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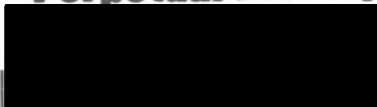
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
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November  
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# FATE

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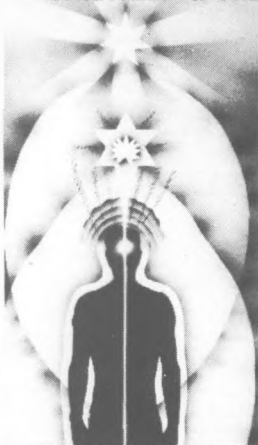
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# I SEE BY THE PAPERS

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by Curtis Fuller

## QUOTE OF THE MONTH

*We are so far from knowing all the forces of nature and the various modes of their action that it is not worthy of a philosopher to deny phenomena only because they are inexplicable in the present state of our knowledge. The harder it is to acknowledge the existence of phenomena, the more we are obligated to investigate them with increasing care.*

— Pierre Simon LaPlace

**I**T MAY surprise you to know that LaPlace, the great French mathematician-astronomer, wrote these words two centuries ago; yet they sound as fresh and appropriate as if they had been written today. And with good reason.

Increasingly, it seems to us, scientists divide themselves into two groups — those who are open to new ideas, despite the possibility that the new ideas may upset their world view, and the great majority who oppose every new idea as fiercely as if it threatened their very lives. We find the latter group especially difficult to understand in view of the fact that the history of science is filled with instances in which the stick-in-the-muds have been confounded.

There is great ferment in the world of science these days. Existing paradigms are being challenged by bright researchers who are dissatisfied with current explanations. One can read Robert Sheaffer's critical book on UFOs, *The UFO Verdict*, published by Prometheus, and not have the vaguest understanding that a 1976 survey of members of the American Astronomical Society produced 1356 respondents, more than half of whom stated that UFOs deserved scientific study (23 percent "certainly" and 30 percent "probably").

A new approach that is certain to excite controversy is the proposal made by British plant physiologist Rupert Sheldrake which seems to be an extension of the field theories we heard so much about a decade or more ago. In the book *A New Science of Life*, published last June by Blond and Briggs, Sheldrake proposes the idea of "morphogenetic fields" which implies "that when any one thing forms (a crystal, say) or any animal learns a new form of behavior, it will influence the subsequent learning or formation of all other crystals or animals of the same kind."

This idea keeps surfacing because it would explain some of the mysteries of

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psychic phenomena such as telepathy, clairvoyance and psychokinesis. We see something of the same theory in Carl Jung's concept of synchronicity. Many persons who study parapsychology for any length of time end up with a similar general idea — that somehow events are linked or related, minds are linked, and objects themselves are related and somehow linked together. Other theorists propose alternate or parallel realities in an attempt to understand what is really going on. Still others look to a universal mind as the linking mechanism.

**LET'S LISTEN**

**T**HE dissatisfaction with present explanations of reality and the somewhat parallel conclusions of so many observers that tend toward some kind of field theory should lead us to listen respectfully to what Sheldrake is proposing.

According to his interpreters (we have not yet read his book) Sheldrake suggests that the world "is kept on course not because laws prescribe what must happen, but because of all the things that could happen only one does — and that one then influences all things of the same kind that come afterwards."

Sheldrake is called "an excellent scientist" who rejected a professorship in the university of his choice to look at whole plants growing in fields instead of bits of plants in the laboratory.

Apparently his claims can be tested and he has suggested several experiments that could test them. Colin Tudge, a *New Scientist* writer who discusses Sheldrake's ideas, explains that

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Sheldrake resolutely opposes "the view that everything that every creature does could, in the end, be explained by the properties of its constituent molecules — that biology in the end is chemistry, and chemistry (if we knew enough) would be physics."

The notion of modern mechanistic science that we have identified all the major forces and fields at work in the world is astonishingly presumptuous, Tudge comments. "It is also untestable and therefore, by Karl Popper's criterion, unscientific."

Unscientific? Certainly. Establishment scientists, the mechanists, believe that "a little more knowledge, a little more research along the same lines will produce the answer." Their basic argument, that the future will solve all their problems, is untestable and therefore unscientific.

But Sheldrake's concept can be tested. Therefore it is scientific. But we still must wonder whether it is correct.



## ENTER, THE MIND

**A**NOTHER possible explanation of the anomalies we see when we try to understand reality is offered by Dr. J. Allen Hynek in an article on the UFO phenomenon in the July issue of *Technology Review*.

"The UFO phenomenon is experienced largely through human consciousness and the human psyche," writes Hynek. "Laboratory physics attempts to work with 'objective reality,' but suppose there exists a class of phenomena in which subjective variables enter in the first order? How do we handle their study?"

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"It is becoming increasingly apparent to those who seriously study the UFO phenomenon that some modification in approach and methodology is necessary. Do events in the mind represent interlopers from a parallel reality? Should we look to distant star systems for the solution to UFOs or much closer to a metaterrestrial rather than an extraterrestrial hypothesis?

"The paranormal or 'psychic' aspects of the UFO phenomenon have generally been taken as sufficient reason for dismissing the entire subject, but such dismissal smacks of scientific irresponsibility. Erwin Schroedinger

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Richard S. Clarke, born in N.Y. City, graduated from Columbia Univ. with a B.A. (1933) and attended N.Y. Law School for two years. A successful college wrestler, he wrestled professionally for extra cash (it **was** the Depression), and also devoted his time to writing, cartooning, and running his own insurance brokerage firm. Drafted for WWII, he was tapped for Army Air Corps Officer Candidate School to be a Physical Training Officer, and advanced in rank to Captain through the unconscious, accidental use of mind power. Released from active duty in 1946, he researched how to apply this "secret" consciously. He was so successful that, as a result, he spent the next 30 years training thousands of others to prosper. Now over 70 years of age, he is an enthusiastic traveler and stays fit and youthful exactly as he explains in his book. Inquire at your local bookstore for this exceptional book, or order from this advertisement.

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wrote: 'A scientist should be curious and eager to find out.' I would hold that we have accumulated enough UFO data over the past three decades to be truly curious about it."



**DEATH AMONG THE HMONG**

**T**HERE ARE in the United States about 35,000 refugees from the Laotian hill tribes called Hmong. They were especially helpful to United States troops during the Vietnamese War and even contributed troops to the United States effort. Among the healthy young men of the Hmong there has been a baffling number of mysterious deaths that seem to arise out of nightmarish dreams.

In each case the reports are similar, writes Ron Yates of the Chicago Tribune Press Service. Young healthy Hmong men die in their sleep in the early morning hours after a period of heavy, labored breathing, screams and thrashing about in bed. Toua Yang described the death of his brother, 27-year-old Yin Yang, at 4:30 A. M. in his Santa Ana, Calif., apartment: "He began to choke and scream and jump about on the bed. His wife woke up and found him gurgling and she watched the life leave his body."

Autopsies show healthy hearts and bodies. Physicians have offered and rejected various theories — stress due to inability to adjust to a new way of life, dietary deficiencies, a new and unknown virus, and bombardment of the refugees by the North Vietnamese with a kind of yellow powder which they believe could be a nerve gas. This latter idea is rejected on the grounds that only young healthy males are af-



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# My Close Encounter of The Third Kind Brought Me...

## THE AMULET OF TAHRANI

A True Story by Jim Turner

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### Yes, Dear Friend.

The overwhelming Force of THE AMULET OF TAHRANI is ready to change your life—quickly, easily and automatically—just as it unbelievably changed mine! But let me start from the beginning...

Three years ago my life was a terrible flop! Every day was a bad luck day. I was in debt up to my ears and my pay check was a joke. I slaved away as a file clerk at a filthy printing plant in San Francisco—without any pay raise in sight. Every day I was hit with migraine headaches and dizzy spells. And I kept tripping and falling down, always getting into accidents. Honest, I was a nervous wreck!

My social life was a big zero. Women ignored me at the singles bars and they refused to dance with me at the disco. So I stayed home with my TV set—y'know, Charley's Angels, Kojak. Could you blame me for always being so sad and depressed?

I tried my darnedest to improve my luck. I took dance lessons, enrolled at Dale Carnegie, practiced TM and EST, took the Rosicrucians' home study course and read dozens of "How To Get Rich" books. I even dangled three good luck charms from my neck. But nothing in the world seemed to work.

Desperate, I decided to get away from it all... take a week off... forget my miserable existence. I loved the outdoors—y'know, camping out—so I took my last few bucks and drove up to Yellowstone National Park. There, I hiked through the woods about a mile until I reached a nice open space—very secluded—at the foot of a grassy hill. Boy, was it beautiful—the trees, flowers, fresh air, sun. I was actually feeling some peace and happiness for the first time in months.

### A STRANGE WOMAN APPEARS!

Then, it happened! On the second morning at about 6 A.M., I was suddenly awakened by a strange, unearthly humming sound. It was coming from the other side of the hill. Looking that way, I could see a red light flashing on the leaves of the tall trees. Suddenly the air seemed charged with a strange electricity—it made my skin tingle! "What's going on?" I wondered.

I quickly climbed out of my sleeping bag and looked about anxiously. Then, on top of the misty hill, I suddenly saw a strange-looking woman—purring at me! She was dressed in a white robe with a hood, and she wore a glowing medallion. Then she drifted down the hill and headed directly towards me. "Who are you?" I asked, astonished.

"My name is Tahrani," she replied. "It means 'The Deliverer of Good

A few days later when I was driving back to San Francisco, I saw an out-of-control car coming straight towards me. The driver must have fallen asleep. I thought for sure my life was about to end right there. So I quickly uttered the chant and cried out, "Save me!" Instantly, the oncoming driver woke up and made a sharp, screaming right turn. Gads! He missed me by a hair! I was wonderstruck. Was it really THE AMULET OF TAHRANI?

### RICHES, HAPPINESS AND SUCCESS SMILE ON ME!

A month later I got a new job—I was a night clerk in a pretty nice hotel. Every night, during the slow hours, I prayed to THE AMULET OF TAHRANI, "Make me successful, rich, powerful!" Well, two weeks later I was promoted to a day clerk—with some pay increase. Three months later I became the manager—my take-home pay really shot up! And in just two weeks I had every room filled up with guests.

Six months later I was about to quit—and find an even better job. But the owner wouldn't hear of it. In fact, he even offered me a piece of the business—which, of course, I accepted. And would you believe it—no less than a year later, I actually bought out the owner—lock, stock and barrel! Imagine—me, the little pip-squeak, was now boss man!

Then, after a booming, successful year, I myself sold out—for twice what I paid! There was no stopping me now!

Yes, money just rolled into my life like a mad tidal wave. So I decided to take it easy—invest my money in the stock market. Every day I pleaded with THE AMULET OF TAHRANI, "Make me wealthy—real wealthy!" Wow, did I clean up! Everything I touched I sold at a whopping profit!

In only six months I was rich beyond my wildest dreams! My bank balance was swollen with six figures. Every one of my debts was paid. My credit was A-1. I had a luxurious house in Beverly Hills, a Mercedes Benz, a diamond ring, a 40-foot yacht, custom-tailored clothes. I even traveled around the world—moved with the jet set... dated the most beautiful women in the world—and finally even married one of them. Yes, even my headaches, dizzy spells and accidents ceased!

### I BEGIN TO HELP OTHERS

I now had everything I had ever wanted—Money! Success! Friends! Influence! Joy! and Peace of Mind! Then I remembered—the pledge I had made to Tahrani—to help others who were as needy as I once was. So many of my old friends and acquaintances were struggling... and suffering. Yeah, why not help them out?

I then commissioned a master jeweler to prepare exact duplicates of my amulet. Boy, did they turn out great! Next, following Tahrani's instructions, I





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fected and if a nerve gas had been dropped on them it should have shown up long since.

Another idea is that the Hmong are afflicted with a condition known to exist in the Philippines called "Oriental nightmare death syndrome." There seems to be a parallel in young Filipino males who seem literally to be frightened to death.

Dr. Roy Baron, an epidemiologist heading the federal Center for Disease Control's investigation of the deaths, is skeptical. "There is no medical evidence that nightmares can cause death," he said. Other doctors confess to being "totally puzzled."

**TREASURE HUNTERS**

**P**ROBABLY at no time in recent years have the activities of treasure hunters been as successful as are the current searches off the Florida Keys. Treasure Salvors, the most successful company at present, claims to have discovered \$60 million of treasure in the wrecks of two Spanish galleons the *Santa Margarita* and the *Nuestra Señora de Atocha*.

Over the 18 months preceding June 1981 Treasure Salvors recoveries from the wrecks totaled as follows:

- 6928 loose silver coins
- 292 pounds of silver coins in clumps
- 48 gold coins
- 190 pounds of gold in the form of 55 bars and 180 feet of gold chain
- 1673 pounds of silver ingots
- 31 copper ingots

an astrolabe, silver knives, forks and spoons, a gold plate, crucifixes, reliquaries, a gold whistle and a silver sand shaker.

# Is there Life OUTSIDE the Body?



## PROOF OF IMMORTALITY

You might also ask: IS THERE LIFE AFTER DEATH? For, if there is life, consciousness, feeling, willed action, memory—outside the body, then you know that the essence of your being is independent of the body, is immortal!

## OUT-OF-THE-BODY

60,000,000 Americans have had "out-of-the-Body" experiences: many have seen their physical bodies from "outside"! many have moved freely in space, and time—seen distant places, visited other people, even communicated with others who were likewise OUT OF THE BODY.

## ASTRAL PROJECTION

Some fewer have become more expert at "astral projection" and are able to experience alternate states of consciousness in which they communicate with dis-carnate beings, visit higher astral levels, gain knowledge in the spiritual realms. Others have learned to shape physical events from the Astral World—where energies are affected by thought and feeling before they convert to matter in the physical world.

## CAN YOU DO THESE THINGS?

If others can, why not you? Think of "dreams" you have had that were more real than usual—from which you gained knowledge that you later found to be true. Perhaps you have seen "heavenly" things from the higher astral levels, heard important messages from dis-carnate intelligences, been guided to important decisions.

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body centre to the astral centre. It helps you with "puts-you-in-the-picture" illustrations, gives you guidance to what you can do Out-of-Body, tells you of the beauty of the MELTING TOGETHER in the ecstasy of astral union with your beloved!

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This book is complete—and thousands have succeeded with its guidance, even when they have previously failed with other books and techniques. But, like any other "skill," it does take practice of—more for some people, less for others. To make it easier for those people whose lives are busy and who have less time than others for meditation and mental practices—we have developed a supplemental audio cassette tape with voice guidance through the mental formulations, and electronically synthesized sound and music patterns that help induce physical relaxation and reach into the DEEP MIND to heighten your psychic awareness and awaken—in sequence—the psychic centres (chakras), and, at the proper time, help you form the astral vehicle and make the transfer of consciousness. This is a full 90 minute tape—each 45 minute side is complete: Side 1 with the preliminary formulations and programmed relaxation, and Side 2 advancing from relaxation through energization of the astral vehicle, and then, PROJECTION.

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Owners and investors in Treasure Salvors, meanwhile, are having to fight off attempts by the state of Florida, the federal government and pirates to take heavy shares of their expensively salvaged booty. Suits are now before the federal Supreme Court because of various iffy problems of ownership of such discoveries both inside and outside the three-mile limit.

As Nicholas Wade recently commented in *Science*, "the present legal status of shipwreck sites around the United States leaves much to be desired." It may be more costly to fight the governments in the courts than it was to locate and salvage the treasure in the first place.



### FASTER THAN LIGHT

IT IS difficult to take scientific orthodoxy seriously when so many fundamental principles are being challenged. Since Einstein, science generally has held that nothing can travel faster than light. But a recent article in *Scientific American* says that five of eight recent experiments in quantum mechanics seem to indicate this idea is wrong.

Jack Sarfatti, sometimes termed a "maverick physicist," claims, "What I've been able to show recently is that when you look at Einstein's theory from the deeper point of view [of group theory which Sarfatti says is the deepest mathematical expression of quantum mechanics] it has the faster-than-light theory in it."

Sarfatti is a "dropout from academia," a sometimes difficult guy but nevertheless highly respected by some physicists. Henry Stapp, a particle



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physicist at the University of California's Lawrence Berkeley Laboratory, says, "Quantum mechanics does seem to require some superluminal connection" although he doubts that all of Sarfatti's earlier ideas have merit.



### ENTER ESP

**S**O FAR, so good — maybe. If you thought things were difficult before — and irrelevant to FATE's interests — here's where it all begins to tie together and perhaps gets more complicated in the process.

Lloyd Carter, writing for UPI from San Francisco, says both Henry Stapp and Brian Josephson of Cambridge University, the youngest man ever to win the Nobel Prize, agree that the faster-than-light effect may be linked somehow to what Josephson calls "the higher abilities of man." And by this he means ESP — telepathy, precognition, clairvoyance, psychokinesis.

Sarfatti believes that the faster-than-light phenomenon may be controllable to the benefit of man. Stapp and Josephson doubt it.

"I say I think we can also use it," Sarfatti says, according to Carter. "It involves something called the reciprocity principle of Hermann Weyl and something called Younger patterns. There's not much more I can say without getting mathematical but there is something in the group theory approach to quantum mechanics which indicates to me that that's the clue to how to control this superluminal effect."

Sarfatti insists that he can prove that when Einstein's theory is properly formulated it has the faster-than-light ef-

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fect as its very basis. "So I'm not contradicting relativity, I'm actually extending it," he says. "The superluminal effect may be at the very basis of the physical mechanism of our consciousness.

"Once one understands that, then a lot of the controversy over paranormal phenomena has to be looked at afresh from this richer quantum mechanical geometry that is able to account for these weird kinds of telepathic or precognitive effects that people have reported through the centuries and of which there is a lot of good data."

We're glad he's on our side.



#### THE AGING PROBLEM

**N**OT ALL living things get old. Bacteria do not age and die naturally. They divide and multiply in-

definitely barring accidents and predators.

At present scientists deal with two opposing ideas about aging. One theory is that the key stages in aging are specifically programed by genes — that there may even be "aging" genes whose action is timed by an internal clock.

The other theory is that aging is a result of errors in the cellular machinery which the body's repair mechanisms are not adequate to handle.

Both theories may be partially correct. Meanwhile scientists are trying to find out how to make life longer and better.



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patent 1,582,980 for a saucer-shaped aircraft that in most ways resembles the conventional dome-shape which is traditionally ascribed to flying saucers. The only substantial external difference appears to be a rudder and possibly an elevator assembly on top.

Jet propulsion units would pump air from the top surface and expel it through the lower surface. This would allow the disk to hover. Supplementary propulsion units would produce side thrust for maneuvering. Data available to us are too sketchy to determine how forward thrust would be achieved but the scheme we have seen appears to lack the ram effect necessary for forward motion. The plan for sucking air in from the top might give additional lift and propelling it from the bottom would give vertical thrust, however.



## MIRACLE CHICKENS

**I**T LONG has been our contention that some of the mysteries involved with ESP may be a result of our evaluating most data through our five senses. There may be all kinds of vibrations to which we are not consciously sensitive and new evidence continually indicates that this is so.

Now two new visual pigments have been discovered in, of all things, chickens, by Lei and Roger Fager of the University of Virginia Medical School. These two new pigments have been labeled "chicken blue" and "chicken violet" and their discovery leaves no doubt that chickens can see in ultraviolet light.

