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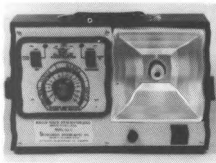
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FATE

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No. 6
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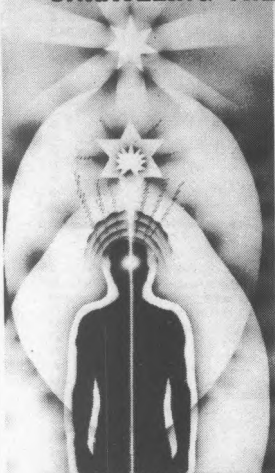
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

*I met a traveller from an antique land
Who said: Two vast and trunkless legs
of stone*

*Stand in the desert. Near them on the
sand*

*Half sunk, a shatter'd visage lies,
whose frown*

*And wrinkled lip and sneer of cold
command*

*Tell that its sculptor well those
passions read*

*Which yet survive, stamp'd on these
lifeless things,*

*The hand that mock'd them and the
heart that fed;*

*And on the pedestal these words
appear:*

*'My name is Ozymandias, king of
kings:*

*Look on my works, ye Mighty, and
despair!'*

*Nothing beside remains. Round the
decay*

*Of that colossal wreck, boundless and
bare,*

*The lone and level sands stretch far
away.*

— *Ozymandias of Egypt*
by Percy Bysshe Shelley

without feeling that we have been there before. And of course we have and this is the human tragedy.

Several years ago one of our editors commented to Mary Fuller that things were getting better in the world — probably meaning that people were getting better. She asked him in what way he felt things were better and he was hard put to respond. Finally he blurted, "Well, there's less crime in the streets!"

But, alas, street crime is increasing although we have not quite regressed to the period when no one dare walk the streets of our cities at night without an armed guard.

Nevertheless, anyone with historical perspective probably will agree that those of us in the United States, at least, live in a little island of time quite different from any other period in history. It is less violent, more caring, more affluent, more knowledgeable, and perhaps even more peaceable. Let us hope our technology will be able to preserve these gains.

Consider for example the terrible things that have been going on in the Middle East for millennia and still go on today. Consider the violence and anarchy in Lebanon, and in the countries that are Lebanon's neighbors, not

IT IS sometimes difficult to contemplate the findings of archaeology

excepting the brief period of internal peace brought about by the strong government of Israel.

Perhaps it was always so in that part of the world but if the human condition actually progressed couldn't we suppose that after 4000 to 5000 years relative peace and stability should have been established there?

There have been many good models to follow and this is one reason for our interest in archaeology today. . . .



THE LIBRARY AT EBLA

AS A STUNNING example of a better human condition, let us consider the discovery of Ebla by Italian archaeologist Prof. Paulo Matthiae. Members of Professor Matthiae's expedition began digging into

the great mound at Tell Mardikh, Syria, in 1964 and four years later they began to suspect they were working on the site of the great city of Ebla, mentioned in Mesopotamian literature.

In 1974 a cache of 42 tablets was unearthed. A year later came the discovery of the entire royal library of Ebla — perhaps 20,000 clay tablets which is four times the number uncovered in all other third millennia excavations in the Middle East. Some of these tablets are small; others are more than a foot square with as many as 30 columns and 3000 lines of writing on each face.

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life in the ancient city although the majority of them have not yet been translated. They include a Sumerian-Eblaite dictionary of more than 3000 words. They range from literary writings to invoices for goods shipped and receipts for goods received. They include expense accounts of traveling diplomats and a record of more than 60 professions. There is even a list of beers, one of which bears the brand name "Ebla."

Today only a treeless desert stretches where Ebla stood; yet 4500 years ago it was probably the greatest city between Egypt and Mesopotamia.



A MODERN SOCIETY

SUPPORTING our present gloomy view of history is what happened to Ebla. The site covers 140 acres; a huge gate has been found, an opening in a wall that appears to have been 50 feet high and 130 feet thick at the base. Yet this wall was destroyed and rebuilt three times before it was finally destroyed by the Hittites in 1650 B.C. Until Professor Matthiae made his discoveries Ebla was lost even from human memory except for occasional references in Sumerian cuneiform — and for that matter, where are the Sumerians now?

Yet these people seem to have been much like you and me. They constructed a sophisticated commercial society that worked somewhat like our own. We do not know Ebla's exact size but it is estimated at about 30,000 residents. About 250,000 lived in the kingdom. Many of them were employed by the government either as civil servants or as workers in govern-

ment-owned textile and metalworking industries. The "king" of Ebla was elected for a seven-year term and ruled along with a council of elders. If he lost in the next election he retired on a government pension.

Ebla played host to international academic conferences; the proceedings of these conferences have been found in the royal library. The tablets read so far show that scholars came from other nations to teach.

One of the schools maintained by the kingdom was an academy where students from other countries were trained in cuneiform writing. The records are so complete that the career of one student is traced to the top of the kingdom's administration.

The historical existence of the biblical cities of Sodom and Gomorrah was doubted before the discovery of Ebla; Bible scholars had come to believe that these cities were merely

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allegorical references. Now it is known that both cities existed and were in trade with Ebla.

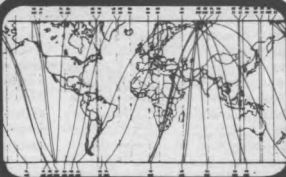
Only a fraction of the Ebla site has been excavated; it will probably be decades before the work is complete. The artifacts found so far have not been impressive but the library, of course, is an unparalleled record of ancient history. Eventually we may know more about Ebla than we know about what happened in parts of our own world a few hundred years ago. But for the discovery of that library we would know only that drifting sands blow over the dead face of the Syrian desert.



RAPACITY FOREVER

EBLA MUST have died as a result of human greed and rapacity. The Hittites were not known for treating conquered peoples kindly and the ancient history of the Middle East is one of new civilizations springing up only to be destroyed by barbarians.

For centuries in this unstable part of the world there has been an unparalleled legacy of fear, hatred, feuds and savage fratricidal struggles. This is made clear by the translations and interpretations of the Ebla library which provides additional support for biblical events. In the view of some scholars it even provides evidence that the people of Ebla were the ancestors of the Israelites. This interpretation has resulted in a bitter controversy in Syria; some Syrians object to such an interpretation which, in turn, has led to feuding between the two main scholars involved. Some Western scholars charge that Afif Bahnasi, di-



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rector general of antiquities and museums for Syria, tries to suppress all translations from the tablets that suggest common origins for Jews and Eblaites.

But *Science Magazine's* William J. Broad, who has investigated the controversy, doubts this. He has interviewed Giorgio Buccellati, an archaeologist at the University of California at Los Angeles, who is the only United States member of a nine-person international committee of scholars in charge of the Ebla tablets. Buccellati says there are interesting parallels between Ebla and the Bible but that the same thing can be said of

studies made at other Syrian digs, notably at Mari and Ugarit. Buccellati says the Syrians have been wholly cooperative in providing materials and assisting the translation of the tablets.

Nonetheless, there is no doubt that both Jews and Syrians have been overzealous in claiming connections between their ancestors and the Eblaites. Afif Bahnasi, the Syrian director general, has accused United States newspapers of saying that the Ebla tablets confirm the existence of Jewish patriarchs and that "Zionists wanted to exploit this misinterpretation."

Two United States magazines — *Biblical Archaeologist* and *Biblical*

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Archaeology Review — have claimed a Syrian cover-up, as has the *Wall Street Journal*, but Broad's discussion in *Science* seems to refute all such claims.

What is certain, however, is that Professor Matthiae, the leader of the University of Rome's expedition, has been feuding with Prof. Giovanni Pettinato, now a member of Rome's Institute for Near Eastern Studies, who has translated some of the tablets and developed the key to translate the second language of the tablets, which he called Eblaite. It was Pettinato who decided that Eblaite belongs to the Northwest Semitic group of languages which includes Hebrew.

Other authorities dispute some of Pettinato's claims of biblical parallels, however. Ignace J. Gelb, Professor Emeritus of Near Eastern languages at the University of Chicago's Oriental Institute, says that of four ancient Semitic languages — Akkadian, Amorite, Ugaritic and Hebrew — Eblaite is least closely related to Hebrew, showing similarities in only five of 26 linguistic characteristics.

What difference does it really make? The people of the Near East are so mixed, as a result of the many conquests, that they probably are all interrelated. But so perverse is human nature that the 4500-year-old strife continues. Ebla was destroyed by its enemies. Today Israel and Syria are still fighting over it and two men of the same nationality and scientific background are at each other's throats over the meaning of the translations of Ebla's tablets!



JAPANESE WERE HERE?

ANOTHER lost civilization was discovered only 22 years ago in Valdivia near the coast in Ecuador. Ecuador had been considered an archaeological backwater until this discovery; now it is being seen as the parent culture of the great American civilizations both North and South.

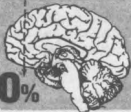
One exciting thing about the Ecuadorean discovery is the claim by Betty Meggers of the Smithsonian Institution that stylistic similarities between the Valdivia pottery and Japanese pottery of the same period suggest the Japanese must have made a landfall in Ecuador and taught ceramic skills to the natives. Even in modern times the Japanese current has swept Japanese canoes south across the Pacific to Baja California.

Betty Meggers' view is disputed by Donald W. Lathrap of the University of Illinois who believes the Ecuadorean coastal cultures are rooted in the Amazon. Emil Peterson, an American archaeologist excavating a 4000-year-old village in Cotacollao, a suburb of Quito, believes parts of each explanation may be valid. In complete disagreement with the Meggers view is Presley Norton, an Ecuadorean archaeologist who is quoted by Warren Hoge in the *New York Times* as saying: "Ecuador represents the place that generated most of the cultural traits that spread north to the Olmec and Aztec empires in Mexico and south to the Incas in Peru." Norton says the ceramics, figurines, bowl decoration and textiles appear to have originated in Ecuador.

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Valdivia was discovered in 1958 by an Ecuadorean named Emilio Estrada. Since then more villages have been uncovered inland toward the Amazon; their pottery, tools and decorative objects show a high level of development. The culture seems to have begun about the time men abandoned hunting and gathering and began to settle down to cultivating crops.

Proof of the sophistication of this culture is the lively business that has developed in smuggling its antiquities.

Meanwhile, in Cotacollao Emil Peterson is racing against the bulldozers to preserve a village that exists today only because the ashes from a volcanic eruption covered it about 500 B.C. Peterson has taken 800,000 artifacts from the area, including skeletons, pottery, decorative and religious objects, corncocks and seeds.

**PSYCHIC ARCHAEOLOGY**

DID PSYCHICS and orthodox science combine to discover, outside the harbor of Alexandria, Egypt, 2000-year-old ruins which may be the palaces of Antony and Cleopatra? According to a report Stephan Schwartz gave at the Eighth Annual Underwater Archaeological Conference held in Albuquerque, N.Mex., in January, the answer is yes.

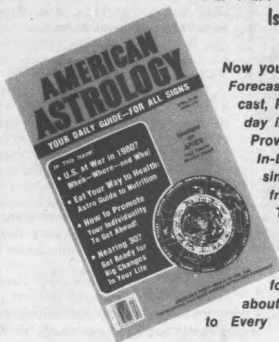
Schwartz is president of the Los Angeles-based Mobius Group, a research and film organization. He was leader of the project set up to find the ruins of the old city which now are drowned by the Mediterranean.

"I saw the ancient city ruins with my own shining green eyes," he said.

Among the underwater discoveries

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are a pillar, a six-foot white stone sphinx, a stone pharaonic crown seven to eight feet high, and the remains of a large house. Strabo wrote about the royal palace in 24 B.C. but nobody knew exactly where it was. Now Schwartz believes he has found it.



HOUSES FROM MAMMOTHS

NEAR THE Ukrainian village of Mezhirich, Olga Soffer of Hunter College, New York, has worked with Russian scientists to excavate a Paleolithic village at least 15,000 years old. An unusual feature of the excavations is the discovery of a roughly circular building constructed of the bones of more than 40 mammoths. The Russians speculate that this round house was walled with animal hides.

Remains of other mammoth-bone structures have been found previously in Europe. At one site in Czechoslovakia the bones of more than 1000 mammoths were found.



STONEHENGE PENTAGRAM

SOVIET geologist Vladimir Avinsky has offered a new theory to explain Stonehenge. This theory elaborates on the previous idea that it was an ancient astronomical observatory. Avinsky believes it was more than that — it was built as a model of the planets in the earth's solar system.

With his colleague Vladimir Tereshin, Avinsky claims, according to Associated Press, that "we succeeded in discovering a pentagram (five-pointed star) in the complex and mysterious geometry of Stonehenge

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which, as it seems to us, was used as a basis for its arrangement and carries information on the size of the planets of the solar system."

Avinsky says there are at least five circular groups within the two circles that make up Stonehenge and it is these groups that form the pentagram. Only five planets were known at the time and the sizes of the circles correspond with the different sizes of the planets, he says. So accurate is the correlation between Stonehenge and the planets that those circles modeled after the earth and its moon have a margin of error of "not more than one percent," he insists.

**PUEBLO OBSERVATORY**

ARCHEOASTRONOMY is becoming an increasingly respectable subject for study. We hope to have a detailed discussion of Mayan astronomy in this column soon but meanwhile we wish to report the discovery of "a remarkable and apparently unique" solar observatory in Chaco Canyon, N. Mex. There three stone slabs have been so arranged as to pass narrow beams of sunlight onto a wall to mark the equinoxes.

Two spiral figures are carved into the wall of the cliff on which the light streaks shine. A streak of sunlight exactly bisects the larger spiral at the time of the summer solstice and two light streaks exactly frame it at the time of the winter solstice. At the time of the fall and spring equinoxes a single streak of sunlight exactly bisects the smaller spiral.

This is the only known archaeological relic that uses the changing height

of the midday sun to measure the solar year, according to the *New York Times*. All others mark the rising and setting points of the sun.



SOVIET ACCIDENT?

FOUR physicists, including the former director of the Los Alamos Scientific Laboratory, have questioned Dr. Zhores Medvedev's theory that a serious nuclear accident occurred near the southern Ural Mountains of the Soviet Union in late 1957 or early 1958. Medvedev has suggested that a spontaneous chain reaction may have taken place in reactor wastes loaded with plutonium and has written a book on the subject, *Nuclear Disaster in the Urals*, published in October.

Rumors of the "accident," which reached western Europe in 1958, included accounts of thousands of persons injured and immense destruction of property. The American analyzers of Medvedev's claims (he is a world-famous dissident Soviet biochemist) think it more likely that the rumors had their source in contamination due to unusually "dirty" Soviet atomic bomb tests.



AGAINST SOLAR ENERGY

IS SOLAR energy completely benign? Donald C. Winston, an associate editor of *London Oil Reports*, says no in the December 3, 1979, issue of *Newsweek*.

He calculates that providing energy requirements of the United States by

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terials needed to do that would be
enormous, the construction costs out
of sight. He asks:

"What will be the effect on land of
covering so vast an area?"

"How do we store the energy for use
when the sun is not shining?"

"Why are those so quick to protect
the wilderness from the single pipe-
line so anxious to smother it with
solar cells?"

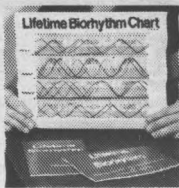
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Island accident, which killed nobody,
ecstatic about the prospect of putting
tons of silicate particles into the air
we breathe?"

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HOLY SHROUD OF TURIN

IT HAS BEEN a year and a half since American scientists went to Turin, Italy, to study the Holy Shroud and no formal scientific reports have yet appeared. There is a good reason for this. The project's members are bound to confidentiality until after the 30 to 40 participating scientists have published the results of their experiments and tests in scientific journals.

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Nevertheless, a considerable amount of information concerning the preliminary findings has become public knowledge. Thomas D'Muhala, president of Nuclear Technologies Corp., Amston, Conn., is leader of the scientific team that studied the Shroud in 1978 and according to UPI he has stated, "Every one of the scientists I have talked to believes the cloth is authentic. Some say maybe this is a love letter, a tool He [Christ] left behind for the analytical mind."

Except for D'Muhala's statement, however, most of the information from the investigating team has been rather backhanded. The researchers openly marveled at the uniqueness of the Shroud but the most that other investigators have been willing to say is, "There's nothing to show that it's not real." Some of the findings, however, are startling indeed.

For the record I'll describe the Holy Shroud of Turin once more. It is a piece of cloth 14 feet long and four feet wide which bears the imprint of a muscular man about five feet, 10 inches tall, with pierce-marks around the top of his head, flogging lacerations on his back, bruises on his shoulders and knees and the traditional wounds of Christ on his side, feet and wrists. Strange is the fact that the Shroud carries a negative image.

It has been the center of controversy for more than 600 years — long before photography and negative images were known.



MYSTERIES OF . . .

SOME OF THE "facts" so far revealed by members of the investi-

gating team, according to George W. Cornell of the Associated Press, are the following:

- The image was not created by a body "contact print" from fluids or other elements.
- It is not a "vaporgraph" from ammoniac chemicals reacting to body vapors or burial preparations.
- It is not painted or stained. There is no "directionality" which would exist if a brush had been used.
- It has a mysterious three-dimensional quality by which stereotype photographs of it projected onto separate screens show a perfect three-dimensional image. "It is a quality that cannot be duplicated in any known way," says Kenneth Stevenson, designated official spokesman for the research team.
- The image is completely on the surface of the cloth and does not penetrate the fibers as would paint or stain.
- Textile analysis and pollen studies show the shroud is woven of flax from the area of Jerusalem within a span of 200 years including the time when Christ lived.
- The cloth edges were damaged in a fire in 1532 and should have been darkened by the heat but this did not happen.

Stevenson proposed the image was imprinted on the cloth by some unknown thermal or radiant energy "occurring at the moment of resurrection." He adds, "There's nothing parallel to it in nature anywhere that I know of. I think it was a very tremendous burst of energy but not enough to hurt the cloth."



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IMPORTANCE OF . . .

CERTAINLY statements like those made by Stevenson and D'Muhala indicate a strong prior belief in the authenticity of the Shroud — a viewpoint tending to counterbalance their scientific objectivity.

The Catholic church itself is much less inclined to express enthusiasm. The church has warned repeatedly against placing too much veneration on any relic. The history of relics shows how readily cults grow up around them and the Second Vatican Council adopted a policy of downplaying such cults. Historically the church has had difficulty controlling the growth of cults; there is a long history of abuses of relics and the church is cautious about accepting them.

As far as the Shroud is concerned, Kenneth A. Briggs has written in the *New York Times* that "the Vatican has steered a delicate course between backing the claim that the Shroud is authentic and, in the past few decades at least, giving any sign that those who press the claim are wrong. The dominant message is that the credibility of the church's central doctrine neither rises nor falls on laboratory tests. This view rests on an assumption, handed down through many centuries, that the value of a relic lies in its ability to enhance faith in Christ."

Certainly the Shroud would do the latter. If it is valid it will have enormous influence on Christian belief.



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sity in Chicago has done his own research on the Shroud for 30 years. He says a photo analysis of the Shroud shows the imprint of two small disks believed to be coins used to weight the eyes of the dead. An article in *Numismatist Magazine* asked coin experts to help identify and date the coins. Father Filas, assisted by Michael Marx, a coin dealer in Oak Lawn, Ill., and using photo enlargements, believes they have deciphered a tiny staff bordered by four Greek letters on one of the disks in the area of the right eye.

Such an astrologer's staff bordered by Greek letters is found only on coins minted by Pontius Pilate beginning in 29 A.D., according to the research of Marx and Father Filas.

Father Filas says, "If true, it could date the shroud to between 29 and 36 A.D. in a way no other scientific method could."

This all sounds very authentic but a reporter for the *Chicago Sun-Times* had difficulty perceiving the indistinct staff and letters described by Father Filas. Another problem is that Father Filas interprets the letters as "UCAI" although the true inscription should be "UKAI" for "*Tiberio u Kaicapoc*" — Greek for "Caesar of Tiberius." Father Filas dismisses this as a mistake made by the coin striker. In those days each coin was struck individually and misspellings were not unheard-of. However, Michael Marx, the coin expert, admits, "We're having a little difficulty there."

To which Father Filas responds that he hopes the theory will give people something to argue over at least.

Which it does.

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NEWS & NOTES

STORIES of the dangers of the African "killer bees," which are migrating north from Brazil and are expected to reach the United States in about 15 years, are "much exaggerated," says the Department of Agriculture. A government film calls the killer bee a "much-maligned insect" and says the swarms are "aggressive but manageable." As the bees move north their savagery is being diluted by hybridizing with less fierce American bees.

SOVIET researchers are experimenting with 25 volunteers, ages 45 to 89, in an attempt to find a way to help humans live to be 200 years old. The subjects are receiving daily injections of a placental solution made

from the uterine lining of mammals. After 45 days of injections the subjects spend 45 days resting. A British researcher, Prof. Arthur Exton-Smith, says so far there is no proof of the success of such treatments. We wouldn't think there would be. Won't we have to wait 200 years to know?

SCIENTISTS have wondered for a long time whether the universe has enough mass so that it eventually will stop expanding and perhaps start to contract. Now the United States HEAO-1 satellite has discovered enormous amounts of gas and dust in space equal in volume to a million billion suns. This mass may be sufficient eventually to stop expansion of the universe, NASA spokesmen seem to believe.

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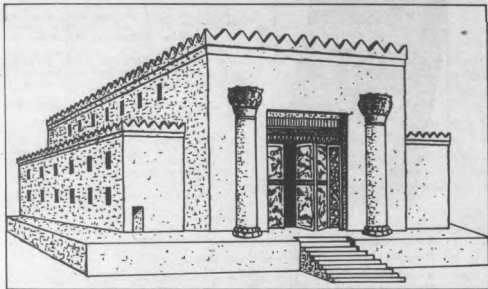
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KING SOLOMON'S TEMPLE: THE GLORY OF ISRAEL



Artist's conception of King Solomon's great temple shows encircling annex, the twin pillars Jachin and Boaz, stones set in saw-toothed design along edges of temple roof.

A thousand years before Christ,
the greatest of Hebrew kings
built "an altar to the Lord,"
a dazzling golden sanctuary for
the Ark of the Covenant.

By Chester S. Geier

THROUGH military skill, political shrewdness and force of personality, King David made Jerusalem the political capital of ancient Israel about 1000 B.C. But only when his son Solomon built the immortal First Temple did Jerusalem become the heart of the young nation's religious life. *1 Kings 8:1* relates that Solomon summoned the notables of Israel for the dedication of the new sanctuary for the Ark of the Covenant and from the length and breadth of the kingdom



Scholars believe cherubim in sanctuary were modeled on winged sphinxes made by artisans of other nations. Ivory panel excavated at Nimrud mingles three traditions: Egyptian headcloth and crown, Phoenician apron, Syrian facial features.

guests flocked to the ceremony. And for centuries afterward pilgrims streamed into Jerusalem, drawn by religious devotion — and no doubt by eagerness to behold the magnificent building and the spectacular rituals for which it was the stage.

