard has recently written a fine children's introduction to ufology. Entitled simply *UFOs* (Gloucester Press, New York, N.Y., 1979, 32 pages, \$1.00, paperback), this full-color picture book outlines in simple language the various aspects of the UFO problem, including ancient astronauts, abductions, men in black and man-made UFOs. Evincing some skepticism about the extraterrestrial hypothesis, Rickard warns his young audience not to expect "easy answers to the UFO puzzle."

For a slightly older audience FATE's consulting editor D. Scott Rogo and associate editor Jerome Clark have produced a Fortean book intended primarily although

not exclusively for teenagers. *Earth's Secret Inhabitants* (Tempo Books, New York, N.Y., 1979, 217 pages, \$1.95, paperback) reviews some of the numerous reports of creatures so bizarre that most scientists refuse to concede even the possibility that they exist. Nonetheless the sightings of such things as Bigfoot, UFO-related humanoids, black panthers and even odder phenomena persist. Rogo and Clark suggest that these creatures, despite superficial appearances, are not flesh-and-blood animals but instead manifestations that share certain elements with apparitions.

The reports, bizarre as they may be, cannot be dismissed. For one thing they are far from rare; they number in the tens of thousands and they are remarkably consistent in their essential components. The people who claim to have seen them come from all walks of life and usually are individuals whose word on any other subject would never be doubted. While Rogo and Clark argue for a paranormal interpretation, they candidly admit that at our present state of knowledge such a theory can be neither proved nor disproved. In the end we are left with reports of incredible events whose cause seems incomprehensible.

Even adults should enjoy having their thinking stimulated by *Earth's Secret Inhabitants*.

Brad Steiger, best known for his many books on UFOs, the paranormal and the occult, has turned his attention to fiction-writing. In *The Hypnotist* (Dell, New York, N.Y., 1979, 346 pages, \$2.50, paperback), the title character runs an upstate New York clinic where hypnotherapy pays the bills and fronts for some sinister experiments in group reincarnation.

Taking Cayce's idea that people reincarnate together, Steiger imagines that a historical villain has been reborn and is plotting to resume evil deeds with reincarnated associates. In a previous life the villain was La Voisin, whose real-life activities rocked the court of Louis XIV. The French police found that La Voisin and her malevolent companions were actually performing black masses in which they sacrificed babies and were corrupting the court. This is one of the few cases in which the popular stereotype of satanic witches matched the reality.

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In *The Hypnotist* Eric Storm, a writer who sounds much like Steiger himself, discovers the reincarnated coven and struggles against terrible odds to prevent it from fulfilling its nasty schemes. Steiger has fashioned an entertaining, gripping yarn and I enjoyed it very much. I think you will too.

OTHER REVIEWS

LIFETIME: THE BIOLOGY OF THE UNCONSCIOUS by Lyall Watson, Simon & Schuster, Inc., New York, N.Y., 1979, 343 pages, \$10.95.

Biologist Lyall Watson has become a sort of cult figure whose works appeal to a growing body of lay and scientific readers. The books, among them *The Romeo Error* and *Supernature*, are a hodgepodge of science, quasiscience, parapsychology, autobiography and natural philosophy; yet somehow Watson is able to put it all together in a manner that is not only interesting but downright provocative.

Lifetime is a strangely wonderful book which argues that the long-discredited concept of vitalism merits fresh consideration. The theory of vitalism, first propounded shortly after the turn of the century, held that biological life could not be explained as the result of purely mechanical physical processes but seemed to be guided by some sort of nonphysical "will" or "intelligence." The discovery years ago of DNA and the subsequent development of molecular biology dealt vitalism a deathblow — or did it? Watson believes it did not and that's basically what his book is about.

Watson opens his hefty volume with a detailed explanation of how life may have developed, what physical processes govern it and how "mind" and "consciousness" may enter into this scheme. From here Watson shows how such abstract concepts as "group minds" and the "collective unconscious" might have a definite biological basis. Ultimately Watson argues that biological life is so tied in with its physical environment that life cannot be separated from physical matter. He maintains instead, in true Buddhist fashion, that the human mind, through long lines of evolution, may never have really divorced itself from an inherent symbiosis with all life and even with

the planet earth itself.