In fact, says one observer, "There now seems little doubt that birds have a visual system which exceeds that of

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any mammal, including man, in both the breadth of its visible spectrum and the subtlety of the color discriminations which it can make."

Scientists are now trying to find out what birds use this extra visual sensitivity for.



### AMERICAN CRO-MAGNON?

**D**ID CRO-Magnon man, our direct look-alike ancestor, actually

originate in the Americas and slowly work his way to Asia and thence to Europe? Is America rather than the Old World the cradle of humanity?

That's exactly right, according to Prof. Jeffrey Goodman who already has set conventional archaeologists on their ears by using a psychic to locate important archaeological sites.

Goodman's thesis in his book *American Genesis* says man did not come to North America from Asia by way of

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the Bering Strait 12,000 to 35,000 years ago as is commonly believed but went the other way — from America to Asia — about 70,000 years ago.

He calls attention to the cranium of a "fully modern skull" called "L.A. Man" which he says has been dated to be 23,600 years old and to subsequent skulls found in the Los Angeles area which he says have been dated to be 52,000 years old. Near Flagstaff, Ariz., Goodman and others, working under the auspices of the University of Alberta, have found an engraved stone they believe to be at least 100,000 years old. Goodman says it is similar to the engravings found in the Cro-Magnon sites of Europe.

Goodman also draws on the authority of the late Dr. Louis Leakey, whose discovery of a two-million-year-old man on the Serengeti Plain of Africa has changed paleontological thinking.

"Dr. Leakey was convinced that modern man originated here in Southern California," Goodman said, according to Ronald Yates of the Chicago Tribune News Service. "At his site, called Calico Hills, we're dealing with dates anywhere from 70,000 to 500,000 years old. He found a lot of stone tools which a lot of anthropologists said were not convincing enough. But just recently a geologist using newly developed methods has determined that the wear patterns on the tools are definitely man-made."

Goodman also claims that the first Indians, or what we call Paleo-Indians, were Caucasian or "Proto-Caucasoid . . . That's what Cro-Magnon was. Thus, the American Indian and the European are actually the same man," he says.



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### TO THE CONTRARY

**I**T IS ALL very well to wax enthusiastically about man's having originated here if there is enough evidence. But at present the evidence seems pretty skimpy. Enthusiasts should also be warned: it was the patriotic need of the British to believe man originated in England that helped perpetuate the Piltdown man hoax.

In addition to producing his own evidence, however, Goodman and his colleagues must deal with contradictory evidence. A very important contradiction is the summary of a paper published in the May 29 issue of *Science* by C.G. Turner II of the Department of Anthropology of Arizona State University and J. Bird of the American Museum of Natural History. Their paper offers strong evidence that the Paleo-Indians were probably ancestral to most living Indians, that they originated in Northeast Asia, and that they arrived late in the Pleistocene. They also conclude that the founding Paleo-Indian population of the Americas was small and genetically homogeneous. This contradicts Jeff Goodman's ideas.

Bird and Turner have examined the teeth of 12 Indians cremated 11,000 years ago in caves in southern Chile and have discovered that they have crown and root morphology like that of recent American Indians and north Asians but unlike that of Europeans.

If you want to get technical, the Indians, as compared with Europeans (read Cro-Magnons), possess "substantially higher frequencies of incisor shoveling, incisor double-shoveling, lower molar deflecting wrinkles, sixth cusps on the lower molars, and enamel

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extensions on the lingual root surfaces."

These characteristics were present in the Indians of 11,000 years ago and they are still present today but wholly missing from Europeans (or Cro-Magnons). Bird and Turner say that dental traits are determined by heredity and change very slowly over hundreds of generations. And they regard this as proof of a direct link of the Indians to Asia and strong proof that the early Indians were ancestral to the modern Indians.

If this is so, Goodman's theory would seem to be blown out of the water — unless he can somehow establish that 50,000 or more years earlier, Cro-Magnon also originated here and migrated in the other direction, crossing the paths of the later incoming Paleo-Indians. Against this is the consensus that there is little or no evidence of remnant traits of Cro-Magnon man among the American Indian population today, whereas there is strong evidence for traits of American Indians among the populations of northeast Asia.



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sterile males which mate with fertile females which in turn lay sterile eggs and then die. At the same time chemicals are sprayed on the ground to kill larvae that would hatch to become the next generation.

Unfortunately for this program and perhaps the major cause of the entire infestation is an apparent laboratory error that may have caused the release of as many as 100,000 fertile flies.



#### OUT OF DEEP FREEZE

A FEW YEARS ago a number of Californians, prematurely dead, it was believed, because of the backwardness of modern medicine, were placed in deep freeze on the supposition that they would remain there until medical science caught up with the causes of their death and reanimated them.

The cost of this scheme, marketed by an organization called The Cryonics Society, was a modest \$21,000, for which sum it was promised that the Society would maintain the chill for "up to" 300 years in nitrogen deep-freeze. Alas for the plans of men and Cryonics societies, it recently has come to light that the corpses have been back to room temperature for some years and relatives are suing to find out why. Defendants claim leaky capsules.



#### MAN'S HOMING ABILITY

A COUPLE of years back Robin Baker of Manchester University in England conducted experiments with university undergraduates to test their homing abilities. He treated the



students as if they were pigeons and found that after being blindfolded and undergoing a disorienting journey, they had consistent abilities to point their way toward home.

Baker's results seemed quite definitive but recently—a report by James Gould of Princeton University and Kenneth Able of the State University of New York at Albany failed to demonstrate that Princeton undergraduates had the same homing abilities. They also could not find evidence of the influence of bar magnets or Helmholtz coils on the students' ability or lack of it, which Baker had reported.



### MEDITATING DANGERS?

**W**ILLIAM Harris, writing in the *Globe*, informs us that Billy Graham believes that millions of persons who meditate are flirting with the devil.

The gist of Graham's message is that when people empty their minds with meditation they create a vacuum which Satan is only too eager to fill. "This helps turn any beneficial aspects of meditation into tools for Satan's own evil purpose," Graham advises.

But hold on, there is a solution. Graham admits that the Bible itself advises us to meditate, so that if meditators first memorize some comforting passages from the Bible, then go to their quiet place, they cannot go wrong.



### SWEDEN'S STONEHENGE

**T**WO AMERICAN researchers, Dr. Vincent H. Malmstrom and James T. Harter, believe that a ship-

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shaped prehistoric stone monument at the southeastern tip of Sweden, called the Ale's stenar, well may be a miniature Stonehenge. The formation is about 200 feet long and around 60 feet wide and consists of 58 upright stones weighing four to five tons each. It is believed these stones were transported to the site from as far away as 15 miles.

The monument stands atop 100-foot-high Kaseberga Hill. It overlooks the Baltic Sea and has an unobstructed view to the horizon in all directions. The roughly ship-shaped monument is aligned so that its bow points precisely to the setting sun at the summer solstice, while the stern is oriented to the rising sun at the time of the winter solstice.

The Swedish Antiquities Board believes the monument could have been built in the late Iron Age (A.D. 400-1050); this includes the Viking era. In those days stones were laid out in the shapes of ships to commemorate dead kings. However, Malmstrom, a professor of geography at Dartmouth, and Harter, a student, have studied archaeoastronomy and they claim "whoever built the Ale's stenar did so to commemorate the extremes of the solar year, and thus it served as a giant calendar." They believe it should be dated to the late Stone Age — 3000 to 1500 B.C.



### THIS AND THAT

• Female moths release a blend of sex attractant chemicals called pheromones which attract the males. Generally the scent drifts downward and is followed by male moths but sometimes it appears that the constant pres-

ence of the chemical may desensitize the male. So how do determined females overcome this problem? By puffing out their pheromones like smoke signals, according to William Conner and five colleagues who have been studying moths at Cornell University.

- Other fascinating insects are the natsute termites who eject a viscous sticky solution from their heads to irritate and mechanically disable their enemies. Glen D. Prestwich of the State University of New York at Stony Brook reports that the heads of the natsute soldiers are like "chemical bazookas" squirting out compounds which he has been able to identify and synthesize.

- Scientists use a method called Hubble's Constant to measure the distance of objects in space. Three researchers

now report that this constant may have been in error all these years. They believe that the constant, which involves the ratio of speed to distance, should be almost twice as large as previously believed. This means that the universe may be only nine billion years old instead of 15 to 18 billion as previously calculated. It also would be only half as big.

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# Miracle of the

Several times yearly in Naples, Italy, blood of  
Fourth-Century martyr bubbles and foams.



In 1902 University of Naples scientists determined by spectroscopic analysis that the substance in the two phials is blood — although possibly it is contaminated.

# Liquefying Blood

By D. Scott Rogo

Photographs courtesy Elmar R. Gruber, Institut für Grenzgebiete Der Psychologie und Psychohygiene, Freiburg, West Germany

**D**URING the Middle Ages it was customary to collect blood from the bodies of deceased holy persons as relics. This practice was especially common in Italy. The samples were usually preserved in small phials where they eventually dried and became crusty. There is nothing very mysterious about that. But these blood relics, which are currently enshrined in reliquaries deposited at monasteries, convents and churches throughout Italy, have been known to liquefy on occasion. Sometimes the blood even bubbles and foams as it desolidifies, even though dried centuries ago.

This miracle is colorfully called the "ebullition of blood" and occurs several times yearly in Naples, Italy, where two small phials containing the blood of St. Januarius, a legendary Fourth-Century martyr, are preserved in Naples Cathedral. The miracle is a scientific as well as a religious puzzle.

To understand the miracle of St. Januarius one first must understand the legend behind it. For, like so many miraculous events, its tradition is partly fact and partly fiction.

St. Januarius was born toward the end of the Third Century and eventually became Bishop of Benevento. He traveled throughout Italy, preaching relentlessly and eventually arousing the ire of Diocletian, a Roman emperor who was a fierce persecutor of Christians. Januarius was arrested in

Naples in A.D. 305 along with several companions and thrown to the lions during a public execution held at the city's amphitheater. The lions, according to the legend, refused to attack the martyrs. So on September 19 the band of Christians was taken to a forum near the city of Pozzuoli and beheaded. The story tells how a serving woman collected two phials of blood from the stone where Januarius had been executed. These purportedly went with his body to the catacombs near Naples. A small altar was erected there to his memory and the phials were placed in a small urn; the blood of course eventually dried. Then periodically it began to liquefy in a miraculous way and it has been liquefying periodically ever since.

Probably this story is only partially true. Historians actually know very little about St. Januarius. They do know such a martyr did exist and was executed in A.D. 305 but the tale of his preserved blood appears to have been added to the legend many centuries later, perhaps as late as the Middle Ages. Church scholars also know his body was buried near the town of Marciano, on a road leading from Pozzuoli to Naples. Sometime around A.D. 420 the Bishop of Naples ordered the body exhumed and brought to his city, where ceremonies in April and September were instituted in his honor. In A.D. 831 the bones of the martyr were seized by a nobleman of Benevento but for some reason the skull of the saint was allowed to remain in Naples.

St. Januarius' relics traveled throughout Italy over the next several hundred years but finally were returned to Naples toward the end of the 13th Century. At that time Charles II, King of Naples, ordered a cathedral built in the saint's honor.

It was about this time the two phials of dried blood became part of the relics. It is not known whether they were part of the material returned to Naples in the 13th Century. But around the middle of the 13th Century two phials of blood, allegedly the martyr's, found their way to Naples and have been considered genuine relics ever since. A chapel, started in 1608 adjacent to the cathedral and meant to be a final resting place for the martyr's skull, wasn't finished until 1646. The severed skull has been enshrined there since that time. It is currently preserved in a silver reliquary and has been publicly venerated for centuries. Festivals in honor of St. Januarius still are held there today, having been formalized in 1337 by Giovanni Orsini, the Archbishop of Naples. His original declaration outlined the ceremonies to be held and they are still being faithfully and meticulously observed twice a year. It is interesting to note, though, that as late as 1337 Orsini made no mention of the two mysterious phials of blood. Nor are they mentioned in any other contemporary church chronicles, so it is probable the phials of blood were deposited in Naples Cathedral after that time.

The phials first were mentioned in writing in 1389 when a traveler (writing anonymously) published a tract telling about the blood of the martyr which periodically liquefies. Mention

was made of this relic and the miracle associated with it by several other travelers to Naples over the next two centuries.

One such account appears in a book published in France in 1536. In his *Mirouer Historial de France* Robert Gaguin, a French historian, reports that Charles V went to Naples to have himself crowned king. "On Sunday, the third day in the month of May, the king heard a mass to St. Januarius in the great cathedral of Naples," he writes. "They brought some of the precious blood of that saint in a great glass phial . . . hard as stone, but after it had sat on the altar awhile it began forthwith to warm up and to soften as if it were blood taken from a living man."

During the decades it became customary to take the phials of blood from their vault in the cathedral and parade them around the church at the time of the traditional festivities in honor of St. Januarius and since 1659 the ritual liquefaction of the blood has been carefully documented by church dignitaries.

Today the blood is kept in a chapel within Naples Cathedral where usually it is locked away in a special vault and under constant guard by the church and civil authorities. The blood itself is preserved in two glass phials which are encased in a small cylindrical silver and glass case. This case is several centuries old (the exact date of its origin is unknown) and measures only about 12 centimeters in diameter. This is, in turn, attached to a large silver monstrance to which a handle is affixed. One of the phials is larger than the other and is about two-thirds filled



Certain elderly women called the "relatives of St. Januarius" are invited to all ceremonies in his honor. Like cheerleaders, they attempt to help the miracle along.

with dried blood. The second one contains only a few drops of matter and apparently doesn't liquefy during the miracle. Unfortunately these phials are permanently sealed to their case by putty which has become so hardened that the case cannot be opened without breaking them. This makes a chemical analysis of the blood impossible. Only one attempt has been made to open the phials. Church officials decided to clean out some sawdust that sifted into the case when the relics were packed away for safekeeping during a war. The attempt was made in 1956 but the project was aborted when church officials realized that opening the case probably would destroy the relics.

The blood which is enclosed in the phials appears to be quite ancient; yet

it liquefies even to the point of bubbling and foaming several times a year during public ceremonies held in St. Januarius' honor and even during other rituals and celebrations. The two major celebrations are held the first Sunday in May (commemorating the entry of the relics into Naples) and on September 19 (the anniversary of the martyr's death), just as they were in the 14th Century. In addition, the blood relics are sometimes publicly exhibited on December 16 to commemorate the eruption of Mt. Vesuvius in 1631 when the blood remained liquid for 30 days. The relics also are paraded through Naples Cathedral at random times to ward off natural disasters when they are thought to threaten the city.

The blood has been known to liquefy spontaneously when the case has been taken from its vault for cleaning or special examination.

The blood doesn't always liquefy on schedule, however. Such a rare failure usually is considered to be a bad omen by the citizens of Naples. It failed to liquefy in May 1976, for instance, just before the worst earthquake in Italian history. Previous failures were recorded in 1835 and 1944.

The substance stored in the phials is blood! Several scientists at the University of Naples examined the phials in 1902. By shining a beam of light through the glass case they were able to make a spectroscopic analysis of the substance, proving the phials contain blood, although possibly it has been contaminated by a foreign substance.

The typical ceremony in honor of St. Januarius begins at nine o'clock in the morning. Throngs of people crowd into Naples Cathedral, most of them trying to position themselves near the small chapel where the relics of the saint are enshrined. Near the chapel altar is a silver bust which contains the skull of St. Januarius. Because the chapel can accommodate about 100 people, only selected guests are allowed in during the observances. Most of the others must be content to remain in the cathedral proper. Only officials of the city, church and specially invited guests are able to watch as the phials are removed from the vault in the chapel at the beginning of the ceremony. Included among the guests is a special group of elderly women who are invited to "help" the miracle along. Known as the "relatives of St. Januarius" they line up at the

side of the altar and literally act as "cheerleaders." As soon as the phials are removed from the vault they are raised into the air in full view of the crowd by a handle attached to the case. The blood at this point is usually dry and crusty. Then the relatives of St. Januarius begin to yell, beseeching the saint to produce the miracle, to liquefy his blood. They even shout obscenities if the miracle doesn't occur quickly enough! Soon the crowd joins in with cries of exhortation and worship.

Several minutes pass before the church dignitaries holding the phials wave a red handkerchief to signify that the blood has begun to liquefy. Another especially delegated church official will then hold a candle to the phials so that the crowd can see the liquefaction. The case then is kissed by all the officials present and by the "relatives of St. Januarius," and finally is paraded through the aisles of the cathedral. A *Te Deum* is played during the procession and when it is over the phials are again locked away in the chapel. Sometimes the blood will remain liquid throughout the procession; on other occasions it will resolidify as it is carried about.

In 1970 Dr. Giorgio Giorgi, a physician from Naples, was allowed to observe the event at close range and he has published his eyewitness account of the miracle as part of a 10-page report in *Quaderi di Parapsicologia*, a fine Italian parapsychology journal. During the ceremony, which on this occasion was officiated by the Archbishop of Naples, Dr. Giorgi stood only about a yard or so from the glass case holding the phials. He tells how the archbishop



held the case in full view of the crowd and then began to rotate it slowly while beseeching the saint to produce his miracle. The doctor saw plainly that at first the phials contained only dried blood.

"After about four minutes, certainly no longer," Dr. Giorgi writes, "I saw, and this was a most disconcerting fact, just in front of my nose at a distance of a little over three feet, that the clot of blood had suddenly changed from the solid state into that of a liquid. The changing over from the solid into a liquid state happened all of a sudden, unexpectedly. The liquid itself had become much brighter, more shining; inside the liquid many little gaseous bubbles appeared, so much so that the liquid (shall we call it blood?) seemed to be a state of ebullition."

That the blood liquefies is, of course, a miracle since it should have desiccated centuries ago. But this is only one of the many mysteries concerning the blood and the process of its liquefaction. There have been over 1000 books, articles and studies written in Italian on the miracle of St. Januarius; examining these works, one is confronted by a staggering array of enigmas. In 1978 David Guerdon, a French writer, was asked by *Psi International* magazine of France to make an investigative report of the miracle. After visiting Naples, witnessing the miracle and studying the historical literature Guerdon published a lengthy report on the many paranormal aspects of the miracle. He was able to document three additional mysteries concerning the liquefaction which would seem to authenticate the miraculous nature of the event.

(1) *The miracle is completely independent of the temperature within the Cathedral.*

It appears that the blood liquefies no matter how warm or cold Naples Cathedral is at the time. Nor does there seem to be any correlation between the temperature inside the cathedral and the duration of the wait. There seems to be no set period between the time the blood first is exhibited and when it turns to liquid; it can take anywhere from a few minutes to several hours before the miracle transpires. For example, in May 1879 it took two hours before the liquefaction occurred, while the blood bubbled within 15 minutes at the ceremony held the following September. On occasion the blood is already liquefied when it is taken from its vault; yet at other times it won't dissolve for over 24 hours.

(2) *The liquefied blood shows alteration in volume.*

Although two-thirds of the large phial is filled with dried blood, the volume can either increase or decrease as the clot liquefies. During the May ceremony the blood usually increases in volume until it fills the phial. In September, however, the volume usually decreases. For some reason the blood tends to increase when the liquefaction takes place slowly and decreases when it occurs more rapidly. These differences can be between 20 and 24 cubic centimeters — an enormous range considering the size of the phial.