A pilgrim who visited the temple during the great religious festivals in

the time of Solomon beheld an architectural wonder. He may have heard tales of the towering ziggurats of Babylonia and the great pyramids of Egypt but these had a fabulous quality. He lived in the agricultural, pastoral world of ancient Israel, a backwoods world in which walled villages on hilltops were the standard of civ-

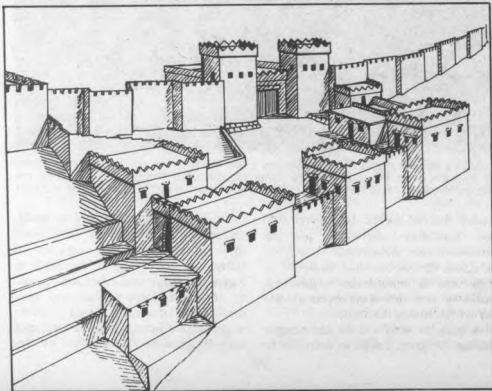
ilized life — indeed, its perimeters.

Jerusalem, by contrast, was the “big town,” a center of exciting sights and activities. Since David had made it his capital, its population had grown steadily. Solomon extended its walls and the city now sprawled over and between two hills, Ophel on the south-east and Moriah on the north. David, according to tradition, purchased a “threshing floor” on Mount Moriah from its Jebusite owner, Araunah, on which to “build an altar to the Lord” and here Solomon erected the temple and his new palace. The construction of the temple alone is said to have occupied Solomon from the fourth to the

11th year of his reign — from about 958 B. C. to 947 B. C.

For these building projects, the Jewish historian Flavius Josephus (A. D. 37-95) relates, Solomon had the top of Mount Moriah leveled to create a smooth platform. Around the summit of the hill Solomon’s workmen built a great wall with enormous blocks of stone. Surface irregularities of the summit within this huge enclosure were then filled in and paved over. Around the edges of the floor thus created, after the temple and adjoining palace had been constructed, an outer wall was built. Temple and palace also were surrounded by an inner wall

Another construction of the period is the Solomonic gateway at Megiddo, an ancient city north of Samaria. Like King Solomon’s temple, his Palestinian fortress was built of meticulously fitted stone blocks of enormous size and with saw-toothed roof edges.





Staatliche Museen zu Berlin

Cauldron stand from Cyprus resembles wheeled basins which lined forecourt of Solomon's temple. Openwork sides show pillars flanked by winged sphinxes.

and a wall divided their areas into separate precincts, one royal and one holy.

* * *

SMOKE pluming from the great altar and the towering incense burners on the walled summit is a daily reminder to the people of Jerusalem that the god Yahweh dwells in their midst.

As the pilgrim ascends toward the summit he has to squeeze between throngs of people in colorful holiday robes who lead or carry animals intended as sacrificial offerings ranging from goats and sheep to pigeons. Some carry baskets or bowls containing fruit and vegetables or loaves of bread and cereal cakes.

Through a double-arched gateway in the outer wall the pilgrim passes into a crowded courtyard. Herded by temple attendants carrying gilded, snake-entwined staffs as signs of their authority, the worshipers form a long line moving slowly toward a tall gateway. Soon the pilgrim finds himself among the marvels of the temple's inner court.

Here, spaced along the length of the court in two rows of five, are 10 great bronze basins supported on four-wheeled carts or pedestals also of bronze. About six feet square and more than four feet high, with wheels almost 30 inches in diameter, the pedestals are richly decorated with borders of wreaths and panels depicting in relief lions, bulls and winged cherubs. According to *1 Kings 7:30-37*, the pedestals were each cast as a single unit and from the same mold. Each of the basins or vats resting on these supports are said to have held more than 200 gallons of water.

Between the basins are wooden tables where priests wearing blood-soaked leather aprons work swiftly with butchering tools. Animal offerings brought by worshipers are killed, skinned and cut up and during this process blood from the offerings is collected in a bowl and poured around the Altar of Holocausts farther down the court. Animal parts intended for God are washed with water ladled from a basin, then placed upon the altar, there to burn and "make a sweet savor in the nostrils of Yahweh." Part of an offering is given as a gift to the temple priests and the remainder is given back to the worshiper who may share it with family and friends.

Passing the wheeled basins the pilgrim now approaches the crowd before the great altar farther down the court. Attendants keep the worshipers grouped in orderly rows on each side of the court, leaving an open space through which priests hurry back and forth performing their sacrificial duties. Many of the worshipers stand with clasped hands and bowed heads while others stare openmouthed at the smoky, flaming spectacle before them.

Just beyond the altar is a wooden platform decorated with flowers and leafy boughs. Here the temple orchestra plays on flutes, harps and cymbals while a choir sings hymns. But the focus of attention is the great bronze Altar of Holocausts, built in three steps or tiers and looming to a height of 16 feet. Each tier is square, the lowermost about 26 feet to a side, the middle 23 feet and the top 20 feet. The altar stands on a foundation platform level with the floor but separated from it by a shallow trench. At each of the four corners of the summit tier of the altar, which is called the *har'el* or "mountain of god," are outward-curving bronze horns.

The altar is in effect a huge grill; from it rise flames and clouds of dark smoke heavy with the odor of roasting flesh. Here priests in linen aprons, their bare arms and chests glistening with sweat, bustle up and down ramps at each of the four sides. Some bear offerings which they place on the blackened bronze bars over the fire. Others carry logs or long bronze pokers and shovels with which they remove ashes and keep the coals evenly distributed.

Impressive as this altar is, other objects in the forecourt await the pil-

grim. He slips through the worshipers to a spot southeast of the temple entrance where another crowd stands gazing in wonder at an enormous bowl-shaped basin, the "Sea of Bronze," which rises some 15 feet above the pavement. With sides four inches thick, the bowl is almost eight feet high, 15 feet from rim to rim and 45 feet in circumference. It is said to hold "2000 baths" or about 12,000 gallons of water.* The basin looms 15 feet high because it rests on the backs of 12 bronze bulls, each of which is more than seven feet tall. These statues are arranged in four groups of three, each group facing one of the points of the compass.

The pilgrim now has but to turn his head to behold still another marvel, the twin pillars called Jachin and Boaz which stand some 20 feet in front of the temple entrance, Jachin on the south and Boaz on the north. Cast of bronze, the hollow pillars are about 27 feet high and five feet wide with walls four inches thick. Their bronze bowl-shaped capitals** are about two feet wide and over seven feet high and decorated with reliefs of lilies and pomegranates. Beyond the twin pillars looms the great temple.

* * *

*Some scholars believe that the "Sea of Bronze" had a symbolic or decorative rather than practical function, for water was in limited supply. However, *II Chronicles 4:6* indicates that the temple priests used the basin for ritual washing or purification. Thus it may have been at least partly filled with water — but the priests would have to be agile as well as daring to use this elevated bathtub.

**The late William Foxwell Albright, a foremost authority on biblical times, has noted that the bowl-shaped capitals were called *gulloth* which means lamp basins. He suggested that the pillars served as giant incense burners by day and as oil lamps at night, perhaps commemorating the pillar of smoke by day and the pillar of fire by night that guided the Israelites of the Exodus on their desert wanderings.

THE BIBLE texts are vague about the rituals of the early monarchy but in general sacrifice was the principal act of the cult and the altar was its focus. From the most ancient times, dimly perceived in the patriarchal sagas of *Genesis*, an altar was the indispensable feature of any sanctuary or shrine, the place where God received homage in the form of sacrifice. As man does, God was thought to require food for sustenance, but God was a spiritual being and so animal and vegetable offerings were burned to reduce them to a correspondingly spiritual — and thus assimilable — form. As a man's house had a hearth where food was cooked, so a temple had to have an altar as the hearth of God.

The Bible texts distinguish three types of sacrifice: the holocaust, or *'olah*, in which an offering was completely burned; the communion offering, or *zebah*, only part of which usually was burned; and the *minhah*, a gift offering of fruit, vegetables, wheat flour, olive oil, wine or incense, also only a part of which usually was burned. The remains of the *zebah* and the *minhah* were shared by worshipers and priests.

Occasions for sacrifice were the three great annual feasts of the year, during which male Israelites were required to appear before Yahweh at the temple. In his time Solomon officiated there in person. The three occasions were the Feast of Unleavened Bread celebrated in the spring, the Feast of Weeks or the wheat harvest celebrated seven weeks after the Feast of Unleavened Bread, and the Feast of Tents (or Tabernacles) celebrated in the autumn. Essentially agricultural festi-

vals, their exact dates were determined by the ripeness of the crops. The Feast of Tents was the holiest of the great feasts, a joyous celebration with parades, music and dancing. On the occasion of this autumn festival in 947 B. C. Solomon dedicated the newly completed temple. Later the Feast of Passover was combined with the Feast of Unleavened Bread because both fell at the same time.

The three great feasts stood out against a background of daily, weekly and monthly rituals. Each day two lambs were offered as holocausts at the temple, one in the morning and one in the evening. These offerings were accompanied by a *minhah* of flour, olive oil and wine. On the Sabbath the daily holocausts were doubled in number and a feast marked the first day of each new lunar month. Other occasions for feasts and sacrifices were public events such as the coronations of kings and victory in war.

* * *

BEYOND the twin pillars Jachin and Boaz loomed Solomon's temple, a rectangular building about 50 feet high, 30 feet wide and 100 feet long. It was built of fine stone blocks fitted together with such precision that the proverbial knife blade could not have been inserted between them. The blocks had been shaped and polished at the quarry so as to show no marks of tools and no sound of tools would be heard at the building site.

Old Testament sources leave many details of the temple obscure even while devoting considerable space to it. If the original texts gave more complete architectural details, then suc-

cessive copies by scribes have omitted some and confused others. Among construction features no longer on record, if they ever were, are the thickness of the temple walls, the way the building was roofed and the design and arrangement of the facade.

It is certain, however, that an annex containing a storeroom for offerings was built against the sides and back of the temple. At first of only one story, the annex, or *yasia*, later was increased to three stories. The temple walls were stepped back about 18 inches at three intervals so that they decreased in thickness as they rose. Each story of the annex was connected to the walls of the temple by beams resting on the setbacks. *1 Kings 6:5-6* describes the lower floor as 7½ feet wide, the second floor as nine feet wide and the top floor as 10½ feet wide. Each floor had 30 communicating rooms, evidently reached by means of ladders and trapdoors within the structure.

The stepped design made for stability in the temple walls but in addition they were built of three courses of stone and one of cedar timber. The biblical authority William F. Albright considers it highly probable that the edges of the temple roof were decorated with rows of stone blocks set in a pyramidal or saw-toothed design, since this architectural feature was a tradition in the Near East for thousands of years.

Whether the temple was the private chapel of the king, a mere adjunct of the palace, is a matter of debate. Albright contends that the temple was not a public place of worship but a royal sanctuary, indicating that the

Ark of the Covenant, as the symbol of Israelite national life, had the king's protection. On the other hand, Roland de Vaux, another outstanding Bible scholar, maintains that while the temple was mainly a royal sanctuary, founded and supported by the king, it was generally regarded as a national shrine where both king and people worshiped the national god. It does appear that public services were conducted in the open courtyard and that only the priests, the king and other dignitaries had access to the interior of the temple.

The entrance to the building opened through the narrow end which faced east. The temple rested on a 10-foot platform of stone blocks which are reported to have been up to 17 feet long. Thus a stairway led up to a portico or vestibule, called the *Ulam*, the roof of which was lower than that over the rest of the building. The *Ulam* occupied some 20 feet of the temple's total length. Its outer end, flanked by stone columns, was open but at the inner end were tall double doors of carved cedarwood overlaid with sheet gold. The steps leading up to the *Ulam* may have been entirely of sandalwood from Ophir, as indicated by *II Chronicles 9:10-11*, but it is likely that, as elsewhere in the temple, the wood simply sheathed otherwise bare stone.

OUR PILGRIM, because he is a government official from an outlying district, is permitted inside the temple. Removing his sandals he passes through the gilded doors and enters the outer sanctuary, or *Hekhal*, a columned hall some 40 feet high and 50 feet long, and here he gazes in awe

upon a scene of dazzling opulence.

The *Hekhal* is lighted by a series of narrow windows high in the walls. Light also is provided by 10 tall, seven-branched candelabra standing five to a side along the hall near the *Debir*, the Holy of Holies. In front of the *Debir* stands the Altar of Incense, also known as the Altar of Gold because it is built of cedar and overlaid with the precious metal. This appears to have been modeled on the earlier Altar of Incense described in *Exodus 30:1-5*, which was about 20 inches square and over three feet high with "horns" at each corner and handles on two sides, by means of which it could be carried.

Also in front of the *Debir* stands the Table of Shewbread on which 12 cakes or loaves of pure wheat flour are laid out in two rows. The cakes are believed to represent the 12 tribes in their covenant with Yahweh. Beside each row is a dish of incense which is burned on the Altar of Incense each Sabbath. The cakes themselves are a token sacrificial offering and are eaten by the temple priests at the end of the week.

As he stands within the *Hekhal* the pilgrim must feel that he is immersed in golden radiance — a supernatural luminosity. The Temple's stone interior has been covered with cedar panels richly carved with cherubim or winged sphinxes, stylized flowers and palm trees. Then, according to the annals, the whole — walls, floor, pillars and ceiling beams — had been covered with sheet gold, a feature of temple decoration evidently borrowed from Egypt and apparently considered essential in a holy building designed to

impress beholders with its magnificence.

Despite its golden splendor the *Hekhal* is not so impressive as the *Debir*, the *sanctum sanctorum*, at the temple's western end. Behind a heavy curtain of finest linen, dyed blue and crimson and embroidered in gold with pictures of cherubim, stands a partition of cedar planks in which were set tall folding doors of olive wood covered with gold.

The *Debir* holds only the Ark of the Covenant and two huge cherubim, symbolic winged creatures with human heads. These objects stand on a raised platform about 10 feet high, reached by a stairway that rises from the entrance doors. The cherubim are made of olive wood overlaid with sheet gold. Their outstretched wings (each with a span of 15 feet) spread across the entire 30-foot space of the *Debir*, inner tips touching each other over the Ark and outer tips touching the sanctum's gold-sheathed walls. Their faces are turned vigilantly toward the Ark which rests under the protecting shelter of their wings.

Syro-Phoenician carvings, which were based on Egyptian models, depict winged creatures similar to the cherubim. The name apparently derives from the Akkadian *kuribu* applied to a genie or angel who served as advisor to the gods and as intercessor for the faithful. Cherubim were thought to serve as the messengers and steeds of Yahweh. In the *Debir* they represent a throne and the Ark a footstool and here the invisible Yahweh was believed to sit in solemn majesty.

Exodus 25:10-22 describes the Ark as a chest of acacia wood about four

feet long by 2½ feet in height and width. Plated with sheet gold, it had rings along the sides through which 30-foot poles were permanently inserted for carrying. According to tradition, only the priestly Levites could touch the poles; the Ark itself held frightful power that could bring instant doom at a profane touch. *II Samuel 6:6-7* records that an Israelite named Uzzah was struck dead when he inadvertently grasped the Ark. Over the Ark was a gold cover called the *kapporeth* which some scholars translate as "mercy seat."

Inside the sacred chest, it is believed, were Moses' stone tablets inscribed with the Ten Commandments and for this reason it was called the "Ark of the Covenant." During the wars of conquest the Ark was carried into battle as a visible symbol that the immortal Yahweh fought with his mortal troops, imbuing them with his might. When the Ark was brought into the temple, according to *I Kings 8:10-11*, the *Shekinah* (glory) of Yahweh filled the entire building like an intolerably bright cloud, forcing the priests who bore it to retreat outside.

Radiating holiness in the glow of gold, the spacious and silent *Hekhal* evokes a vast, divine presence whose broodings are disturbed at one's peril. Awareness of his own mortality and vulnerability fills the pilgrim as he prostrates himself before the great veil of the inner shrine. Having paid his respects to his god, he backs out of the temple, delighted to have beheld its wonders and relieved that his intrusion met with no supernatural objections. What a tale he can tell his relatives and friends back home!

SOLOMON reigned over an empire that stretched for 169 miles from Tadmor (later Palmyra) in the north to the Gulf of Aqaba in the south, one of the largest domains that ever had existed in this region. As a typical absolutist ruler of his time, he controlled land and resources, labor and production, trade routes and trade.

If the annals are to be believed, Solomon used gold lavishly, both in the temple and in his palace where his entire dining service is said to have been made of solid gold. Much of the gold for furnishing and decorating the temple had been stored up for that purpose by David, as recorded in *I Chronicles 28:14-18*. Further supplies are ascribed in *I Kings 10* and *II Chronicles 9* to trade conducted by Solomon in partnership with King Hiram of Tyre, to taxes levied on merchants who did business within the empire and to annual tribute from vassal states. Solomon's joint enterprises with Hiram evidently provided the greater bulk of his wealth in gold.

Solomon has been described as cruel, vainglorious and extravagant. While this characterization may hold some truth, it is likely that he was just as strongly motivated by a simple desire to erect a secure base for the survival of his young nation. He moved decisively and courageously to strengthen weak points and to transform an agricultural society into an industrial and commercial one. His heavy taxes and enforced labor were

bitterly resented; ironically this led to the division of his empire into the separate states of Israel and Judah after his death. But by building the temple and making Jerusalem the home of a national god, he created a spiritual unity that endured down the ages.

Jerusalem's temple symbolized man's effort to rise above material and spiritual weakness and to reach a plane where he could presume to build a dwelling place for God. For all that it was gaudy and pretentious, it crystallized the yearning and the triumph of a homeless people who carved a nation out of a hostile land. Their political and religious life through the years revolved around their national shrine and the temple endured for four centuries — until the kingdom itself came to an end.

King Ahaz about 735 B. C. removed the bronze altar from the inner court and erected a copy of one he had seen at Damascus, as recorded in *II Kings 16:10-15*. Ahaz also removed the 10 wheeled basins and the bulls supporting the Sea of Bronze, evidently to raise funds for tribute owed to the Assyrian king Tiglath-pileser III. When Jerusalem was conquered by the Babylonians under Nebuchadnezzar in 587 B. C. all the valuables of the temple were carried away, including the Sea of Bronze and the two huge pillars Jachin and Boaz. Along with Jerusalem itself, the temple was destroyed — an inglorious end for the building that had been the glory of Israel.



NO FORTUNE IN FEES

ARKANSAS has a fortune-teller's fee which netted \$250 for the state in fiscal 1974.

THE GHOST OF HERITAGE HILL

The stranger, who looked like a banker about to leave for his office, tipped his hat jauntily and walked through the closed door.

By Don Farrant

TWO YOUNG bachelors who bought an old Georgian mansion in Grand Rapids, Mich., had little inkling that they were getting involved with the supernatural. The mansion, which had been divided into apartments, was located in an area of sedate two-story homes on a hill in the oldest residential part of town. Many of these houses date back to the era of the lumber barons and the whole region has been designated "Heritage Hill."

Ward Paul and Chuck Schoen-knecht moved into the 109-year-old house in the fall of 1973 and began to refurbish it. First they removed all vestiges of its period as an apartment house, then set about making it as it had been in its heyday in the 1890's, decorating it with fine paintings and sculpture and period furniture. They probed under the wallpaper to find the old gas lines and carefully installed gaslights in halls, bedrooms and living room. These created an eerie atmosphere which Ward and Chuck called "cozy," and they took great pride in their remodeled home.

Someone or something else liked the atmosphere too because before long

strange things began to happen. Just after Thanksgiving 1973 Chuck heard loud footsteps ascending the stairway late at night. Sure that someone had broken in, Chuck picked up two shoes — the only weapons he could find — and decided to confront the burglar, or whatever it was. He threw open the door. The hall was empty.

Later that winter the furnace acted up and one night the upstairs was too cold for sleeping. Chuck and Ward spread their sleeping bags on the living room floor but were kept awake by the sound of footsteps going round and round. Now and then they felt a damp cold draft blowing through the room. They began to suspect that they shared the venerable mansion with a poltergeist, a noisy, unmalicious ghost.

They had plenty of evidence of this in the months that followed. On more than one occasion dragging sounds came from the attic; wastebaskets erupted like volcanoes; floors, beds and tables vibrated; footsteps echoed through the place; and from time to time the scent of roses wafted through an upstairs bedroom and the living room.



Mansion built in 1864 originally had eight rooms and kitchen in a shed at the rear. Later expansions improved kitchen and added the four stately pillars.

Finally, in the fall of 1976, their haunt made an appearance. Ward was entertaining guests in the dining room one night when he happened to glance into the living room. There, leaning against the mantel, was the figure of an elderly man of medium height, well-dressed in an Edwardian-style brown tweed suit. Ward called the others' attention to the mysterious intruder but when they turned to look the figure was gone.

One morning soon after that, Ward was going sleepily back to bed after feeding his three Siamese cats. When he reached the stairway landing he glanced back toward the entrance hall and there, once again impeccably garbed in brown tweed, was the same spectral presence with a bowler on his head and what looked like a cane or umbrella under one arm.

Without a sound the two surveyed each other — the haunter and the hauntee. Ward noticed the man was

well-proportioned and clean-shaven. He looked like a happy banker about to go to his office for the day. Even as he smiled up at Ward, he tipped his hat jauntily and walked out through the closed door.

It took some moments for the nearly-paralyzed Ward to regain his composure. Then he rushed to wake his roommate. Chuck immediately searched the whole house but turned up nothing. In fact, neither he nor Ward has seen the specter since.

SEEKING clues to the identity of the ghost, Ward and Chuck began to research the history of the old home. They learned that James T. Phillips, a prominent local manufacturer, had lived there for 32 years and had died there on March 12, 1912, at the age of 67. He had suffered a heart attack at the stroke of midnight and died instantly.

Phillips had been founder and



owner of the Grand Rapids Clock and Mantel Company and in real life he resembled Ward's description of the nocturnal visitor — although existing pictures of him show a large handlebar mustache. Phillips did wear a bowler and was said to have carried a cane as he walked between his home and his office in the old days.

Ward and Chuck discovered that the house was built in 1864 and originally had eight rooms. The kitchen was in a sort of shed at the rear. Later the kitchen was improved and four pillars were added when the house underwent the first of a number of expansions.

Phillips owned the house for the longest period, acquiring it in 1880 and living there until his death in 1912. At one time in the 1930's it was owned by a prominent doctor; one of his daughters was a spiritualist. For

James T. Phillips, owner-founder of Grand Rapids Clock and Mantel Co. who lived in Heritage Hill house for 32 years, may be the lingering spirit. (Photo courtesy Mrs. H. Incienrock.)

part of the 1940's it served as a nursing home for elderly ladies and in 1952 it was bought as income property and divided into apartments.

For whatever reason, spirit manifestations seem to have occurred only in the few months before Ward and Chuck took it over in 1973. For example, Merry Lee Schwander, in her early 20's, lived in an upstairs apartment with another girl in 1972 and '73. Merry remembers some chilling experiences.

One night she awakened to see a large, luminous head projected over her bed — the visage of a young smiling blond man. Another time she was terribly frightened when her bedroom was flooded with brilliant light, far brighter than conventional lighting and so extreme it hurt her eyes. She ran to her roommate for help but when the two returned to the bedroom, the strange light was gone.

Early one morning Merry awakened and immediately realized someone was in the bed beside her. Turning to look she saw the apparition of an emaciated elderly woman lying on her back, ghastly pale and with a face that Merry said "kept changing." She blinked her eyes hoping the apparition would go away — but it didn't. Finally she slid out of bed and again ran to her roommate, but when the two girls returned the bed was empty.

On another strange night, Merry found herself compelled to get up, sit

ABOUT THE AUTHOR

DON FARRANT, a resident of Grand Rapids, Mich., is a motivational editor for Amway Corporation.