As might be guessed, this leads Watson right into the strange byways of parapsychology and ufology. Telepathy and psychokinesis, according to the author, are natural indicators of our interconnectedness with all life and with physical matter. But he doesn't stop there. In some amazingly challenging speculation Watson suggests that the world we perceive may be dependent on our group mind and that we might be able to alter "reality" if we change the way we normally think about it.

Of course several schools of Buddhist thought were speculating along similar lines over a thousand years ago but it is interesting that Watson has come to this conclusion on the basis of scientific and parapsychological evidence. Admittedly Watson's understanding of psychic phenomena is often naive. (For instance, he is incorrect in saying that telepathy "most often occurs between mothers and young children" or that people who can induce out-of-body experiences all had their first such experiences in the face of life-threatening situations.) But these miscon-

ceptions aren't really important. What's important is Watson's central thesis that "reality" might be just as much the product of our minds as are dreams.

Watson follows C. G. Jung in believing that UFOs are symbols representing archetypal images buried within the collective unconscious but he goes beyond Jung to theorize that the phenomena are thought forms which under the right conditions can take on physical properties.

Watson has himself witnessed some truly extraordinary psychic displays both during his travels and during his zoological expeditions. So at times the book reads rather like an autobiography. Watson, a gifted, witty and sometimes poetic writer, makes *Lifetide* a work of true literature.

Lifetide is an important book. Whether its speculations eventually prove correct or incorrect, it deserves to be widely read. — D. Scott Rogo.

THE JOURNAL OF UFO STUDIES edited by E.M. Hendry, Center for UFO Studies, Evanston, Ill., 1979, 109 pages, \$3.50, paperback.



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We don't ordinarily review periodicals in this space but the appearance of Volume One, Number One, of *The Journal of UFO Studies* is something of an event. For a long time, in fact for the duration of its three-decade-long history, ufology has never had a scholarly journal. Perhaps for most of its existence it didn't deserve one; ufology, after all, was not born with the intellectual grace with which parapsychology greeted the world. But then the intellectual establishment had far more time to prepare itself for the possible reality of psychic phenomena than it did for the reality of UFOs, for whose sudden intrusion into human affairs only members of the Fortean Society and readers of *Amazing Stories* were ready.

Now that it is clear to everybody that UFOs and ufology are here to stay, growing numbers of educated people have accepted the inevitable and some of them have openly and sympathetically investigated the phenomenon. Ufology, long the sole province of amateurs, shows some signs of becoming professionalized. It has a way to go before it achieves the status even of parapsychology (i.e., established, quasi-respectable borderland science), but it will get there eventually. *The Journal of UFO Studies* is an indication that may happen even sooner than we expect.

Volume One, Number One, is a promising start, with some outstanding material which serious ufologists will find useful and thought-provoking. Some of the papers — such as those by Richard Haines on voice stress analysis, Donald Johnson on the social aspects of the UFO evidence and William McCall on what *not* to do while interviewing a hypnotized percipient — either criticize current investigative techniques or suggest new ones. In what is undoubtedly the *Journal's* most important paper, Bruce Maccabee reexamines *Project Blue Book Special Report 14* and finds that it presents a nearly irrefutable scientific case for the anomalous nature of the UFO phenomenon, however much its Air Force compilers attempted to obscure that fact.

For reasons of sheer malice, however, my favorite contribution is something entitled "The Effect of Conscious and Unconscious Attitudes About UFO Evidence on Scientific Acceptance of the Extraterrestrial Hy-

pothesis" by McGill University psychologist Don C. Dondori. Dondori addresses an issue which ought to have puzzled anybody who wonders about science's priorities: Why are scientists wasting their time and our money trying to locate extraterrestrial intelligence with radio telescopes — an effort which even they admit has practically no likelihood of succeeding — at the same time they carefully ignore the UFO evidence?