Even these variations are quite miraculous since any physical substance will either consistently increase or decrease in volume when passing from a

solid to a liquid state. But the liquefying blood of St. Januarius breaks this simple law of chemistry.

Even the weight of the phials varies. Amazingly the weight of the phial sometimes increases when the volume *decreases* and vice versa! This discovery was made by a group of Italian scientists who studied the miracle in 1902 and was confirmed again in 1904. No purely scientific explanation can account for this, especially since these variations in weight range over several grams.

(3) *The blood does not simply liquefy.*

The color of the solution advances through several stages during the course of the miracle. Dark brown when dry, the blood turns lighter when the miracle commences. It then turns yellowish-red and finally scarlet. Its viscosity also goes through a sequence of variations. It becomes pasty before liquefying and eventually is more viscous than normal blood. And sometimes not all of the matter liquefies; a central "ball" or clot sometimes remains solid and bobs about in the liquid blood.

This central clot of blood is one of the more peculiar aspects of the manifestation. Witnesses testify that actually it exudes liquefied blood, as though serving as a sort of "filter" for the miracle, then absorbs the blood as it solidifies again.

It is unfortunate that no current analysis can be made of the blood. Even if the phials could be opened any analysis of the blood could destroy whatever chemical or psychic equilibrium exists within the clotted blood and which allows it to liquefy.

By exploring the nature of the miracle, we might actually destroy it. A carbon 14 test could tell us how old the blood is but such a test would require the sacrifice of at least half of the blood and this never would be tolerated by church officials.

Nor can science explain another mystery associated with the blood and this may be the weirdest one of all.

About nine miles from Naples lies the town of Pozzuoli where St. Januarius was beheaded in A.D. 305 in a forum located near some sulphur pits outside the town. The city is now the site of a Capuchin monastery where another "relic" connected with the legend of St. Januarius is housed. The stone on which, by tradition, he was beheaded is enshrined in a church attached to the monastery. The stone is a block of marble which has been hollowed out in the center. A Greek cross is carved into the upper part of it. The block measures three feet high by about two feet wide and sometimes *turns deep red when celebrations in honor of St. Januarius are held in Naples*. Sometimes it even drips blood.

These blood flows have been thoroughly documented, although they have been rare. On February 22, 1860, for instance, the stone bled when a church dedicated to St. Januarius in Naples caught fire. Samples of the blood were collected by Monsignor Purpo, Bishop of Pozzuoli. Another blood seepage occurred on September 19, 1894. Samples of this liquid were preserved on pieces of cotton by church officials and sent to the Laboratory of Forensic Medicine in Naples in May 1926 for analysis. It proved to be human blood!

There has been a decline in these blood flows in the present century but the marble slab still changes color when celebrations honoring St. Januarius are held in Naples. One explanation for this synchronous miracle might be that the discolorations result from heat and humidity fluctuations in the church. But this doesn't seem to be a viable suggestion because church officials, working with a team of interested scientists, specifically tested the theory in September 1902 and again in September 1927. They found no indication that the discolorations were related to any known atmospheric condition.

Today the miracle of St. Januarius continues to puzzle scientists and parapsychologists alike. There are some indications that a more concerted effort may be made either by the Italian scientific community or by the parapsychological world to explore the miracle more fully in the near future.

Dr. Hubert Larcher, an Austrian parapsychologist, wrote a book on the miracle in 1966 in which he called for the creation of a scientific commission to study the miracle. In 1972 two scientists at the University of Naples suggested that a center for the study of the miracle be founded and that the archives of Naples Cathedral (which houses historical documents pertinent to the miracle) be opened to the public and properly catalogued. Dr. Hans Bender, Germany's leading parapsychologist, also has proposed that a

commission be formed — composed of physicians, chemists, psychologists, theologians and parapsychologists — to study the miracle and explore its mysteries. Several scientists at the University of Naples also are showing some interest in renewing study of the miracle, although just what course such an investigation would take has not been determined.

In the meantime church officials take a neutral attitude toward the miracle. Cardinal Ursi, Archbishop of Naples, recently reminded the public that the church takes no official position as to the nature of the miracle. He stated: "The periodic liquefaction of the blood held in two phials kept in the chapel of St. Januarius in the Cathedral of Naples is a very remarkable phenomenon which has always aroused keen interest and, at the same time, discussions and polemics.

"This extraordinary matter, strengthened by rigorous documentation for at least six centuries, goes outside of the ordinary natural laws and is for that reason considered miraculous.

"Nevertheless, the church, while consenting to the cult, has never made an official pronouncement on the miraculous nature of the event, leaving to the scholars every chance for research, providing that the integrity of the relics is granted."

Until such time as a commission does study the miracle and reach some conclusion the liquefaction of the blood of St. Januarius will remain a miracle.



# PERPETUAL MOTION

Was the miraculous device God's handiwork —  
or an earthly ruse to separate fools from their money?



ON MARCH 9, 1635, shortly after the English Stuart King Charles I provided for individual letters of patent, a British subject applied for the rights to "engins, which being put in order, will cause and mainteyne their own mocions with continuance and without any borrowed force of man, horse, wind, river or brooke."

Furthermore, the supplicant promised, "many severall kinde of excellent rare worke may be pformed to the great good and benefitt of the comon wealth, the like cause and means of which continuance of mocion hath not been heretofore brought to pfection."

Nearly 350 years later, serious inventors and amateur tinkerers are still trying their minds and hands at putting perpetual motion machines "in order" — and applying for the patent rights to same.

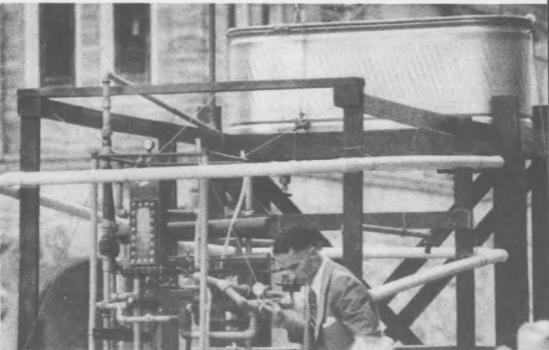
In fact, in one of those curious instances of geographical and inventive synchronicity that probably would have amused the late Carl Jung, three independent Texas innovators recently claimed to have developed or designed devices capable of a similar performance.

The most recent incident involved

Arnold Burke, center of storm of legal controversy, displays "self-activating" water pumps used in his perpetual-motion machine (*Temple Telegram*).

# COMMOTION

By Dennis Stacy



Arnold Burke hoped demonstration of his machine (called Jeremiah 33:3) to court would convince jurors he had perfected perpetual-motion device (*Temple Telegram*).

retired aircraft inspector and mechanic Fred Fermin, 55, of San Antonio. In January 1981 Fermin announced that he had applied for the patent rights to a front axle generator to be employed on future all-electric cars. As the axle turned, Fermin's generator would recharge the car's batteries.

"It's a simple idea," Fermin said of his brainchild. He wondered why no one else had yet seized on it. He said with the help of a couple of mechanics

his front axle generator could be installed for about \$1000.

An automobile also figured prominently in the electrical gadgetry of William C. Lucas of Big Sandy, a small community in the northeast corner of Texas. Lucas' device relied on what he called his "gravity wheel," an upright rim outfitted with three equidistant spokes, each of which carries a 200-pound iron and cement weight on a pneumatic cylinder.

Ordinary 110-volt house current is

used to put the wheel in motion. Then, as each spoke reaches its downward turn, a cam mechanism triggers an air compressor which shoots the weight along the shaft. The increased weight is supposed to supply additional torque and keep the wheel revolving. Attached to this cumbersome contraption is an old 500-pound Toyota flywheel which turns a 4000-watt electrical generator. The generator produces a 220-volt current fed into a transformer where it is split into two 110-volt lines, one of which powers the air compressor while the other helps the gravity wheel.

Lucas' machine generated enough outside interest to get him filmed by NBC-TV cameras, his weighted wheel spinning merrily in the background. Indeed, the television crew even powered its light system off the Lucas generator during the course of the interview and filming. But the device was inspected by author and magician James Randi who wrote in the January 1981 issue of *Omni* that he went to the Lucas home "in a high state of doubt but quite willing to be convinced."

Randi need not have worried. Lucas was in the middle of a gear change and the machine was hardly in optimum working order. According to Randi the machine "rotated and made appropriate (sic) grinding and hissing noises, but it would not *continue* to run without being powered from the domestic 110 volts that were used to start it up."

Like Fermin, Lucas had applied for patents which were still pending. But after an examination of his plans Randi noticed another curious item: they showed no provision for disconnecting the original house current.

**T**HE THIRD Texas inventor presents the most intriguing case of all, perhaps because of the controversial admixture of state politics and fundamentalist religious theology thrown together with the dubious mechanics of perpetual motion. Arnold Lee Burke of Temple, unlike Fermin and Lucas, at least had prior experience and persistence. Over the years Burke allegedly invented several so-called free-energy devices, not the least of which was a "nitrogen engine" whose workings he never fully explained. But none of Burke's other machines captured the public fancy as did his newest mechanical marvel, a self-contained electrical generator known as the Jeremiah 33:3.

Burke himself would later disclaim any credit for the original ideas behind his inventions. Those, he said, came from God, which explained why he named the latest device after a specific chapter and verse from the Old Testament. The quotation in question, Jeremiah, chapter 33, verse three, reads: "Call unto me and I will answer thee, and shew thee great and mighty things, which thou knowest not."

Whether Jeremiah the machine was one of the "great and mighty things" the Lord had in mind when He addressed His prophet now seems doubtful, but at first glance it certainly appeared heaven-sent. According to Burke, Jeremiah would generate some 3000 kilowatt-hours of electricity a month, more than enough to meet the demands of the average household, at a total operating cost of only 50 cents for axle grease. Once full-scale production got under way, this remarkable machine would retail for a readily

affordable \$2850. But the really good news — call it the gospel of Jeremiah — was the revelation that it ran on water. In fact, under normal operating conditions the only maintenance Jeremiah required was the periodic addition of a few gallons of the liquid lost through evaporation.

Jeremiah's secret heart and soul was a set of superefficient "self-activating" water pumps which designer Burke claimed would keep the fuel supply in continuous circulation.

In person Jeremiah's appearance was as impressive as its supposed performance was on paper. A prosecuting attorney later described it as "something out of a Jules Verne movie." The machine stood 18 feet high. Around the top of the device ran a circular coil of pipe designed to circulate the water in a downward, counterclockwise fashion. Water ran through the coil into a turbine which turned the generator that produced the electricity. Coming out of the turbine, the water entered a tank containing Burke's secret pumps and was pumped back to the top of the machine where the process began all over again. Besides the forced spinning of the turbine, Jeremiah was also supposed to manufacture electricity by drawing on the molecular vibrations of the water itself.

Perpetual poetry — and energy — in motion. Or was it?

Ever since the night of that first primordial campfire, man has been caught up in a relentless quest for new sources of energy. Today he splits the atom as readily and handily as he once stacked kindling and still it is not enough. In his endless search he scours the surface of the earth and the depths

of the ocean and reaches up to the solar furnace itself. Is it really so surprising, then, to see him snapping again and again at the lure of perpetual motion, that perennial delusion of something for nothing?

During the Middle Ages innovative and mechanically-inclined minds were fascinated by the problem. Most "solutions" centered on the combination of the waterwheel and the Archimedean screw. The waterwheel gained its rotary momentum from the force of falling water hitting against buckets or paddles. The water screw, first devised by the Third-Century B.C. Greek mathematician Archimedes, was used to lift liquids from a lower to a higher level. It was a brilliantly simple discovery consisting of a tube inside which was a spiral screw. When the screw turned water was carried along the length of the tube to the upper opening.

What could have been more obvious than linking the two machines and having them work in unison? The stream would turn the wheel which ground the grain and turned the screw which raised the water again. Early engineering and mechanical works of the 16th and 17th Centuries, like *Le Diverse et Artificiel Machine* by Agostino Ramelli (Paris, 1588) and *Theatrum Machinarum Novum* by George Andreas Bockler (Nurnberg, 1686), were full of elaborate engravings of similar devices. Sad to say, the detailed drawings and sketches were a relic of the printed page, optical illusions that kept the eyes and mind turning but turned little else.

Prof. Ronald E. Holmes, a mechanical engineer from Texas A&M Univer-

sity, explains why such devices, including the Jeremiah 33:3, were doomed to failure:

"For perpetual motion to work, you would have to break the First Law of Thermodynamics, which is simply a statement that nature conserves energy. It means that the net energy of any given system is equal to the energy that goes in minus the energy that goes out.

"The problem is that people don't seem to realize that energy is a quantifiable *thing*, like apples and oranges or money in the bank. But just try drawing out more money than you have deposited in your account and see what happens. What Burke was saying was that he had found a way to draw on unlimited funds.

"Secondly, there is the matter of the Second Law of Thermodynamics, which deals with hierarchies of energy. It says you can't raise a lower level of energy to a higher level. The old thermodynamic adage is that to put your watch on a stove is not the same as winding it."

A crudely simplified formula may help here. If the First Law of Thermodynamics, energy in equals energy out, may be expressed as  $E=E$ , then the Second Law can be visualized as  $E=E-1$ , indicating the downhill flow of energy levels. Now if perpetual motion were a physical reality, in effect it would mean that  $E=E+1$ , the energy in a given system not only continuously powering that system but literally *creating* to perform additional work. Traditional physics tells us, however, that this is a patent impossibility, that energy may indeed be *transformed* from one level to another

but that it is never created or destroyed in the process, an unsettling notion that has led physicists to propose the ultimate "heat-death" of the universe itself as all the available energy released by the Big Bang reaches a state of stasis.

In November 1979 Texas Attorney General Mark White decided that the laws of thermodynamics were not the only rules Burke had been trying to circumvent. Specifically, the Temple inventor and a business associate, Steve Prentice of nearby Moody, were charged with violation of the state's Deceptive Trade Practices and Consumer Protection Act. Civil proceedings initiated against Burke and Prentice sought to freeze their assets and prohibit the further misrepresentation of Jeremiah and similar free-energy products. The state also sought financial remuneration for at least one disappointed investor in the miraculous machine and civil penalties not to exceed \$10,000.

According to the state's suit, investors from as far away as Hawaii, Kansas and Canada had been lured to Burke's modest one-story Temple laboratory where the inventor of Jeremiah gave them the guided tour including a demonstration of a working model which supposedly ran lights and powered an electrical drill press.

Potential clients were offered the right to invest in Jeremiah's obviously lucrative future. They could purchase regional distributorships and divide them into their own subdistributorships.

The appeal was twofold, according to Holmes, one of two university professors called by the state to testify as



expert witnesses. Investors could expect to multiply their original money many times over; but just as important — maybe even more important — they would be aiding and abetting the Good Lord's work among men.

"He put on all the airs of being a very religious person," Holmes remembered. "In fact he put himself forward as the special apostle of God, Who was only using him to help the common man. The implication, of course, was that things were possible with God as his helper."

State attorneys alleged that Burke and Prentice had already raised as much as a million dollars for the continuing research and development of Jeremiah's marvelous powers. Most of the money was drawn from the individual accounts of wealthy ranchers and farmers. In late 1977, Mid America Dairymen, Inc., one of the nation's largest dairy co-ops, sank \$150,000 into a proposed one-third interest in Jeremiah. To that outfit's displeasure, however, Burke failed to deliver a working prototype on schedule. He declared he would never again work with big companies.

State prosecutors noted that Burke just recently had paid \$250,000 in cash for a four-bedroom brick house and 80 acres of land outside Temple. But to make their case against him they had to convince the jury that Jeremiah was an outright deception and intentional fraud that could not possibly function in the way Burke said it would. Not the least of the roadblocks standing in the state's way was the problem of finding disgruntled investors. Most of them were displaying all the zealous loyalty and devotion ac-

corded a venerated religious leader.

When civil hearings opened in November 1980 only one "defector" sat squarely behind the state's case. The rest of the courtroom was packed by Burke's faithful financial backers. Judge J. F. Clawson, 169th District Court, Belton, Tex., presided over the squabble.

Holmes and the other expert witness, Dr. David Brown, an electrical engineer from the University of Texas, Austin, testified that Jeremiah's alleged prowess was a physical impossibility — first because the attached electrical equipment was insufficient for the amount of energy Burke said he could produce and second because the volume and pressure of the intended water flow were inadequate.

His testimony, Holmes recalled, did not sit well with the partisan crowd. "They hated me up there," he said, "and all I was trying to do was to save them some money."

By early December it was obvious that if the father, Burke, was to be saved, the child, Jeremiah, would have to perform as advertised. So court adjourned for 10 days to allow the inventor time to prepare for a practical demonstration. When the appointed Monday came, Burke maintained that he was not yet ready. Judge Clawson agreed to a further postponement until the following Friday.

Once the court finally assembled in Burke's Temple laboratory, Jeremiah was switched on. To all outward appearances it operated as Burke had said it would, pumping away and maintaining a constant level of water in a recently devised test tank, as Holmes had proposed. But Holmes

then suggested that the power to the building be shut off. As soon as that happened, Jeremiah flooded over. The water was no longer circulating.

At first Burke claimed that "something must have gone wrong." Then he angrily complained that no matter what he did, the state would never be convinced. Another demonstration was arranged. This time Burke raised Jeremiah an inch off the floor to allay suspicion of any electrical connections. Texas Power and Light Company personnel disconnected all overhead lines leading into the laboratory.

Once more Jeremiah was turned on. "And indeed," Holmes admitted, "it performed just as Burke said it would." But at his instigation someone was sent outside to check the building's electrical meter. It was still turning, proving that some source inside was continuing to draw power.

Now Burke was riled. He charged that the court-ordered demonstrations were worthless. Not only was the state unwilling to accept the evidence but Holmes was determined to uncover the secret of Jeremiah's pumps.

So yet a third demonstration was arranged. Holmes, who had been kept halfway across the room from Jeremiah during the course of the first two tests, was now excluded altogether, Burke's attorneys having argued that he was a hostile witness. To Holmes it was beginning to appear that a hidden source of energy was involved, perhaps batteries. The test tank was ordered drained and a metal housing was found therein. Burke said that the housing contained only his secret pumps which were not yet protected by patent.

The state now filed a motion for full discovery to which Judge Clawson agreed. Assistant Attorney General Roy Smithers was the first to notice something peculiar about Jeremiah's latest makeup: an electrical wire leading out of the back of the machine, crudely covered over with tape and paneling material. Traced to its source the wire led into an adjoining bathroom where investigators discovered it attached to four industrial-strength batteries. Next, the protective housing was removed, revealing a set of common hardware store sump pumps connected to the other end of the telltale wiring. That afternoon local authorities arrested Burke and charged him with eight counts of felony theft by fraud of more than \$10,000.

With the discovery of the electrical wiring and batteries, most of Burke's devout backers seemed to experience a conversion of conscience — otherwise known as a rude awakening. The money that they thought was promoting God's handiwork had apparently had a much more mundane application.

Burke himself remained unrepentant. He said that when he realized the state was going to strip his invention to the bare bones, he ripped out his own water pumps and installed a common electrical variety in their place.