A graduate of Yale University, Farrant has written magazine and newspaper articles on a variety of subjects including salesmanship, business management, nostalgia and the occult.

His book *Haunted Houses of Grand Rapids*, published in the fall of 1979, contains stories of phantoms of the furniture city of western Michigan. These are authentic reports given to him by persons who actually lived at the haunted sites.

Don Farrant is married and the father of two children. His hobbies include jogging and piano-playing as well as freelance writing.



down at her desk and write in a language composed of weird symbols. She recalls, "I wrote very fast even though it was so dark I could hardly see the paper. I felt as if 'I've gotta do this,' and it seemed I didn't have control of my own hands. They were being used."

After Merry had covered two and a half pages with this automatic writing she went back to bed and slept soundly. In the morning she saw the strange symbols lying there and irrationally threw the pages away. Today she is sorry about that. "I should have kept it and shown it to a parapsychologist," she says.

Equally spine-tingling are the experiences of Rick Smith, Ward and Chuck's friend who roomed with them in 1977. Rick is an art student and he kept his drawing board and paints in

one of the upstairs bedrooms. One night in the fall of 1977 he had a physical encounter with a temperamental ghost.

Rick was painting busily when suddenly his paint cup whirled into the air, dumped paint on him and fell to the floor. As he bent to pick it up, his T-square slapped him across the back!

Describing this later, Rick speculated, "It probably was agitated by what happened earlier that night. I had sworn at the ghosts in the attic for making a loud noise."

At other times Rick was assailed by chilling puffs of wind, sudden bursts of perfume and the racket of slamming doors. One night he heard a curious tapping from his chest of drawers, almost as if someone (or something) were inside a drawer knuckle-rapping against the wood. When he opened a

drawer to investigate, the tapping stopped. The tapping bothered him again and again but it was never explained.

THE YOUNG owners of the Heritage Hill home say that having a resident ghost is not all bad. They like it as long as the antics are friendly. Evidence is mounting, however, that more than one type of supernatural entity is haunting the place. If the tricks turn sinister later on — what then?

The two men are somewhat prepared for this. They have equipped all the bedrooms with what they call a "fun warning system" to be used by overnight guests in the event of a visi-

tation. All bedside tables are equipped with police whistles and full glasses of water. The latter, according to old traditions, will discourage ghostly visits.

Of course the water and whistles have led to some amusing incidents. From time to time, guests hear stories of the old house and its past just before going to bed. Later, Ward and Chuck hear the unmistakable crash of an upset water glass when someone frantically reaches for a whistle in the dark.

But when will "Mr. Phillips" make another appearance? Ward and Chuck hope he didn't leave for good when he tipped his hat that early morning in 1976.



PRAYER RESTORES SIGHT

By John K. Ward

A REMARKABLE case of restoration of sight after years of total blindness comes from Kenton County, Kentucky. It happened to the Rev. J. W. Iles, a Methodist minister, in December 1900 when he was 27 years old. Ten years earlier, an attack of measles had severely affected his eyes. They continued to weaken and after four years his sight had totally vanished.

"At that time," said Mr. Iles, "I saw two well-known oculists in Cincinnati. They said there was no hope of my ever regaining sight, for both optic nerves were destroyed. About four years ago I was married without having seen my bride. I became a minister and preached for several

years in Pendleton and Kenton Counties and have been at the Methodist Episcopal Church on Decoursy Creek for several weeks.

"One evening recently after church service a number of the brethren and sisters said they felt the Lord was about to relight my eyes. All prayed earnestly for a return of my sight. In the midst of the prayer, four scales of cataracts fell off my eyes and I saw my wife and my little child for the first time.

"My eyes have since improved every day. I can see well enough to read coarse print. Although I was stone-blind all those years, I feel the Lord will finally give me perfect sight again."



The Case Against Extraterrestrial Intelligence

WE ARE ALONE

If the universe is teeming with intelligent life, as some astronomers have suggested, where is it?

Growing numbers of scientists suspect it isn't there at all.

By James E. Oberg

Since at least the 19th century it has been considered the height of philosophical naiveness in scientifically sophisticated circles to believe that the earth is something extra special in the universe.

— Molecular biologist
Gunther S. Stent

New York Times Book Review, 1974

The Galaxy is so large that it must contain other intelligent life-forms many of them further advanced than ourselves.

— Duncan Lunan
Interstellar Contact, 1974

THE SOURCE of all this confidence in the existence of many forms of extraterrestrial intelligence (ETI) is the near-infinite size of the universe which, multiplied by any probability greater than zero, will yield a very large number. Even if the odds of "good" stars, "good" planets, life beginning, life evolving and in-

telligence developing are all tiny, when multiplied together and then multiplied by the total number of opportunities, the answers always seem to give numbers ranging from "several" to "several million."

The formal expression of this intuitive argument is found in "Drake's Equation," which has the form of

$$N = f_p \times n_e \times f_i \times f_c$$

where the factors are either fractions of some event happening or numbers of chances (numbers of rolls of the dice, metaphorically speaking). Since discoveries in astronomy and biology have indicated that planets are *not* unlikely, that life is *not* unlikely and that evolution *does* seem to be a directed process, those spokesmen who are confident of the existence of ETI (generally based on philosophical rather than scientific grounds) can find plenty of evidence to support their intuitions.

But wait a moment. In the excitement over the ETI predictions and the

much-publicized programs for CETI ("communicating" with ETI) and SETI (a less ambitious "search" for ETI), many contrary opinions have been overlooked. Many astronomers, biologists and geologists have been insisting all along that there are good scientific reasons to doubt the validity of Drake's Equation and all its consequences. Ironically, during the triumphant years of SETI in the 1960's and 1970's, these scientists were gathering new evidence which raised serious questions about the popularly accepted "proofs" of other civilizations in the galaxy.

These heretics usually worked alone and their articles were usually rejected but as the evidence grew, so did their determination to be heard. The movement reached "critical mass" in late 1979 when a special conference was organized at the University of Maryland to discuss the provocative topic "Where are they? Implications of our failure to observe extraterrestrials." Several dozen specialists in various fields gathered at this closed symposium on the weekend of November 2-4 and boldly expressed their long-simmering doubts.

Attacking the validity of Drake's Equation, conference cochairman Dr. Michael Hart, an astronomer from Trinity University in San Antonio, Tex., asserted, "All of these factors are pure guesswork! There is an uncertainty factor of *millions*, even without the factor of life formation. . . . For centuries people have wondered if there is life on other planets. . . . Some astronomers have strongly pushed the view that life is common, that intelligent life is common, that

high technology abounds in the galaxy. . . . That general line of reasoning has proven persuasive but there is a drawback — where is everybody? This has led many of us to doubt the presence of extraterrestrial life."

This question, first expressed as "Fermi's Paradox," refers to the apparent absence of evidence for ETI both within our solar system and elsewhere in the universe. "Why do people reject those conclusions?" Hart wondered. "I think a distaste for the results makes them doubt the argument. People want to believe there is something out there. This has a good place in wishful thinking, not in science. We are alone in the observable universe, and for better or for worse, our fate is in our own hands. . . ."

Endorsing the conclusion and underlining the primarily nonrational basis of the ETI/anti-ETI conflict, radio astronomer Benjamin Zuckerman (who co-directed the OZMA-2 SETI radio search in the mid-1970's) remarked that "there aren't many compelling scientific arguments on either side of this issue, although I think the weight of evidence now does suggest that we have the biggest brains in the galaxy. That's my intuition based on the evidence at hand. . . . If I had known then [during OZMA-2] what I know now, I would not have spent my time on the project."

Sebastian von Hoerner, a leading scientist at the Green Bank National Radio Observatory, added his comments: "The basic assumption of our previous estimates, that we on Earth are about average and nothing special, seems to lead to serious contradiction. . . . All what we imagine as our own

probable future, large-scale space exploration and colonization, all this should have happened long ago. . . . The whole galaxy should be teeming with life, so obvious that there is no question about it. . . ."

Writing in the *Journal of the British Interplanetary Society* in 1975, von Hoerner had been more specific: "Why do we see no interstellar activity, not a single sign of life, among the billions of stars in our own galaxy, among the billions of galaxies visible in our telescopes? This, indeed, is a very serious question. And our ignorance of what to expect is rather unimportant. . . . [For example] some still untouched natives would have no way of guessing what a city looks like but if some day they would see one, they would immediately recognize it as something artificial. . . . Somehow we feel we should never expect to be something special, but maybe we are. It cannot be excluded that instead of being average, we are one of the first, and nobody else has developed the ability or had the time to do something . . . visible to us."

That argument also has convinced noted physicist Freeman Dyson of the Center for Advanced Studies in Princeton. He reiterated what he had written 15 years before: "I feel that if some technological civilization had really ever gotten loose in the galaxy, the results would be overwhelmingly obvious. Stars would be tamed and rebuilt. Energies from interstellar vehicles would be detected all over the place. The absence of such indications leads me to doubt the presence of extraterrestrial civilizations."

The same thoughts are now being voiced by the Soviet Union's leading astronomer, Dr. Yosef Shklovskiy, coauthor (with Carl Sagan) of *Intelligent Life in the Universe* (1965). "Practically, if not absolutely, we are alone in the universe," he wrote in a Russian philosophical journal in 1976, basing his conclusion on the absence of "space miracles" such as one might expect alien technologies to produce. The following year he clarified his position during a debate in a popular science monthly: "I do not claim that I have proved our uniqueness in the universe," he pointed out, "but have merely shown that a statement about our *practical* solitude is significantly better justified by specific scientific facts than the traditional common opinion about the multiplicity of civilizations."

Dr. Ronald Bracewell, whose book *The Galactic Club* (1974) popularized the idea of alien robot probes sent to monitor candidate solar systems for the eventual development of intelligent life, also rejected the tyranny of Drake's Equation. "It's perfectly possible that intelligent life, or even life, is virtually unique in the galaxy," he told the anti-ETI conference. He made an analogy with intelligent life on Earth: "Why did only one intelligent species arise on Earth? Why no smart prairie dogs, raccoons, otters, baboons, kangaroos, and so forth? They could not because *Homo sapiens* arose in one spot and then moved out and occupied the entire planet, preempting all other areas where other intelligences might (if left alone) have arisen. . . . Estimates do not eliminate the prospect that the first galactic

species whose biological evolution brings technology within reach may spread over its planet, through its planetary system, and continue on into the galaxy to preempt or incorporate alien cultures. . . ."

Nor are astronomers the only skeptical scholars. Dr. Frank J. Tipler observed in an unpublished paper in 1979, "Most leading experts in evolutionary biology . . . contend that the earth is probably unique in harboring intelligence, at least amongst the planets of our galaxy."

To summarize this argument:

All deductions a priori — that is, based on *guesses* as to the actual values of the factors of Drake's Equation — are rejected. Additionally, Drake's Equation itself is dismissed as incomplete and simplistic. A posteriori these anti-ETI advocates set up a reasonable model which they suggest would be the course of effects which are *not* observed either in "local" space or in the galaxy at large. Consequently either the model is wrong (which is certainly possible) or ETI civilizations do not exist.

A key topic of dispute in the model is the possibility of interstellar travel. The anti-ETI school does not require its opposition to produce evidence of spaceships flitting from star to star within a few weeks at "warp speed" (a la *Star Trek*). It would be quite satisfied with centuries-long voyages or even with robot craft which crawl from star to star over a period of thousands of years.

The loudest advocates of the existence of ETI in the astronomical community do not advertise (but do not deny either) their belief in the extreme

improbability — maybe even outright *impossibility* — of interstellar travel; if they felt otherwise, they would immediately be challenged with the question, "Where are they?" As Isaac Asimov puts it in his *Extraterrestrial Civilizations* (1979), "Once we allow the practicality of easy interstellar travel, we are forced to speculate that Earth is being visited or has been visited, is being helped or at least left alone by a Federation of benevolent civilizations. Well, perhaps, but none of it sounds compelling. It seems safer to assume that interstellar travel is not easy or practical. . . ."

Disregarding for the moment the claim that some UFO reports are based on sightings of extraterrestrial spaceships, one can definitely pinpoint a loophole in this anti-ETI argument. In an article in *Science* magazine in 1977, Cal Tech astronomers T. Kuiper and M. Morris accept the premise that ETI civilizations, if they exist, will achieve interstellar flight and thus will already have arrived in the neighborhood of Earth. Earlier, Hart argued that since we do not see such visitors, they do not exist.

But Kuiper and Morris disagree: "The implications that Hart draws differ from ours," they write, elaborating on several entirely selfish motives which might keep ETI visitors from overt contact. First, their stage of civilization may not even require planetary bases and they could be happily ensconced in the asteroid belt or on Titan; second, Earth's biology could be incompatible with theirs. Lastly, "The possibilities that we are being ignored, avoided or discreetly watched are logically possible."

Such arguments would go a long way toward answering the often-heard argument against the reality of UFOs: "If they really came all the way across the galaxy, why haven't they made official contact?" Both the article by Kuiper and Morris and speculations by UFO authors such as Stanton Friedman have already provided quite plausible scenarios for such a course of (in)action. There are more logical arguments than that one against the ETI nature of UFO reports.

But such reasoning does not address the second part of the anti-ETI argument: why don't we see evidence of extraterrestrial activity across the whole galaxy? Astronomers know that every century several supernovas must occur in our galaxy but we do not observe them because clouds of dust block our view. Yet the kinds of energies which a transgalactic civilization would give off in its industrial, transportation and military activities should be detectable and recognizable — except that we have neither detected nor recognized them. If the anti-ETI assumption is correct, the galaxy is still "wild" and unpopulated. Perhaps it will be up to our descendants to "tame" it.

The sudden confidence these anti-ETI advocates feel comes in part from their newly-discovered numbers and in part from hard new evidence. Many of the arguments advanced in the 1960's for the ubiquity of planetary systems have been demolished. Scientists have now rejected claims that extrasolar planets have been detected by "star wobbles" or by the slow spin of the primary stars; more likely, in the current view, "instrumental error" or missing factors are responsible. The

suggestion that our sun could be among the oldest of the "heavy metallic" stars — and thus one of the first to be possible as a habitat for life — has been disproven; there are entirely sunlike stars many billions of years older than our sun. New theories of planetary formation have uncovered many random factors which tend to decrease the probability that planets, especially rocky planets, will form frequently anywhere.

Once formed — even granting the still problematic spontaneous formation of living cells — the survival of a life-bearing planet is now considered unlikely. Computer simulations have shown, for example, that in Earth's history the planet twice teetered on the brink of total ecological disaster, once when it nearly saw its oceans freeze solid and another time a billion years later when they nearly boiled away. Different-sized stars from the sun have different temperature histories; so there are *no* zones near them in which the temperature is continuously habitable for several billion years. Planets which differ from the earth in size have different rates of atmospheric evolution which also fail to compensate for stellar heating variations which can lead to planet-wide sterilization.

Furthermore, astronomer Gerrit Verschuur has recently called attention to the fatal effects of "postulated cosmic hazards to life, which include the effect of supernovas, sunspot cycles, passage through interstellar dust clouds, and being located in regions of the galaxy where ambient cosmic ray fluxes may be higher than those we are used to. . . ." All of these factors

would inexorably winnow out the number of planets on which life did manage to form. Additional factors, such as the presence of a nearby large moon and the coincidental values of the volume of surface water and the capacity of Earth's ocean basins, have not yet been analyzed in detail — but they too suggest more and more that it is the life-bearing Earth which is a freak in the galaxy, not the dead worlds of Venus, Mars and the moon.

This new model of our planet has several chilling implications. Perhaps our current position is like that of a drunkard who has staggered across a superhighway, surviving collisions with speeding vehicles only by random chance. Safely across, he might imagine that it had been inevitable — until he notices the roadway littered with the bodies of less-lucky drunkards!

So far we have not had a large enough sample to tell if we were lucky. We haven't seen enough other planets which did *not* make it. But taking the analogy a step further, I think the drunkard would be foolish to imagine he was safely across the highway since another fleet of 16-wheelers could be speeding down the lane he is now standing in. In the same

way, if we are here *only* because we have survived a long series of near-fatal accidents, there is no reason to suppose that there are not more such planetary disasters speeding down on us, disasters that could yet wipe out the earth. Luckily mankind is rapidly approaching the stage of technological development in which active measures could be taken to counteract such disasters.

Arguments against this anti-ETI point of view and its implications remain primarily intuitive and philosophical. In criticizing Tipler's paper, pro-ETI astronomer Carl Sagan wrote that "the assumptions have led to a conclusion which is at best highly implausible; therefore, there is probably a flaw in the assumptions" — but the conclusions are only "highly implausible" under another set of assumptions, those to which Sagan prefers to cling. "In this debate," Sagan continues, "are extremely strong echoes of the confrontation between Copernican and Ptolemaic world views."

Thus the argument goes on, based on past analogies, on intuition — and only occasionally on the few facts that are available.



NO-SHOW UFOs

THE GUESTS of honor never showed up but more than 1000 persons who gathered to greet visitors from outer space went ahead with the party anyway.

It started Thursday, June 21, 1979, on a concrete slab of unfinished Interstate 15 about 20 miles north of San Diego where the revelers had come to welcome UFOs; the party lasted until the wee hours.

For three weeks previously, self-styled prophet Mark Block and three assistants had circulated posters throughout San Diego County announcing that extraterrestrial spacecrafts would land at 11:49 P.M. Thursday.

When it became apparent that the UFOs were no-shows, Block, who had been standing watch on a hillside, quietly slipped 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 TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

WE RETURNED IN TIME

By Robert H. Chilcote

IN THE fall of 1963 my wife Lois, our three children Stephen, David and Susan, and I visited for a week at Bradford, Pa., 400 miles from our home in Huntington, W. Va. We had intended to stay until Sunday but on Thursday morning, three days before we had intended to leave, I awoke before 6:00 A.M., at least an hour earlier than I normally awaken. I tossed restlessly for a while and then woke up Lois and asked her to get the children ready. I said we were leaving for home as soon as we could get our things together.

Naturally, Lois was annoyed and the children were mystified. Also, my wife's parents Clyde and Ethel, at whose home we were staying, were surprised. We had always stuck to our vacation schedule and never before had departed earlier than expected. Nevertheless, I insisted on leaving. I was uneasy. I felt compelled to return home. Of course, my feelings were

mixed because we had planned to do some other interesting things while on vacation; yet I felt I could not stay any longer.

The all-day trip was uneventful and we arrived home late that afternoon. The house and yard appeared normal but as I entered the front door a blast of hot air hit me. The temperature of the interior of the house must have



Robert H. Chilcote

been over 100 degrees. My first thought was that we had left the thermostat turned up. But I checked it and found it turned to under 60 degrees, as we would normally leave it while away.

By then I heard the gas furnace roaring and realized that the automatic gas shutoff valve was not operating properly. The thermostat was working but the gas valve was stuck! I took a wrench and immediately turned off the gas supply. It was only then that we had time to realize how close the house had come to being destroyed by fire.

Clearly, the house could not have withstood much more of the terrible heat. Something in the furnace would have broken down; possibly the fan mechanism in the forced-air furnace would have failed first. Obviously fire would have broken out somewhere long before Sunday when we had expected to return.

It was a relatively simple matter to replace the cutoff valve. The repairman told me other people had been having the same kind of trouble. We never had any trouble with the new gas valve.

It still remains a mystery why I felt we had to return when we did. I cannot say that I had a premonition about the house being in danger of fire. It was simply a feeling that we must return home.

Did I awaken at the moment the furnace mechanism failed to operate properly? It must have failed about that time or before, because the whole house was hot, well over the thermostat temperature gauge range, when we got back. It took more than a day

for the house to cool. Even the furniture was hot!

One thought has occurred to us over the years since then. Our houseplants — except for a few on the sun porch — were killed by the sustained heat. Did the plants somehow reach out to me because of their peril? — *Ellicott City, Md.*

MY MOTHER IS SPECIAL

By Ruth Bennett

MY MOTHER Margaret Isobel West was the seventh child of a seventh child; she always said this gave her an unusual power. And it was true that Mother knew what we wanted, where we wanted to go, and what we were going to do, sometimes before we did.

At first I put this down to motherly intuition; I probably thought that all mothers were this way until one day I went with my friend Jill to ask her mother's permission for the two of us to ramble in the woods. Jill's mother asked a multitude of questions: "Which woods? How long would we be gone? Did we plan to take sandwiches? Was anyone else going with us?" As I stood there listening, suddenly it hit me. Jill's mother was asking questions my mother would have known the answers to. I didn't say anything until we were outside; then I carefully questioned Jill about her family and it became obvious my mother was someone special.

Jill was my bosom friend. We were the same age — eight, nearly nine — and we went everywhere and did everything together. Jill and I shared something else in common. We each had a younger brother or sister. Alex

was my six-year-old brother; Jill's sister Mary was two. From our superior age of eight we looked down on our siblings and found them uninteresting.

I thought no more about my mother's unusual talent until the day of the fair. In those war-torn years (1942-43), a fair was an uncommon event in our English village. We were all eagerly looking forward to it. We were anxiously waiting for my mother to finish writing a letter to Father, who was a sergeant in the army and didn't get home very often. The letter finished, we left the house to meet Jill and her mother Mrs. Robinson who was pushing the baby carriage back and forth in an effort to get Jill's baby sister Mary to sleep.

There was a mailbox at the corner of the street. Alex skipped gaily ahead while Jill and I walked slowly like young ladies should. Our mothers brought up the rear. After we reached the mailbox and Alex had been lifted up by Mother to post the letter, he cried out joyfully, "And now for the fair!" But Mother stood still as if she was listening to something or someone.

Then she turned to Jill's mother and said, "Grace, I think we should go straight home."

We children couldn't believe our ears. We had looked forward to the fair for so long and now we were not going! I looked at Jill and she looked at me. None of us had done anything wrong, at least nothing to deserve this kind of punishment. Jill's mother opened her mouth to speak but the look on my mother's face stopped her. Without a word she turned the baby carriage around and we all followed.

We had covered about half the distance when my mother turned around and said, "Faster, children."

A moment later the wail of the siren spreading the bomb alert broke the silence. Alex climbed onto the baby carriage; Jill and I held hands and we all raced for home and safety. Only a moment after we had closed the door and crowded together under the huge iron table which was our shelter, the first bombs began to fall. We later heard that three people were killed at the fair, one a girl only a little older than Jill and I. Several other people were injured while trying to find shelter.

The next day Jill asked me, "But how could your mother know?"

All I could answer was the truth, "I don't know but I'm glad she did. You see, Jill, my mother is special." — *Plano, Tex.*

CRY GHOST

By Lynda E. Shirley

I AM NOT a religious person and don't go to church, although I do believe in a higher power. The supernatural has always interested me and I



Lynda E. Shirley

believe in mind-over-matter and astral travel and that miracles do happen — to other people, not to me.

That is what I believed until one night in August 1972 nearly two years after my marriage. My husband and I lived for six months in my hometown, Elizabeth, South Australia, and then moved 2000 miles to Tully, North Queensland, so Terry could become a partner in his father's business.

I became very homesick after not having seen my family for 15 months and decided one night to see if I could visit them by out-of-the-body projection or astral travel. Terry had been asleep for over an hour when I went into the bedroom at 11 o'clock and lay down. I closed my eyes and tried to will my spirit to leave my body. I imagined floating to the ceiling and out of the window but after about 20 minutes decided that it really wouldn't work for me and that I might as well go to sleep.