Dondori shows why, given the politics of science, most scientists are forced to reject UFOs even as unconsciously they concede their implications. Perhaps, he writes, "the intense scientific interest in communicating with extraterrestrial intelligence is behavior which draws in part on experience of UFO evidence for its motivation, while allowing the interested scientist to refuse to consciously acknowledge that source. The 'scientific' ETI interest is in part a rational but unrealistic attempt to deal with the problem presented by the overwhelming UFO evidence in ways which are acceptable in [terms of] current scientific understanding of the universe. This behavior minimizes anxiety which would be caused by accepting the reality, and the possible extraterrestrial origin, of the UFO phenomenon."

This is a fascinating, provocative argument, one that is sure to induce apoplexy in the Carl Sagens of the world.

Another excellent paper is Robert G. Neeley, Jr.'s, "1897: The Airship in Illinois," a critical review of America's first great UFO flap as it manifested in one mid-western state. I don't agree with all of Neeley's conclusions, especially his view that the event reduces to a series of mundane explanations such as hoax, hysteria and misperceptions of astronomical bodies, although the limited data with which he is working certainly point to such a solution.

But supposed sightings of unidentified airships neither began nor ended in 1897, nor were they confined solely to the United States. Reports in New Zealand, South Africa, the British Isles and other countries from the last half of the 19th Century through the first quarter of the 20th described very similar objects, usually reputed to be cigar-shaped and metallic with wings and humanlike occupants. It

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seems likely that the extent of the 1897 American wave was much exaggerated and a sizable number of the reports were wholly fictitious, but given parallel events elsewhere I find it hard to believe that something genuinely strange was not being seen.

But this question of interpretation aside, I believe Neeley's paper is a major contribution to historical UFO study. His airship research is continuing and I look forward to future articles from him on this intriguing subject.

Subscriptions to *The Journal of UFO Studies*, to be published twice a year, are available for \$7.00 from the Center for UFO Studies, 1609 Sherman Ave., Suite 207, Evanston, Ill. 60201. — *Jerome Clark.*

NEW AGE BLUES by Michael Rossman, E.P. Dutton, New York, N.Y., 1979, 270 pages, \$6.95, paperback.

Michael Rossman has been through the mill of the 1960's. He participated in New Left politics, got his consciousness expanded, and overdosed on drugs and gurus. Now, in *New Age Blues*, he wonders where it all has led and where it may still lead those who continue to seek unexplored territory.

Rossman delivers an engaging mixture of sincerity, naivete, shrewdness and bewilderment. He fears that something like a future super-est may emerge as a wave of the future: totalitarianism disguised as liberated consciousness.

Where were you, Mike Rossman, when they gave out books on the triumph of the (bad) Bolsheviks over the (good) Mensheviks during the 1917 Russian Revolution? As an educator and social critic, you surely remember Arthur Koestler's *Darkness at Noon*, which shows how a political dove can turn into a poisonous snake that casually devours you, bit by bit.

But I am being unkind. Rossman's book deals tolerantly but honestly with personalities as diverse as Baba Ram Dass, Uri Geller and Werner Erhardt. He seems positively saintly in his ability to see the bright sides of shadowy figures and movements. But he recoils with alarm when a former Free Speech Movement friend, just returned from Communist China, mouths the

totalitarian claptrap he was fed in Peking (while the "Gang of Four" was still in full flower).

Toward the end of *New Age Blues*, a well-researched essay discusses the danger that psychic powers may be used for military purposes. Here too the presentation is highly personal. Rossman's concern is direct, subjective, open and deep. At heart the man is a 19th-Century idealist; his hopes are frayed, not shattered.

Unfortunately, the day after I finished this book, news reached me that Timothy Leary, Ye Olde LSD Guru, was doing a stand-up comedy act in a Los Angeles nightclub and had just been charged with "suspicion of possession of a substance believed to be cocaine." And I had thought he was still on his extraterrestrial binge! — *Martin Ebon.*

THE ANCIENT STONES SPEAK by David D. Zink, E.P. Dutton, New York, N.Y., 1979, 202 pages, \$9.95, paperback.

The world, as any good Fortean knows, is full of aberrations. Among the most visible are mysterious stones which have given rise to a considerable body of speculative folklore in the absence of firm answers. What stories these stones could tell if only they could speak.