"I destroyed Jeremiah," the tearful inventor told the court. "To me it meant everything I'd worked for for years would be discovered and destroyed, and the people I was protecting this for would lose their investments." Burke added that the state had repeatedly harassed and browbeaten

him until he had no choice. He also admitted that he had hoped "to get by" with the ruse and eventually to be allowed to resume his work on Jeremiah.

\* \* \*

**S**UBSEQUENT criminal proceedings against Burke ended in February 1980 in a mistrial, the jury deadlocked 11-1 in favor of conviction. Jury selection for a second trial had barely gotten under way the following September when Burke's attorneys arranged for a plea bargain. The inventor of Jeremiah agreed to repay one investor his \$30,000 and to plead guilty to an inconsequential misdemeanor charge. He also was assessed a \$10,000 fine and a 30-day suspended jail sentence.

"I really think he thought he could pull it off," Holmes reflects, "that if he just kept the ball rolling and the money coming in, he could somehow make it work."

But in February 1981 Burke faced

yet another round of criminal charges stemming from state allegations that he lied during testimony given in the previous year's felony-theft-by-fraud trial when he claimed Jeremiah required no outside sources of power with which to operate. A second Belton jury found Burke not guilty of the perjury charge.

Maybe it is only ironic that the man who tried to deliver free energy to the world has spent more time in the courtroom over the recent 1 1/2-year-period than he has out of it. Or maybe, in some strange way, the Bible is a more prophetic book than most of us realize.

Either way, Burke should have heeded the *first* verse of the 33rd chapter of Jeremiah, wherein he would have read, "Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up *in the court of the prison.*"

It was a fate the latter-day prophet of free energy narrowly escaped.



## MONSTER HOAX TERRIFIES TOWNSPEOPLE

*By W. Ritchie Benedict*

**I**N THE late summer of 1979 Quebec provincial police captured the "monster" that had terrorized the village of St. Alexandre for weeks. The monster had created such terror that residents of the small town southeast of Montreal were sleeping with their guns nearby.

During the monster's reign of terror he was seen everywhere in the village. Some townsfolk talked of aliens from other planets and others reported that

the monster had left traces of blood on several vehicles with which it collided.

Now, if police are correct, the monster has turned out to be a large scarecrowlike dummy with round red reflector eyes embedded in a small white face and wearing a beige sweater and domed black hat.

Provincial police said that two adolescents were responsible for the shenanigans.



# FOLLOW THE BROWN SEDAN!

She was lost — until  
a mysterious vehicle appeared  
out of nowhere . . .

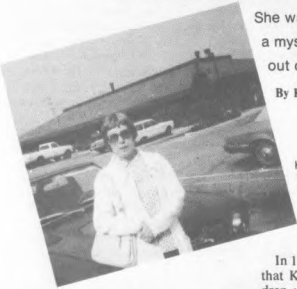
By Katherine Hummel Loomis

Kay Topar was in Virginia to see her son Phil perform at an athletic contest when she experienced a bizarre and unexpected brush with the unknown.

In 1972 I received the exciting news that Kay and her family of four children were now living in San Diego, Calif. Her youngest son Phil, a champion swimmer, was eligible for the National Collegiate Athletic Association meet being held at Washington and Lee College in Lexington, Va. He would travel direct to Virginia with his team but Kay would stop over to spend a weekend at our home in Annapolis.

All too soon her visit came to an end. Although Kay left early in the morning, she had to take two planes to get to Virginia. The swimming meet was at three o'clock and her son Phil depended on her to be in the grandstand.

Finally about one o'clock her plane landed on a tiny airport near Staunton,



**M**ANY MOONS ago on a dark Depression day, a titian-haired child of 12 came dancing to the door of our Philadelphia home. With great aplomb she introduced herself as Kay Greer, our neighbor. She had come to visit my small children. We liked her at once and with each succeeding visit her intelligence and joyous disposition brought light and gladness into our home.

The years passed and she grew up and married Jack Topar, a military man. Thereafter we rarely saw each other but never lost touch whether she lived in Europe or the Orient.

Va. She was the only passenger to deplane. Inquiring at the ticket office she was informed that there was no transportation to the college which was more than 50 miles away. She would have to rent a car.

For the first 12 miles Kay passed open fields and saw no cars on the road. Suddenly she came to a fork in the road with no sign to indicate the proper direction. She looked for a farmhouse where she could inquire but there was none. Frantically she checked her watch. She was lost and never would make the race on time. In frustration she dropped her head to the wheel, weeping and praying to God for help. She could not judge how many minutes had passed before a rough voice shouted through the car window: "If you are going to the college, follow me."

An ancient brown sedan covered with mud and grime had pulled a few feet ahead of her car. She could not see through its dirty windows but had an impression of the silhouette of a hefty man scrunched over the wheel with coat collar turned up and battered hat pulled down over his eyes.

How did the man know where she was going? Where did he come from? She had heard no approaching car. For a moment she was beset by fear but she had no choice. She followed the brown sedan.

For more than 15 miles the man drove down a straight road, then made a sharp turn to the left. Kay realized that no matter what speed she used, she could not come abreast of the other car or pass it. Her uncanny guide always seemed to know what she had in mind. Slowing or speeding, he kept an

even distance between the two cars.

The turnoff was a shock — a one-way mud road leading through a deep swamp. Tall reeds above eye level swayed in the faint breeze and green scummy water lapped at the roadside. Most disconcerting of all was the stench of rotting vegetation. Once on this mud road there was no turning back. As the miles passed she became aware of a rising panic. Who was this man? Where was he leading her?

She had not long to wonder. The road swerved sharply upward and disappeared into a clump of tall trees. The brown sedan was out of sight. Kay could feel her knees trembling as she realized she had been lured into the perfect trap. Somewhere in those mossy trees the brown sedan would block the road and that would be the end.

She prayed for courage, then stepped on the gas. At the top the road was not blocked. The old sedan stood several hundred feet ahead — waiting! As she came nearer, her guide moved again and kept well ahead of her. Soon they left the swamp on a bumpy dirt road which ran straight for some miles, and then far ahead on the horizon she saw what appeared to be a big highway. She gave thanks to God, pushed the accelerator to the floor and sped past the brown sedan.

At that wild rate of speed she dared not take her eyes off the road but she remembered shouting, "Thank you!" as she passed the other car. When it was reasonably safe to do so, she looked in the rearview mirror — and panicked. The road was empty — no brown sedan, no other car on the road. The fields were empty and there had

been no crossroads. Where had he gone?

At five minutes before three, Kay arrived at Washington and Lee College. Her son, his coach and some of the faculty were on the lawn anxiously awaiting her arrival. They led her trembling to the grandstand and she had the pleasure of watching her son win the swimming race.

At seven o'clock that evening Kay phoned me from Virginia. She had had time to think over the ghastly experience and was completely unnerved. She begged me to explain her eerie experience and to convince her that she was not losing her mind.

I could well realize how this psychic

experience might be shattering to a sensible, down-to-earth person. But I also believe that divine help often takes strange forms. However, I agreed to phone a noted parapsychologist-friend in North Carolina for an explanation. I was as amazed as Kay to learn that her encounter with the brown sedan was not an unusual event. Hundreds of such experiences are on file, listed as hallucinatory. But they are not dreams, not figments of the imagination; they are incidents in which a seemingly solid form appears from nowhere to lead the way and then just as mysteriously vanishes.

Apparently a force greater than ourselves hears our calls for help.



## WORLDS BY COLLISION?

By George W. Earley

**A** NEW theory of planetary formation may pose the most serious challenge yet to the revisionist astronomical ideas of the late Immanuel Velikovsky. According to Velikovsky, Jupiter a few millennia ago ejected a red-hot mass which, after careening through the solar system for some years and narrowly missing Earth and Mars, finally settled into a stable orbit and became the planet Venus.

Although Dr. George W. Wetherill does not mention either Velikovsky or his ideas in his June 1981 *Scientific American* article, his theory clearly rules out the "Venus comet."

Wetherill believes that the inner planets — Mercury, Venus, Earth and its moon and Mars — could have formed as the result of collisions between "smaller bodies called planetesimals." Computer simulations by Wetherill and other scientists seem to validate the collision theory. Ob-

viously, if Venus evolved in such a way a few billion years ago, it couldn't have been thrown off by Jupiter recently.

While we may have lost a Velikovskian Venus comet, we may have regained Vulcan. One simulation, made by Larry Cox of the Massachusetts Institute of Technology, produced a solar system with six inner planets, one "a planetesimal quite near the sun."

Interestingly enough, during the 1800's astronomers had sought just such a body which, because of its nearness to the sun, they called Vulcan. In 1859 a French country doctor and amateur astronomer named Lescaubault believed he had spotted Vulcan. When no one else duplicated his sighting by 1900 Vulcan's existence was totally discounted. If Cox's simulation is correct, scientists should make another search for Vulcan.

# 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.

### PRECOGNITION SHARED

By Warren Ray Aiken

I SAT in our quarters on Sheppard Air Force Base, Wichita Falls, Tex., on Friday, December 23, 1960, at about 11:30 P.M. having just finished reading an article in *Scientific American*. My wife June and our two children had retired earlier so I had been undisturbed for about two hours. My assignment as missile training chief directed my attention toward a problem in missile silo corrosion and the timely article on the action of oxygen had held my interest.

As I glanced up a movielike scene appeared against the dark background of the room beyond the table lamp. A small automobile was coming toward me on a highway. Suddenly it veered to the right off the shoulder of the road, collided with a culvert and flipped over in the air. The doors flew open and someone went flying out to my right. I recognized him as Airman James Hulvey, an instructor in missile electronics in one of the fundamentals

courses. As he sailed past me I felt no strong concern for his being hurt as I knew he was in no critical danger.

In the next split second I was peering intently from close up into the upturned face of a fair young man I did not recognize. I knew that he had died instantly with a broken neck as he landed. I still can see his face after 19 years. The entire scene may have lasted three to five seconds.

I got up and went to the telephone,



Warren Ray Aiken

then hesitated. There was insufficient information to command the attention of the patrol. This was my initial experience of this type but I knew that it would be difficult to communicate something meaningful to the authorities.

Had I viewed an actual event? I believed so. But when had it happened? At the time I viewed it? Where had it happened? I could imagine the roads to several small towns and the city in the area. I resumed my seat and hoped for possible answers. None came. Reluctantly, I decided that I would be unable to intercede, although I did call the Squadron and learned only that Hulvey had gone out early in the evening.

The following morning the newspaper carried a brief notation on the front page that an airman had been killed in an automobile accident six miles north of the air base on the road to Lawton, Okla. I called the hospital, identified myself and inquired whether Airman Hulvey had been admitted. The response was an expected yes, so I went immediately.

When I reached the ward Hulvey was sitting up in bed with bandages on his face and arms, having sustained only superficial injuries. However, he was a very sober young man. His close friend from boyhood in Washington, D.C., Airman Kidd, was lying in the morgue. His neck had been broken when he was thrown from the car.

Across the bed sat Sgt. Harry Anderson, Hulvey's immediate supervisor. I asked him, "What brought you out so early?"

Sergeant Anderson responded, "Well, Major, I woke up about 10:30

last night and had been dreaming that Hulvey was in trouble again. When I saw the morning paper I called the hospital."

I learned that the accident had taken place at 1:30 A.M. Saturday. The two airmen were on their way back from Fort Sill where they had entertained themselves at the soldier's club bar. Hulvey said that he had fallen asleep in the rear seat of the VW which Kidd was driving. Sergeant Anderson and I, seemingly independently, had been precognitively aware of an event-to-be, Anderson by dream, three hours before, and I by a waking vision, two hours before the actual event.

If we adhere to the principle of free will, and I most certainly do, the only explanation possible is that, although Hulvey and Kidd could exercise their option to change the course of events in the final three hours before the accident, neither chose to do so. They simply allowed the inevitable action as a consequence of having at some time in the evening, or earlier, chosen to go to Fort Sill, to consume alcohol, to drive home under the influence, to fall asleep or otherwise lose alertness, and it ended in the scene I saw precognitively. We might guess that the two were following a habit of long standing. Hulvey, at least, had been known to get drunk on occasion, which explains Sergeant Anderson's remark at the hospital.

We must also assume that communication of their final act of free choice took place at or before the time that Anderson and I became aware of the cause-action-effect series that would unfold as a result of the two airmen no longer exercising their right of free



will to alter the course of events. We must also assume that both Kidd and Hulvey had access to the same power of mind to extrapolate to the tragic ending that I did, although subconsciously.

Thus we have (1) a collaborated decision by Hulvey and Kidd to set in motion a series of events leading to the death of Kidd, (2) the communication of that decision to others, (3) the sensing of that communication by Anderson and me, (4) message translation into an extrapolated visual message by us.

We are capable of becoming sensitive and aware of others' choices and intentions. Integration of the total choices made in the past and anticipation of the choices likely to be made in the future is a function of the mind. It is probable that this is done at the level of the "collective unconscious" premised by Dr. Carl Jung. This universal mind would not only act as the storehouse or memory, but also function as a weather forecaster does in extrapolating to give an insight into the future, if the present habits and patterns of choices are continued by a group or an individual.

When a prophet tunes in to that higher mind the future may be revealed by vision or by inner voice. A true prophet is one who makes himself a clear channel to warn his people away from their own folly and subsequent disaster.

Integration at the level of universal mind is a function of the total energy changes in the ether that are brought about by individuals and groups through their choices and resultant actions. Such energy changes act as a rec-

ord woven on the skein of space and time, which record can be read by the person tuning in.

In the example of precognition given in this article, a mystery remains. Why would two people set up a rendezvous with death, even though not permitting themselves to be conscious of it?

We might speculate that Airman Kidd, either for past debts or for the brotherly love called "agape," subconsciously played a role to remind his friend of the purpose in life for which he had entered. We did witness a profound change in Hulvey from that time. And perhaps Kidd gave his own life that he might find it. — *Columbus, Ohio.*

## THE WHITE COLLIE

By Carolyn M. Kurth

I HAD GONE to visit my friend Dagmar who had recently given birth to twins. As I was leaving a Chicago radio station blared out the news: "The nude body of a 17-year-old girl was found in a prairie this morning near 63rd Street. The girl had been beaten and sexually assaulted." I shivered. . . 63rd Street was only a few blocks away. I wished I didn't have that long walk to the elevated station. It was impossible to get a cab. We had been trying all afternoon.

As I left Dagmar's apartment house I glanced over my shoulder to see if anyone was following, but the street was empty. It was fast growing dark and all was quiet but somehow menacing. The light fall of my own footsteps was the only sound and they echoed and reechoed. As I continued down the block, suddenly I saw a figure lurk-

ing in a doorway ahead. For a fleeting moment it was there in plain sight — then it was gone. I hesitated. I could cross the street but there were no houses on the other side of the street; there was only prairie. Sudden fear and panic assailed me.

"Oh, dear God," I prayed, "please help me. I'm so afraid. . . ."

Tears blurred my vision so I did not at once see the full-grown white collie walking quietly beside me. When I did discover him I wanted to kneel down and put my arms around him and hug him in my joy and relief. But the beautiful creature seemed to keep just a half pace ahead of me as if to hurry me along the dark and menacing street. Several times I reached out to touch him but always he kept just out of reach. I never took my eyes off him.

"Oh," I thought, "to own a dog like that!"

He was pure white . . . his coat very long, almost touching the ground. But what impressed me most was his evident sense of responsibility, his alertness, as if he knew without my telling him of the danger that lurked in the shadows.

Half a block farther on I heard the footsteps. Quickly I glanced over my shoulder but I could see nothing. Yet I kept hearing slow, measured steps upon pavement. I began to walk faster but footsteps came faster also. I knew now I was being followed.

I glanced at the collie but he never uttered a sound. He simply kept relentlessly a half step ahead of me, matching his pace with mine whenever I quickened my gait. I was half-running, half-walking now. Then I began to run in earnest . . . but that was a mistake

for the footsteps were running now too, keeping pace with mine.

The collie had bounded ahead . . . a white blur against the fearful darkness. Rather than lose sight of him I increased my speed even though my lungs were ready to burst and the muscles in my legs had begun to cramp.

But we reached the elevated station safely . . . where there were lights and people. As I glanced backward over my shoulder I saw a figure leap into the shadows.

As I opened my purse to hunt for my fare I momentarily forgot about the collie. When I looked up again, he had disappeared. Silently, like a ghost, he had vanished into the night. Through the many years that have passed since I was that frightened 18-year-old girl I have asked myself, was he real or a figment of my imagination? Real or not, I shall always remember, with thanks and a prayer, the beautiful white collie that came to my aid in my time of need. — *Reno, Nev.*

## PHANTOM HEADLIGHTS

By Al Pilbeam

LATE ONE evening in the spring of 1967 I was fishing in the Barge Canal several miles east of Palmyra, N. Y. I fished from the bank until it was too dark to see, then loaded my gear into the car and drove off.

An unpaved roadway runs along the canal and I planned to follow it until I found the next driveway leading to a public road. I had come in by a different route that afternoon and I wasn't familiar with the area.

As I hadn't seen a soul all day I was doubly surprised to meet the blinding

headlights of another car rushing toward me down the narrow roadway. On one side was the canal, on the other a brushy hillside, and I had nowhere to turn off. A head-on collision seemed inevitable and all I could do was come to a full stop.

As soon as I stopped my car, the headlights disappeared! Thoroughly confused, I got out of my car. I could hear for miles in the still night air but there was no sound of a motor vehicle nor were the puddles in the unpaved roadway disturbed. The car, if there had been one, had simply disappeared.

Puzzled, I walked a short distance down the roadway and discovered that it made an abrupt 90-degree turn — and of course there were no warning signs. If I had continued to drive as I had been I might have driven right into the canal.

There is no rational explanation for the disappearing headlights but I believe they saved me from a potentially fatal accident. — *Dannemora, N. Y.*

### FARAWAY CRASH

By Olive Wulfling

**I**T HAPPENED over 20 years ago but I remember it as clearly as if it had been yesterday. We were living in Lansing, Ill., and I was asleep in the front bedroom of the apartment over our printing shop. About 1:00 A.M. one Monday I was awakened by the crash of metal on metal, women's screams and children crying.

I rushed to the window expecting to see a terrible smashup but the street below was clear and serene in the bright moonlight — no wreck, only an empty street as far as I could see in either direction.

The following Tuesday evening our son Carl who had been vacationing in Wisconsin came home.

He said, "I started home Sunday evening thinking it would be cooler and less traffic if I drove at night. As I came to a slight rise in the road I saw lights approaching from the other direction but thought nothing of it until lights appeared on my side of the road. I thought it better to go into the ditch than to hit head-on so I took to the side of the road, went through a fence and stopped in a cow pasture.

"The car coming toward me, seeing my lights, tried to cut in front of the other car and they crashed. Both cars were badly smashed up and the women and children in one car were screaming and crying. It was terrible.

"I wasn't hurt although my car was damaged some by the fence. It took all day yesterday to get it fixed."

Strange that the sound of that crash awakened me 200 miles away. Little wonder I remember it so vividly. — *Bradenton, Fla.*

### MOURNING BEES

By John A. Salmons

**A**NIMALS, they say, can sense things that people can't. Before earthquakes fish have been known to leap from streams, dogs have set up terrific howling and cats have nearly scratched down doors in their frenzy to get out of the house. I believe bees too have a sensitivity beyond human understanding.