As I closed my eyes there was a blinding flash of white light which faded away when I quickly opened them again. Then I felt a strange tugging sensation that seemed to come from within. I could feel my heart begin to race and I thought, "It's going to happen!" But my heartbeat returned to normal and I decided it was all my imagination.

So I tried to go to sleep again and sometime later found myself trembling when I opened my eyes — because I had suddenly heard someone cry, "A ghost!"

But I didn't know that I was asleep, and I don't know now. Our bedroom door faces the window and I remember lying in bed looking out the win-

dow, willing myself to fly out the window, but I remember feeling scared too and thinking I might be caught unaware and go on out that window — but to where?

When the sudden cry of "ghost" made my eyes fly open I got up and wrote to my sister in Elizabeth. I then was afraid to relax and I wanted to get the strange experience down on paper before I started thinking it was all a dream. I thought I would try astral projection again sometime but just then I was scared. Eventually I did go back to bed and to sleep. And I did mail the letter to my sister Lana; she still has it because I asked her to keep it as a record of my first apparently paranormal experience.

After a restless night I think I would have forgotten the incident or passed it off as a dream if our landlady had not come for a visit the next afternoon. She was also our closest neighbor, living two miles down the highway.

During our conversation she told me she had had a peculiar experience about midnight the night before. She had waked suddenly to see someone standing just inside her bedroom door — but at the same time she could see the door paneling right through the figure. She had cried out and the shadowy figure had faded away. — *Carlyle, Sask., Canada.*

THE DYING ROOM

By Eleanor McKinlay

A VOICE warning that I was about to die awakened me. Seconds later I knew that it was true. No one can explain what happened but I know it was no dream.

The day before — January 15, 1979

— I had been settled in a room at the end of a corridor in Fisherman's Hospital in Marathon, Fla. From my bed I could see the intercom, a black box across the hall. When it was activated a whispery yet penetrating woman's voice seemed to echo from the surrounding walls.

On January 16 I was to have my gallbladder removed and I was calmly contemplating the surgery. My physician Dr. Mankowitz had told me not to be concerned when I awakened from the anaesthetic; he said there would be a tube in my nose for drainage, a customary procedure.

The next morning I was sedated and I don't remember the trip to the operating room at all. However, I shall never forget the moment I regained consciousness.

I awakened with a start and my mind was crystal clear. My room was dark and as I looked out into the lighted hall, the intercom came alive. The familiar voice hissed, "Report to the dying room. . . ." I began to tremble as she repeated, "Report to the dying room!"

Aware that I was about to be ill I automatically grabbed the curved container and pressed it to my mouth. I gagged and retched and my insides felt torn open. I could scarcely breathe. As I gasped for air my hands flew to my face.

There was no nose tube! Frantic, I found the bell button pinned to my pillow and pushed it. A voice answered but by now I was beyond speech; I merely gurgled.

As I blacked out I heard someone yell, "Where's her nose tube?"

A scared voice answered, "I took it



Eleanor McKinlay

out because I thought she didn't need it anymore."

Spluttering, I came to again and watched in horror as a quart of bile and pancreatic juice gushed through the hastily reinserted nose tube.

Later I related this experience to my friend June Powell who is a technician in the hospital. She looked at me strangely when I inquired if the hospital provided a room for the terminally ill. Of course there was none. I persisted, asking if they called the cafeteria the "dining" room. She laughed and said that it never was called that. Trying to soothe me, she remarked that I had just had a terrible nightmare and that in time I would forget it.

Well, I haven't and I won't! Someone, somewhere, gave me advance warning that death was near. I shall always be beholden to the voice from the little black box. — *Marathon, Fla.*

WHO WARNED ME?

By Rhonda Teter

MY GRANDMOTHER Viola Clark and I were never close



Rhonda Teter

until I married and returned to live near her home in Boxley, Ark. After that we called each other every day and visited once in a while. Also everyone gathered at Grandma's house for special occasions.

Grandma had so many grandchildren and great-grandchildren that at Christmastime she could afford to give us only Christmas cards. None of us expected more. She was 84 at Christmas 1970. In her card which I received December 20, she wished us "a joyous Christmas and a New Year

of peace and happiness." Under the verse she had written, "From Grandma. Hope you all are well. I don't feel well at all. Have a nice Christmas. Bye." Next to her message, in a strange handwriting, I read, "You will know your grandmother is dead January 1."

I was mystified at first, then alarmed a week later — on December 27 — when Grandma was taken to Boone County Hospital in Harrison, Ark. The doctors said she had pneumonia.

We didn't have a phone at that time and about 10:00 A.M. January 1, our neighbor Fred Brunson came to tell us my grandmother had died during the night. We buried her in the Walnut Grove Cemetery at Boxley on January 3.

I kept her last Christmas card and I guess I always will — although the message I envisioned that December day is no longer there. — *Parthenon, Ark.*



BOWLING BALL AT SIX O'CLOCK

IT WASN'T a bird, a plane or a chunk of Skylab that came hurtling out of the sky over Sioux Falls, S.Dak. It was a 16-pound, marbled-orange bowling ball.

Edna Headrick and Mrs. J. R. Bankson awoke to a loud bang about six o'clock July 11, 1979, and the two neighbors went outside expecting to find a piece of Skylab. Instead they found a bowling ball and it had left a mark on Mrs. Bankson's house about 10 feet above the ground.

A check with the National Aeronautics and Space Administration de-

termined that Skylab carried no such cargo.

"No, no bowling balls," said NASA public affairs officer Jim Kukowski. "A bowling ball could not come through the atmosphere. From 100 miles up it would have burned up or at least been severely charred."

Police think the missile was tossed at the house but Mrs. Bankson doesn't agree. She asked, "Do you think somebody would really be walking around at six in the morning with a bowling ball?"

Good question.

TM & Science: Friends or Foes?

How reliable are the statistics behind claims that
TM's benefits reach beyond the individual into all of society?

By Randal Montgomery

MODERN marketing techniques account for the success of TM (Transcendental Meditation) in North America and Western Europe. Packaged like headache tablets or toothpaste, the "product" has been promoted. Since 1970, organized as the Society for Creative Intelligence (SCI), slick salesmen have replaced the 1960's image of meditators as spaced-out hippies. The long-haired enrobed transient has had his hair cut and donned either a business suit or a technician's white lab coat.

As in television commercials for other products, these impressively-dressed announcers justify the price with extravagant claims. Their primary strategy has been to imply that TM is a magic formula, a key not only to personal happiness but also to greater job productivity and even world peace. The idealists are told that meditation will usher in a higher level of consciousness for all people while the pragmatists are led to expect that TM will increase profits through greater organizational efficiency and worker output. Government officials

may already be anticipating reductions in health care costs, for a stress-free population will place fewer demands on health services. Neither politicians nor corporations need fear petitions or protests from blissful citizens.

However, the advertising and the thousands of new meditators do not assure the success of the new TM campaign, for it has a serious flaw: the high philosophical and ethical costs of promoting something as profound as cosmic consciousness and creative serenity as a quick gimmick ("20 minutes, twice a day"). To sell meditation to affluent Westerners, TM leaders have "freeze-dried" the product. As in housewives' yoga classes, we have the "instant" version, not the Eastern original. The technique remains but the philosophical base — thousands of pages of Vedic texts (not all yet translated into English) — is ignored by most TM practitioners and promoters. Nobody in our fast-paced consumer society would join the TM movement if he were told it involved years of study of ancient scriptures or thou-

sands of hours of soul-searching under a demanding guru. We expect quick return on our investment, immediate results, "fast, fast pain relief." Our society finds it more palatable to let Maharishi Mahesh Yogi do all the scholarly work and summarize his conclusions for us in simple parables.

Not only are we used to quick and simple solutions, we are mystified by our science and infatuated with our technology. We have been trained to be skeptical, opposed to magic and superstition; we have been taught to accept as real, valid and worthwhile only those things science endorses. Therefore, the TM leaders are attempting to use scientific documentation to convince us of the validity of their product. They have taken to distributing pamphlets in which experiments are described and illustrated with charts and statistics. Experimental psychologists now serve as consultants for TM; simple epidemiological procedures are used to show that beneficial effects to the individual are filtering into the total population. Some skeptical persons may be convinced by this scientific-looking documentation, this "empirical legitimation" — but as a social scientist I am more disturbed than impressed.

I suppose the electroencephalographic (EEG) data charts handed out by TM promoters show that meditation produces a state of consciousness different from everyday wakefulness. This is hardly new; everyone knows that states of mind are measurable. Indeed, meditation is like a state of creative rest with high output of alpha and beta brain waves and a decrease in blood lactate, all of which indicate

less stress. During meditation a 16 to 18 percent reduction in respiration occurs — more than in deep sleep. The increase in alpha waves is reportedly greater than that obtained through biofeedback techniques and occurs more rapidly. Individuals have reported increased psychological well-being and improved physical health as a result of meditation and there exists some objectively measured evidence of improved mental health.* But the beneficial changes attributed to TM are not universally accepted by scientists. Some researchers have been unable to replicate certain findings while others argue over the interpretation of the results.

I do not debate the likelihood that meditation produces a state which involves changes in the body as well as subjective psychological ones. But when TM promoters claim that crime rates vary inversely with the percentage of city dwellers who meditate, I am concerned, for I have been involved since 1972 in the epidemiology of crime and mental health (measuring rates of occurrence by time and place).

As the saying goes, "You can prove anything with statistics." TM promoters claim that the higher the meditation rate, the lower the crime rate, and specifically that in cities where one percent of the population practice TM, the crime rate is lower than in other cities.

First, a correlation does not necessarily indicate a cause and effect relationship. Beer and barbecues often go together but this does not mean that broiling meat causes cold beer to ap-

* A handy reference is H. Bloomfield's article in the 1977 Dell-Laurel paperback *Rediscovery of the Body* edited by C. A. Garfield.

pear any more than it means that drinking beer brings on a barbecue. Income and age tend to be positively correlated but if age actually caused income to increase we wouldn't need to work; to get rich we would simply sit around aging. Therefore, TM promoters' correlation of TM and crime does not necessarily mean that meditation reduces crime.

Second, in large samples it is easy to get correlations. The more items measured, be they people, cities or grasshoppers, the more likely it is that some correlations will appear. One of the problems in analyzing statistics is that in a large sample a seemingly significant relationship is bound to appear by chance.

Third, the one percent may not represent a cross section of each city's populace (composition by age, race, sex, occupation, length of residence, etc.). Is it safe then to generalize about this one percent? If one in 100 FATE readers meditates, will this have the same effect as one percent of America's politicians, military leaders or Mafiosos? To revert to my first point, that a correlation may not indicate cause and effect, it is possible that the cities having the most meditators were more peaceful or law-abiding all along. Thus other factors in the nature of the city may well have caused the higher proportion of meditators and the lower crime rate.

In any case, crime statistics are notoriously unreliable and of dubious validity as a measure of anything. Most crime rates, such as the FBI's Uniform Crime Reports, derive from offenses *known to and recorded by* the police. This explains why hiring more



ABOUT THE AUTHOR

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After graduation he worked as Research Associate for the Toronto Child Health Study (supported by the renowned Hospital for Sick Children and Canada's National Health and Welfare Department) and later as an epidemiologist for the prestigious Clarke Institute of Psychiatry. He has taught sociological theory at Laurentian University and courses in social research methods, deviance and social problems at the University of Alberta where he is currently a Ph.D. candidate. He is also studying law at the University of Victoria.

Most of Montgomery's professional writing concerns the fields of criminology-corrections and medical sociology with a focus on life stress. He also serves as a research specialist for MUFON (Mutual UFO Network) and has published the book *UFOs: Flying Machines or Fantastic Dreams?*

policemen tends to escalate rather than reduce the crime rate. More cops can perceive more crime and have more time to record citizens' complaints. Yet we would not say that the police are causing the crime increase. Even so, police chiefs use the increase as a reason to call for more money and manpower. Should the rate go down, they take the credit and again ask for more money to keep it down. Their motives no doubt are sincere, stemming from the same confusion of correlation and causality reflected in the SCI's findings. The *actual* crime rate may remain stable or go up or down during these crackdowns.

Changes in the laws also affect the crime rate. When legislators outlaw a new drug or set up stricter procedures against hijacking, computer fraud, high-pressure salesmanship or failure to perform maintenance, they automatically force up the crime rate. Certain hedonistic or business behavior has become criminal behavior and the next year's crime rate escalates. On the other side of the coin, legalizing abortion or possession of marijuana or declaring motorcycle helmet laws void insures a drop in criminal offenses. What was criminal yesterday may not be today.

Crime statistics are further complicated by the fact that criminal laws vary from state to state and policies regarding juvenile delinquents vary from one jurisdiction to another. Moreover, changes in record-keeping procedures within a given city's police or justice department can cause increases and decreases in crime rates from year to year.

Many of history's great religious

and intellectual heroes were considered criminals in their day and not long ago labor unions and women's votes were illegal in the United States. Thus it appears that certain illegal activities actually promote social evolution. We should not assume that all deviant behavior threatens the social order.

Then why do the TM promoters consider a reduction in crime rates indicative of the far-reaching benefits of TM? Totalitarian societies — from Hitler's Third Reich to Orwell's fictitious 1984 — have very low crime rates. Isn't it possible that a society of meditators would resemble the somaheds in Huxley's *Brave New World*? They would be a dictator's delight, a mellow populace whose inner bliss keeps it from trying to change such external conditions as political repression or famine. Admittedly I stretch the point, but the TM-ers' acceptance of the external world stems from the Hindu tradition which has helped keep India's standard of living notoriously low. In North America, TM helps people cope with poor working conditions and toxic substances in the air and water — problems which must be fought, not tolerated by escaping inward.

For all of these reasons, the TM advocates should not be looking at overall crime rates but at a subgroup of offenses which indicate social pathology — violent interpersonal offenses such as rape, murder and assault, and certain property offenses such as burglary, extortion and vandalism. Considering only these selected crime rates would reduce some of the complications due to changing laws and

variations in laws and record-keeping. Cross-city comparisons would be more meaningful if TM consultants had done time-series analyses (looking at patterns of changes over periods of time) on these selected types of offenses, taking into account differences in the demographic aspects (subtypes and ages) of the various cities. If they had done so and if they had tried to compensate for the difference between reported and true crime rates, their much-touted "evidence" for the nationwide benefits of meditation would have quickly disappeared, I suspect. Even a more sophisticated approach would not be very accurate, but it would at least reflect and thus spotlight the confounding effects of the factors I have set out — factors which render the TM "evidence" worthless except as an exercise in sociological incompetence.

None of this means that TM is intrinsically worthless. I know from my own experience with transcendental and other types of meditation that it does have beneficial effects. But it is a shame that TM zealots turned to something as notoriously unscientific as crime rates to try to show that TM has effects which reach beyond the individual to the societal level. It is hard to accept such a novel assertion, especially when the method used to document it is so slipshod. In social science, changing the level of analysis from the individual to all of society is a complex issue. TM promoters would have us believe that society is nothing more than the sum of its parts.

Moreover, the problem runs far deeper; there is more to it than the SCI's grandiose claim supported by

dubious definitions and methods. Even rigorously obtained scientific findings are no less debatable than subjective experiences. By appealing to objective science to underscore the validity of the subjective TM experience, the SCI risks alienating the original TM adherents and losing its recent converts. The former have already expressed dissatisfaction with American-style promotion while the latter may be dismayed when people like me criticize the supposedly scientific findings.

Eminent philosophers hotly debate objective versus subjective reality, what science can and can't ever know, logical-mathematical versus intuitive understanding, etc. As one gets further into science, one's interest and concern evolve from specific findings to empirical generalizations to formal theories to such philosophical debates. Scientists of standing are not pounding their fists and promoting their findings or "the facts." Rather they are concerned about the philosophical issues which threaten their theories and render any experimental findings just as contentious as any mediator's report.

To my mind research which reflects the "logical-positivist" or "strict empirical" approach is futile. The social psychologists who don white smocks and fill laboratories with measuring instruments are playing at scientist, attempting to copy outdated images of the way top physicists work. It is as if the means (operational definitions and measuring devices) have displaced the end of the enterprise. Statistical tables are no substitute for theory or for true understanding of the phenomenon under study.

TM consultants are playing at scientist in this way. Worse, the TM consultants are imitating the positivist models of sociology and psychology which are criticized even within these disciplines. For example, sociologists in the phenomenology faction have repudiated the very idea of studying human behavior by measurement and computer analysis. They do not collect crime statistics by surveys or experiments or from police files. Instead they use more subtle subjective techniques to discover how a human event becomes a statistic and how their colleagues, governments and police come to believe in and act on the statistics they have constructed.

Scientific data are, after all, only as good as the reality assumptions behind the research. Thus when the SCI resorts to citing "scientific research" to verify its claims, it treads on shaky ground. First, it shows its ignorance of the true nature of science — all the problems of method and measurement and theory construction. Second, it doesn't seem to realize that the marketing campaign can backfire when other scientists criticize the findings or research methodology. Third, it doesn't seem to face the corruption involved in turning a subtle thing into a quickie device against which the older (pre-1970's) TM members may rebel.

As the TM movement becomes larger, more organized, even an institution, it risks internal friction and fragmentation. Sects may break off. According to a study by Donna Rose of

Southern Illinois University, made for her doctoral thesis, Charley Lutes' Spiritual Regeneration Movement (SRM) is at loggerheads with the International Meditation Society (IMS), the students' wing (SIMS) and the Maharishi's International University Press (MIUP) — all under the hard-sell leadership of Jerry Jarvis, who is sometimes called the Maharishi's right-hand man. Lutes, on the other hand, is one of the movement's original and still-central figures for whom the only valid approach to TM is spiritual.

As a human being who has explored altered states of consciousness I am quite willing to accept Transcendental Meditation on its own merits. As a scientist, however, I am dismayed by the SCI's naive faith in scientific objectivity and distressed by the crude methods used to "legitimate" and sell TM. In an age of technological evils ranging from napalm to atom bombs, air pollution to occupational stress, the disciplines of the ancient East — meditation, yoga and other types of transcendental awareness — offer hope of salvation. They suggest different goals and values for society, if not more humane forms of social organization. But they are not "instant" panaceas; they are developmental "ways" or "paths."

When paid promoters flaunt the *techniques* and boast "scientists say" in their sales pitches, it smells suspiciously like a corruption of both TM and science.



Update . . .

By Jerome Clark

HAS SWISS MAN FLOWN IN SPACESHIPS?

No, says Aerial Phenomena Research Organization director Jim Lorenzen, who is quoted in promotional literature for the book UFO ... Contact From the Pleiades (reviewed in this issue) as seeming to endorse tales told by Swiss contactee Eduard Meier. Lorenzen says he was misquoted, that he believes "the case is an elaborate hoax. ... Meier builds models [which] have the appearance and proportions of some of those in photos claimed to be of authentic craft," he writes. "Meier's pictures of cosmonauts ... look remarkably like Nordic fashion models photographed out of a magazine." Meier claims to have flown not only through space but also through time.

THEY'LL BE HERE ANY TIME NOW. . . .

Speaking of UFO's, we have the assurances of psychic Sybil Leek that in 1980 we'll have the final proof space people are here. And if you believe that, consider these pronouncements from other psychics: "We will have them [the occupants of UFOs] here on the Fourth of July [1976], very definitely" (Irmgard Lincoln). "These aliens . . . will begin transmitting their secrets to us no later than August 1977" (Jeane Dixon). "Spacemen . . . will land in the United States in 1977. . . . They come to help" (Jo Ann Dunaway). During a screening of Close Encounters "the world will have its first UFO contact in 1978" (Shawn Robbins). "We will have actual communication in 1978 from Pluto and Saturn" (Kebrina Kinkade).

AUSTRALIAN FILM TOLD IT FIRST.

The premise is this: Sheep in rural Australia are being mysteriously mutilated. Investigators first believe predators are responsible until they discover the real culprits: extraterrestrials. Not a particularly original plot for a movie, you say? Guess again. In an almost uncanny foreshadowing of things to come, Padstow Studios of Sydney filmed Haunted Billabong in 1911 — almost six decades before anyone ever heard of livestock

mutilations, much less thought to connect them with UFOs. England's Starburst says all prints of the film have vanished but press accounts of its plot remain.

STRANGE SLAYINGS SCARE SCOTS.

Sheep killings of another kind are plaguing northern Scotland. This time the perpetrators are predators but no one knows what kind even though they have been seen repeatedly. Witnesses describe them as catlike creatures the size of German shepherd dogs. Whatever they are, they strip the bodies of meat until only bones remain. British Forteanians connect these events with their most famous native mystery animal, the ubiquitous "Surrey puma" which, as Fortean Times editor Bob Rickard quips, is "confined neither to Surrey nor to puma."

CHINESE PURSUE HOMEGROWN BIGFOOT.

Does China have its own abominable snowman? Anthropologist Zhou Guoxing of the Peking Museum of Natural History says there is good reason to think so. In 1976, after sightings of a hairy biped in the thickly-forested, mountainous Shennongjia region, the Academy of Sciences organized a 110-member expedition, with Zhou serving as scientific director. During the next eight months searchers collected fecal and hair samples and found numerous large footprints. Once they encountered the creature but scared it off when a jumpy soldier shot himself in the leg. Zhou says analyses of the samples have proven the creature, described as 6½ feet tall and covered with wavy red hair, is neither man nor bear.

RUSSIANS BREW UP A MAMMOTH.

Lotsa luck department: "Under the right conditions," Soviet scientist Victor Mikhelson says, "in 18 to 20 months the world could see its first artificial baby mammoth." Mikhelson and others hope to take a cell from a frozen mammoth (an elephantlike creature that became extinct 10,000 years ago) and produce a live animal using techniques similar to those that created "test-tube babies" in the West. The only hitch, the scientist says, is that "so far we haven't found a satisfactory live mammoth cell to start from."

J. B. RHINE'S UNFINISHED SEARCH

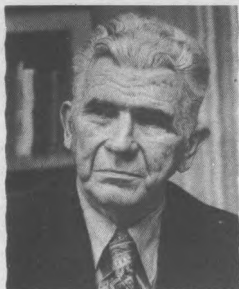
The man who made ESP
a household word has gone to

join the other pioneers
in the study of man.

By Martin Ebon

JUST A FEW years before his own death Joseph Banks Rhine, the man who pioneered the concept of experimental parapsychology, outlined a new approach to the age-old question of life after death. This quest, man's eternal desire for immortality, originally inspired Rhine's lifelong search. He interrupted it midway saying that available scientific techniques could not be used to deal with this elusive problem. But he came back to it once more when he urged, under the sedate title "A New Method for the Post-Mortem Survival Problem," that future research should ignore traditional goals.

"We should forget," he said, "about



"J. B." opened an entirely new field of parapsychological research on joining Durham's Duke University in 1930.

such earlier aims as 'identifying' memories and other personal characteristics to verify the implied source of the medium's message."

Rhine, who gave us the initials ESP for extrasensory perception, used PMS for postmortem survival as academic shorthand for the elusive and mysterious concept that man may have a life beyond death. J. B., as those around him called Dr. Rhine, urged researchers to tackle "old problems that have been shelved (or stalled) for lack of a method with which to attack them, as in the question of postmortem survival (PMS)." He wrote in the *Journal of Parapsychology* (March 1975) that research should experiment with "gradually lowered states of consciousness, only eventually approaching the terminal stage of life."