In *The Ancient Stones Speak* these stories, untold for too long, begin to be heard again. Through lively text and evocative illustrations explorer David D. Zink tours 25 of the world's megalithic enigmas, from the standing stone rings of distant Orkney to the impressive "walls, stone stairways, bathing pools, and large, sculptured monuments" of isolated Nias off Sumatra in the western Pacific, which suggest, Zink believes, "a worldwide engineering instinct" linking ancient cultures.

Dr. Zink writes that "the methodology of archaeology has forced it to define prehistoric cultures in ways that omit much of importance." Consequently archaeologists, touting Jacob Bronowski's concept of a linear rise of civilization culminating in today's sophisticated technology achievement, are understandably uncomfortable with heretical notions which contend that "primitive" peoples surveyed astronomical alignments at ancient Callanish, Stone-

henge and Mystery Hill (America's Stonehenge) and engineered intricate placements of stones weighing hundreds of tons into "nearly imperishable structures."

Zink, feeling no such discomfort, enthusiastically embraces these ideas and even employs psychics in an effort to hear the stones "speak" in a nearly literal sense. He makes no apologies. "The next revolution in archaeology," he states boldly, "will involve the use of psychic data both in the field and in theorizing about field results."

The psychics claim that by tuning into the megaliths' "consciousness-fields" they have learned how the stones are tied in with magnetic anomalies and subtle earth energies that grid the planet with dodecahedrons and icosahedrons, with celestial mechanics and star systems (notably Sirius and the Pleiades) and with "a culture with a very simple material existence yet a complex inner life (mental or spiritual) [that] would yield very little of its true nature (its software) to the present mode of inquiry." In other words, the consciousness of prehistoric culture — and hence the purpose behind their mind-bog-

gling structures — is not easily (if at all) discovered through coring and radiocarbon dating the stones themselves.

Using psi as "the new tool of intuitive archaeology," Zink asserts, "we have now at our disposal a multidimensional approach to the investigation of the world's megalithic sites [which can] provide the reader with a total feel for these unique locations on the planet." The ancient stones, he concludes, "can stir up in us a healthy sense of wonder at our past, a sense of perspective on our present, and a sense of hope for our future." — *Larry E. Arnold.*

D.D. HOME: THE MAN WHO TALKED WITH GHOSTS by I. G. Edmonds, Thomas Nelson, Inc., Nashville, Tenn., 1978, 192 pages, \$7.95.

Although written primarily for young adults of high school age, this volume represents a well researched, objective and concise biography of the medium D.D. Home. Home was probably the greatest medium who ever lived and Edmonds gives a chronological account of his life. Inter-

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persed in the chronicle are judiciously chosen extracts from the testimonies of the many witnesses who attended his seances and witnessed his table levitations, materializations, fire immunity feats, self-levitation and contacts with the dead. The author also gives us glimpses of Home's personal life and discusses the many controversies prompted by his mediumship and his often erratic personality.

Edmonds, himself a magician, points out how some of Home's feats *could* have been faked, although he does no more than speculate on such a possibility. He also is at pains to remind his readers that Home was never exposed in fraud. In fact, Edmonds' book strikes an excellent balance; it is neither annoyingly credulous nor overly and unfairly skeptical.

D. D. Home: The Man Who Talked with Ghosts is generally accurate; Edmonds slips up only once or twice. His most notable error is the statement that Sir William Crookes, the great British chemist who worked with Home, was a "convinced Spiritualist" at the time he engaged in these experiments. Nothing could be further from the truth; Crookes never became a Spiritualist and was skeptical of psychic phenomena when he began his investigation of Home. Edmonds fails to note Home's ability to "elongate" himself paranormally. And he sometimes takes Home's autobiographical writings (which were largely ghostwritten) at face value; these are not exactly paragons of objectivity.

Despite such problems, this short volume is an excellent entertaining introduction to the life and times of this remarkable medium. It is neither juvenile nor technical in its presentation but strikes a good balance between the two extremes and constitutes a worthy new book on D. D. Home, "the man who talked with ghosts."

— *D. Scott Rogo.*

ALSO NOTABLE

THE POLTERGEIST EXPERIENCE by D. Scott Rogo, Penguin Books, New York, N.Y., 1979, 301 pages, \$2.95, paperback.