For years my father Carlie Salmons kept bees behind our house in Winston-Salem, N. C. — and I believe those bees liked him. When the time came each year to gather honey my

Uncle Franklin Davis would come over and dress himself in netting, hat and gloves while Dad would put on a long-sleeved shirt and let it go at that. The bees rarely bothered Dad but my uncle, despite his precautions, always got stung several times.

One Sunday morning in September 1957 my father took sick in the pre-dawn hours and was rushed to the hospital. We children were packed off to stay with Uncle Franklin while Mother went to the hospital with Dad. That day passed without word from her but early Monday she came to see us and said Dad was in a coma and had only a 50-50 chance to live.

We didn't see her again until Wednesday, September 9, when she took us home to get fresh clothing. As

we entered the house we heard the bees from Dad's five hives beginning to swarm. They flew round and round the house in a band so thick I could hardly see through it — but they did not sting. I had always considered myself their favorite target but as they swarmed I could walk through them and feel them pelting against my skin; they did not sting.

Mom believed in signs from the animal world. Seeing the way the bees acted, she said she had to rush back to the hospital. My father died that same night.

I have never heard of another case of such behavior. I believe that somehow the bees knew it was Dad's last day on earth and in their way were mourning his passing. — *King, N. C.*

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## MY PROOF OF

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# SURVIVAL

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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.

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### ROBIN REMEMBERS. . .

By Robert F. Welcome

**T**ODAY SHE is almost three years old, my grandniece Robin Thompson, and she is a most unusual child. The first time I met her, in late

April 1978, she was only 10 or 12 weeks old and I heard her speak understandable words.

Her family had come from their home in Oregon to visit us in Santa Barbara, Calif. Robin's grandmother,

my sister Vera Qualls, had cared for her about as much as her mother Laurie had so baby and grandmother were quite close. Vera noticed little Robin fretting in her mother's lap and held out her arms, saying, "Robin, you want to go 'seepy-bye'?"

The fuzzy-headed blond baby looked intently at her grandmother for a second and repeated the words "seepy-bye." Incredulous, I jumped up and exclaimed, "Did you hear that? She spoke. I heard her!"

All the others agreed that they had heard her but they were not as astounded as I — perhaps because Vera and Laurie had known for a long time that Robin was someone special.

When the baby was brought home from the hospital the sound of running water in the bathroom seemed to frighten her terribly. Vera thought that her screams were like those of a grown woman.

As Robin grew out of babyhood, she had moments of panic when she heard an ambulance going by, the wailing siren and the ear-pounding, throbbing "woo-wa" horn. Strangely enough, airplane noises never bothered her. When Robin came out of her fright she would speak in a quick, hushed voice. One time she said, "They bombed me. They bombed me in that place. . . ."

"What place was that?" Vera asked.

"What?" Robin said, turning to her grandmother.

"That place where you said they bombed you."

"I didn't say that," Robin replied. She seemed to have been speaking from some dark recess of her unconscious mind.

Once when she heard the ambulance



Robert F. Welcome

she came running into the house wringing her hands like an old woman, pacing the floor and saying in a quavering voice, "I am so nervous, I am so nervous." Then a moment later in the same voice, "I am not nervous, I am not nervous," as if reassuring herself.

Sometimes the little girl would sit in her wooden rocker, rocking back and forth nervously while looking straight ahead completely lost in thought. Vera interrupted one of these moods one day, saying, "Come here, Robin. Your shoe is untied. I'll tie it for you."

Robin got up slowly, put her hand on her hip and limped over to her grandmother as if she were a weary old lady.

"Do you remember being a little old woman?" Vera asked.

"Uh-huh," replied the little girl, making no further comment.

After several experiences with the ambulance noises, Laurie began to think that Robin's terror stemmed from something she had experienced in the past.

"It's all right," she would say. "It won't happen again."

Finally Robin began to lose her fear of the sounds, however near they

might be. Now she is growing into a normal happy child with a talent for drawing. But did she inherit a memory from her paternal grandparents who survived the London blitz during World War II? — *Santa Barbara, Calif.*

### FANNIE'S TRUTH

By Bertha Jacobs

**F**OUR YEARS after the death of my cousin Fannie Belfus in September 1973, my opinion of the supernatural changed. To me it had always been sheer superstition, fraudulent exploitation of simple minds and irreligious witchery.

The dream I had one night in August 1977 changed my views, for then the supernatural became reality. In the dream my deceased cousin called me on the phone and said, "Bertha, do you recognize me?"

"Fannie!" I screamed.

She continued, "Your son will convey good news."

Hardly taking this in, I said "Fannie, talk to me, talk to me!" But I heard no more.

I woke up shaking and sobbing and



Bertha Jacobs

called Fannie's daughters Rachel and Janet. They consoled me by saying that the dream must be a good omen. But the experience had put me in a state of shock. I must get myself together, for tonight, I thought, as on every Friday night, my son Stanley came to dinner with me.

I had calmed down by the time he arrived although my eyes were still watery. I told him about my dream and the trauma I had felt hearing Fannie's voice.

He smiled, then announced, "Judy Newbauer and I are getting married."

Fannie had spoken the truth. Now I know that death is not the termination of life. — *Philadelphia, Pa.*

### A WARTIME HELPER

By Lillian Sieve Lehman

**O**UR FAMILY ghost story is laid out at the scene of the Normandy invasion in June 1944 after my brother-in-law Hy Cohen first landed with the American forces on French soil. Our men met strong resistance from the German army and had to scatter into small groups to seek shelter underground. Hy found himself hidden with a few other soldiers in one of the freshly-constructed dugouts.

Listening to the roar of the large guns, the men huddled together. Suddenly a silent figure appeared before Hy. Uttering not a word the apparition pointed to the dugout's opening. My brother-in-law stared in amazement. He had recognized the apparition as his dead father. Soundlessly the spirit reappeared several times, always pointing at the aperture of the dugout. Eventually Hy realized his father was warning him to leave the dugout.



Lillian Lehman

He said to the other soldiers, "Hey, fellows, I'm leaving. Come with me."

No one chose to follow him and a few minutes later the dugout received a direct hit! Everyone inside was killed. His own life was spared by the appearance of his father's spirit and Hy returned home safe after the end of World War II. — *Ellenville, N. Y.*

### UNCLE FELIX IS DEAD

By Mark Swenski

**I**T HAS been seven years since my Uncle Felix died. But the experience I had at the time of his death will likely remain with me all my life.

It all started on a spring evening in April 1968 when I was a junior in high school in Wilkes-Barre, Pa. I had just finished completing my homework for school the next day and was prepared for a normal night's rest. But it was not a normal night because I had a dream so real that I can still see it clearly in my mind today.

In my dream I was sitting in a pew in church. My Uncle Felix came

through a door in the front part of the church. The first thing I noticed about him was that he was turning his head from side to side as if looking for someone. Finally his gaze fell on me and he came toward me. When he reached me he asked one question, "Where is your father?"

I remember replying that I thought he was in the back of the church somewhere. And there my dream ended. Like so many dreams it had no conclusive ending since I didn't know whether my uncle found my father or not. And like so many dreams it ended with my awakening in a cold sweat and with a thumping heart. Usually this was the way I awakened from nightmares but this was no nightmare. The only reason I can remember for being so frightened was that the dream seemed so real, as if it were more than just a dream.

My first question was: why did I dream about my Uncle Felix? Uncle Felix, my father's brother, lived in Cleveland, Ohio. I could count on the fingers of one hand the number of times I had seen him. He visited us once every three or four years in the summertime. I couldn't recall the last time I had seen him. They say you usually dream about something that has been on your mind the previous day or something that you might be anticipating for the next day. But I hadn't been thinking about my uncle in any way that I could remember.

The next thing that came to my mind was that my uncle was in trouble and needed help. This was quickly followed by the startling thought, Uncle Felix is dead!

I immediately tried to dismiss this

thought from my mind because of my belief that thoughts are powerful and can greatly influence events in real life. I simply put the dream out of my mind and never mentioned it to anyone. This, as I was to learn later, was a great mistake.

About a week passed after my life-like dream. I was in my bedroom studying one evening when our phone rang downstairs and my sister answered it. I heard my sister call Father and upon hearing my father talking on the phone an eerie sensation suddenly began to run through me. Although I couldn't hear the conversation clearly, I knew it was about my uncle and that the news wasn't good.

My worst fears came true. The phone call was from a local cafe owner who knew my uncle very well. He told Father that Uncle Felix had been found dead in his car somewhere in Cleveland about a week ago and that local authorities there had been trying to locate relatives without success. Somehow they had managed to get the cafe owner's phone number and he in turn got in touch with my father who was the nearest living relative. My father passed the sad news on to the rest of the family and arrangements were made to bring my uncle back to Wilkes-Barre for burial.

I recall feeling a combination of deep sorrow, guilt and fear that I was going to lose my mind. By the morning after we received the sad news I had to tell someone about my dream so I related it to my mother at the breakfast table. Her first question was one that already haunted me, "Why didn't you tell someone about it before?"

I didn't know the answer and the

question continued to haunt me in the days that followed. I felt deep guilt for not having told anyone about the dream. If I had, perhaps my father would have called my uncle or tried to get in touch through mutual friends they had in Cleveland and this might have saved his life.

I theorized that my uncle had serious health problems and when trouble struck while he was in his car, he looked for help and found me in a subconscious state but I ignored his plea. This constant thought bothered me so that I couldn't concentrate in school or on anything.

At my uncle's wake on the night before the funeral I stood before the coffin with my father and he asked me if this was the guy I had seen in my dream. My answer was a choked yes.

During the days following my uncle's funeral I prayed to God for peace of mind and for my uncle's forgiveness. I kept thinking if only there was some way that I could be sure my uncle forgives me.

The weekend after the funeral I was scheduled to participate in the Luzerne County math contest which was sponsored by the County Math Teacher's Association in conjunction with a local college. Five students from each high school in the county were picked by their teachers to take part in this annual contest. I was among the five chosen from our high school because math was always my best subject. But my mind was in a poor state and it hardly seemed possible that I could do well against keen competition in this challenging math test. That was when I decided I would use this contest to settle my state of mind. I asked



God to show me that my uncle had forgiven me by helping me do well in the math contest.

On Saturday, May 7, 1968, I took the test. When the scores were given out I had finished second, just below the top score. The top 10 among the 200 participants received prizes. My prize was a book containing all types of mathematical tables and standard formulas. To this day I keep this book as a symbol of my uncle's forgiveness.

It wasn't just that I did well in the test; there were problems and symbols in that test which I had never seen before and I had no knowledge of how to work them out. Still, somehow I had solved these problems correctly. I feel I received help from somewhere and because of this I knew my uncle,

wherever he was, had forgiven me for my lack of faith.

Now, seven years later, I am a scientist and I've tried to rationalize exactly what happened in my experience with my uncle's death. I've read in many books and articles about a psychic phenomenon called astral image projection — meaning that a person's spirit leaves his body while he is still alive. Many people claim to have experienced this phenomenon and in a majority of the reported cases it seems to occur at a time of crisis. I now believe that Uncle Felix, in an effort to reach my father, contacted me in my subconscious state through astral projection just before his spirit left his physical body permanently. — *Cincinnati, Ohio.*



### LIFE IN THE FAST LANE

**A** CALIFORNIA man claimed that he should be allowed to use the express lane on Highway 101 which is restricted to vehicles carrying three or more passengers. Eugene Bedell was stopped by Patrolman J. J. Lee and in court Judge Robert A. Smallman fined him \$20 despite Bedell's argument that he had the necessary passengers to qualify.

Laughter echoed through the courtroom when Officer Lee delivered a

straight-faced account of what happened when he stopped Bedell's truck.

"He said he had passengers and I asked to see them. He opened the back of his truck and there were three corpses.

Bedell works for a cremation service.

The judge ruled: "Dead bodies are cargo, not passengers."

There are no special privileges at the end of the road.



### DOG SHIFTS GEARS, KILLS OWNER

**I**N MANASSAS, Va., 66-year-old Dora Wagers' pet dog shifted gears in the family car and ran her down. Prince William County investigators said Mrs. Wagers left the small black dog alone in her 1971 Oldsmobile which was parked in her driveway with the motor running. The dog ap-

parently hit the gear lever, shifting from park to a low forward gear.

The woman tried unsuccessfully to climb inside the car but must have stumbled. She was dragged more than 30 feet and pinned between the car and a pile of logs. She was killed instantly.

# THE GREAT FEAR

In midsummer 1789 an army of brigands marched through France, burning, looting, killing, but no one ever found them.

By Andrew E. Rothovius

A MOST extraordinary case of mass hallucination occurred in France between July 20 and August 6, 1789, immediately after the outbreak of the French Revolution on July 14. Tens of thousands of the French rural populace saw themselves threatened with an imminent yet wholly illusory danger. From one village to another the rumor spread that a vast army of brigands was marching across the countryside, burning, looting and massacring. Often the report was vouched for by trembling refugees who had made their escape barely in time. They told of homes burned, of friends and relatives slaughtered.

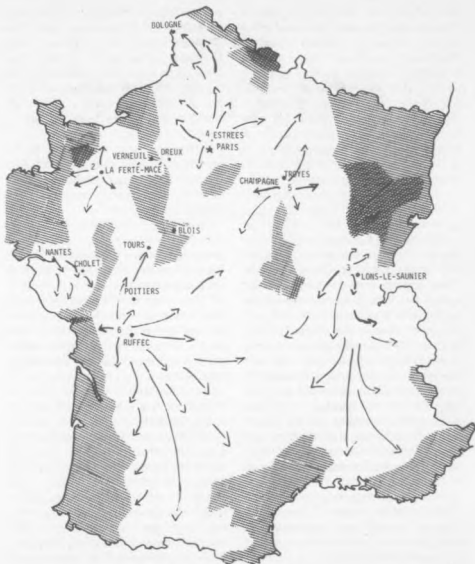
On several occasions great clouds of smoke or a red glare at night appeared on the horizon to lend credence to the stories. One man said he had escaped from brigands who dragged him into the woods and forced him to eat a meal of filched bacon prepared over a huge bonfire. He also claimed he had watched them kill the local gamekeeper. Later he led a party of militia to the spot. No sign of bonfire or feast

was found and the gamekeeper, who was very much alive, denied he had seen any robbers.

The clouds of smoke and the glare of fires didn't exist either. When those who had fled were persuaded to return home, they found everything intact and the supposed murder victims in good health.

The panic lasted typically from 12 to 36 hours in any given locality. Then it disappeared as everyone shamefacedly realized there was no enemy. The Great Fear, which made a tremendous impression on French historians and scholars, is widely discussed in 19th-Century books, all of which wrongly convey the impression either that the Fear arose spontaneously virtually everywhere in France at the same time or that it spread outward in all directions from Paris as a psychological response to the fighting at the Bastille and the attendant disorders.

It is true that the mysterious brigands were usually linked to the Paris events of July 14. In most cases the



The Great Fear of 1789 occurred in six waves, the first of them beginning in Nantes in western France, the last — and greatest — starting in Ruffec. The outbreaks took place in widely varying areas of the country, bypassing whole regions and erupting spontaneously in others. Arrows indicate the direction in which the Fear spread during each wave. Areas where peasant revolts broke out before the Fear are darkly crosshatched. Once scholars thought the Fear originated in these locations but now they know better. Origin of the Great Fear remains a mystery.

marauders were identified as foreign mercenaries (German, Austrian, Piedmontese, Spanish or Croat) hired by the enraged nobles to ravage and destroy the French peasantry before it could follow the revolutionary example of the Paris urban proletariat. Apparently no one thought to ask how, in those times before the existence of any rapid mass transportation, it would have been possible for the nobles to recruit and march such a force into France in a matter of a week or so after the Bastille fell.

Nevertheless, in 1932, when the noted historian Georges Lefebvre conducted the first scientific 20th-Century analysis of the Great Fear, he demonstrated that the Fear did not spread out from Paris, nor did it arise everywhere at once. On the contrary, the Fear came in six distinct waves, each traceable to a single locality and single precipitating incident and each moving across the map of France at a steady rate which averaged four km (about 2½ miles) an hour — in other words, at the speed of persons traveling on foot and carrying the story with them. This is the *average* speed. Frequently urgent messengers running or on horseback spread the Fear at a considerably faster rate, but this would be offset by delays of up to a day as the hysteria settled into communities along the way before being carried on to the next community.

In most of the cases it appears that the transmitters of the Fear started walking to the weekly market or wherever it was they were going without apprehension. Somewhere, perhaps only a mile or two along the way, something triggered the Fear in them

— possibly a puff of smoke from a rubbish fire, the rustle of animals in the roadside brush, or the offhand remark of some encountered traveler. Suddenly they “saw” the countryside ravaged by bands of thousands of merciless brigands and fled to convey the dread tidings to the next village or town.

Evidently, in some way we do not understand, susceptibility to the Fear became implanted in the minds of its carriers, needing only some trivial incident to trigger it.

Not all persons were susceptible. In some villages the local parson or other respected citizen only laughed at the tales of devastation and refused to sound an alarm or summon the militia. In such cases the Fear would bypass the locality to resurface a few miles farther on. It rarely deviated more than a short distance to either side of the track it was following and always returned to it after any temporary diversion. Sometimes it branched, each branch moving out independently.

The intensity of each of the six currents of the Fear varied, which is why each differed in its duration and territory. Toward the end of its course each current would start to weaken. The size of the rumored brigand armies lessened, the details of the ravages were less gory, and the reaction to the alarms became increasingly skeptical, until at some point the transmission ceased.

To the accompanying map (adapted from Lefebvre's book) I have added numbers (1 to 6) to designate the starting points (already marked with open circles on the original map) of each of the six waves of the Fear. It should be

noted that the areas left white on the map indicate those parts of France where the Fear was experienced; but it should also be understood that between the arrow-lines there were strips of countryside that remained unaffected as well. To have further cross-hatched these narrow strips in the same manner as the large areas of France where the Fear did not appear would have made the map impossibly complicated. Also the four pockets of darkly crosshatched areas indicate where peasant revolts, against the nobles and landowners, had broken out *before* the Fear. Lefebvre wished to show that, some historians to the contrary, the Fear did not originate in these revolt areas or even on their borders; in fact, it did not penetrate a single one of them.

The first wave of the Fear started at Nantes on the lower Loire (Area 1 on the map, a little more than halfway up the left border) about midday on July 20. It was initiated by the rumored approach of a body of government troops coming to restore order in the town, in which disturbances had occurred following the news from Paris. The wave moved southeastward, rather more slowly than the average four-km-an-hour, across the bocage (hedge-and-pasture) country of Poitou. At Cholet it branched into two tracks, parallel to each other, and then dissipated on the afternoon of the 23rd. It was at its peak on the 22nd, at La Chataignerie, where it disrupted the rural church feast of the Madeleine. This wave's distinguishing feature was the rapid transformation, in the minds of the transmitters, of the approaching government troops (who did not exist in

the first place) into ferocious foreign brigands.

The second wave originated on the following morning (the 21st) near La Ferte in the province of Maine (marked 2 on the map), more than 200 km from Nantes. Totally uninfluenced by the first wave, it spread, in the form of a pinwheel, to the south, west and north (see arrows on map), the strongest current being the northward, which on the 23rd produced eyewitness accounts that the towns of Dreux and Verneuil had been burned, sacked and looted, although not before the local militia had killed 4000 of the brigands. (The towns were found, of course, to be quiet and unharmed when the refugees returned a day later.)