I did not quite understand what he

had in mind and asked Rhine whether this meant one ought to zero in on a "soul residue" from the living personality, on the assumption that it was this residue — when everything else had been deducted, dissolved, fallen away, — which might survive the death of the body. Rhine answered it was all right for me to think in such terms, but he preferred to speak of separating "some psi process showing continuity beyond the end of the signs of life in the body." As always, he was extremely cautious and particular in his choice and use of words.

A few weeks before his death on February 20, 1980, at the age of 84, J. B. Rhine talked to me of the continuing need to protect parapsychology from uncritical believers and uncritical skeptics — believers who confuse experimental parapsychology with all manner of occult fads and skeptics who are uncritical of their own destructive bias. Rhine, who had managed to overcome hearing difficulties with such devices as an amplified telephone receiver, by then also had trouble seeing. Correspondence and texts had to be read to him. Some months before, his colleague Dr. Gardner Murphy, the distinguished psychologist, had died, as had Dr. J. Gaither Pratt, who for much of his life was Rhine's closest co-worker and deputy; Pratt was only 69 years old.

J. B. Rhine died in harness, within the setting he had perfected: the Foundation for Research on the Nature of Man, of which the Institute of Parapsychology forms an integral part, and close to his family, particularly his wife and lifelong collaborator Dr. Louisa E. Rhine.

The Institute is now under the direction of Dr. K. Ramakrishna Rao, who has been an active researcher in the United States as well as in India.

But J. B. Rhine's search is unfinished. His impact on parapsychological studies lasted for more than half a century. He established parapsychology as an academic discipline; he gave it much of its current theory, methods, terminology and public image. Rhine was forever engaged in redefining the meaning and borders of the field, on guard against a loosening of standards as he wished to see them maintained, and combative in defending the image of parapsychology. He fought with editors and publishers who sometimes published his books or those of his wife along with pseudoscientific or otherwise dubious works. He tried to choose his public appearances (lectures, symposia or conferences) with the utmost care, although he sometimes made mistakes.

In recent years Rhine returned not only to the problem of postmortem survival but also to the theme of a community of interest between religion and parapsychology. This, in a way, brought him full circle. J. B. Rhine's first choice of a career had been the ministry; biology was his second choice, one he shared with his future wife; parapsychology just happened to come along, or so it seemed. I once asked Mrs. Rhine whether she or her husband had had a striking psychic experience that prompted them to select paranormal phenomena as their field of study. After all, nearly everyone active in parapsychology, however straitlaced, statistics-ridden and footnote-sprinkled his work may be, will



Using a design called a placement test, J.B. Rhine attempts to determine a girl's PK (psychokinesis) ability. As she presses the button to release the dice she concentrates to try to influence them to roll to the designated half of the surface onto which they are falling. On the next release, her target will be the other half.

shyly confess that his interest was originally spurred by an apparition, an instance of crisis telepathy, a startling premonitory dream, or some similar experience. Yet Louisa Rhine, in her calm grandmotherly fashion, said that she and J. B. must be exceptions; their interests simply arose from psychic literature, the seemingly inexplicable case histories, and the earlier research of others. And while I cannot think of anyone whose integrity might outweigh that of Mrs. Rhine, to this day I don't believe her! Caution became the

Rhines' conditioned reflex; they had learned to walk among land mines.

If the image of the would-be minister never quite left J. B. Rhine, neither did the characteristics of a member of the United States Marine Corps. Until late in life he remained muscular; he was powerfully built, his face marked horizontally by heavy eyebrows. He was much given to long walks in the North Carolina woods and to no-nonsense handshakes. Rhine had little use for the distractions of big towns like New York and he felt ill at ease with

cosmopolitan people, subject matter and cuisine. Given a chance, he might have ordered a hamburger at Maxim's in Paris.

Rhine projected the image of a rugged, straightforward countryman, a scientist who would as quickly and easily chop a pile of wood as he would run a series of complex experiments. He had developed quantitative experiments in telepathy, clairvoyance, psychokinesis (PK) and precognition which required long and tedious series of tests. Yet when I once suggested that, surely, parapsychologists must live lives of quiet desperation, putting subjects through their paces over and over again, day after day, Rhine bridled and replied, "No, not those truly devoted to their work!" And, indeed, J. B. Rhine was, for the most part, identified with his work — a condition that frustrated biographers who searched his life for colorful anecdotes and dramatic incidents.

Dr. Rhine discouraged the idea that his life was at all dramatic. And while I do not believe he will ultimately escape a searching biographer's pen, he managed to underplay highlights and triumphs, as well as setbacks and disillusionment. The basic dates are clear. He was born in Waterloo, Pa., on September 29, 1895, and obtained his Bachelor of Science degree in 1922, his Master of Science in 1923, and his doctorate at the University of Chicago in 1925. J. B. and Louisa were biology classmates and married in 1921. They had three daughters; in addition to Sara R. Feather, onetime director of the Institute of Parapsychology, there are Betsy, who now lives in Hillsborough, N. C., and Rosemary in Port-

land, Oreg. They had no son who might have shared Rhine's interests and possibly carried on his work, but there was a succession of surrogate sons, would-be crown princes whom "The Boss" seemed to be grooming as understudies at one time or another. The most likely successor was Gaither Pratt who was the No. 2 man at the Parapsychology Laboratory, Duke University, for some three decades. But when Rhine retired from the university in 1965 and set up his Foundation — literally just outside the walls of Duke — Pratt moved instead to the University of Virginia in Charlottesville.

In Pennsylvania's Juniata County where he spent his childhood, Rhine found that "beliefs in omens, warnings or messages from unknown agencies were not uncommon." His future wife Louisa Ella Weckesser was among the young neighbors and friends who, as J. B. wrote later, engaged in "long juvenile discussions of religion and philosophical perplexities." *Time Magazine* has said that Rhine became "fascinated by psychic phenomena" after hearing a 1922 lecture by Sir Arthur Conan Doyle, the creator of the fictional detective Sherlock Holmes and a passionate defender of Spiritualism.

After completing his biology studies at the University of Chicago Rhine was temporarily pulled into the vortex of controversy surrounding the flamboyant Boston medium Mrs. Le Roi Crandon, wife of a prominent surgeon who was popularly known as "Margery the Medium." The magazine *Scientific American* offered an award for a documented psychic demonstration and the committee of judges for

the magazine included Prof. William McDougall, then head of the Department of Psychology at Harvard University. Rhine joined McDougall and Dr. Walter Franklin Prince, successively research director of the American Society for Psychical Research and the Boston Society for Psychic Research, in expressing grave doubt about the Margery demonstrations.

At that time Harvard University administered a research fund in memory of Richard Hodgson, an early figure in United States psychic research. The fund was activated by Professor McDougall. Gardner Murphy was a Hodgson fellow from 1922 to 1925. Rhine spent this period teaching biology at the Boyce Thompson Institute (1923-1924) and plant physiology at West Virginia University (1924-1926). He then succeeded Murphy as a Hodgson fellow; the careers of the two men ran parallel from then on and converged frequently.

Professor McDougall was Rhine's mentor. J. B. never tired of expressing his admiration and respect for the man who helped him channel his early enthusiasms. As late as 1972, when I visited with him in Durham, he expressed regret that I had arrived too late to hear a Duke University lecture on McDougall's life and work which he, Rhine, had attended with all the enthusiasm of a young student for a beloved teacher. Back in 1922 when Conan Doyle had so fascinated the Rhines, McDougall expressed regret that Sir Arthur was using sledgehammer tactics and criticized him by saying "only by the methods of science can we hope to combat effectively the gross errors of science."



ABOUT THE AUTHOR

MARTIN EBON, former Administrative Secretary of the Parapsychology Foundation, served as Consultant on Public Information for the Foundation for Research on the Nature of Man in 1966 and 1967 under the direction of Dr. J. B. Rhine. Mr. Ebon has written many books, including *The Evidence for Life After Death* (1977).

In 1927 McDougall moved from Harvard to Duke University and the two young biologists went along. Although, when reading the writings of the Rhine group, one sometimes gets the feeling that quantitative psychic studies began with J. B., or at least with McDougall, European researchers earlier had tried to develop similar methods. But it was Rhine who formalized this approach and developed it with characteristic single-mindedness.

At the core of this technique are the five ESP cards with black-on-white symbols consisting of a star, a square, a cross, wavy lines and a circle. Put simply, if a subject picks five correctly from a deck of 25 cards, this is the ex-

pected chance result. Anything above chance may suggest the presence of psi (the Greek letter used to indicate a parapsychological element); a below-chance result suggests "psi missing."

In 1937 McDougall and Rhine established the *Journal of Parapsychology* which has remained the central periodical in experimental parapsychology, although Rhine and his colleagues also contributed papers and reviews to the *Journal of the American Society for Psychical Research*. The ASPR recovered from its split over the "Margery mediumship" under Gardner Murphy's guidance in 1941. Forty years after the founding of the *Rhine Journal*, J. B. contributed an essay called "A Backward Look on Leaving the JP." He wrote in the June 1977 issue that the *Journal* had been born three years after his monograph *Extra-Sensory Perception* had been published and the university's administration "was solidly behind McDougall."

After the monograph the laboratory published "a number of gratifying accounts of attempted repetitions of the experiments," some of them from abroad. But, Rhine recalled, "the response had not been all favorable." By 1936 "a few criticisms by psychologists had appeared, but strong interest on the part of the general public also was rapidly developing. Newspapers and magazines were looking for articles on the new experimental work and something of a crisis in publication problems was developing." Therefore, "a publication policy was needed." A year later, however, Professor McDougall died.

There were changes in the top ad-

ministration of Duke University and prominent members of its Psychology Department were unhappy about the attention the Parapsychology Laboratory was getting. Dr. R. Laurence Moore, Associate Professor of American History at Cornell University, states in his book *In Search of White Crows* (1977) that "when McDougall was no longer around, Rhine and his assistants were virtually isolated from the rest of the academic staff in psychology." He added, "The department refused to give Pratt a regular teaching appointment and did its best in the next 40 years to destroy the equation drawn in the public mind between psychology at Duke and Rhine."

Rhine never quite forgave this attitude, nor did he ever really get over it. For a while it looked as if he had accepted and favored divorcing parapsychology from psychology. After all, many other disciplines would seem to have a stake in psi phenomena, physics among them. In the *Bulletin* of his Foundation for Research on the Nature of Man (No. 15, 1970) Dr. Rhine wrote that problems of statistical criteria and experimental design "would not still be confronting us today had the penetration of psychology departments by psychical research been successful." He added that it would have been better if parapsychology "had become a subject in the departmental curriculum of the universities."

Yet he seemed resigned to the divorce, or at least temporary separation, between the two areas of studies and added, "But in spite of financial aid, public pressure and prestigious names, [the university establishment] failed to adapt. The problems were too

difficult and the timing inopportune. The phenomena of parapsychology did not lend themselves to easy linkage with conventional scientific thinking. The university world will have to be shown more about the place of psi in the system of nature before the study of it will be welcome and respected.

"In the meantime, the field needs to go on developing the program, methods, criteria and value system that best suit its own special requirements. Its basic unity with all nature must eventually emerge, just as in any other branch of research. This underlying union of relationships will, in due course, establish the place of parapsychology in the organization of the sciences."

The mid-1930's, which brought the break with the psychology department, were nevertheless a period of wide acclaim for Rhine. The *Extra-Sensory Perception* monograph had attracted wide attention, including a highly favorable review by Waldemar Kaempffert, science editor of the *New York Times*. Rhine was remembering this when he said in an interview with *Psychology Today* (March 1969) that public response to the monograph had been "overwhelming" and it looked as if all the world had been "waiting for something like this." He acknowledged that this favorable reception turned out to have been "both our advantage, and the basis of our trouble." Rhine wrote several articles for general-audience magazines and gave popular talks, and his next book *New Frontiers of the Mind* (1937) was a Book-of-the-Month Club selection.

I often accompanied Mrs. Eileen J. Garrett, the psychic who founded the

Parapsychology Foundation, on her visits to Rhine's laboratory. It would be difficult to imagine two more unlike people, who nevertheless shared basic attitudes, likes and dislikes. In the presence of Mrs. Garrett's quicksilver Irish repartee, Rhine seemed more stolid and solid than ever — the quintessential square, almost consciously playing the slow-talking heavy, frowning rather than smiling. He called her "Eileen," as if the word had seven syllables, and she called him "Boss" with a mixture of respect and irony. They liked each other and had a few good fights which neither of them won nor wanted to win.

Eileen Garrett had been, in her own terminology, "one of J.B.'s guinea pigs" since the 1930's. He credited her with making him decide that accepted scientific methods were unsuited to establishing the reality of life after death. He told *Psychology Today* that Garrett had prompted him to give up "the active study of mediumship tentatively in 1935, and more deliberately in 1960."

Professor McDougall had originally suggested the investigation of Eileen Garrett. Rhine recalled, "We studied her mediumship and tested her ESP ability at the same time. She was able to get results in her trances through heavy doors and heavy walls. She didn't have to be in the same room with the person asking the question. We were asking her to identify markings on cards, and we discovered that she had given us more information about the cards than about spiritistic questions. We had no way of knowing whether we were dealing with spirit communication or with ESP. If she

could guess the cards, why couldn't she get the information by telepathy?"

Dr. Rhine added, "That's when we began to back away from the problem of postmortem survival and turn to things we could do experimentally with living people." And yet if one takes a closer look at what Rhine has said and written during the past decades, it becomes clear that he never gave up the search with which he originally began his work. One of the key words that Rhine used frequently, perhaps because he had felt badly burned by criticisms, was "tentative." And so, I think, when he backed away from survival studies, that, too, was tentative — to be picked up again later on when the time seemed more appropriate. It is not surprising, therefore, that he discussed "Research on Spirit Reexamined" (*Journal of Parapsychology*, June 1956) saying that "the problem of independent spirit agency must be regarded in a framework of larger significance, as nothing less than the problem of the natural destiny of personality."

He added, "Accordingly — and this is the essential point of the present

argument — every true advance within this framework of centrally important knowledge will be of priceless value to mankind. We are no longer concerned merely to confirm a faith or support a missionary cause. Rather, we are searching for the boundaries of that larger world of personal action which the psi discoveries have already dimly outlined as extending beyond the confines of narrow physicalism.

"Thus we are prepared for any possible outcome of these further explorations and we are ready to profit from it. If, as we may expect, it brings a view of human destiny that is not wholly congruent to that portrayed by 19th Century Spiritualism, or by any other dated conception, we may also anticipate that it will be at the very least as helpful to the need for an understanding of the place of man in nature as man's knowledge of himself has ever proved to be in the past. In a word, such a program of investigation, properly recast and reoriented, could not lose in any way, except by losing its way entirely."

J. B. Rhine's unfinished search goes on.



UFO VISITS KUWAIT OIL FIELD

By W. Ritchie Benedict

IN NOVEMBER 1978 oil-rich Kuwait reported its first-ever flying saucer. Seven Kuwait Oil Company technicians, including one American, claim they saw it for seven minutes until it took off without leaving a trace behind.

The UFO was described as completely soundless, as big as a jumbo jet, cylindrical in shape with a huge dome and a flashing red light. It landed Friday, November 10, at Umm Alaish, causing a temporary disruption

of telecommunications and the operations of an oil pumping station about 250 yards from the landing site.

As soon as the UFO took off the oil pumping equipment started to function again. The witnesses said they were "frozen with horror" at what they saw and hesitated to approach the object.

If the report is true, said Kuwaiti Security Chief Brig. Gen. Mohammed al Hammad, it was a first for the Persian Gulf oil state.

THE BUCKET WANTED TO GO HOME

A deep terror took hold of me when the bucket flipped its lid time and again. It seemed to be alive and trying to speak. I struggled to understand. . .

By A. I. Peters

I'VE NOTICED that people generally fall into two groups — the believers and the nonbelievers. A believer reaches out eagerly toward the unknown, understanding that all things cannot be comprehended with our present knowledge. He is keenly aware of his movement through time — ahead of him lies the unknown and behind him, the familiar — and he is not fearful of strange happenings but takes joy in them. He can't explain them but someday someone will, he believes.

I cannot so glibly characterize the nonbeliever, for back in the early 1950's, when I still lived in my father's house, our family had an experience that flicked a special little switch in my mind, changing me from a would-be skeptic into a lifetime believer.

Scattered through the Missouri countryside in those days were many family farms of 100 acres or less, often the sole support of large families, but agribusiness was beginning to gobble

up the land. It produced so much for so little that the small farmers had difficulty getting by on the money the market offered for their produce. To make life easier they often traded what they had for something they lacked. Or if a farmer had a surplus he called the head of a neighboring family and offered him as much as he needed free for the taking. Nothing was wasted.

Less plastic was in use then and containers were valuable. When a neighbor sent over some of his surplus, the container was emptied, scrubbed and returned as quickly as possible, lest the giver think the gift was unappreciated.

Small towns dotting the farmlands supplied everything the farmers needed. A general store carried items ranging from chickenfeed to ribbon and a church kept them in touch with their maker.

One of these small towns — Leopold, Mo. — was located near our farm; we considered it our town.

That's where we went to school and to St. John's Church and there we bought the few fancy things we could afford.

A man named Henry Brown lived alone in a little brown shack at the edge of our town. He was quiet and solemn and very religious and didn't seem to have any family. The only person who had any contact with him was Mrs. Nansen who did his laundry. Every Monday morning at exactly seven o'clock he arrived at her house with a bundle of soiled clothing.

Another thing about old Henry: he always had something to sell. Signs posted on the scrub oak around his shack advertised everything from "good milk cows" to "slightly used hayracks." The local people were so accustomed to seeing these signs that they hardly noticed them.

When old Henry accumulated more lard than he could use, according to custom he quietly asked my father if he wanted this surplus. Having 10 mouths to feed, my father accepted gratefully. This windfall came sometime in December 1950.

We had no other means of transportation, so we walked the three miles to town for church every Sunday. Father took on the task of carrying the bucket of lard, bringing home only one full bucket at a time. Mother emptied the container, scrubbed and shined it carefully, then placed it on a shelf behind the great kitchen stove. The following Sunday the bucket was carried along to church and set in the vestibule during the service. Afterwards we waited while Father went into old Henry's house and exchanged the empty container for another full one.

January came, bringing the first

cold weather. Snow blew in from the north, covering the farms and the town. It was impossible to walk the three miles to attend church. The empty bucket sat patiently behind the cast-iron stove.

Mother and Father worried that they had been unable to return the bucket promptly. They fretted all week, vowing that without fail they would return the bucket the next Sunday. But the weather worsened. Again it was impossible to walk to town. Gradually my parents' consciences quit bothering them and the bucket seemed forgotten.

The bucket wouldn't have it!

One night as we gathered for supper, its lid flew into the air as if a firecracker had gone off inside.

"What caused Old Man Brown's bucket to blow its lid?" I asked smartly.

"It must have been caused by the expansion of the air inside because of the heat from the stove," my father the skeptic explained.

I noticed, however, that other almost-identical buckets stored on the shelf kept their lids on.

Old Henry's bucket seemed angry. It blew its lid over and over — sometimes when the room was hot and sometimes when it was cold. The other buckets were never affected. But Henry's bucket seemed to pick up energy as the days went by. One of us children was always scampering among the numerous feet on our kitchen floor, chasing down the lid.

What had amused us at first began to grate on our nerves. The room would now grow silent when the bucket blew its lid. Finally, in exasperation,

Father sent for the hammer. He pounded the lid into place so thoroughly that it seemed impossible that it would ever be pried loose again.

Yet the bucket seemed alive — as if it were trying to speak. I struggled to understand its message but a deep terror took hold of me — and grew as the week went on. I began to badger Mother and Father about the bucket.

"It ought to be taken home," I pleaded, the terror making my stomach feel weak.

My terror peaked one Friday night, February 2, 1951, when I was alone in the kitchen. As if the bucket had been reserving energy for the occasion it released its lid with such force that the whole house seemed to vibrate. Despite the way it had been hammered on, the lid blew off so forcefully that it bounced off the ceiling like a Ping-Pong ball. It clashed and clanged around the kitchen forever before it settled down to spin awhile on the floor.

The family came running. They found me white as death watching the lid spin. When it stopped the terror left me but I felt cold and lonely and a strange feeling of loss engulfed me. My parents' efforts to comfort me seemed lame.

"The bucket wants to go home," I cried. "Please, let's take the bucket home!"

Sunday morning was peaceful. The bucket sat quietly on its shelf. We poked at it, shook it, moved it closer to the heat, moved it away, but it remained at peace — as if it had died. Nor was it aroused by the trip to church or the wait in the vestibule while we prayed.

As always, we waited while Father knocked on Old Man Brown's door. Although he knocked several times he got no answer. Unfamiliar with the old man's habits, we assumed he had not yet returned from church. We waited awhile and when he didn't arrive, we took the bucket home with us and returned it to its usual place on the shelf. All evening I waited for the bucket to speak. It never spoke again.

On Wednesday of the next week when we arrived at school we found the whole schoolyard in a commotion.

"Have you heard?" the children asked.

No, we hadn't heard.

It seemed that Old Man Brown hadn't dropped off his laundry for a couple of weeks. "When Monday morning came and still Mr. Brown didn't bring his laundry, Mrs. Nansen became concerned and walked up to Old Henry's shack. Receiving no answer to her knock, she decided to go in to see if everything was all right.

The sight that met her!

Henry Brown lay sprawled beside his unmade bed — dead. Before she ran for help, the laundress noticed a small sign tacked to the porch rail: "Help me," it read. "I'm sick." I can't explain why Father had not seen it the Sunday before.

The coroner said that the old man had died Friday night. When I learned this, cold chills crept over me. The bucket had made its final protest on Friday night and then had given up.

The old man evidently had been sick for a long time — a heart condition, the coroner said. Too weak to go for help, old Henry had attempted to attract someone's attention with a

sign. When days went by and he was still alone and helpless he must have remembered the bucket. How he must have thought of that bucket! He must have concentrated so hard that some of his energy was transmitted to the object of his concentration.

If, after this first warning, we had been able to interpret the bucket's message, could we have helped Henry

Brown? Would he have lived longer?

Through Henry Brown I learned to accept psychic experiences and because of this I have had the joy of experiencing other psychic happenings, trivial and otherwise. Henry Brown also taught me that the greatest resource of all isn't in the oilfields or in the atom. It lies dormant in our minds.



GHOSTS IN A FAMOUS FAMILY

By Gertrude G. Patterson

ELIZABETH Stuart Phelps Ward, a well-known writer in the late 19th Century, was quoted in the March 1896 issue of *Munsey's Magazine* on the subject of a mysterious visitation that came to her grandfather. She said the story had been jealously guarded by the Phelps family for fear they would be looked upon as "queer."

Mrs. Ward said that she received from her grandfather's own hands his written journal of these phenomena which he recorded from day to day for seven months. The story is chiefly interesting today for the affect it had on the sensitive mind of the child who was to become so widely known as an author. Undoubtedly she crept to bed night after night to shiver for hours, after listening to this family tale. This must have had a great deal to do with the direction her mind took.

Mrs. Ward's grandfather was a

country minister of sturdy body and mind, a prominent link in the underground railroad for helping slaves to freedom, and an orthodox Christian. When strange things began to happen in his house, inquisitive people flocked to see them. Dishes leaped into the air; silver forks were bent by unseen hands; ghastly images in clothing that had been locked safely away were found propped in chairs.