FATE's consulting editor and popular writer on the paranormal has produced a comprehensive survey of poltergeist occurrences and theories — an essential book for anyone interested in the subject matter.



REPORT FROM THE READERS

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RETURN TO THE DARK AGES

Curtis Fuller's lead paragraph in "I See by the Papers" (October 1979 FATE) seems to suggest there may be another Scopes trial in the making. Or perhaps Iowa state senator John W. Jensen fancies himself another Ayatollah Khomeini in bringing religious fundamentalism into our schools and government. Are we returning to the Dark Ages?

As a student of biblical archaeology I suggest that those who profess "fundamentalism" read the Holy Writ in its original Aramaic, so as not to be confused by the current published versions which have suffered the whims of translators over the past 2000 years and in nearly as many languages.

Many philosophical and theological differences exist between the King James version and the original Aramaic text of the Bible. For instance, in the King James edition, *Genesis 1:1* reads: "In the beginning God created the heaven (singular) and the earth." In Aramaic, which is indisputably the original language of the Bible, the verse reads: "God created the heavens (plural) and the earth in the very beginning."

Further comparisons will show more than 12,000 errors in translation. These were made by scores of translators through the ages, many of whom showed their religious bias. Are we to assume that these translators were as "divinely inspired" as the original authors? — *Gardiner James, Fort Myers, Fla.*

Curtis Fuller is talking through his hat when he says evolution has been proven. Selective breeding shouldn't be confused with that hogwash.

How can anyone observe the flora and fauna round him without realizing that only an almighty Creator could have made it all possible? — *Earl B. Miller, Arlington, Va.*

A BANG-UP START!

We are really off to a bang-up start! After years of hit and miss purchases of FATE at the newsstands I decided to subscribe. My first copy, the September 1979 issue, came on Monday morning, August 6. I decided to take a break and thumb through it.

The title "Man and the Moon" caught my eye as I turned the pages. I thought "Wonder if this is about the phases of the moon and earthquakes?"

At that precise second, my chair lifted, plants swung crazily in their hangers and the walls swayed. Then I was thrown from my chair, along with the flying copy of FATE! No one had to explain to this newly transplanted Texan that this was my California initiation by earthquake. — *Lou Hearon, Sunnyvale, Calif.*

NUCLEAR POWER vs. NICOTINE

In my opinion it is ignorant to compare a nuclear near-disaster to cigarette smoking, as Curtis Fuller did in "I See by the Papers" (October 1979 FATE).

One has a choice as to whether he

smokes or does not but we who live near Three Mile Island would have had no choice if a melt-down had occurred. Apparently some people don't know what it's like to lie in bed at night wondering if the sirens are going to go off to signal immediate evacuation. Think of the homes, possessions and beloved animals that would have been left behind.

What happened at Three Mile Island can happen in other parts of the country. I for one hope I never have to go through such an experience again. — *Linda Hartman, Wrightsville, Pa.*

BLIND DOUBT OR FOOLISH FAITH?

Two things are clear in Clark and Melton's article about Marcello Truzzi's break with the Committee for the Scientific Investigation of the Paranormal (September-October 1979 FATE).

There is nothing worse than foolish faith on one side or blind doubt on the other, especially when the blind doubt is foolish and the foolish faith is blind. Neither approach is the way to truth. — *George D. Fawcett, Lincolnnton, N. C.*

NOT HAD BY A HEALER

I was sorry to see in your September 1979 issue the article "Had by a Healer" concerning Feliciano Omilies. This remarkable healer comes to Ojai, Calif., periodically and has helped so many people in our area that it is difficult to believe all the negative details in Kay Hurlburt's article. We do not care about this fine man's past; we see and experience ourselves the love and compassion he has for crippled and ill people. We see the help he gives them, for which he asks no payment.

Mr. Omilies is one of the most humble, caring people we have ever met, willing to work long hours to aid the many who come to him with hope for relief from pain and illness. There is no doubt that his hands emit a powerful energy which can be felt at his first touch. He does not need to use psychic surgery, nor does he, for he has the ability to use other healing techniques.

His helper Barbara Ludwick is also very effective. She too is a loving, caring person and gives wonderful advice to people regarding their health, eating habits, attitudes, etc.