The northern and western currents of this second wave dissipated late on the 24th. The southern current, moving through Tours and Blois in two parallel streams, did not exhaust itself until the 27th, thus giving it a life of six days. Lefebvre was unable to discover the nature of the initiating incident for the second wave.

The third wave of the Fear originated in the early morning of the 23rd, west of Lons in eastern France near the Swiss border (marked 3 on the map). A party of militia returning home at night decided to fire off the ammunition in their muskets rather than go through the bother of unloading them. This was done on a deserted country road, but the noise of the shots aroused several peasants and within moments they were spreading the Fear across the countryside. (There is no evidence that any word of the first two outbreaks, less than 72 hours earlier, had yet reached eastern France.)

This third wave traveled only a short distance to the north, then recoiled from the Saone and the Vosges massif; but it went southward all the way to the Mediterranean and the Maritime Alps before finally dissipating on August 4, after a life of 12 days, at Salerne in southeast Provence, not far from the Piedmontese frontier. This time the Fear was transformed into revolutionary action: in some parts of the southeast the chateaus of the wealthy were attacked and burned in retaliation because supposedly the nobles had brought in the brigands, believed to be Italians, from across the Alps.

The fourth wave of the Fear erupted at Estrees, north of Paris (spot marked 4 on the map), on the evening of the 26th. The triggering incident was a violent altercation between some poachers and the gamekeepers of the local seigneur. Although the wave penetrated the northern outskirts of Paris, its main thrust was northward in the direction of the Straits of Dover. This short wave lasted only three days and was almost spent when it arrived in Boulogne late on the 29th. It did not penetrate the area immediately adjacent to the Flanders frontier, where a peasant uprising was already in progress and emigre nobles were known to be recruiting and massing forces on the Flanders side for an attempt to regain power in France.

Lefebvre's fifth wave of the Fear broke out west of Troyes (number 5 on the map) in Champagne on July 24, actually two days earlier than the fourth wave. It started when rustling sounds from a herd of runaway cattle inside a patch of brushwood caused

excitable passersby to conclude a band of brigands was hiding under cover of the leaves.

Very quickly the Fear was spreading, full-blown, in several currents that moved generally southward but diverged to the east and west on either side. The general life span was six days, although some of the currents lasted less time; the southernmost one merged, on July 30 near Bourbon, with the great sixth wave in the southwest of France.

The fifth wave produced one of the most circumstantial and detailed eyewitness stories of the brigands at work. Refugees from Longjumeau, a town southeast of Paris, near Fontainebleau, reported that armed cavalry wearing the uniforms of Austrian hussars had sacked and burned the principal buildings. Needless to say, when militia sent to the rescue arrived they found the town quiet and undisturbed.

The sixth and last wave was the greatest. Starting at a spot (marked 6 on the map) near Ruffec in west-central France on July 28 it fanned out in pinwheel fashion to cover all the southwest and south-central provinces, reaching the Pyrenees frontier with Spain on August 6 as it was fading out. Its duration was nine days, during which it moved at a somewhat greater speed than the 4-km-an-hour average. The initiating incident was the appearance of four or five "Brothers of Mercy," licensed beggars and solicitors who were collecting alms for the benefit of French captives of the Barbary pirates. When instead of continuing along the highway they disappeared into a patch of woods, onlookers jumped to the conclusion that they

were spies for the brigands, thereby setting off the Fear's wildest rampage.

\* \* \*

**W**E ARE dealing with a mental phenomenon that affected possibly as many as a million persons. The exact total is impossible to measure but we do know the Fear was propagated independently at six widely separated localities. Given the existing means of communication in 1789, it seems highly unlikely that the first three waves of the Fear could have influenced each other and there seems only a marginal possibility that reports of the first three set off the last three.

Apparently similar unconscious impulses acted independently through persons of normally credible character and sound mind.

Could the Great Fear have been a precognitive vision, on a mass scale, of the Reign of Terror into which the

Revolution would degenerate within a few years? The Napoleonic Wars that grew out of the Revolution would end in 1814 with an invasion of France by Russian, Austrian and Prussian armies which were to commit actual ravages, fulfilling in part at least the imaginary horrors of the Great Fear. Yet this devastation was limited to northern France and did not affect more than about 15 percent of the total area that experienced the Fear.

Perhaps the Great Fear grew out of a realization on the part of the collective European unconscious that the era of limited warfare fought by small professional armies, which characterized the 18th Century, was ending, that the age of total wars, involving entire national populations, was about to begin. In any event, the Great Fear stands as one of the greatest collective hallucinations ever recorded.



## PSYCHOKINESIS CALLS ELEVATOR

*By Valerii I. Sanarov*

**I** LIVE on the 10th floor of an apartment building in Novosibirsk, USSR. Our elevator, when it goes, is characterized by considerable noise which is heard from any floor and even within apartments. Another sign of our moving elevator is a red-lighted call button.

One day last year I hurried home with two string bags in each hand. When I came to the elevator door on the ground floor, the elevator was still. I could tell this because the call button was off and I heard no noise. I was eager to press the call button before somebody else on an upper floor could do it, for then I would have to wait longer. But my hands were full of string bags and it took about 30 seconds before I could take them in one

hand to free the other to press the call button.

All this time I was afraid that somebody above would anticipate me in pressing the button. When at last my left hand was free and halfway to the button, it lighted and the elevator went. I swore under my breath at that one above who anticipated me — but much to my astonishment, the elevator came *down*, its doors opened, and nobody was inside! All I had to do was enter it and be soon at home.

It is impossible to send our elevator down from above without being inside it. I think that my hurry-up, excited state and eagerness to press the button produced an energy impulse sufficient to make contact with the call button by psychokinesis.

# The Gypsy Knew

When the tall dark stranger entered her life and swept her off her feet, she forgot the seer's warning that he would take from her all that she loved.

By Mary L. Lucas

**M**Y MUCH-LOVED grandmother Charlotte Walsh sat in her favorite chair weeping as I came in the door. Every day on my way home from school I paid her a visit, for I loved her dearly. All too often I found her in tears. Only rarely had I seen her happy.

She had a habit of gazing off into the distance as if she were looking into another world — and usually she was. She felt herself to be an unwilling exile from all that she loved.

I knew that she was desperately lonely for the land of her birth and her family. Under pressure from my parents, my grandfather Henry Walsh was planning to take her home for a visit. Yet Grandmother showed no enthusiasm for the trip and seemed to grow more despondent by the day. Perplexed by her attitude, I asked why she was so sad.

She dried her eyes and said, "Something will happen, you'll see. I'll never go back. I'll never see any of my family again. I know it can never be."

"Certainly it won't be if you take such a negative attitude," I snapped. "You have to have faith. You have to believe."

"I believe," she said, looking off into the distance again. "Our lives are planned and cannot be changed. It's all written down somewhere and can even be read if you know how, and it can't ever be changed. I know."

"But no one knows that for sure," I protested. "How can you be so certain?"

She smiled sadly. "A Gypsy told me long ago," she said.

I couldn't help laughing. "You believe a fortune-teller?" I scoffed. "How can you? They're all fakes."

"Not this one. She really knew," Grandmother insisted. She was lost in thought again, her mind turned back to the days of her youth, and I sensed a story.

"Tell me about it," I pleaded.

Then she told me a strange tale which she had always kept to herself. It seemed to make her feel better to



pass it on to somebody else.

\* \* \*

I KNEW THAT she had been born in Manchester, England, in the 1890's and later had moved with her family to Stoke-on-Trent, Staffordshire. She had so often described the beauty of the English countryside and so often talked of her family and friends that I felt as if I knew them. She loved to reminisce about the past, which was so much happier for her than the present, and I was her favorite audience.

The youngest child of a large well-to-do family, she was a pampered and spoiled darling. Blessed with good looks and a fine singing voice, she was in demand as an entertainer at every party and every church function. She loved music and laughter and dancing but now was alienated from all of that.

Grandmother was courted by a neighbor's son. Although she hadn't said yes quite yet, both families planned an elaborate, festive wedding which they expected to take place in the near future. Kind, generous, attractive and wealthy, the prospective bridegroom loved music, dancing and friendly gatherings of every type. He seemed an ideal mate for Charlotte.

Her brother, a minister, offered to perform the ceremony in his church. Another brother and sister were already choosing the music they would sing in the background as soloists in the church choir and also at the large reception afterwards. Everyone happily anticipated the marriage — everyone, that is, except Grandmother, who felt somehow that the wedding day would never come. She sensed, without knowing what it would be, that a

change was coming into her life.

Spring that year was unusually wet and cold. It seemed as if warm weather would never arrive.

One evening a large caravan of Gypsies came by and asked for permission to camp on her father's land. Although usually a mild-mannered man, Grandmother's father Joseph Nixon did not like Gypsies, whom he considered thieves and scoundrels. Curtly he refused to permit them on his property and ordered them to leave immediately.

Grandmother, always a kind and considerate person, looked at the cold, weary faces of the Gypsies. The rain had wet their wagons thoroughly. Their clothing was soaked and one of the children was coughing badly. They seemed so forlorn and miserable. The children especially tugged at her heart and she pleaded with her father to let them stay until the weather eased. Unable to refuse his much-loved daughter anything, he relented and even allowed them to take shelter in an old no-longer-used building. It was hardly palatial but at least it was dry and warm.

Grandmother later visited the Gypsies and took them hot food. She stopped to see them every day after that until the rain finally stopped, the sun came out and the Gypsies prepared to resume their ceaseless wanderings.

She was even a little sad to see them go. Just before they left an aged Gypsy woman dressed in colorful clothes approached Grandmother. As she walked the other Gypsies respectfully moved aside and cleared a path for her. Obviously she was a woman of

importance. She was, it turned out, the tribal wise woman.

She stared as if into Grandmother's very soul. At last she spoke.

"Everyone hates us Gypsies," she said. "They scorn us and accuse us of every crime. Everywhere we find enemies and abuse but you have been kind. We are poor and have no money or fine possessions to reward you with, indeed nothing that would even be suitable as a parting gift. Yet there is something that I can give you that few others could. I can reveal the plan of your life, for the future to me is an open book. If you like, I will tell you what I see."

"Oh yes, I would," Grandmother replied enthusiastically. Although she had never believed in fortune-tellers, she was still curious and excited.

The old woman took Grandmother's hands and studied them for a long time, turning them first one way and then another. Then she leaned back against a tree and closed her eyes for a long time, and Grandmother wondered if she had fallen asleep.

Finally the old Gypsy said, "Your life seems to be all set and secure now but it will turn out completely different from what you think. Soon a tall man will come riding into your life and will change everything. A deep and fierce love will immediately fill your heart. You will first see this man on a horse. He will come suddenly into your peaceful existence and whirl you about like a sudden storm. Soon after that he will ask you to marry him and you will quickly agree. Almost before you know it, you will be wed. I want to warn you — think well before you marry this man, think well — yet it is

ordained that you will marry him. And no one can escape his fate.

"The man is very tall with a mustache and dark-brown hair. His complexion is ruddy. He is handsome and very British and his eyes are pale blue, like ice so cold and hard that it is blue. He is wealthy and will seem to offer you everything but instead he will take everything from you, not always through his own fault. He will look good in riding clothes and evening clothes. You will not see him in street clothes until after you are married.

"There will be trouble as soon as you meet him because he is of a different religion and your family will not want you to marry him, but you will not hesitate to do so for a second.

"Quickly children will come to you and you will be very happy. I see three children, all born quickly and close together and all girls. Then very suddenly your husband will become ill. I see him shaking all over and in great pain. He walks slowly with a cane like an old man. The doctors cannot help him. They advise him to leave England, to take an ocean voyage and to settle in a new land with a new climate.

"Sadly you will say good-bye to all you love and follow him across the sea where you will remain forever. Things will never again be the same for you.

"I see a big ship and much water, angry water, churning violently with great waves. You are in the midst of a great storm and very frightened. There is a great danger but the ship is sturdy and will not sink although all will be very sick from the sea. All but the

baby will recover. She will cry and cry and daily get worse. There is something wrong with her ear. Foul matter runs from it. She will live to reach land, but as your feet touch ground the ear will cease to run and the baby will die, even before you find a place to stay.

"There will be no more children.

"Once settled, your husband will recover his health and, no longer wealthy, will seek employment. His health will improve and he will live to a great age, long outliving you, but he will never remarry.

"Now I see water again, much water, dirty and muddy. It is a great flood. It comes rushing into your house. You flee up the stairs and the water comes after you. You and your family climb out of the window and sit on the roof in despair. A boat comes and rescues you and the children but they cannot take your husband. For three days you are separated and much worried but he will be saved just before the house collapses. All that you have brought from England will be lost in the water and mud, but you and your husband and two daughters will survive.

"Your husband will be a good man and good provider but you must never cross him. He will be a selfish man who will understand only money. All his time and energy will be spent in pursuit of wealth. You will be alone often and very lonely because he will forbid you to have friends or even the solace of going to church. There will be no more music and dancing. Your eyes will ever turn back to England and the friends and family of your youth. Always you will want to return

but you never will. Your husband will turn his back on the past and never look back but you will never cease to yearn for your native land and your family.

"Many years pass. Your children grow up and marry. The oldest daughter will always be close to you but there is a problem with the younger girl. She and her father disagree and quarrel violently and you are forbidden to see or speak to her. A very difficult thing for you to do because she is your favorite child. It will break your heart.

"Then when you are on the threshold of old age, you will fall asleep and in this sleep which is not sleep you will die. You will feel no pain, will not even know it has happened."

The Gypsy woman stopped speaking then and after a while opened her eyes and searched Grandmother's face.

Grandmother, visibly shaken by the Gypsy's words, felt depressed. "If I refuse to marry the man, will my life be different?" she asked. "Can I change it?"

"It is written that you will marry him. Destiny cannot be changed."

The Gypsies departed and gradually summer arrived. And on a beautiful day in June a horseman nearly trampled Grandmother as she was walking down a country lane in the twilight. Angry because she could have killed him and his horse as well as herself, the man quickly dismounted and scolded her severely. It never occurred to him that he might be responsible himself in any way.

He was a tall man, six feet three

inches, with dark brown hair and a mustache and pale blue eyes. Suddenly he stopped his furious tirade and asked her to have tea with him. She agreed.

Two weeks later he asked her to marry him and with no thought to the consequences she quickly agreed.

Then she discovered that her fiance was a Roman Catholic, which did not please her family. Her brother was so upset that he threw a glass of wine at the wall where it shattered into a thousand pieces. He refused to perform the wedding ceremony and would not even attend it. Her father, also angry, forbade her to marry the stranger. When she said she would do so anyway, he too refused to attend the ceremony. Instead of a large wedding Charlotte and Henry Walsh were secretly married in a small ceremony at the priest's residence; because Grandmother was not a Catholic, a church ceremony was forbidden.

Eventually her family forgave her but they were never again as close as before.

Henry and Charlotte had three children, all girls, and then Grandfather got very sick. The doctors, who thought he had bleeding ulcers but were not sure, recommended an ocean voyage and a life in a drier climate.

Sadly, remembering the words of the Gypsy, Grandmother said farewell to her family and friends and her beloved England. Grandfather never once looked back or wanted to return but Grandmother never ceased to do so.

The voyage was a hard one. A terrible storm raged at sea making everyone seasick for almost the entire trip.

The baby Avis cried constantly and was obviously in great pain. One day Grandmother discovered a swelling behind an ear. A foul-smelling yellow liquid began to drain from it.

At last the ship landed and with great relief they went ashore. The baby's ear ceased to run and within a very few hours she was dead.

\* \* \*

**T**HEY SETTLED in Dayton, Ohio, and bought a new house. A short time later the terrible 1913 flood struck.

The water flooded the streets and rose higher and higher. The Walshes watched in horror as it came up the stairs of their house and into the second story. They climbed out the window onto the roof and Grandmother and the girls were rescued a few hours later. The boats had room only for women and children. Grandfather was left behind for almost three days. Soon after a boat picked him up, the house collapsed in total ruin, destroying everything in it. All that they owned was lost.

Grandfather was content in Ohio but Grandmother was lonely and deeply unhappy. Her husband forbade her to have friends or any social life at all; she wasn't even permitted any form of entertainment, including music. If she went to church, he would not speak to her. She dreamed always of returning to the land of her birth. Several times Grandfather agreed to take her home but something always happened to prevent the voyage.

Time passed and their daughters married. The youngest girl Mary and her husband George Wells went into business with Grandfather. It didn't

work. Their quarrels were so violent that they destroyed the business. Grandfather forbade Grandmother ever to see or speak with her daughter again. Heartbroken, she lost all desire to live.

She was 64 when she died in January 1941. She had suffered a sudden cerebral hemorrhage and sunk into a coma for several days. Then she quietly stopped breathing. Her death was easy and painless. Apparently she died unaware of her passing. As the Gypsy had prophesied, she never returned home to England.

Everything the Gypsy told her came true, including the prediction that Grandfather would live for many years

after her own death. He died in 1969.

Grandmother often repeated the story of the Gypsy to me and the details never varied. She believed to her dying day that we each have an unavoidable destiny and that the Gypsy woman was somehow able to see her fate as clearly as we see the television.

Yet I have always wondered what would have happened if Grandmother had married someone else. Could she have changed her fate? And if she had, she would also have changed the fates of both her daughters and their husbands and their children. How would my own life be different if Grandmother had married someone else? Did she really have a choice?



## THE AMAZING RANDI STRIKES AGAIN

By Paul Steiner

**T**HE GREAT Nobel laureate Isaac Bashevis Singer was among those dishonored by Uri Awards bestowed by magician James (The Amazing) Randi for outstanding performance in the "pseudoscience" of parapsychology. Randi named his award for Israeli psychic Uri Geller "in honor of his considerable contribution to the confusion of sciences." The Uri Award, according to Randi, is a "tastefully bent stainless steel spoon with a very transparent, very flimsy base."

In the April Fool's Day 1981 ceremony Singer won the "Academic Statement of the Year Uri" for saying "the dumbest things about parapsychology." According to Randi, Singer declares he believes in ghosts, imps, dybbuks, demons and witches but admits he has no evidence that they exist.

In the Funding Category, Millennium Foundation of Texas won the Uri Award after also having won

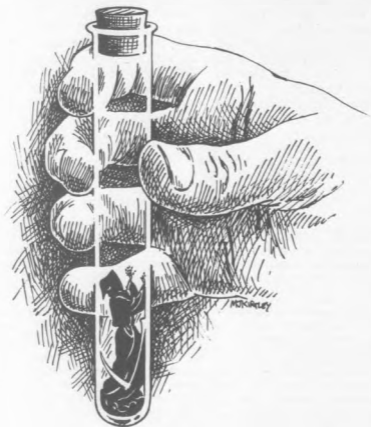
\$1,000,000 from a cowboy millionaire who claimed a psychic helped him find two oil wells.

The Performer of 1980 was Dorothy Allison of Nutley, N. J., who convinced law enforcement officials in Atlanta, Ga., that she was able to find bodies and murderers. According to Randi, she went to Atlanta, "show-boated" around town and told officials nothing.