Rappings told of souls in torment and when the old clergyman asked what he could do for them, they demanded squash pies. This sounds like a silly and rather stupid story, perhaps the pranks of mischievous boys, but learned professors accepted it in those days and Mrs. Ward evidently believed that her grandfather saw what he said he saw. She said that for years she expected to see candlesticks or crockery walk off into the air at almost any moment — but the "spirits" never came to her.



SHORT TRIP

MICHAEL Blade is a 13-year-old who had always wanted to see Iceland. In the hope of realizing his dream he stowed away on a fishing trawler. When the trawler moved 17 hours later, it went only so far as the next dock where it was to be repaired. Michael went home.

ONE PRAYER, TWO HEALINGS

*A remarkable thing happened to me the morning
after I prayed that Irene be healed of cancer.*

By Paul B. Hughes

I WAS in practice as a consulting psychologist in Montebello, Calif., in 1958. In May of that year, a pterygium developed on my left eye. A pterygium is a wing-shaped growth that occurs usually at the inner side of the eyeball and causes a disturbance of vision. I called Dr. Gordon Hansen, the surgeon who had removed similar growths for me several times before. He told me that he was getting too old to handle so delicate an operation but would refer me to another surgeon who could do it.

I was quite annoyed by this development and while I was thinking about the nuisance of changing doctors, I said to myself, "Physician, heal thyself." I tried to do this by concentration and prayers but I was unsuccessful.

In the meantime, my 28-year-old secretary Irene Hansen, a divorcee with two small children, had her second operation for cancer. Her first surgery had involved the removal of one

of the Bartholin's glands.. (These are glands which secrete mucus into the vagina.) Now the cancer was spreading throughout her entire body. Naturally I felt very bad about this and I wondered if I could help her.



No longer a practicing psychologist, Paul B. Hughes, Ph.D., heads Hughes Realty Company located in Fresno, Calif.

One morning when I had no appointments I asked her to step into my office. I asked her to relax and stay with me while I tried to work out an experiment in my mind. I leaned back in my chair, went into a semitrance and silently prayed for her healing.

Irene was walking around the office arranging some papers when suddenly she screamed, "Oh, my God!"

This aroused me and I asked, "What's the trouble?"

She replied, "I don't know! I felt as if a bolt of lightning went through me."

We were both mystified but I admitted I had been praying for her healing and suggested that she see her doctor.

Two weeks later her physician, a Dr. Ross, gave her an extensive examination. He found no sign of cancer.

A remarkable thing happened the morning after I had prayed for Irene. When I awakened I found the pterygium plastered all over my cheek. This is unheard-of; such a growth must be surgically excised. But the pterygium removed itself and my eye was completely healed. It is still so after more than 20 years.



"I'M TOO HAPPY"

By Lina Accurso

ACTRESS Elizabeth Taylor records in her autobiography that her third husband Mike Todd had a strange foreboding the night of March 21, 1958, when he was scheduled to fly to New York to pick up his "Showman of the Year" award. Because Miss Taylor had bronchitis she would not go with him.

"Mike kissed me good-bye and we hugged each other," the actress wrote. "He went down the stairs. The next

thing I knew he was back up the stairs and holding me again and we kissed good-bye again. There was this feeling of premonition we both had.

"And he said, 'I'm too happy. I'm so afraid something is going to happen. I'm too happy.' He left again but came back five or six times."

Todd's plane crashed early the next morning near Granite, N. Mex., and Todd, his pilot and his biographer Art Cohn were killed.



BURGLARS WITH PERMANENT MASKS

SIX VERY weird raccoons burglarized a home in Corona del Mar, Calif., startling a house-sitter and intimidating a policeman.

The coons entered through a doggie door at 4:00 A.M., trooped through the house and surrounded the house-sitter's bed. She called police.

Officer Art Butler responded and promptly whacked one of the beasts on the snout with his nightstick. The raccoons went into a rage and Butler and the young woman retreated to the front yard.

The raccoons left in their own good time, taking with them — a brassiere.

TERESITA — LA SANTA DE CABORA



She faced Dictator Diaz's armed might, suffered exploitation as a "faith healer" — and changed the course of Mexican history.

By William Curry Holden

PART 2

BY THE ONSET of the 1890's Teresa Urrea, called Teresita by her family, was no longer known as *La Niña de Cabora* but as *La Santa de Cabora*. The appellation was not conferred by any ecclesiastical authority but by scores of thousands of pilgrims

who came to the Urrea ranch in the Mexican state of Sonora and received or observed her ministrations.

Among those who adored her were the Yaqui Indians who lived along the Yaqui River some 20 miles to the north and the Mayo Indians located on the Mayo River to the south. They threw out the images of their dead saints and installed on their altars pictures or carvings of the Saint of Cabora. Many of the villagers in the high sierra to the east did the same. Teresita never accepted the designation as saint but she endured it. The appellation has lasted. Mexican historians today refer to her as *La Santa de Cabora*.

Meanwhile, a confrontation was building up between Don Tomas and his gifted daughter. To him she was the most precious thing in the world and it is understandable that his emotions could drive him to the edge of madness.

Don Tomas was aware of Teresita's extrasensory powers but he gave them no religious significance. He was a materialist. The ever-growing throng had completely disrupted the Urrea household. People crowded onto the veranda, into the bedrooms, the kitchen, the warehouse and the blacksmith shop. Don Tomas watched this spectacle with growing angry frustration.

Most of the visitors came without food. He was forced to feed them if they were to have the strength to get off his property. He had his foreman kill beeves and sell meat to those able to pay and give it to the ones without money. The latter far outnumbered the former. Although the majority of the

pilgrims came on foot, many rode horses, mules or burros. Often hundreds of animals grazed at Cabora for days at a time. Don Tomas had to move his own livestock to his other ranches while also drawing on them to feed the multitudes. As a practical man the *patron* realized he faced economic ruin if the human deluge was not stopped.

Teresita herself also was becoming a source of anxiety. He worried about the strain on her fragile body and nervous system. Some of those seeking miraculous cures knew no restraint. He worried that hysterical pilgrims might force their way into her bedroom at night. To forestall this he moved her into his own bedroom which connected with a door to the watchtower. He moved into the room above which also connected with the tower. In this way he would always be within earshot.

As the crowds grew larger Don Tomas found himself swept along by forces beyond his control. In a land where life was based on machismo he had lost control of both his daughter and his property. This was the cruelest blow of all.

He spent his days thinking of ways to halt the onslaught of trespassers and even stationed his vaqueros along the roads leading to the ranch with instructions to turn back all intruders. This accomplished nothing. It would have taken 1000 well-armed men to patrol the boundaries of Cabora.

Each day Don Tomas tried to persuade Teresita to go away offering all manner of inducements. He proposed sending her to school in the United States or France and spoke eloquently

of the advantages and satisfactions of an extensive education. In the finishing schools and universities she would meet people of refinement and social standing and with her beauty and personality she could make a splendid marriage. His proposals seemed to amuse Teresita. Sure that he was making headway Don Tomas enlarged on the idea. He would give her the biggest and most glamorous wedding ever performed in Alamos. Her reply reduced his dreams to dust.

"Yes, Papa, I do intend to marry someday but when I do it will be a simple quiet affair. When I do marry," she added mischievously, "people will no longer consider me a saint and that will make you happy."

Trying another approach, Don Tomas offered to take her to Paris, outfit her in fine clothes, show her wonderful cathedrals and the greatest art galleries in the world. Then, proudly flourishing his trump card, he promised a visit to the holy shrine at Lourdes. But no matter how hard he pressed, she remained adamant against any plan that would separate her from the people who needed her.

Don Tomas argued long and heatedly with Teresita, trying to get her to see what was happening at Cabora in the context of reason. All this moved her not at all. Her steady gaze and the soft tone of her voice as she recited the good she was doing, the joy and hope she was bringing to hundreds of poor people every day, disarmed him and left him more frustrated than ever and he would retire to nurse his discontent. The accumulated frustration and agitation finally pushed Don Tomas beyond the limits of sanity.

One night, after a furious argument, he grabbed Teresita by the shoulders and shook her violently. She did not resist him. When his fury cooled he found she was regarding him with a pity and a tolerance he could not endure. He let her go abruptly and climbed the stairs to the room above.

We are indebted to one of Don Tomas' grandsons, Angel Santini, for a description of the scene which followed.

Teresita undressed, put on her nightgown, let down her hair and lay down on her bed. She could hear her father walking back and forth. Hour after hour she listened to his pacing and she knew that a showdown would soon come. She did not close her eyes. With her acute sensitivity she could "see" her father and "read" his thoughts — as if she were in his room and he were thinking aloud. The tempo of his footsteps indicated the rises and lulls in his agitation.

About three o'clock in the morning she was sure that the crisis was at hand. Her father was reaching the breaking point and she knew the instant it was reached. She lighted the candle near the bed and stood waiting as he descended the stairs.

He flung open the door and stood there, a dazed fanatical glare in his eyes, his pistol in his hand. Standing in her white nightgown, her dark hair framing an angelic countenance, she was neither afraid nor disturbed nor angry. Her hypnotic eyes returned his wild stare.

"Go ahead and shoot me, Papa," she said softly. "I will pray for you in heaven!"

Don Tomas stood transfixed. He

lowered his gaze, his head bent forward, his shoulders slumped and the pistol dropped from his hand. Teresita went to him, put her arms around him, led him to a chair and gently pushed him down. Teresita knew the battle of wills was over. She picked up the pistol and offered it to him grip first. Vacantly he looked at it and slowly replaced it in the holster attached to his belt. Teresita then led him back to his room.

The next day Don Tomas was a changed and chastened man. He had accepted the inevitable and for the first time in months he was at peace with himself. The strained, deep lines of his face had softened. His hard, authoritative voice had modified. His mien had altered from that of a dominating father to one of a partner. From that day to the end of his life his fate was irretrievably linked with that of his gifted daughter.

His reconciliation with Teresita was complete and lasting. The Mexican historian Mario Gill interprets the *patron's* change in attitude toward Teresita's pursuits as a "conversion to her cause and religious concepts." But Don Tomas never altered his views regarding the phenomena. He continued to believe that occurrences that appeared to be supernatural were natural happenings caused by natural laws not yet understood by man. To him the great mystery lay not in the events but in the Creator who made the laws that produced and controlled the events.

His change of attitude was motivated primarily by his paternal love for his daughter, a love verging on obsession, and secondarily by the good work she was doing. From that night

on Teresita and her ministrations took priority over everything at Cabora. Don Tomas energetically set about improving the conditions for her work, giving her the house of one of the *mayordomos* a short distance from the Casa Grande. The house had broad portals on either side where Teresita could receive her patients. After the place was entirely reconditioned and whitewashed, he installed her there with a small staff of assistants and servants. Henceforth it was called "Teresita's House."

* * *

TOMOCHIC was a mountain village of about 400 souls some 150 miles northeast of Cabora. Its inhabitants were Mestizos with a mixture of Spanish and Tarahumara blood, the Spanish characteristics predominating. From their Tarahumara grandmothers they inherited enormous barrel chests and huge lungs, a product of high altitudes. Their Spanish ancestors endowed them with tall, powerful physiques, light complexions, brown eyes and heavy black beards. Somewhere they obtained a stubborn and proudly independent spirit. A Jesuit priest in the 1700's taught them the tenets of the church and the virtues of integrity and dignity, as well as the rudiments of agriculture, animal husbandry, weaving and other manual skills.

The Tomochitecos had become more religious than the existing church and a partial schism had developed. Thus, in 1890, Cruz Chavez was both the religious and political leader of the village. He was a tall man with broad shoulders, narrow waist, a long large face framed by a heavy black

beard, and dark brown eyes. Everything about him spoke of an audacious and obstinate spirit. In every way the village was self-sufficient; the Tomochitecos even had American Winchester rifles to protect themselves from invading Apache and Comanche Indians from the United States.

When reports of Teresita's "miracles" reached Tomochic, Cruz took a dozen men and went to Cabora to observe. They were easily distinguished from the other pilgrims by their heavy beards and tall, proud bearing. For several days they studied Teresita's ministrations, witnessing cures which to them were miraculous. Cruz arranged an audience with Teresita; the two made a terrific impression, one on the other. During the next two years Teresita, through a secretary, carried on extensive correspondence with Cruz.

When Cruz returned to Tomochic and reported what he and his men had observed, his congregation unanimously elected Teresita their live saint. The wooden image in the church was removed and one of Teresita, freshly carved and painted, was put in its place. The Tomochitecos' adoration for the Saint of Cabora continued until tragedy struck in August 1892.

The ministrations at Cabora, now with the full support of Don Tomas, might have gone on indefinitely had politics not intervened. Dictator Porfirio Diaz became alarmed over the influence Teresita had with the Mayo and the fierce warlike Yaqui Indians. He sent spies to Cabora to keep him informed.

On May 15, 1892, the Mayos did rebel, largely because the dictator was

seizing their lands and giving them to rich Americans and Mexicans. The Mayos attacked the town of Navojoa shouting, "Long live the Saint of Cabora!" The uprising was quickly put down by Diaz's well-trained and well-equipped army but the dictator was convinced that the revolt had been planned at Cabora, possibly with Teresita's blessing. The warlike Yaquis might also rise again and the only way to prevent this, Diaz reasoned, was to remove Teresita from Mexico.

No evidence has ever been found to indicate that Teresita had anything to do with the Mayo rebellion. She was consulted many times about the just grievances of the Indians and Mexican peons but she always counseled against violence and urged patience and forbearance. Nevertheless, Diaz sent a whole well-armed battalion to arrest one fragile 19-year-old girl. She was taken to Guaymas to be placed on a troop train and sent to Nogales, Ariz. Don Tomas, powerless to prevent her being taken away, went with his daughter, forsaking his legitimate family, his ranches, and temporarily his natural family. Before leaving he did arrange for Gabriela and her children to go to Arizona by wagon train. On July 5, 1892, the Mexican consul in Nogales telegraphed Diaz that Teresa Urrea and her father had crossed the border.

When she entered the United States a strange and bewildering phase of her life began, one which was to last 13 years. As news of her presence spread, Mexicans from both sides of the border gathered to seek her help for their infirmities. In a saddened mood, she responded. The Anglo citizens of

Nogales discovered she was good for business and took up a collection to buy a house for her and Don Tomas.

Her presence on the border set off a series of attacks, largely by the Yaqui Indians on Mexican border forts. An old friend of Don Tomas, Lauro Aguirre, an engineer and a scholar, started a newspaper, *El Progresista*, to fan the flames of a general revolution in Mexico. He urged Teresita to join him as assistant editor and to help whip up an insurrection to overthrow the Diaz regime. He pleaded with her, explaining that when the movement was publicized she could mount a horse and lead an ever-growing army of Indians and peons to Mexico City. He insisted that she was the only person in northern Mexico who could rally the masses. She patiently refused his offer, affirming that she could not condone violence of any kind.

The state of affairs on the border made the Mexican government realize it had been a mistake to deport Teresita. A request was sent to Washington for her extradition; Washington refused. The Mexican government then requested she be moved back from the border. When Don Tomas heard of this, he was for it, for attempts were being made to kidnap Teresita. In fact, armed with a rifle, he was guarding her day and night. He found a ranch called Bosque 20 miles north of Nogales, moved Teresita there and sent for Gabriela and her children. They made the 300-mile trip in wagons, escorted by 50 armed Yaquis. Teresita continued to minister to the sick but on a greatly reduced scale. Those who needed her did not know where to find her.

Meanwhile, trouble was brewing at Tomochic. Three false reports were sent to Mexico City claiming the Tomochitecos were in rebellion. One was sent by the army commander at Guerer, one by a commander in Chihuahua City and one by a priest. There was no collusion, apparently, but unfortunately, all three reports arrived within 24 hours. Dictator Diaz ordered General Rangel, commander of the armed forces in Chihuahua, to march to Tomochic and subdue the insurrection. Rangel arrived with 250 troops and with a four-to-one advantage over the Tomochitecos, he attacked without parley. But the Federals suffered heavy losses at the hands of Cruz Chavez and his 80 men and boys armed with American Winchester repeating rifles. The battle cry of the Tomochitecos was, "Long live the Saint of Cabora!" Only one Tomochiteco was killed; the Federal losses were 27 killed and 51 taken prisoner. The Tomochitecos gave credit for their outstanding victory to their beloved saint.

Diaz organized two much larger armies — one at Chihuahua City east of Tomochic and the other at Torim in Sonora to the west. These were to converge, 1500 strong, on the mountain village. The two armies arrived simultaneously and a siege began. Cruz Chavez collected the women and children in the stone church. Some of his men were stationed in the church where they could fire from the tower. The remaining men made a fort of Chavez's house which was also built of stone. General Rangel, the senior officer, and General Torres this time were cautious. They planned to starve

out the rebels and then give no quarter. They accomplished this but it took 10 days.

When the defenders' ammunition was exhausted, the Federals built a pyre against the door of the church and set it on fire. The flames quickly reached the roof and when it fell in it cremated the women and children except a few who rushed through the burning door. Chavez's house was taken the same way. Not a man or boy escaped. After the bodies, some 400 of them including those in the church, were burned, Rangel's troops leveled every house in the village.

In his *Episodios Mexicanos* historian Mario Gill wrote: "Of all the crimes of the Porfirio Diaz regime, the most monstrous was against the village in the sierras of western Chihuahua, Tomochic. . . . Apart from the heroism of the men of Tomochic, which is like a page out of the history of Sparta, there was a singular factor. This was the inspiration of a 19-year-old girl, Teresa Urrea, whom they called the Saint of Cabora. Her name was their battle cry and was on the lips of the Tomochitecos unto the death of the last man."

When Teresita learned of the tragic end of Tomochic, she remained stunned for days. But she continued to work feverishly with the poor and afflicted and gradually she recovered.

As the news spread that Teresita was in Bosque, pilgrims from Mexico began arriving in ever-increasing numbers and with them came agents of the Diaz government. Don Tomas decided to move farther back into the interior of Arizona. He chose San Jose, a tiny village on the Gila River 160

miles northeast of Bosque. After a time at this location, the household moved to El Paso, Tex. The town was on the Mexican border but the eastern Sonora sierras were a formidable barrier separating the city from the west coast of Mexico where Teresita was so well known.

Don Tomas took a house on Mesa Street and in this new location Teresita's fame once again spread rapidly, bringing people from Chihuahua to the south and New Mexico to the north. She became the main feature of the *El Paso Times* and businessmen realized her potential for attracting customers. They placed a large tent to accommodate the pilgrims on a vacant lot near the Mesa Street house. The crowds continued to increase and so did the tensions along the Mexican border.

A revolutionary party in Mexico, the *Teresitas*, made an abortive attempt to capture all the Mexican border towns from Ojinaga, Tex., to Nogales. Mexican government agents made three desperate attempts to kidnap Teresita. When these failed, the Diaz government again implored Washington to move Teresita farther back from the border. A United States marshal visited Don Tomas to persuade him to move his household. This time Don Tomas selected Clifton, a remote mining town in eastern Arizona.

Clifton was so isolated that access from Mexico was indeed discouraged. But soon the local Anglos and the mine workers of Mexican descent were keeping Teresita busy. The one physician in the town was Dr. L. A. W. Burch, an American. Instead of ig-

noring Teresita as a faith healer, he became interested in her and her ministrations. A close friendship developed and lasted as long as Teresita lived. Often he referred to her patients he could not cure and often she was able to achieve what Dr. Burtch's medical science could not. From 1896 to 1900 this teamwork between Teresita and the American doctor continued.

* * *

IN 1900 Mrs. C. P. Rosencrans, the wife of a Clifton banker, persuaded Teresita to go with her to San Jose, Calif., to treat a friend's child. The boy had a disease that medical doctors could not cure. This trip was the beginning of a new epoch in Teresita's career. The treatment of the boy was a success and the news media gave it wide and favorable publicity. When other problem cases were brought to her, she dealt with them successfully.

At this juncture some wealthy people organized a medical company; its real purpose is not completely clear. Supposedly it was a philanthropic organization aimed at making Teresita's powers known and available throughout the United States. Because she would not accept fees for her services, the company proposed to pay her \$2000 a year for expenses for a period of five years. She accepted and the company sent her on a tour of the United States.

This period in her life has been most difficult to research. With an interpreter she traveled to San Francisco, St. Louis and New York where she stayed for more than two years. Then she went to Los Angeles and perhaps to other places of which we could find no

trace. In the musty, yellowed files of the *New York Journal* we found, in the issue for March 3, 1901, an entire page with pictures devoted to "Santa Teresa, the Mexican Miracle Worker." Articles about her appeared in newspapers in San Francisco and Los Angeles. We know she was in St. Louis because while there she wrote a letter to a friend in Clifton.

In 1905, when Teresita returned to Clifton, Gabriela and other friends realized she was a changed person. Moody and introspective, she seemed to have lost some of her power to cure. Her friends blamed this on something that had happened during her association with the medical company. Somehow she had been unwilling or unable to adjust to the life the medical company demanded of her. But probably more important, Don Tomas had died while she was away and she was grieving for him.

A wise man once said, "It takes the right soil to grow a saint." Conditions were right at Cabora and in the border towns in Arizona and Texas and even in Clifton where Teresita was admired, adored and cherished. Under the auspices of promoters the climate was cold, critical and unsympathetic. She was regarded as just another faith healer and her sensitive nature could not adjust to such an atmosphere.

She had saved about \$2000. With this she built a rather large house in Clifton which she intended to use as an office and hospital and she was looking forward to renewing her association with her friend Dr. Burtch. But by the time the house was finished she had contracted tuberculosis (known at the time as consumption). Attended by

Dr. Burch, she spent her last few weeks serenely in her new house with her relatives and friends.

Teresita died January 11, 1906, and was buried beside her father in the Catholic cemetery. Members of the family recalled that on several occasions when she was healthy and active, she had said she would not live to be 33. Her prophecy was fulfilled. She lacked two months and 28 days of reaching 33 years of age.

Recent Mexican historians are calling her the Joan of Arc of Mexico because the uprisings of her followers, the *Teresitas*, eventually led to the overthrow of the Diaz regime in 1910 and the adoption of a new democratic constitution in 1917.

Teresita's full story has been published in a book entitled Teresita by Stemmer House, 2627 Caves Road, Owings Mills, Md, 21117 (hardcover \$14.95, paperback \$8.95).



DID YOU PET YOUR PLANT TODAY?

By George W. Earley

PETTING your houseplants or talking to them is good for them — but not because of any psychic rapport between the two of you. At least that's what Dr. Henry Mark Cathey says.

Cathey, who holds a Ph.D. in plant physiology, is chief of the Florist and Nursery Crops Laboratory of the United States Department of Agriculture and is generally considered one of the world's leading horticultural researchers. He's better known to legions of plant-loving TV watchers as "Dr. Superthumb," a specialist in developing sturdy breeds of houseplants which will thrive under the abnormal conditions found in American homes and offices.

According to Dr. Superthumb, tender loving care for plants is more than food, water and light. They need petting, conversation and a nice warm bath.

Interviewed recently for *Parade* Magazine, he said, "There's a newly

discovered tactile aspect to plants — a response to people touching and stroking them. Stroking removes the low-level electric charge which is thought to aid in movement of nutrients throughout the plant."