It saddened us to see the good work these two fine healers do smeared by the article in your magazine. We will not accept it and we wish your readers to know that Mr. Omilies' work continues on a very high level of integrity. — *Dr. and Mrs. Arnold Michael, Ojai, Calif.*

Although Kay Hurlburt may have had a bad experience with a healer, this is not to say all healers are bad. I have not worked with psychic surgeons but I have worked with and been healed by healers — and on a donation basis only. — *Rose Cabral, Reno, Nev.*

QUIBBLES, MINOR AND MAJOR

Don Herron's review of my book *Sasquatch Apparitions* (August 1979 FATE) was more comprehensive than most and far more critical. I fully agree with some of his points. I am obviously not a professional writer and I was incomplete. I did not intend my book to be a review of the entire field and perhaps that was not made completely clear.

I must correct a few points, however. When I wrote, "I do not analyze my friends from a clinical standpoint. I will not do that here," the statement was made in the context of interpreting adult behavior as stemming from childhood experiences in a Freudian light. I did not interpret any investigator from that standpoint, except in a brief implication concerning Rene Dahinden. The description of his personality was a little heavy, true, but Herron did not comment on other things I said, evidently preferring to slant the material about Dahinden to his liking.

As my contacts with George Haas were obviously superficial (as I stated in print) I could hardly be other than superficial in my section on him. Also, Herron should reread the comments I made about Haas' contribution to youth interested in the field. My contacts with the Bay Area Group were with individuals so I could not profess to assess the "group."

I was mistaken about George Haas' age and the year of his death and while I wrote that he "rarely smiled" I used his smiling photograph in the book, fully realizing someone would pick that up. But in fact, Haas rarely smiled in my presence.

I did not take veteran Bigfoot researcher John Green to task for a lack of psychological skill but a lack of logic in interpreting his data. I wasn't trying to be a reporter: I was expressing my experiences and thoughts as one who was close to some of the Sasquatch activities.

There is one gross error in the review and it must go on record. I did not state that I was currently a practicing clinical psychologist; I did state that I had been and was currently doing work under the auspices of AAMFT.—Barbara Wasson, Bend, Oreg.

...

I have a couple of fairly minor quibbles with J. Gordon Melton's review of my book *Ceremonial Magic* (October 1979 FATE).

Because I disagree with Aleister Crowley, Melton assumes that I have not read him. In fact, I have read a great deal of Crowley and a great deal about him. Frankly I have never found him particularly interesting but his significance to modern magic cannot be denied. However, I cannot shake the feeling that there is a great deal of rather nasty leg-pulling in Crowley's work. I think he did not have much respect for his followers and the line between magical messiah and showman or charlatan is a hard one to draw — and not just in Crowley's case either.

I did not say that Crowley borrowed his ideas from MacGregor Mathers and the Golden Dawn; I merely said that he received early magical training through these sources. I believe this is a matter of historical record. Some have charged that Crowley swiped practically everything from Mathers (see Ithell Colquhoun's *Sword of Wisdom*) but I did not make that particular charge.

Melton says that I have not grasped Crowley's main contribution, thelemic magick, which "turns the supernaturalism with which magick had long been associated (to its detriment) into a psychological world view that could survive in the modern technological world." Yet the main conclusion of my book is that this is exactly what has happened to serious ceremonial magic in the modern world. Crowley obviously contributed to this development but surely no one can believe that his contribution was the only one. — Daniel Cohen, Port Jervis, N. Y.

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IN PRAISE OF ENLIGHTENMENT

In the short piece "A Fig for Enlightenment" (October 1979 FATE) Gardiner James reveals he is no Isaac Newton. James' main points are: (1) the pineal gland, "considered the seat of occult powers," produces a hormone called melatonin; (2) implicitly, melatonin somehow activates the occult powers; (3) melatonin is made from the chemical serotonin; (4) serotonin enhances intelligence; (5) figs are rich in serotonin; and (6) Gautama Buddha received enlightenment after sitting under a fig tree for many years and eating figs.

James suggests that the eating of figs may lead to enlightenment. This is intriguing but there are major inaccuracies in his report which may mislead readers interested in further study of the pineal gland.