The Media Uri went to TV's *That's Incredible*, on which the performance of James Hydrick (known as Soon Chai) demonstrated psychokinesis, the moving of objects by psychical power. According to Randi, "The parlor tricks, well-known to conjurers, were almost denounced by the show's host, John Davidson, who was banboozled at the last minute."

"Unlike winners of other awards," Randi said, "the Uri winners were notified telepathically and they were free to announce their wins in advance — by pre-cognition."

# CAN YOU LIVE FOREVER?



**By Richard Lee-Fulham**  
Illustration by Mary Jean Kirtley

Is the natural life span really only 70 years? Scientists say that soon human beings will live three centuries.

**I**F ALL mankind shares any one thing, it is the fear of aging and dying. We "know" that after a certain number of years we "must" mysteriously end our existence as organic beings. Our wisest philosophers all arrive at the same conclusion: we must accept this. Religions offer hope of an afterlife but no evidence. And scientists, until recently, have shrugged their shoulders.

But a revolution has been under way in the laboratories and universities. A new system of thought is replacing the old assumption that we are designed to die at a designated age. Rather than regarding physical death as an immutable law of nature, scientists now are viewing it as a biological process. And as such, natural death can be postponed and conceivably even avoided. This exquisite logic might make our most persistent primal terror groundless.

As if to make up for centuries of helplessness, the awesome apparatus and machineries of 20th-Century science are being applied to death with staggering results. Already science is capable of extending the human life span to at least 120 healthy years with no mental decline. Even more promising, laboratory findings indicate no natural reason why life cannot be extended to 200 or even 300 years.

Contrary to popular belief, the human life span has not significantly

increased in the past 6000 years. What has increased is life expectancy. In classical Greece the life span of man was precisely what it is today — 70 to 100 years. The life expectancy, on the other hand, was only 22 years. The illusion is the result of medical advances, not an increased potential for survival beyond the biblical "threescore and ten" years. That limit has remained static until modern times. However, this limit is now on the verge of drastic change.

Gerontologist Dr. Nathan Schock has shown in a series of laboratory experiments that bodily functions lose only about one percent of their original capability each year after the age of 30. In mathematical terms this indicates a natural life span of at least 120 years for mankind. In an unrelated series of experiments Dr. Richard L. Sprott of the Jackson Laboratory at Bar Harbor, Maine, has proven that the human intelligence quotient (I.Q.) remains constant throughout life, however long one lives. It has also been proven that senility is not an automatic disorder which comes with age. Rather, this so-called disease always is caused by a specific medical problem which can be treated if diagnosed early enough.

Therefore, in terms of natural health, there is no reason why humanity should not enjoy a healthy and mentally aware life span of 120 years

or so. Then why are our lives still measured at "threescore and ten"? The answer is complex but not hard to understand. Our scientists have attacked the problem and are discovering some surprising truths about aging.

There are two basic theories regarding the aging process and both are astounding in their implications. The most dramatic of these is the result of studies by Dr. W. Donner Denckla at Harvard University. According to his findings, the human pituitary gland secretes a "death hormone" which interferes with the body's ability to utilize thyroxine. Thyroxine is a hormone produced by the thyroid which directly controls the rate of cellular metabolism. (Metabolism is the body's chemical transformation of food into energy.)

To illustrate his findings Dr. Denckla removed the pituitary glands from rats of an equivalent age of over 70. Then by injecting thyroxine Denckla demonstrated that the aged rats grew thick, lush, youthful coats and showed revitalized mental processes. Also their life spans were markedly increased. Although this technique has not yet been tried on human subjects, the implications are that if this "death hormone" can be isolated and controlled the aging process in the human body can be delayed. This would not insure man an everlasting life, of course, but it would mean that man's general health would be constantly good until death intervened, and that death could be postponed beyond even the "natural" limit of 120 years.

The second major discovery involves the reproduction of human

cells. At one time it was believed that human cells could divide indefinitely. Now it is known that adult cells divide only about 50 times and then mysteriously die.

Science writer Albert Rosenfeld, in his book *Prolongevity* (Alfred A. Knopf, 1976), suggests there is a genetically programed "aging clock" present in the nucleus of every body cell. Thus programed, each cell automatically "knows" when it must expire. This remains a persuasive and persistent theory, due perhaps to a lingering tendency toward a fatalistic view of death. If this theory is true, only genetic reprogramming of the cell could alter the time of our death. Fortunately, it probably is not true.

Further research by University of California's Drs. Lester Packer and James R. Smith indicates a far different situation. According to their experiments, during the life span of a human cell "free radicals" build up within its walls and interfere with the cell's activities. This "free radical" material can be more easily understood as useless molecular debris. (A similar result occurs when a camera is made useless by a buildup of grit in its machinery.)

Acting on these findings, Dr. Denham Harman of the University of Nebraska's College of Medicine found that vitamin E effectively neutralizes these "free radicals." By feeding vitamin E to aged rats Harman found not only that the "old-timers" were mentally and physically rejuvenated but that their life spans were increased by a full 30 percent. In a similar experiment performed by Richard Hochchild of the University of California,





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the life spans of treated rats were extended by an incredible 49 percent! In human terms this means a potential extension of life span to 180 years. Hochchild also found that his rats were rejuvenated and retained their good health until the very hour of their deaths.

Lasting fears resulting from Nazi

medical experimentation in the 1940's prevent efforts to try such treatments on even volunteer human subjects at this time. But it has been found that human cells kept in test tubes with a vitamin E solution will divide over 120 times instead of the usual 50. Until tested on human beings, unfortunately, we can never know if vitamin E may be literally the fountain of youth.

Do these brave new theories mean anything real to us? Will the day come when a capsule can give us a life of at least 120 healthy aware years?

The answers to these and other such questions can be found only in the deepest irony. The real problem is not in the application of science but in the psychology of the human mind. The life-extending technologies have gone far beyond the realm of speculation. They *will* work. The question is not if man will extend his life but when. At this moment in history there already exist clinically proven methods for extending human life, not all of which are legally allowed at this time.\* Most sociologists and other scientists believe they will not be used universally before the year 2000.

World governments are aware of these technologies. In fact, it might be their awareness which will keep these life-lengthening technologies locked away in the laboratories. A drastic extension of the human life span would inevitably require an entire revision of political, economic and social existence. Seemingly fundamental traditions would suddenly dissolve. The divisions between male and female,

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\*For more information on this see *Prolongevity* by Albert Rosenfeld (Alfred A. Knopf, 1976) and *The Denial of Death* by Ernest Becker (Macmillan, 1973).

young and old, rich and poor would be reduced. Birth control would have to be implemented. Religious beliefs would fall into turmoil. History has shown us that whenever traditional thinking patterns are disrupted, chaos follows.

Part of this irony is that the reluctance of the world governments may backfire. Although society likely would experience an upheaval, perhaps that would be better than allowing things to go along as they are. In the United States, for example, in 1981 there are 22 million Americans over the age of 65. By the year 2000 this figure will have increased to over 43 million. The life-extending technologies not only prolong life but also prolong good health. Thus, if applied, these technologies could keep the older segment self-supporting and contributing members of society. As it is, America may face a staggering overpopulation of old people in a state of physical decline. In her fear of the unknown, America may be closing the door to an unexpected rejuvenation of society as well as of individuals.

It is hard to choose between uncertain futures. Do we dare gamble? The American government is willing

to bet only a small amount on a long-lived society. In 1979, \$900 million was appropriated for cancer research and \$500 million for heart-lung disease research but only \$37 million for the study of aging. Nor has any legislation been proposed to permit experimentation on human subjects.

Social and philosophical considerations aside, the scientists have breached an immense gulf. For the first time in human history, death has lost its occult mystique. Viewed through the uncompromising eye of science, death is seen for what it is — a biological malfunction. Stripped of its paralyzing mystery, death becomes a medical malady instead of a Grim Reaper. Life is not belittled by this demystification; it is enhanced. Life, not death, is the mystery.

It can be argued that even a life span approaching centuries is not true immortality. But by the time one reaches 200 perhaps infinity seems a more pleasant prospect. Given time, perhaps the human mind can understand the true immortality of the human soul. At any rate, it would give us time to think as we continue our strange journey through the labyrinth of consciousness and space.



### NOTHING BUT THE TOOTH

**G**EORGE Dillard, a 56-year-old carpenter who lives in Riverhead, N. Y., called police in the wee hours of February 11, 1980, to complain that hard rock music was playing in his head.

The police dispatcher advised him to take a couple of aspirins. Dillard did and went back to bed, but the music continued. He called the police again and Officer David Cheshire

agreed to come to the Dillard home. Putting his ear next to Dillard's head, Cheshire also heard the music. He turned on a radio and flipped the dial until he found the same music coming from WKCI-FM in Hamden, Conn.

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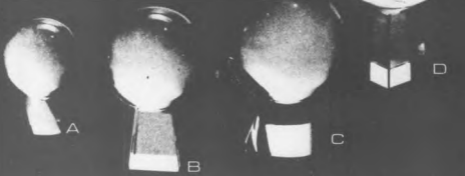
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## NEWS & REVIEWS

by Martin Ebon



### ELUSIVE PSI

FROM TIME to time during the last years of his life Dr. J. B. Rhine would tell me about the efforts of "two young historians" to get a grip on parapsychology. Rhine always sounded both delighted and worried about this effort — and now we can see why.

The result of their diligent work is *The Elusive Science: The Origins of Experimental Psychological Research* (The Johns Hopkins University Press, Baltimore, Md., 1981, 368 pages, \$24.50). The authors, Seymour H. Mauskopf and Michael R. McVaugh, are professors of history, Mauskopf at Duke University, Durham, N.C., and McVaugh at the University of North Carolina, Chapel Hill. Just how closely they worked with the Rhines is indicated by the fact that they include an "afterword" by J. B. and L. E. Rhine.

You won't be able to buy the book at your neighborhood shop because it is published as a textbook, which doesn't mean it reads like a textbook. The authors have a good sense of anecdote and are sensitive to the crucial role human factors play in the history of science.

Mauskopf and McVaugh feel that "during the quarter-century after 1915, psychological research was transformed from what had been a rather disorganized amateur activity, mixing spiritualism with attempts at experimentation, into a more coherently structured professional and research enterprise and began to gain, not general acceptance, but a degree of toleration from psychologists and other scientists." They conclude that Rhine's parapsychological work at Duke University "was critical in

bringing about this transformation."

History of science is a relatively young discipline. Mauskopf and McVaugh confess that this study matured their understanding of how historians of science "should work." Frankly I think they have succeeded beyond their own expectations; certainly beyond my own fears, which careened between concern on one hand that they would permit minor irritations to turn them into hostile critics or on the other hand that Rhine's persistence and charisma might make them partisans of the Godfather of Parapsychology.

Having steeped themselves in their subject matter for years, the two authors are frequently asked, "Do you now, in fact, believe in ESP?" They reply that they consider "many of the significant results reported in parapsychological literature" as "real and not simply artifacts of fraud or poor experimental technique."

The book opens with an examination of the problems psychological research faced in the 1920's, when French physiologist Charles Richet encountered a good deal of resistance to his idea that psychic phenomena might have nothing to do with spirit communication. Another major controversy centered on the question of whether clairvoyance or telepathy was more important and to what degree the two phenomena might intrude on each other. These European debates spilled over to the United States and were reflected in disputes inside the American Society for Psychological Research, where adherents of the Boston medium "Margery" Crandon seized temporary control from their more skeptical academic colleagues.

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Next Mauskopf and McVaugh detail the growth of experimentation in the British and American psychical research societies and examine the early studies conducted at such universities as Clark, Stanford and Harvard. We are reminded of the way the endowment by Thomas Welton Stanford, designed to give psychical studies an academic setting, was perverted by its administrators.

A deservedly crucial section of the book is devoted to the influence of Prof. William McDougall, who left Harvard for Duke late in 1926 and created the foundation for Rhine's later work. Joseph Banks Rhine and his wife, the former Louisa Weckesser, were caught up in the "tension between science and religion" that had much earlier led to the foundation of the Society for Psychical Research in London. In September 1927 numerous minor events placed them at Duke University which "was to be a permanent home for them and for parapsychology."

Rhine began experimentation in earnest in 1930 when he started the card-guessing experiments "that would symbolize experimental parapsychology in most minds for years to come." He collaborated with Karl Zener, an experimental psychologist, in developing the "Zener cards" which are now standard in ESP testing. One crucial event was the publication in 1934 of Rhine's book *Extra-Sensory Perception*. Mauskopf and McVaugh write, "It united into a single system conclusions that had previously been enunciated in relative isolation; it offered a simple experimental technique for their demonstration; it suggested areas wherein the system could be tested and expanded; and, above all, it seemed to promise success."

With public and academic acceptance came rivalry. Other Duke psychologists didn't like Rhine's efforts to "influence students to do their dissertations on parapsychological topics" or his promise of a scholarship for a good research subject. Rhine obtained outside funds, soon formed a nucleus of researchers and eventually established the university's Parapsychology Laboratory. He came in close contact with Dr. Gardner Murphy, later president of the American Psychological Association, then at Columbia University and eventually at

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Rhine had trouble placing his experimental reports in scientific journals. His popular book *New Frontiers of the Mind* (1937) received some scathing reviews which the authors say showed "the scorn and condescension that the northern intellectual establishment had felt for Duke [University] ever since its establishment." To find its own channel of communication the Duke group began publication of the *Journal of Parapsychology*. Details on experiments, behind-the-scenes developments and publication policy make the chapter on "The Articulation of Parapsychology" particularly valuable.

After a one-chapter survey of how the psychical research societies evolved in the mid-1930's, Mauskopf and McVaugh deal with the crucial relationship between parapsychology and professional psychology. They concentrate on the period from 1934 to 1938. The flood of publicity Rhine received disturbed a good many psychologists. Chester E. Kellogg of McGill University charged in *Scientific Monthly* (October 1937) that "the public is being misled, the energies of young men and women in their most vital years of professional training are being diverted into a side-issue, and funds expended that might instead support research into problems of real importance for human welfare."

Having swung first one way and then another, the pendulum of ESP-study prestige settled midway between acceptance and rejection. The book deals with this phase in a chapter called "Towards Professional Acknowledgment." The authors put the problem well: "It would be unrealistic to expect that subjects as far removed from normal experiences and beliefs as was psychical research could ever move directly from rejection to acceptance by the scientific world." The path, in fact, was labyrinthine.

Mauskopf and McVaugh end their account in 1940 when parapsychology had developed a solid structure but did not enjoy either general scientific acceptance or a secure academic niche. They see the quantitative-experimental approach as "the field's principal claim to scientific credibility."

In their afterword the Rhines say they

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like what Mauskopf and McVaugh have written but complain that it fails to capture the idealistic impulse behind the Duke laboratory's work, its effort to "discover the whole nature of man and to find out whether something more than just his physical, sensorimotor side exists." Whether parapsychology is accepted by psychology or any other science, the Rhines say, is "quite secondary." Anyway, they feel, so much has happened since 1940 that the book's "gloomy forecast" is unjustified.

It wasn't necessary to write such an afterword. The book states its own chronological and other limitations quite well. Other histories yet to be written will bring the story up to date. Earlier volumes help too. Alan Gauld's definitive *The Founders of Psychological Research* (1968) traces the activities of the British study group to the turn of the century. Among the half-dozen or so other historical works in the field, R. Laurence Moore's *In Search of White Crows* (1977) stands out for its scholarly tone and sprightly skepticism (see review in June 1978 FATE). Moore, an associate professor of American History at Cornell University,

maintained that a "belief in the 'supernatural' is frequently compatible with sensible human behavior and that the opposite attitude does not guarantee wisdom."

All told, then, the Mauskopf-McVaugh book is excellent for what it wants to be and I see no point in taking it to task for operating within a self-restricted framework. If it were to have been still more comprehensive, the authors might never have finished or published it and that would have been our loss.

#### OTHER REVIEWS

THE STAIRWAY TO HEAVEN by Zecharia Sitchin, St. Martin's Press, New York, N.Y., 1980, 327 pages, \$17.95.

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why did they create man? Because they were tired of digging for gold in Africa and wanted someone else to do the dirty work! Or anyway that's what it says here.)

The Bible tells us that a man's years shall be "threescore and 10" or 70 orbits of Earth around the sun. Sitchin believes that since Marduk orbits the sun once in 3600 of our years, its inhabitants would live proportionally longer, i.e., 3600 times 70 or the equivalent of 252,000 Earth years. Such beings would seem immortal to us and we've been trying to learn the secret ever since.

As he did with *12th Planet*, Sitchin fills *Stairway* with numerous illustrations of ancient clay tablets, carvings and related bric-a-brac, plus seemingly endless translations of ancient epics which he interprets as proving his theories. In one inventive chapter he even gives us a detailed account (complete with dialogue!) of the discussions, arguments and plans of the Mardukians. But he's curiously silent on our lack of recent contact with them. They sort of disappear following the rise of postdiluvial civilization. They should have returned about 200 B.C. but if they did, no one seems to have noticed. Nor have today's astronomers, ever alert for deviant stellar bodies, seen Marduk as it heads sunward again.

Sitchin is a more literate writer than Erich von Daniken — he has better academic credentials as well — but his approach is cut from the same cloth: highly imaginative interpretations of selected artifacts from man's past. The result is the usual ancient astrononsense. — *George W. Earley.*

LIVING ON by Paul Beard. Continuum, New York, N.Y., 1981, 202 pages, \$12.95 hardcover, \$5.95 paperback.

Paul Beard is president of the College of Psychic Studies, a bureau devoted to research and education about mediumship and Spiritualism in general. *Living On*, subtitled "How Consciousness Continues and Evolves After Death," is based on descriptions of the afterlife revealed through mediums, automatic writing and mystical insight. It describes how the soul goes through a process of spiritual evolution in





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which personality, ego and even human  
form are shed as it gradually enters into a  
sea of shared experiences within a group  
soul.

These basic doctrines are purely Spiritu-  
alistic, so this book will hold few surprises  
for those readers who have studied much of  
the literature on popular Spiritualism and  
mediumship. But Beard's book is more  
thoughtful, intelligent and sophisticated  
than much of the material that has been  
written on the subject. Beard is one of Spiritu-  
alism's most articulate and scholarly  
spokesmen and this book reflects his  
extreme erudition.

His cartography of the afterlife is high-  
lighted by descriptions given through such  
mediums as Geraldine Cummins, Mrs.  
Leonard, Betty White (of *The Betty Book*  
fame), Jane Sherwood and many others who  
were held in high regard by the investiga-  
tors who worked with them. Beard sees  
many unifying features among the descrip-  
tions these mediums received from their  
"communicators" and he believes that these  
psychics have given us a consistent picture  
of what life after death is like.

But is it really valid to base a conception  
of an afterlife on such communications?

Yes and no. Beard correctly points out  
that if we survive death and can indeed  
communicate with the living, then medium-  
istic communications should be considered  
a reliable guide to the nature of the after-  
life. It is interesting to note that Beard's  
findings are similar to those Dr. Robert  
Crookall, the British geologist-turned-psychi-  
cal researcher, made when he compiled  
his 1961 book *The Supreme Adventure*.  
This book too attempted to base a cartog-  
raphy of the afterlife on mediumistic com-  
munications.