Less nutrient flow, the doctor explained, "makes plants shorter, with a stiffer spine, so not as much staking is required."

What about talking to them? Plants love carbon dioxide, says Dr. Superthumb. "By talking to them you give them 40,000 parts per million (of carbon dioxide) with every breath. It's best to talk to them in the morning — when their stomates are open."

And the bath, doctor? "Use a soft natural soap. . . . Never use a detergent or dishwashing soap. . . . It (your plant) won't be as shiny as some people like but it will be healthy."

While we keep on talking and touching we needn't expect any reply — other than shiny leaves and sturdier stems.



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*Glowing pools of light . . .
Flawlessly beautiful*



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A STRANGE GOOD-BYE

By Frances Russo Henchel

ON A BLEAK winter night in 1929 our beautiful beloved Aunt Antoinette Pelicano lay dying. Family members, ever vigilant, included my mother and father. Ritualistically, each night they would tuck their three younger children into bed, entrust us to our oldest brother Joseph and then take their place in our aunt's home to await her demise.

I was the youngest of four children, a frail little four-year-old whom my aunt seemingly had singled out as a favorite among the many nieces and nephews. Prior to her illness my aunt's fervor in her love for me would sometimes concern my mother who would caution her against holding me too tightly and to go easy on those robust kisses.

On the night of Antoinette's death my parents had taken the middle children with them, leaving my oldest brother and me home alone. As my brother now tells it, I awakened about 2:00 A.M. and went into his bedroom where I made many attempts to arouse him. Finally, succumbing to my persistence, he grudgingly indulged me by accompanying me to the sun parlor, a large many-windowed room filled with plants, heavily-cushioned wicker furniture and a recently installed telephone.

As Joseph flicked on the switch and the room filled with light, he felt my hand

tighten in his as I exclaimed, "Look! Look at the chair!"

There, next to the telephone, a large heavy armchair was rocking violently. Joseph said later that he stood frozen with fear because there was no way that anyone could have started that rocking momentum.



Frances Henchel

We didn't have any animals at that time and the two of us were alone.

Moments later the rocking subsided and the phone rang. It was our mother Jennie Russo informing my brother that our aunt had died about 10 minutes before. —
Greenlawn, N.Y.

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HANDPRINTS OF SURVIVAL

By Clayton A. Lind

MY WIFE Blanche and I both had strong feelings about life after death and shared many psychic experiences while she was alive. We often agreed that whoever should go first would try to communicate in some way with the surviving spouse.

My wife needed open-heart surgery but before it could be accomplished she passed away suddenly with a cardiac arrest on October 21, 1978 — two days after her 65th birthday.

After the funeral I drove my daughter and her husband back to California where they live and stayed with them there for about a month. Upon returning home I went into my wife's bedroom and discovered the imprint of a right hand on the bedspread which covered the bed. I brushed out the imprint and thought nothing of it at that time.

But the imprint of the right hand was there again the next day and I began to wonder. My wife was very right-handed; she could hardly use her left hand for anything. Carefully I smoothed out the bedspread only to discover that on the next day it had reappeared.

My wife and I had exactly the same size hands and when I placed my hand over the imprint on the bedspread it fit perfectly. I also felt a warm glow surround me as I did this and I somehow knew she was letting me know she was near.

I brushed out the handprints every day for several weeks and then, to my dismay, I noticed they were getting fainter; they were not so deeply imprinted. Every day for the next few days the handprint became fainter until only the five fingertips showed up. Then one sad day nothing appeared.

I knew then that Blanche had left this life plane forever but not before she had comforted me with the knowledge of her presence and fulfilled our death pact by letting the surviving spouse know that death is but an extension of some higher form of life. — *Colorado Springs, Colo.*

ANGEL OF LIGHT

By Catherine Garvey

As told to Kathy Garvey

ALTHOUGH I had gone to bed about nine o'clock, collapsing after an ex-

haunting day, I now found myself standing in the middle of the room just as the clock was striking midnight.

Was I awake or asleep? And why was I standing out on the floor? It took a few moments for me to regain my composure.

Then I suddenly remembered my vivid dream. In it a little curly-headed girl about six years old had appeared in my room and smilingly beckoned me to follow her.

We seemed to pass into each child's room without opening the doors. Three of our children, Bea, Kathy and Laura, slept on that floor and we visited them all. The little girl bent over each child and lovingly caressed her.

Our fourth child Joseph was downstairs, isolated because of a cold. Dad sat up reading stories to him until he dozed off.

For some reason, in my dream I was anxious for my husband John to see this little girl, so I led the way down the stairs, motioning her to follow me to Joseph's room.

But after taking two or three steps the girl stopped, turned and walked back into my room. I remember standing there looking directly at her and trying to coax her to

come down. Then suddenly she was gone!

I reviewed all this in my mind as I stumbled back to bed.

The next morning I told John about the peculiar dream that had left me standing in the middle of the floor.

I had no trouble describing the dream child since I had been able to "observe" her closely. Her blond curly hair had been pulled back with a dainty pink ribbon; her little white nightgown, trimmed with pink rosebuds, had reached almost to the floor. But it was her eyes that had fascinated and frightened me; they were unusually large and so bright that they glittered in the dark.

"A strange child," I remarked.

The fact that I was out of bed without knowing how I got there seemed to give John great concern. He decided that the burden of housework and the care of four children, one of whom was sick, was telling on my health. He insisted that I rest and he stayed home and waited on me all day.

Actually, I felt fine and tried to brush off any significance he attached to my dream. This happened in January 1921 when we were living in Astoria, L.I.

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About two months later each of the three children the dream child had visited came down with diphtheria in turn. Joseph was the only one to escape.

I nursed them all during the day and their dad, as usual, took up his place at night, reading stories and tending to the wants of the sick. Later they all agreed the sting of being sick was forgotten as Pop's voice made characters in the stories come to life.

Shortly after the siege was over my husband was at his local Democratic Club when somehow the topic turned to dreams. John related my dream and described how I found myself standing in the middle of the floor not knowing how I got there. He drew a detailed word picture of the little girl based on my description.

Suddenly a terrible stillness settled over the table and all eyes turned to Mr. Sykes who was mopping his brow. His face was livid and his hands trembled. Only the quick movements of his companions saved him from sprawling onto the floor.

It was some time before Mr. Sykes was revived. When he did come to he asked to see my husband John alone.

"That was my little daughter, our only child, that you described. And I well remember the little gown that she wore. I gave it to her on her sixth birthday and she loved it. She danced before my eyes as you spoke and I just longed for those dear little arms around me. She used to come to our bed and say, 'Up, Mom.' And she wouldn't let up until her mother was standing in the middle of the floor. I'm sure she did just that to your wife."

Mr. Sykes continued, "My conscience has been bothering me for a long time but especially since I heard your children had come down with diphtheria. But now that God has spared them and they are all well again I can tell you of my concern. You see, we lived in your house when our dear Janie died of black diphtheria. The saying is that it comes back every seven years. This is the seventh year! I was besieged with an overwhelming sense of guilt for not having warned you.

"You did say that she was smiling, didn't you? That makes me happy for I feel now that she is not an angel of death but an angel of light." — Bloomfield, N.J.

MY PROOF OF SURVIVAL

101

"I'M GLAD YOU MISS ME"

By Pat Kilburn

ON MY 65th birthday I decided to treat myself to a cross-country visit with relatives and friends. Because my trip would take me close to the home of country music in Nashville, Tenn., and because my late husband Harry, to whom I had been married 30 happy years, loved that kind of music, I included a visit to the Grand Ole Opry on my schedule. In my mind this was a special tribute to Harry, who had died four years earlier, and a bit of a sacrifice on my part although I knew listening to the artists he had enjoyed would bring back memories of our good times together.

Before going to the show I took bus tours around Nashville and saw all the things tourists are supposed to see. That evening I attended the show and heard many of my late husband's favorite performers.

It had been a full day and I was tired when I sank into my motel bed that Saturday night, March 10, 1979. I was soon sound asleep. About four o'clock in the morning I felt a presence in the room. Opening my eyes, I saw Harry coming out of the mists toward me. He stooped so that I distinctly felt his cool lips on mine, just a light touching, and heard him whisper, "I'm glad you miss me." Then he was gone.

I am convinced he knew I had made the pilgrimage to Nashville in his honor and



Pat Kilburn

that he wanted to show his appreciation. —
Anacortes, Wash.

ALWAYS

By Madeline Rathjen

WHEN I WAS growing up in Cincinnati, Ohio, my mother Nellie Mamoulis's favorite song was "Always." For some reason she would sing it "Alway" and my sister and I were forever telling her, "Mamma, put the 's' on it!" It was a family joke.

During her last years Mamma worried about me even more than usual. She would call me at work early in the morning to be

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sure I was all right, especially if it was dark and cold.

Three weeks after Mamma died in January 1968, I was standing at the bus stop alone. It was early morning and still dark. The temperature was 19 degrees and an icy wind whipped my coat and almost tore the scarf from my head. I was not thinking of my mother; I had other problems on my mind. But then suddenly I heard Mamma's song "Always."

I felt as if she were there with me. Someone seemed to gently place a blanket around me. Despite the frigid wind I had to unbutton my coat. It was like a blanket of love.

Mamma knew that I believed it was possible to come back to contact those we leave behind after we have died. I know that she would be most concerned about me on a cold, dark morning when I was all alone and that the song, her song, would be the most likely way she would try to reach



Madeline Rathjen

me. And most of all, I am sure that more than anything else she would want to see that I was warm and loved. I still remember that warm glow.

The words to the song were her message to me: "I'll be loving you, always — with a love that's true, always." This beautiful experience helped to soften the pain of separation from her. I hope that she knows I will be loving her, always. — Meridian, Idaho.

BOOKS

NEWS & REVIEWS

by J. Gordon Melton



BEWARE THE SKYMEN

WHAT DO YOU do if you are a naval officer, a graduate of the Annapolis academy no less, and a former employee of the CIA's Office of Scientific Intelligence and you encounter something that you have been taught does not exist? What happens if you encounter UFOs and the government agencies charged with dealing with such things abdicate their responsibilities? What happens if you have a strong sense of duty?

Those questions forced themselves on Comdr. Alvin E. Moore and led him to take a lifelong interest in UFOs. He tells the story of his adventure in *Mystery of the Skymen* (Saucerian Press, Box 2228, Clarksburg, W. Va. 26301, 1979, 256 pages, \$15.00, paperback).

Moore takes the ideas he has gathered over 20 years of ongoing research and concludes that "skymen," the name he gives to UFO occupants, have been exploiting the earth's resources for years. While some skymen may come from other planets, he writes, most come from bases near the earth's surface. Many years ago they built bases — "skyislands" — in the stratosphere with possible supplementary ones inside the hollow earth or under the sea. These skyislands orbit the earth in several bands following the jet stream and are hidden by clouds.

One soon realizes that Moore has practically memorized the works of Charles Fort. Skyislands, after all, are an idea Fort once suggested but with his tongue in his cheek. Moore's is not. He believes that if in fact the skyislands are closely situated above the earth's surface and their inhabitants possess the technology to produce fly-

ing saucers, then many otherwise inexplicable events fall into place as elements of a pattern of interaction between Earth and skyisland dwellers.

Moore is convinced that the skyisland inhabitants cause many sinister happenings. He holds the skymen responsible for a number of mysterious disappearances and murders. He contends that because the sky-people need blood they have killed cattle, removed parts from their bodies with surgical precision and drained their blood. He also sees the evil hand of the skymen in the cases of Jack the Ripper and Dr. Sam Sheppard.

Moore's ufological career, here described in detail, probably could provide a field day for those who think ufology is entirely a field for fantasy anyway. Moore often jumps to conclusions on the basis of the flimsiest evidence. Most damaging to his argument, however, is the fact that his hypothetical skyislands explain *too much* — everything from tornadoes to earthquakes to zodiacal lights.

But in the end it is a mistake to approach *Mystery of the Skymen* as a scientific UFO treatise. The book ought to be read as the very personal account of a man confronting an overwhelming mystery, in this case the UFO mystery as it emerged in the early 1950's. He struggles with it both in its broader context and in a narrower one — namely in his discovery of possible physical remains of a UFO. Finally, left with little else to go on, he turns to newspaper accounts, FATE articles and anthologies of strange occurrences. He looks for patterns and finds them. He draws a conclusion and tests it. It seems to work, to predict (if in a

limited way) and to satisfy a natural craving for an answer.

Ultimately, however, the skyisland theory is as unsatisfactory as the Atlantis theory. There is little hard evidence but plenty of suggestive material in the records of the past. Once one accepts the lost continent's existence, one can use Atlantis to explain a number of otherwise unrelated events in a wide variety of contexts: geographical, historical and psychological. But that does not mean Atlantis was there in the first place.

Moore is no kook to be dismissed with a chuckle. He is a trained engineer forced to ponder an issue which takes him beyond his training. His thinking is clear and consistent, given its opening premise. That opening premise, however, is awfully hard to accept.

MAGIC IN HISTORY

RICHARD CAVENDISH, best known for his monumental *Encyclopedia of the Unexplained*, has two new books out. While neither is as important as his earlier effort, one deserves your attention. *King Arthur and the Grail* (Taplinger, New York, N. Y., 1979, 229 pages, \$9.95) concerns that most fascinating legend which continues to enthrall Western civilization centuries after monarchies and dashing knights have given way to democracies and proletarian heroes.

Laying the question of the real King Arthur aside in the brief opening chapter, Cavendish turns his attention to the many legends of Camelot. Cavendish believes that the tales of Arthur, Lancelot and the search for the Holy Grail survive because they satisfy our yearning for heroism, honor, integrity and immortality. He is quite correct, of course. His main contribution here is in bringing together a mass of data and then leading us through it with a gentle hand.

His *A History of Magic* (Taplinger, New York, N. Y., 1979, 180 pages, \$5.95, paperback) is a less successful effort. Its publisher would have us believe that "a good comprehensive history of the subject [magic] has been lacking." Not so. To begin with, Cavendish's book covers the same familiar territory many other books have explored recently. Furthermore, this

is not a "good" history of magic.

True, Cavendish knows his subject. He has collected numerous factual data on magic and little if any misinformation. But I was disappointed to find that he has added practically nothing to our understanding of the overall growth and periodic decline of magic; nor has he explained how magic functioned in people's lives at different periods and how it has influenced history (as opposed to just being there).

Take the topic of magic in the early church, to which Cavendish devotes a good deal of space. He seems to have missed the significant conflict between the Apostles and the magicians of the Mediterranean world recorded in the Book of Acts. This conflict, second only to that with the followers of John the Baptist, tells us much about how the early church understood psychic events and how its later attitudes toward sorcery and witchcraft developed.

Cavendish's real problem is that he is not a historian and thus fails to grasp the general historical background within which events he considers significant have taken place. He needs to read a lot more ancient and medieval history before he gives the history of magic another try.

FLORIDA SPIRITUALISTS

ROBERT HARROLD grew up 30 miles from Cassadaga, Fla., home of several hundred Spiritualists — and more when the season's camp program is in full swing. Tucked away from the busy life of coastal Florida, Cassadaga offers the average visitor to the sunny beaches and orange groves something different: the chance to contact spirits of the deceased.

Intrigued, Harrold went to the sleepy little town to get the story. He interviewed the residents and learned why they became Spiritualists. He talked with mediums about how they learned to communicate regularly with the spirit world. He recorded the fascinating story of Cassadaga's beginning in a seance in Iowa.

All the elements Harrold recounted ring true to what I discovered on my visit to Cassadaga several years ago. You will find *Cassadaga* (Banyan Books, Box 431160, Miami, Fla. 33143, 1979, 80 pages, \$4.95, paperback) a delightful, entertaining and occasionally informative evening's reading.

EUROPEAN MEGALITHS

I FEEL I must let you know that the megaliths of Europe still stand, in case you are going to see them this summer, and that the study of megaliths remains vigorous and active.

The latest book on the subject, *Megaliths and Their Mysteries* (Macmillan, New York, N. Y., 1979, 284 pages, \$12.95), is a worthy contribution to the growing literature. Alastair Service and Jean Bradbery have compiled a handbook describing the standing stones of Europe (not just of the British Isles) and detailing the latest speculations about their origin and uses. They trace the rise of megalithic monuments from the first ones in Portugal and Brittany to others that were built as population and climate shifted in prehistoric times.

In a fascinating discussion of ley lines, Service and Bradbery tell how a missionary in 19th-Century China discovered the ancient science of Feng Shui (literally "wind and water"). The Chinese psychically discerned subtle currents which converged at certain points to produce particularly favorable building sites. This system, which seems to have spread halfway around the world, may offer some clues to the concepts behind ley lines.

But *Megaliths and Their Mysteries* will be used most frequently as a tour guide for those who wish to survey the various megalithic sites. Its value in that regard — or in any regard, for that matter — is enhanced by the inclusion of well-chosen pictures and enlightening commentary on each site.

OTHER REVIEWS

UFO . . . CONTACT FROM THE PLEIADES, VOL. I, by Lee J. Elders, Brit Nilsson-Elders and Thomas K. Welch, Genesis III Productions, Ltd., Phoenix, Ariz., 1979; 70 pages, \$24.95.

UFO . . . Contact From the Pleiades makes the totally unproven claim that one Eduard "Billy" Meier, a farmer-caretaker who resides in Canton Zurich, Switzerland, has had over 100 contacts with extraterrestrials from the constellation Pleiades. The book is illustrated with photographs selected from hundreds allegedly taken by the one-armed Mr. Meier with an Olympus 35 ECR range-finder camera whose lens, because of

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earlier damage, "is jammed just short of infinity." Given that damage and the fact that Meier must manipulate his camera with only one hand, the photographs are unbelievably good.

There also are drawings of the five different types of craft flown by the Pleiadian "cosmonauts" as well as charming pictures of the American investigators admiring the Swiss scenery and talking with Meier and his neighbors, many of whom allegedly also have seen and photographed the Pleiadian craft. (Curiously enough, when the visiting chief American investigator, retired air force Col. Wendelle C. Stevens, was asleep in Meier's house, Meier did not awaken him to meet the "Nordic-looking" cosmonauts when they called on Meier for the 105th time.)

I don't believe any of this — and why should I? The book makes many assertions — for example that a Swiss air force jet "attacked" a Pleiadian craft — without offering the slightest documentation that the events in question ever occurred. The quotes attributed to the cosmonauts are the same sort of pseudophilosophical fluff found in both bad science fiction and earlier contactee blatherings. And reports of purported analyses of Meier's photographs and extraterrestrial samples are couched largely in jargon and bafflelegab.

Contact makes much of the alleged analysis of Meier's photographs but neglects to inform us just who did the analyzing. When I tried to contact Design Technology of Poway, Calif., which reportedly analyzed one picture, my letter was returned marked "moved, left no address." But even this supposed analysis (by a firm not mentioned in the text and about which I learned independently) was made of a second-generation print; the firm acknowledged that "a more detailed, quantitative analysis of this photo can only properly be made on the original film."

A Pleiadian named Quetzal is supposed to have given Meier metal, crystal and biological samples. For whatever it's worth, one might note that in Central America the quetzal is both a bird and the basic monetary unit of Guatemala, while Quetzalcoatl was an Aztec-Toltec god represented by a plumed serpent. Credophiles who believe this Pleiadian drivel will no doubt conclude

that the cosmonaut Quetzal, using a "Variation Type-4 Craft [which] has time travel capacity," surfaced at some time in Earth's past and left his name and godlike attributes impressed on the pre-Columbian Amerindians. After all, Meier quotes the Pleiadian Semjase as saying, "We feel duty bound to the citizens of Earth, because our forebearers were their forebearers." I wonder what Erich von Daniken, who lives only a few miles from Meier, thinks of all this ancient astronautical hoopla.

Oh yes, those samples — the book gives us a couple of murky monochrome photographs and some jargon about one metal sample. In a letter to Thomas Welch of *Genesis III Productions*, I asked: Where do these metals fit on the periodic table of elements? What is their atomic weight? Are they ductile or malleable? Do they conduct electricity? Can they be magnetized? What are their other properties? Welch never answered these or other questions I asked about Meier's claims.

I think this book is nonsense — handsomely packaged, to be sure, but nonsense all the same. Don't buy it. With luck a buy-

ers' boycott will keep the *Genesis* folks from inflicting the promised Volume II on us. — *George W. Earley.*

THE BODY ELECTRIC by Thelma Moss, J.P. Tarcher, Los Angeles, Calif., 1980, 223 pages, \$11.95.

The Body Electric is the autobiography of an adventuresome in psychology. It traces Dr. Thelma Moss' quest from personal emotional tragedy through student years in mid-life, a doctorate in psychology and an embattled existence in academia. It takes her through the decade when Kirlian photography and Russian "bio-energy" studies were all the rage. Moss comes alive on these pages as a plucky, ever-curious woman supported by the dual graces of common sense and good humor.

The ending is sad. The decade of research adventures grinds to a halt. Her laboratory at the Neuro-Psychiatric Institute of the University of California, Los Angeles, is closed. By 1977 and 1978 "auditoriums that had once overflowed with crowds of participants began to empty." It had

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come and gone: psychedelics, encounter groups, Gestalt psychology, psychosynthesis and all the rest.

Moss could command a *curriculum vitae* that had more publications and references than any other NPI psychologist. But, she writes, "All the same, I was the odd one out. And always had been. Even as a teacher." The pattern was clear to her: "I think I've been punished for success."

Although Moss has written all those scholarly papers with their redundant structure, pompous vernacular and thickets of statistics, this book is a delight to read. Not for her the long-winded sentences with multisyllabic words. Not for her polite double-talk when all too often the emperor of clinical psychology wears no clothes. And not for her self-pity either.

Moss continues to be fascinated by the phantom leaf. In the Kirlian photography she has done, pictures of a radiation that indicates parts of a leaf which have actually been torn away remain the most intriguing puzzle. She describes one crucial experiment: "I hardly knew how to cope with this event. After so much controversy about the Kirlian effect, so much criticism that it was nothing but an electrical artifact, or moisture, or gases, or heat, or pressure . . . so much doubt, truthfully, in myself. Now in one brilliant half-minute, it was all resolved. We were seeing something we had almost despaired of seeing: the exact shape of the fluted edges of the geranium leaf — which had been cut away before it was placed on the electrode."

And so the search continues. Thelma Moss, we can be sure, will be right in the thick of it. — Martin Ebon.

ESP AND PARAPSYCHOLOGY: A CRITICAL RE-EVALUATION by C.E.M. Hansel, Prometheus Books, Buffalo, N.Y., 1980, 325 pages, \$15.95 hardcover, \$7.95 paperback.

In 1966 British psychologist C.E.M. Hansel's now-famous *ESP: A Scientific Evaluation* appeared. In it Hansel argued that (a) ESP is a priori impossible but that (b) experiments have been conducted showing the existence of such a faculty; therefore (c) these results must have come about through fraud on the part of the sub-

jects and experimenters. The book went on to examine several classic "fraud-proof" experiments in parapsychology and in each case Hansel attempted to show how the fraud could have been committed.

ESP was heavily — and devastatingly — criticized by parapsychologists who were able to show, for instance, that Hansel often misdescribed the experiments he was attacking so that he could more easily reject their conclusions. Other reviewers had little difficulty showing that Hansel seemed to have little respect for factual or historical accuracy. (For more information, see Ian Stevenson's "An Antagonist's View of Parapsychology" in the *Journal of the American Society for Psychical Research* for July 1967.)