James says "the pineal organ (is) in the forepart of the brain." That's like saying your nose is in your navel. In human beings the pineal is located at the base of the brain, just behind the midbrain, in a tiny cave behind and above the pituitary gland. The pineal is attached to the brain by a very thin stalk.

Then to say "one of (serotonin's) functions is to inhibit sexual development" is to miss a very important point concerning the pineal. The pineal's best-known function is its ability to inhibit sexual development. The pineal substance responsible for this inhibition is melatonin, not serotonin.

Further, it is not true that "scientists have been unable to synthesize melatonin." Several chemical companies are doing it with relative ease.

The pineal gland is involved in control of biorhythms, tumor growth, schizophrenia, dreams and sleep, epilepsy, kundalini yoga

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and a host of related phenomena. It has important functions in the human body and what little we read about it should at least be accurate.

Incidentally, Rene Descartes, the man who claimed the pineal to be the seat of the soul, was not a 15th-Century scientist but a 17th-Century scientist — and a school drop-out too, by the way. — Jerry Katz, Santa Monica, Calif.

WHO WAS FIRST?

In Gilbert Bonner's article "Radio Link With the Dead" (September 1979 FATE) I think certain fundamental historical errors should be corrected.

He states that low-amplitude, tape-recorded voices were first received by Friedrich Jurgenson in 1958 and 1959. In *The Phenomena of Friedrich Jurgenson* Dr. Hans Bender states: "In the summer of 1959 Jurgenson made a curious observation: playing back tape-recordings of bird voices made in the country, he could also hear a quiet male voice discussing 'nocturnal bird voices' in Norwegian." ... To emphasize my point, Dr. Bender's first sentence is: "The Swedish painter and film producer, Friedrich Jurgenson, has reported extraordinary voice phenomena on tape since 1959." Personally I accept the 1959 date as correct.

Mr. Bonner mentions Attila von Szalay's name but does not seem to know that he first recorded low-amplitude, taped voices in 1956 and that I immediately joined von Szalay in experiments which lasted for many years. I announced this original discovery in the January 1959 *Journal* of the American Society for Psychical Research and briefly discussed our experiments which dated from 1956.

As a matter of historical interest, Dr. Konstantin Raudive in *Überleben wir den Tod?* graciously gave Mr. von Szalay and me credit for our first voice experiments. This book has not yet been published in English. — Raymond Bayless, Los Angeles, Calif.

A MAJOR COMPLAINT

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small? It is so tiny that reading it is difficult. At first we thought my glasses were at fault, although the prescription had been changed only last year. I called my eye doctor to see if I need new glasses, but I do not.

Can you . . . will you . . . please make the print larger? — Charles and Mary K. Tie-man, Christopher, Ill.

BUSTED BUBBLE

I must comment on Louise Kelly's letter regarding her "tektite" in your September 1979 issue.

I hate to bust her bubble but I have one identical to the one she described. I got it in Kansas at a roadside rock shop, which had a whole pile of them. The man told me they were glass slag, refuse from a nearby glass factory.

Mine is green, for it came from a batch of glass used for making insulators for telephone poles. It's a beautiful clear color with little bubbles in it and it makes a beautiful bookend. — Claire Dunn, Seattle, Wash.

IN THE PSYCHIC INTEREST

Many FATE readers must be aware that other people do not share our interest in the psychic. I have trouble finding people to talk to about my paranormal interests.

With this in mind I am starting a "Get in Touch" newspaper. It is not a "lonely hearts club" but an opportunity to meet people who share your interests. It is designed to help students of the mysteries in their spiritual growth by introducing them to others on the same search.

If you or your study group would like to meet others with an interest in the psychic, send me your name and address. These will be coded and I will forward any correspondence that comes for you. My newspaper will also include a section of announcements of meetings, lectures, etc. — Ray Wisniewski, 137 S. Elm No. 4, Beverly Hills, Calif. 90212.

PLEA FROM AFAR

I am not able to continue as a subscriber to FATE because I have no funds available to cover the cost. The Czech crowns are not convertible into dollars.