It has been necessary to give this background information since *ESP and Parapsychology: A Critical Re-Evaluation* is not a new book but instead a revised version of *ESP: A Scientific Evaluation* expanded by about 100 pages to cover recent research in the field. Most of the factual errors and misdescriptions which typified the original edition appear here as well. Hansel has added a few perfunctory notes in order to update some of the chapters reprinted from his earlier book, although he does little to answer the criticisms to which *ESP* was subjected.

He does, however, give much additional information on the S. G. Soal controversy. Hansel was one of the first debunkers to argue that Soal, who pioneered the study of parapsychology in England, had faked some of his celebrated ESP research. (This research earned Soal his doctorate and helped bring about scientific acceptance of parapsychology in England.) Hansel shows how his suspicions of fraud turned out to be correct. We now know that Soal did fake much of his research. But the critical reader will note that the methods Soal used are quite different from the ones Hansel had suggested. So while Hansel gloats in his victory, he fails to make clear that he was right for the wrong reason!

The only extensively revised section of the present book deals with Hansel's minisession on the mediumship of Mrs. Piper. Critics of *ESP: A Scientific Evaluation* had no difficulty demonstrating that Hansel's criticisms of the famous medium were



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based almost totally on factual errors. Instead of correcting these errors, Hansel has merely deleted those paragraphs in which they appeared, leaving only a few spotty (and ludicrous) paragraphs which don't even attempt to come to grips with the Piper enigma.

The "new" sections of the book cover such topics as ESP and PK tests with automatic recording devices, research carried out at SRI International with Uri Geller and on remote viewing, dream telepathy studies, and investigations of such super-psychics as Ted Serios and Gerard Croiset. These sections, written in true Hansel style, are superficial, often inaccurate and usually misguided. He contends, for instance, that many present-day experiments conducted in parapsychology have been marred by methodological and/or procedural errors. He therefore considers them invalid. Yet the critical student of the field will note that in most cases these "errors" are so trivial that they could not have affected the overall outcome of the experiments.

In this regard Hansel is grossly unfair to Helmut Schmidt, who has shown that his subjects could significantly affect quantum events by psychokinesis; they could, for example, influence the output of a binary random-number generator. Hansel shows how subject fraud could account for some of the results. A number of Schmidt's experiments, however, have been conducted in such a way that Hansel's criticisms cannot apply to them. Hansel carefully glosses over these tests or summarizes them briefly without mentioning that they were highly successful.

He is similarly unfair when writing about Ted Serios and Gerard Croiset. In both cases he bases his criticisms on stories about these psychics published in the public press and never attempts to evaluate the scientific reports that have been issued about the powers these men appear to possess.

In short, *ESP and Parapsychology: A Critical Re-Evaluation* is an important book because it takes a more sophisticated approach than one has come to expect in works by so-called debunkers. But its arguments present no serious challenge to the case for ESP.

I might also note in passing that the publishers, known for taking a hard line on the borderline sciences, have acted rather unethically in their presentation of this book. Nowhere is it stated — either on the jacket or in the accompanying publicity material — that *ESP and Parapsychology* is simply an updated reprint of *ESP*. Let the buyer beware. — *D. Scott Rogo.*

UFO PHENOMENA AND THE BEHAVIORAL SCIENTIST edited by Richard F. Haines, Scarecrow Press, Metuchen, N.J., 1979, 464 pages, \$18.50.

This is a truly unique book. While most books on the UFO mystery concern themselves primarily with reports of sightings and close encounters, *UFO Phenomena and the Behavioral Scientist* deals with the social psychology of the UFO witness. Richard Haines, a California scientist well-versed in ufology, has brought together 13 hitherto-unpublished papers on the subject.

The papers cover such issues as what sort of person is prone to experience UFO phenomena, what type of people report

their experiences, why they bother to report them, and whether or not human testimony is a proper way to explore the UFO enigma. Probably the best of these papers are two by Ronald Westrum of Eastern Michigan University. Dr. Westrum discusses the roles social-conditioning factors and report bias play in witness testimony. In another interesting paper Phyllis Fox of Miami-Dade Community College (Florida) examines the social reasons that cause people automatically to assume that UFOs are extraterrestrial machines.

The longest report in the book is a 133-page monograph by R. Leo Sprinkle on his investigation of the Carl Higdon abduction, which occurred in Wyoming in 1974. This is obviously the original report which Dr. Sprinkle prepared for the Aerial Phenomena Research Organization and upon which Coral and Jim Lorenzen drew in writing the account that appears in their *Abducted!*

Unfortunately Sprinkle's report assumes that readers are already familiar with the Higdon case but even those who know something about it may not be able to fol-

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low Sprinkle's account. As one of those persons, I was forced repeatedly to consult the Lorenzens' book in order to keep from getting lost. The novice reader will probably be in even more trouble. On the positive side, however, Sprinkle's report contains some new details about Higdon's subsequent sightings, his UFO-related visionary experiences and his long history of psychic ability.

But while many of the papers included in Haines' thoughtful collection are excellent, some contributions are quite the opposite. Chief among the offenders is a piece by Arizona biologist Harold Cahn. Cahn takes an interesting idea — that the UFO phenomenon is the product of the creative powers of the human unconscious — and mangles it with logic (if "logic" is the proper word) so obscure as to be meaningless. It doesn't read like philosophy; it certainly isn't science — and it comes off (at least to me) like highfalutin gibberish.

Another paper afflicted with a bad case of illogic is Michael Persinger's. Persinger contends that some UFO phenomena may be caused by geothermal and anomalous electromagnetic effects. He is on solid ground when he points out the many similarities between UFO behavior and that of freak aerial lights associated with earthquakes. But when he tries to extend his idea to close encounter cases, he undermines his argument with post-hoc reasoning and questionable neurophysiological extrapolations. And when he attempts to explain the famous Travis Walton abduction by his theory, the result is nothing if not hilarious. Persinger even goes so far as to ignore the amply-recorded fact that the several ground witnesses to the encounter all reported seeing a metallic craft. He tells his readers only that the observers saw "something luminous."

Despite the inclusion of a few questionable pieces Dr. Haines' anthology can be appreciated as an ambitious and often successful attempt to explore a vital aspect of the UFO question. *UFO Phenomena and the Behavioral Scientist* will not interest casual flying saucer buffs who enjoy reading strange stories but it will definitely appeal to serious students looking for a guide to the social and psychological aspects of ufology. — D. Scott Rogo.

REPORT FROM THE READERS

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

SCOPE OF MUTILATIONS

The February and March 1980 issues of FATE contain an extremely interesting two-part article by Jerome Clark ("Cattle Mutilations — The Deepening Mystery"). However, in Part I the author states, "A very few [mutilations] have occurred outside the continental United States and these have been in western Canada." Later he writes, "One self-appointed expert contended that mutilations have been going on since the early 19th Century, which they haven't, and that the events are intercontinental in scope, which they aren't."

In the November 1975 issue of FATE you published a letter from Mickey Miranda of Hato Rey, Puerto Rico, under the heading "Mutilations in Puerto Rico," describing mysterious animal killings in which the animals have been expertly bled to death and parts of the bodies cut off. These seem similar to the mutilations in the States.

In *Monsters Among Us: Journey to the Unexplained* (Pyramid Books, New York, N. Y., 1975) authors John Lee and Barbara Moore write: "During the 1973 UFO hubbub . . . there was an outbreak of mysterious animal deaths in the Midwest, such as has occurred at other times and elsewhere — in England and in Sweden, for example. . . ."

Perhaps less pertinent than these examples (because the author offers a possible explanation) is the information in *There Are Giants in the Earth* by Michael Grumley (Doubleday & Co., Inc., Garden City,

N. Y., 1974). In this book Grumley quotes Bernard Heuvelmans who states that Frank W. Lane wrote, in connection with an incident on the River Araquaya in South America, "Cattle have been found dead and, every time, their tongues have been wrenched out by the roots. . . . Again and again one hears of the disembowelment of goats, mules and cattle and carcasses with missing tongues and entrails in Paraguay, Brazil and even Colombia. As to this reported tongue-yanking and organ-scooping, there is always the possibility that these tales are an extension and projection of a local Indian belief that one gains power by securing for himself certain parts of a living body, human or otherwise. . . ."

It seems that the scope of these mysterious mutilations is not limited to the continental United States and western Canada. — G. M. Garner, Everett, Wash.

THE AUTHOR REPLIES:

I stand by my statement that no "classic" cattle mutilations (incidents in which body parts have been removed with apparent surgical precision) have occurred outside the continental United States and Canada.

In Puerto Rico the great majority of victims were domestic fowl. Fewer than three percent of the mutilated animals were cattle, according to investigator Sebastian Robiou Lamarche (*Flying Saucer Review*, Vol. 22, No. 5). Screeches and the flapping of wings often were heard and witnesses reported "strange animals" or vulturelike

birds fleeing the scene. The wounds on the bodies were not at all like those in classic mutilations and frequently the necks were broken — something that seldom if ever occurs in the kinds of killings with which my article dealt.

The Swedish incidents, while mysterious in some respects (notably the absence of footprints or other clues in the vicinity of the victims), are also unlike our own. In these cases the killers simply shot or clubbed the animals to death.

To label any unexplained animal death a "mutilation," as some people are prone to do, is to say in effect that apples and oranges must be the same thing because they are both fruit. — *Jerome Clark.*

I enjoyed Jerome Clark's article on cattle mutilations. It is my understanding that this is happening because the animals are being cloned on other planets.

The tongue is one of the parts of the body that is quick to heal. This explains why the tongue is taken. Black bugs, which are part of the cloning program, appear and eat the

flesh around the cut area so that the space people can analyze the chemical makeup of the animals.

I believe my information fits the facts in Clark's article. The surgery is done by space probes who are building herds of farm animals on some other planet.

It's about time for the government to tell earthlings the truth about UFOs. — *Mary Hardy, Allegan, Mich.*

The cattle mutilations are done by a nuclear beam from an aircraft. From a great altitude the beam is focused on the cattle so the grass and ground nearby is not marked.

These beams are visible in the night sky but most people think they are stars. — *Rosa G. Tedder, Forest Park, Ga.*

THE MYSTERIOUS PASSENGER

I've been wondering why some medium hadn't tried to contact Mary Jo Kopechne to learn the truth of Chappaquiddick. Now Micki Dahne has done it ("Update," March 1980 FATE). What Mary Jo reportedly told Micki Dahne answers questions that Sen. Edward Kennedy has never attempted to answer and refutes the tale he did tell.

Question No. 1: If Kennedy was taking Mary Jo to her motel, why did she leave her purse and motel key behind?

Answer: Kennedy didn't know she had passed out in the backseat of his car. This clears Mary Jo; she wasn't the one who was up to hanky-panky with the senator.

Question No. 2: Where was Kennedy actually taking Mary Jo?

Answer: Nowhere. When he learned she was in the backseat he had to invent the ferry story.

Question No. 3: Why did Kennedy not

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seek help in any of the houses or the fire station on his long trek back to the cottage?

Answer: Not knowing Mary Jo was in the car he had no reason to seek help. Morning would be time enough to get a car out of the water.

Question No. 4: Who was the woman in the front seat with Ted Kennedy? — *Cecilia Fawn Nichols, Yucca Valley, Calif.*

So Mary Jo Kopechne has told Micki Dahne about the events at Chappaquiddick and said that another woman was in Kennedy's car.

What else is new? Less than a week after the accident Washington gossips were relating the same details at every social gathering and local bar in the nation's capital.

Will the mysterious passenger please stand and be recognized? — *Gardiner James, Fort Myers, Fla.*

The item on Chappaquiddick reminded me of a rumor that was widely circulated immediately after the incident.

According to the story Mary Jo left the party, went out to the car and went to sleep in the backseat. Later Kennedy and another woman came out and drove off in the car, unaware of Mary Jo's presence. They parked the car near the bridge and went the rest of the way to the beach on foot. When they returned, the car had disappeared. They did not learn until later that it had rolled into the water with Mary Jo inside. — *D.H., Rosemont, Pa.*

VERY EARLY CHRISTIANS

I have recently acquired an extraordinary volume titled *The World's 16 Crucified Saviors or Christianity Before Christ* by Kersey Graves, copyrighted in 1875.

If the book is valid, as it appears to be, how is it possible for orthodox Christianity to hold to the idea that there was one Jesus Christ? — *E. L. Robbins, Lansing Mich.*

WHY PSYCHICS STEER CLEAR

After reading "Psychics and Cops Mix It Up in L. A." (October 1979 FATE) I decided to tell FATE readers about my experience with a police department. It was not a positive experience and it may show why most psychics steer clear when it comes to helping the police.

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I am a psychic astrologer and have a quiet interest in police cases. I have helped the police when called on but this only happens when they have come to a dead end.

Most recently two policemen came to my home to ask for my help. A series of rapes had happened in the area and they wanted me to help find the man responsible through horary astrology. I agreed, asking them only for the time and place of the last rape. Three days later I interpreted the horary chart. They verified the information I supplied and thanked me for my help. At this time they wanted to pay for my work but I refused.

A few days later the same two policemen returned with an assistant state's attorney, a woman who was very hostile and who ordered me to turn over all information pertaining to a murder case she was working on. I explained that I had no information and could not help in any way.

The police officers told me that a woman who had been accused of killing her husband had said I was her astrologer. I can't remember all the persons for whom I have done charts but I do keep good files. I checked my files and had no record of ever having seen the accused woman.

I was harassed for the next two months. I was told that if I did not cooperate with the authorities they had ways of forcing me to. I was threatened with a perjury charge and finally was served a subpoena which stated I was to go to court and bring all my records concerning the murder trial. Of course I didn't have any records.

Finally I retained a lawyer and despite continued harassment for the next few weeks and an additional subpoena demanding that I appear in court as a hostile witness, he extricated me from the tangled situation, and I never did have to appear in court.

His fee was more than \$400, which he certainly deserved, but it shows that this was a costly experience for me. — *Sad But-wiser, Houston, Tex.*

SKEPTICS, HEAR THIS!

To Janet Danilow, whose remarks headed "Taken In . . ." appeared in the December 1979 issue of FATE, and to all skeptics, I say this: Are you willing to say that the Shroud of Turin is not what it is said to be?

Crucifixion was a popular method of execution in Jesus' time. There were many of them — so why hasn't any other shroud surfaced? Simply because when the other crucified people were "shrouded" and buried, they stayed dead!

No one intends to worship the Shroud of Turin but finding out whether it is authentic is important. I for one will not say it isn't what it seems to be. — *Joan W. DiNatale, Mesa, Ariz.*

* * *

Let me tell you about the most open but best-kept secret in the world.

In A. D. 325 the pope gathered together all the bishops to reconcile the world's religions — but they wouldn't combine. So the pagan church leaders combined the Babylonian god Ea and the Greek god Zeus and made Jesus.

Christianity is the greatest fraud in the world. The real messiah is the Teacher of Righteousness of the Dead Sea Scrolls. The Dead Sea Scrolls show that the priesthood thrived by concocting a "God," stole from the Teacher of Righteousness the Sermon on the Mount, the Beatitudes, etc., and created the Virgin Birth, the Crucifixion and the Resurrection. There never was a Jesus Christ.

The Shroud of Turin could belong to anyone. So much for the Shroud and Jesus. — *Harold Werner, Freeport, N. Y.*

NO FORWARDING ADDRESS?

I have two books (titled *Christ Unlimited* and *Jesus — 100% Man of Faith*) written by Henry Daniel Voss who was the founder of the Voss Foundation, Inc., located in Tampa, Fla. These books were printed in 1964 and 1966.

Two years ago I wrote to the Voss Foundation (P.O. Box 15225, Tampa, Fla. 33614) and my letter was returned by the post office marked "undeliverable - no forwarding address."

Is there a FATE reader who can tell me what happened to the Voss Foundation or the Christ Unlimited Fellowship? — *Glenn A. Frank, 3365 E. 49th St., Cleveland, Ohio 44127.*

THE SHI'ITE CONNECTION

In the light of our experience with the Iranians, who are Shi'ites, I am feeling

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some antagonism against FATE for allowing a Shi'ite organization to advertise.

Who comes first — your subscribers or advertisers of unpopular and unwanted systems against which we are struggling? — *Helen L. McGill, Osseo, Mich.*

THE ADVERTISER REPLIES:

We do not think that E Yada di Shi-i'te had any connection with the Shi'ite branch of Islam. E Yada lived on earth 500,000 years ago. That alone should disassociate him, despite the name similarity. (The difference in spelling should be noted.)

An investigation of Yada's philosophy shows that his teachings are based on love and are nonsectarian as applied to religion, nation, color or creed. — *Larry LaBarre, Mark Probert's Kethra E'Da, Palo Alto, Calif.*

CORRECTIONS

An error slipped into my article "Soviet Psychic Warfare?" (February 1980 FATE). The article states that Duane Elgin serves on the staff of the Society for Psychical Research. He actually is employed by the Stanford Research Institute in Menlo Park, Calif. — *Christopher Bloom, Northridge, Calif.*

* * *
An anachronism has surfaced in Curtis Fuller's news account of the weeping child in the New Hampshire woods ("I See by the Papers," December 1979 FATE). In the early days "tights" were not worn. Leotards never were worn with a dress which had "ruffles at the bottom." — *John P. Bessor, Butler, Pa.*

* * *
Five years are missing in the March 1980 issue of FATE!

In "Haunting of the House of Hester," on page 43, Hester was 16 in 1933. The restaurant was built a year later when she would have been 17. On page 46 she was 22 when the restaurant was under construction. — *Helen Williams, South Williamsport, Pa.*

SFF RETREAT

The second annual National Northwest Spiritual Frontiers Fellowship Retreat will be held August 11 to 16, 1980, on the tree-studded campus at Lacey, Wash. Lacey is a

REPORT FROM THE READERS

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suburb of Olympia, the state capital, and lies at the foot of snow-capped Mount Rainier.

Dr. Gerald Jampolsky, a psychiatrist and founder of the Center for Attitudinal Healing, will lecture and other authorities on the program include William J. Finch, Dr. Mary Martin-Bacon, Lee Cousineau, Maria Hardy, the Rev. C. Leslie Palmer, Lee Piper and Dr. Harris Erickson.

Further information is available from Celia Erickson, Registrar, 2400 207th Place S. W., Alderwood Manor, Wash. 98036. — J. A. Julius, Everett, Wash.

TED OWENS, WHERE ARE YOU?

In "Report from the Readers" (December 1979 FATE) psychic Ted Owens claims that with the help of alien intelligences, with which he is the only link to the human race, he has been able to guide hurricanes, cause fires, power blackouts and floods, bring rain, snow or heat — in effect, control the weather (not to mention all the suffering and death in these disasters which, as the new Moses, Mr. Owens claims are necessary to improve the human race).

After reading his letter I wrote to Mr. Owens and asked him to send mild weather to Nova Scotia in the winter of 1979-1980. I asked him to help the people of this province; we have the highest heating costs in Canada. The fact that he did not reply does not surprise me.

We have had our usual cold winter and lots of ice and snow. — Stan Farnsworth, Lakeside, N. S., Canada.

A WORLD OF COINCIDENCES

Reading "The Riddle of Coincidence" by Alan Vaughan (January 1980 FATE) I noticed that the author's tram ticket number 096960 adds to 30 and reduces numerologically to three. The tram number 111 also reduces to three. I am writing this note on 12/11/79, a date that adds to 21 and reduces numerologically to three! — R. W. Strong, South Pasadena, Calif.

SURVIVING NEANDERTHALS

As a university professor of English I regularly teach courses that include *Beowulf*. I was therefore amused by Thomas J. Mooney's suggestion (January 1980 FATE) that Grendel, the monster in



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the poem, was an early Scandinavian Big-foot or Sasquatch.

Dr. Michael Crichton made another pleasantly outrageous suggestion about Grendel. In *Eaters of the Dead*, Dr. Crichton daringly combines the travels of Ibn Fadhlán with *Beowulf* (called "Bulliwylf" in the book). The author suggests that Grendel and his dam are two of a small group of surviving Neanderthals who are constantly at odds with *Homo sapiens*. Given the hirsute appearance and shambling gait often attributed to *Homo neanderthalensis*, Crichton's suggestion is not out of accord with Mr. Mooney's. —
Veronica M. S. Kennedy, Jamaica, N.Y.

LONG-STANDING OFFERS

Concerning Curtis Fuller's suggestion that Helmut Schmidt's work with the random generator at Mind Science Foundation in San Antonio might serve as a possible claim to my \$10,000 offer ("I See by the Papers," January 1980 FATE) the answer is a resounding "yes!"

I had the pleasure of meeting Dr. Schmidt at the January 1979 meeting of the American Physical Society where he described his experiments. Another speaker on that program was Dr. Ray Hyman, a fellow of the Committee for the Scientific Investigation of Claims of the Paranormal, who expressed certain opinions about the Schmidt work and who obtained Dr. Schmidt's approval of a suggestion that he be invited to attend some of the tests to determine if the protocol was indeed as Schmidt described. As I write this in December 1979, 11 months later, we have heard nothing more from Dr. Schmidt. If he will set a date and place for this observation to take place and if he will allow Dr. Hyman to attend as agreed, and if Dr. Hyman is reasonably satisfied that the protocol is as described, then I am fully prepared to witness such tests and award Dr. Schmidt \$10,000 if his demonstration is successful.

Mr. Fuller misstated my offer to Targ and Puthoff and failed to mention that my offer to them still stands. I will not, nor have I ever, welched on any offer I've made — despite Dr. Jule Eisenbud's hyperbolic claims to the contrary and Targ and

(Continued on page 129)

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REPORT FROM THE READERS

(Continued from page 120)

Puthoff's invalid, unreasonable assertions. And by the way, in "The Psychic Photography of Masuaki Kiyota" (January 1980 FATE) Walter Uphoff in a footnote offers me \$1000 if I can bend a spoon in the manner described. The point, obviously, is not whether I can do it but whether Masuaki can do it. When he was tested by the British CSICOP, he failed to do anything while under observation. Under such conditions I can do it too. Where is Masuaki now that he has been exposed as a trickster? — *James Randi, Rumson, N.J.*

THE FACTS ARE . . .

We may not want to believe it but "reverse stratigraphy," mentioned in "I See by the Papers" (January 1980 FATE), is a reasonable explanation for Roman and other ancient coins deep in the ground.

The treasure hunters known as "coin shooters," who use their metal detectors to find lost coins, rings and other small metal objects, are very familiar with the way such objects work their way down into the ground. While researching an article on treasure hunting I myself found coins — pennies, nickels and dimes — at depths of six to eight inches. Treasure hunters say that coins tend to work downward via the cracks that open and close as the ground "works" under the influence of winter freezing and thawing.

Unless you prefer to believe that people make a regular practice of burying common coins just for the fun of it, it seems that the coin shooters' explanation best fits the facts of most cases of buried ancient coins. — *George W. Earley, Bloomfield, Conn.*

THE HOPE OF THE FUTURE

In "Dying the Good Death" (December 1979 FATE) John White quotes Buddha as saying, "The foolish man conceives the idea of 'self' [personal self or ego], the wise man sees there is no ground on which to build it!" This is a classic example of nonsense masquerading as wisdom.

Let us hope that one day parapsychology will free us not only from the inadequacy of materialism but also from the unreason of religion. — *J.L. Wilkins, Los Angeles, Calif.*

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