My former subscription was received through the exchange of some Czech maga-

REPORT FROM THE READERS

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zines and through considerable help from your readers. Perhaps some of your readers would be interested now in exchanging your magazine or some other materials on parapsychology for some of our publications in this field. I am a psychologist by profession and I consider your magazine very interesting and valuable. — *Karl Pagner, Svor 245, OKR Ceska Lipa, Czechoslovakia.*

HAUNTS HAVE RETIRED

Anyone who is planning a trip specifically to see the famous Ocean-Born Mary House at Henniker, N. H., and the charming old Porter-Phelps-Huntington House (often referred to as "Forty Acres") at Hadley, Mass., should be advised that the haunts have retired.

The present curator of "Forty Acres" told me that the so-called ghost was a childish prank played years ago. Although open to the public the last time I visited, the site is no longer registered as haunted.

The new resident of Ocean-Born Mary House told me the stories about it are more fancy than fact. Mary was born on the ocean and named by a pirate but he did not build her house. It was built by her oldest son Robert Wallace. She did not live there but did live with a second son several miles away. These facts are in the town records at Henniker. The house long (and erroneously) famous as the Ocean-Born Mary House is not open to the public. — *John P. Bessor, Butler, Pa.*

MIXED-UP FIGHTS

In a letter titled "Growing Up Telepathic" (September 1979 FATE) Robert S. Cunningham writes: "... A friend of mine wanted to stay home and listen to the Baer-Schmeling fight on radio. Anxious to have him go out with me, I said, 'Oh, come on, Schmeling will win this one and on a rematch Baer will get his title back. It's all fixed.' My prediction was correct."

I have news for Robert Cunningham. He has his fights mixed up. It was Jack Sharkey who lost his title to Max Schmeling in the fourth round on June 12, 1930, in New York. In their return bout on June 21, in Long Island City, Sharkey won back the title by a 15-round decision. — *John J. Adkins, Dunkirk, Ind.*

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TALES OF SUBTERRANEANS

The October 1979 issue of FATE contains two letters from readers seeking information on the "hollow earth" theory. Chinese legends record two instances of contact between surface-dwellers and subterraneans.

The first took place in A. D. 765 in July. A man named Wang was asleep on a couch in his backyard. Suddenly a fissure opened and "a huge hand arose out of the ground, seized Wang's arm, and dragged him down towards the earth. His wife and servants made a plucky attempt to pull in the opposite direction, but in spite of their united efforts, Wang's whole body was gradually pulled down into a half-open cleft in the ground."

The second incident supposedly took place in Hangchow. On the edge of town there was a Buddhist stupa (shrine) called Pao Chu Ta. West of the stupa was a willow grove where there was a filled-in well. One day a grave robber named Chu, guided by a spirit named Shen, excavated the well with his men in search of treasure. "About four feet down they came to a huge flagstone; this they speedily cleared but could not lift, as it was too heavy. Then one of them remembered that a certain Buddhist monk of the Ching Ssu monastery knew a spell which could enable one to lift the heaviest of stones; so they sent for the monk and promised him a share of the plunder. The monk, who was also a rascal, accepted and came to the well where he repeated his spell 100 times before the stone. Suddenly the flagstone lifted and a long black arm emerged and dragged the monk down into the tomb."

Both incidents are recorded in G. Willoughby-Meade's *Chinese Ghouls and Goblins* (Robert Maclehose & Co., Ltd., Glasgow, 1926). — Joseph Trainor, Attleboro, Mass.

THE CURSED CADILLAC

Richard Bauman's story "The Haunted Car of Sarajevo" (August 1979 FATE) reminded me of a car I knew about years ago.

Near the edge of Madisonville, Ky., on the old route of U. S. 41, the road makes a square right turn across a railroad, then a square left turn. Many accidents occurred

(Continued on page 128)

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I am also gathering data on the unintentional or spontaneous development of psi abilities. — Jeffrey Mishlove, *Washington Research Center, 3101 Washington St., San Francisco, Calif. 94115.*

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I am searching for information on the "Ventarian Cross" located on the "Heritian Cliff" and I hope that FATE readers can help me. — Michael Earl Tunks, *3876 Park St., Jacksonville, Fla. 32205.*

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