However, other considerations which  
Beard does not address must be taken into  
account in any analysis of communications  
about the afterlife. By the turn of the cen-  
tury Spiritualist philosophy had developed  
a structured theology about the nature of  
life after death. Much of it was inspired by  
the writings of Swedenborg, who wrote ex-  
tensively on the idea of different evolution-  
ary spheres of the afterlife. (The first great  
seer of Spiritualism, Andrew Jackson  
Davis, was greatly influenced by the Swed-  
ish mystic.) We also know that mediumis-

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tic communications often freely combine genuine psychic messages, unconscious material and wish-fulfillment. Perhaps the descriptions Beard cites are similar because they were produced by mediums drawing on the same traditions — traditions in which they had been indoctrinated through their association with Spiritualism.

Another problem with *Living On* is that Beard is highly selective in the messages and descriptions he quotes. Such concepts as the "group soul" and reincarnation are important to Beard's cartography. Yet, although the idea of a group soul figured prominently in the automatic writings of Geraldine Cummins, the great Irish medium, very little is said about this doctrine in most of the older and more traditional mediumistic literature. And some years ago Crookall, in an article for *Light* (a journal published by Beard's own CPS), demonstrated that mediumistic communicators are divided about the reality or nonreality of reincarnation. Beard tries to deal with this problem but his treatment is unsatisfactory.

Beard also tells us what the dead have to say about the nature of the soul after the "second death," when a discarnate sheds the remaining biases of his own ego. Yet in *The Supreme Adventure* Crookall showed how many communicators felt that knowledge about the state of the soul after this event was a total mystery to them.

Despite these problems *Living On* is indeed a good introduction to what we may be an empirically-based concept of an after-life. Beard's views are certainly consistent with much evidence that has been collected over the years from mediums, out-of-body travelers, persons who have had near-death

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encounters and other glimpsers of immortality. Even if the mediums Beard quotes drew from similar belief structures and traditions, we must still wonder just how these sometimes very concise doctrines developed out of a movement so amorphous as 19th-Century Spiritualism. The idea that these concepts were given to us by discarnate intelligences is as viable as any other interpretation. — *D. Scott Rogo.*

**OTHER WORLDS** by Paul Davies, Simon and Schuster, New York, N.Y., 1980, 199 pages, \$11.95.

Did you know that billions of parallel universes exist simultaneously with our own? That there is experimental proof that these parallel worlds interfere with ours? That the most fundamental level of nature operates on a basis of uncertainty, overturning the traditional view of a universal determinism that forms the basis of many religions? That time doesn't really pass; there is no past, present or future, no universal "present moment"? That reality itself isn't even a property of the external world; it's dependent on our presence as conscious observers?

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1920's realized that it behaves like a wave when fired in a beam at a nickel crystal. Indeed, if electrons are fired through twin slits, you get classic interference patterns just as if you were using light waves — even if only one electron at a time is fired. Quantum mechanics, Davies notes, resolves this to mean that the motions of subatomic particles are governed by "probability waves," apparent experimental proof that the universe is fundamentally a game of chance, not a Newtonian clockwork of pure determinism.

More tradition-shattering experiments: Certain electrons shot at a given electric field should not have the energy to get through. Amazingly, some do. The uncertainty principle seems to allow energy to be borrowed from nowhere — a violation of the law of conservation of energy — to "bail out" the electrons.

Davies' engaging presentation of quantum mechanics is a sure cure for your Newtonian "commonsense" view of the world. It's no accident that religion frequently crops up as a topic of discussion. Quantum's implications reach everywhere, dramatically underscoring that old adage about truth's being stranger than fiction.

If you are a resident of the 20th Century, you must be acquainted with the quantum world you live in. Other books and some *Scientific American* articles from the last 30 years can help you expand on the details, but there is no finer introduction than Paul Davies' fascinating book. — *Allan Hendry.*

**PSI TREK** by Laile E. Bartlett, McGraw-Hill Book Company, New York, N.Y., 1981, 337 pages, \$12.95.

Laile Bartlett promises her readers that *Psi Trek* is a "fresh look" at parapsychology. Unfortunately it turns out to be a poorly organized, badly written and mostly unsatisfactory effort.

Dr. Bartlett divides her book into two sections. The first, devoted to the "uses" of psi, summarizes a great deal of material about dowsing, healing and ESP in business and crime detection. The second part, dealing with what the author calls "The Quest," concerns the existence or nonexistence of psi, facts and fallacies about ESP, and the question of life after death. Bartlett reviews



these subjects accurately and competently but her book would have progressed more logically had the two sections been reversed.

Bartlett has the maddening habit of jumping abruptly from one topic to another within each chapter. No one specific topic gets anything more than cursory coverage. Her treatment of experimental research is even worse. Rarely does she describe the research so that an uninformed reader can understand how it was conducted, why it was done or what it implied.

Most of the book's material is merely rehashed from previously published articles and books. Bartlett makes no attempt at critical analysis. She neither sheds new light on it nor uses it as a basis for discussing issues relevant to the field.

*Psi Trek* has one legitimate claim to originality. Bartlett obviously has traveled widely and met many prominent psychics and parapsychologists. On occasion she discusses — briefly — her encounters with these persons who indeed have some interesting things to say. Perhaps the most fascinating section (seven pages long) deals with Reginald S. McHugh, a psychic who uses his ESP ability to catch shoplifters.

But seven pages of fresh material out of 337 pages isn't a very good track record, especially from a book that promotes itself as a "fresh look" and a "worldwide investigation." *Psi Trek* comes off more as a tired hack job. — *D. Scott Rogo.*

**TO STRETCH A PLANK** by Diana Robinson, Nelson-Hall Publishers, Chicago, Ill., 1981, 277 pages, \$15.95.

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comes from an anecdote told by Idries Shah. When Jesus was assisting Joseph in his carpentry shop, so the legend goes, a certain board was found to be just a shade too short for its purpose, whereupon Jesus grabbed hold of the end of the plank and stretched it long enough to fit. The three responses to this story — "He must be a saint"; "It is clearly impossible — do it again"; and "The story must be false; let us omit it from our chronicle" — perfectly represent the range of reactions to paranormal phenomena to this day.

Diana Robinson has written an admirable book. When you consider that she covers the full range of possible psychokinesis (PK), laboratory dice tests, Geller and Kulagina, healing, physical mediumship, poltergeists and more, within the compass of a book shorter than many that have dealt with only one of these aspects, you realize that this cannot be a laborious scientific compendium. She has a definite knack for selecting the most relevant and interesting material in each area and presenting it in a sprightly and readable fashion. (She includes a generous bibliography for readers who want to go into further detail.)

Even students already familiar with most of this material will benefit from Robinson's commentary. She is keenly aware of the weak points of much of the earlier research and suggests various alternate interpretations. She is perhaps a shade more cautious than I would be but caution is always preferable to credulity.

The most interesting part of the book comes last, when she deals with theoretical considerations. An interesting chapter ("Let George Do It") points out that the idea of mind over matter is threatening to many persons who fear that their negative thoughts might indeed harm others. Is this why experiments in which the subject is unaware he is exercising PK are often more successful than conscious PK tests? She could easily expand her concept to include aspects of power occultism and Spiritualism.

Her final summation takes on a religious tone that surprises even her but it follows logically from all that has gone before. I hope she writes another book expanding on these final sections and encompassing all psychic phenomena. — *David Techter.*

# 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.

## FLUTTERS OVER FLIMFLAM

D. Scott Rogo is a prolific writer. In view of his article dealing with alleged discrepancies and misrepresentations in my book *Flim-Flam!: The Truth About Unicorns, Parapsychology and Other Delusions* (June 1981 FATE) Rogo's other declarations on matters relating to the psychic should be re-evaluated, in my opinion.

I will deal with only a few of the myriad misstatements and hyperboles in Rogo's article. I cannot prepare another book explaining where Rogo has permitted himself outrageous license. I will confine my comments to the three "well-known parapsychological investigations" about which he writes with so much ardor, denouncing me for doubting these examples of poor psi research. I will point out as well some glaring inventions of his that cannot go unchallenged.

When, for example, Rogo asked me if he might have permission to reproduce my floor plan of the SRI International room in which the Geller experiments were staged, I immediately gave my consent.\* I knew that I could depend on the integrity of that floor plan, for it had been prepared for me by two independent persons within SRI. Although there were some slight differences in their respective measurements, such differences were not significant to the main point, namely that Geller had an aperture

through which he *could* have seen at least one of the drawings — the "bunch of grapes" target. (Incidentally, Rogo invents for me a contention that Geller used the hole to peek at *all* the targets, a claim I have not made.)

A quick study of Rogo's own diagram of the room shows a startling bit of mathematical blundering. First, I will waive the accuracy-of-measurement requirements at this point, although I reserve the right to maintain that the dimensions supplied to me were correct. I will for the moment adopt *Rogo's own figures*. If, as he claims, the hole in the partition was  $3\frac{1}{4}$  inches in diameter and  $12\frac{1}{2}$  inches long (my measurements say  $4\frac{1}{2}$  and 10 inches) the angle of view permitted by such an aperture is not  $14.9^\circ$  as he claims but  $29.2^\circ$ ! That's just under *twice* the angular view and *four* times the viewing area. That's simple mathematics. But look at Rogo's diagram once more. The angle he has illustrated is not even the incorrect  $14.9^\circ$  but a mere six degrees — thus showing readers an area  $\frac{1}{25}$  the size it should be.

We must take Rogo's word for the claim that there was "always" equipment blocking that aperture and readers of my book will be aware that there are many more elements that provided loopholes in that set of experiments, the least of which was the hole in the wall.

I am most concerned when Rogo tries to prove that my integrity is in question. He has contacted Dr. Arthur Hebard of Bell

\*The reason FATE did not use Randi's diagram after receiving his kind permission to do so is that permission never was received from his publishers.

Labs in Murray Hill, N.J., to check his account of Harold Puthoff's claims concerning the Swann magnetometer test done at Stanford University in 1972. He refers to Hebard as an observer but fails to mention that he was the *builder* of the instrument as well. When I read that Hebard, according to Rogo, said I had tried to get him to say Puthoff had lied in giving his report of Swann's results, I immediately visited Hebard who said, "Those guys are really something!" Then he told me what had *really* happened when Rogo contacted him. "Anything I do in commenting on this matter is to clear up the misconception that it was a correct experiment," he told me.

Dr. Hebard denied that he had ever given Rogo reason to report that I had tried to get him to refer to Puthoff's statements as "lies." Swann did not "stop the magnetometer" at all, he said. Commenting on Puthoff's written account, he said, "It was just bad reporting. Swann did not 'produce the same effect again later' because he didn't do it in the first place! There was absolutely no correlation between what happened and what Swann was doing."

Puthoff, explained Hebard, never asked whether there might have been some quite ordinary explanation for the observed effect — which there was — and Hebard offered it to him afterward. Puthoff ignored it and instead reported a psi effect where there was none. Also, by Hebard's own evidence, it is his firm opinion as a scientist that no *experiment* took place. It was a *demonstration* — and it failed.

Said Hebard, "It's incredible to me that so many people are wasting so much time on this thing!" And, contrary to Rogo's statement, Hebard is not at all "interested in parapsychology."

To sum up the Swann/Puthoff/Hebard matter: In contrast to what Rogo says — that my portrayal of Hebard as a strong critic of Puthoff, Targ and parapsychology is questionable and that my account of Hebard's statements is inaccurate — I was then and I am now correct in those respects and Arthur Hebard has referred to Rogo's version as "not representative of the facts, except for Rogo's admission that Puthoff was incorrect concerning the amount of time that elapsed between the observed phenomenon and Swann's announced inten-

tion." I must add that I erred in saying that Targ was present. I had been told he was (not by Hebard) and Hebard does not remember his being there. Puthoff must take all the blame.

To handle briefly the points Rogo brings up in the Geller/SRI ESP test:

(1) "While the magician states the hole had been stuffed with gauze, he thinks Geller simply withdrew it and peeked." No, I *know* Geller withdrew it. An SRI report says that when Targ and Puthoff on one occasion suddenly entered the room, *the gauze was pulled out of the hole and lying about the floor.*

(2) As to the hole through which cables were said to run — no, there were no cables there during the Geller test.

(3) "The hole also is baffled so that light cannot enter the booth." Wrong — else why does Rogo's own diagram (as well as that prepared for me at SRI) show the hole going straight through?

As for the Pressman letter reproduced in FATE, Rogo says, "Basing his charges on information purportedly from Pressman himself, Randi maintains that the film was taken after the photographer had gone home." I made no such claim. Pressman's letter says that he shot all the film and no one else contributed any. That's quite correct. But my information came not from Pressman personally but from his superiors at SRI who say that contrary to a statement issued over Pressman's name, he did not witness nor did he photograph the eight-successes-in-a-row that the SRI film portrayed. There was no film "taken after the photographer had gone home." What appeared in the SRI film as the eight-in-a-row experiment was not that. That film was shot the following day. Pressman's statement carefully refrains from denying anything I said in my book. He knows better — because he knows I have the proof.

It is true that Pressman has never met or talked with me but he received letters from me asking for clarification of his involvement — and he refused to answer. If he depended on what Rogo told him appeared in my book, it is no wonder he was surprised.

According to Rogo, "Randi alludes to an unnamed team of SRI scientists. . . . He calls this group 'Broomhilda.' Apparently the misinformation came from this source."

Wrong again. *They* call themselves "Broomhilda" and there was no misinformation. It was and is the truth.

Rogo delights in reporting that the remote-viewing tests of Targ and Puthoff have been replicated elsewhere. Of course. I would expect nothing else, for the inherent flaws in these tests will give positive replications no matter who does them — if the flaws have not been corrected!

Finally, Rogo takes on that unsinkable rubber ducky, the Eisenbud/Serios "thoughtography." Here he flounders. He first tells readers that I contend Serios "hid a small lens in the gismo and attached a transparency over the end of it." I contended no such thing. I clearly state that the "gimmick" (which I describe in detail) is concealed *inside* the "gismo" — so-called by Serios himself and also a conjuring term — a tube of black paper. The "gimmick" slips out easily and experimenters can look at the "gismo" until their eyes fall out. But, says Rogo, there is an "uncomfortable fact" that I don't give my readers. "Serios' thoughtographs . . . often are not exact replicas. . . . The photos are often dis-

torted. . . . This extraordinary aspect of the Serios photos is . . . unaccountable in terms of the 'lens and transparency' theory. . . ." Nonsense! As Rogo would have seen, had he read my book, I specify that such a gimmick produces *exactly such a picture* and distortion is *unavoidable*, varying as the gimmick is placed close to or far away from the camera and showing various distortions from differing slopes of presentation along the optical axis! So Rogo's declaration *reinforces* my contention that Serios used just such a device!

From his calculated misrepresentation of the SRI diagram to his misreporting of my claims and Dr. Hebard's comments, D. Scott Rogo appears to be less than a reliable critic. Readers of *FATE*, whatever their decision regarding my book *Flim-Flam!*, should be informed of his blunders so that they may arrive at an informed opinion. — *James Randi, Rumson, N.J.*

#### THE AUTHOR REPLIES:

Dealing with Mr. Randi's criticisms is made more difficult by his references to fictitious documents and "secret" sources.



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Susy Smith recounts one such incident in her book *The Power of the Mind*. She writes that once when she and Randi appeared on a New York radio show, Randi asserted that the famous psychic investigator of yesterday, Hereward Carrington, eventually repudiated the whole psychic field. Randi claimed that a friend of his had a letter to this effect written by Carrington. After the show, when Smith challenged him to produce the letter, Randi said he couldn't remember who had it and he only *thought* it was from Carrington. The letter has never surfaced, needless to say.

Randi pulled this same stunt during a phone conversation with Curtis Fuller protesting my review of his book *Flin-Flam!* He claimed he had "affidavits" proving that I hadn't actually spoken with some of the persons I claimed I had. But his letter includes none of these affidavits. My point is that Randi's word cannot be relied on without corroborative evidence. His claims to possession of "secret" reports or documents from unnamed persons must be received skeptically unless he produces them.

After reading Randi's charges I realized the issues could be resolved only if I visited SRI, examined for myself the rooms where the Geller tests were conducted, and interviewed those persons who took part in them. On June 12 I made the trip. I learned that Randi's letter is full of the same distortions, misrepresentations and errors that plague his book.

Let's begin with Geller's SRI tests. I never state that Randi believes all of the SRI picture tests can be explained by the "hole in the wall" theory. I expressly state (see page 80 of my article in June 1981 FATE) that this theory is proposed for only two of the tests, including the famous "bunch of grapes."

Randi also claims that my diagram of the SRI setup is inaccurate and that his, based on information supplied by two (unnamed) SRI sources, is more definitive. As a matter of fact, my diagram with all its measurements and explanatory comments also was prepared by two SRI participants: Russell Targ and Harold Puthoff who conducted the Geller tests. The critical 14.9° angle of view, which Randi disputes, was drawn in directly by them. The crux of Randi's argument therefore rests on whether his dia-

## REPORT FROM THE READERS

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gram is correct, whether the hole was baffled or obstructed (which he denies) and just what could be seen through it.

I measured this hole myself during my trip to SRI. Randi's original measurements and subsequent calculations are in error; the hole is  $3\frac{1}{2}$  inches (I was originally told it was  $3\frac{1}{4}$  inches) and extends through a  $12\frac{1}{2}$ -inch wall in the isolation chamber. It is definitely not  $4\frac{1}{2}$  inches x 10 inches. Could Geller have seen the targets through this hole during those two critical picture-drawing tests?

The answer is no, he could not. The viewing radius through the hole is not the six-foot area Randi claims in his book nor the  $29.2^\circ$  viewing radius he claims in his letter. By looking directly through the hole one has a viewing radius of  $14.9^\circ$  but shifting the eyes from one end of the hole to the other increases this radius to  $23.2^\circ$ . (Part of a hypothetically larger radius is obstructed by the right-hand wall.) Under optimum conditions one can see only 44 (i.e.,  $3'8''$ ) inches of the opposing wall. (It would be helpful here to refer back to my original diagram which appeared with my article.)

Randi claims this hole was not obstructed in any way, that Geller had merely to extract some gauze from the hole, look through it and copy what the experimenters were drawing.

This theory simply won't hold up. Targ and Puthoff emphasized in their communications to me that the hole was obstructed by cables and by polygraph equipment (including an equipment rack) lodged in front of it during the time of Geller's visit. Randi, of course, disputes all this but he is wrong. While at SRI I spoke with Charles Rebert, in whose laboratory the original tests were run. Dr. Rebert, head of the neuroscience program at SRI, is cited (correctly) in Randi's book as a critic of the field and especially of the Targ-Puthoff tests with Geller. But even Rebert *fully confirmed that the hole was obstructed by a polygraph and an equipment rack during the tests*. He also assured me that, while he places no stock in Geller and his alleged powers, cables did run through the hole — that was what the hole was for! Even Randi points out in his book that Geller was undergoing EEG monitoring during some of the SRI picture-drawing tests. The *only* way this monitoring

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could have been done was by cables (including a power cable and the EEG wires) run through the hole.

Rebert helped me locate the original polygraph that had been in the experimental area adjacent to the room. We even dug up a replica of the equipment rack that had been there. Puthoff and I both measured the dimensions of this equipment and then made a mock-up of them in the SRI chamber. Rebert and I took turns looking through the hole. We found that only about a foot of the opposite wall could be seen through the hole under optimal conditions which would have been further obstructed by the cables which were usually in place. (I say usually because Puthoff could not remember if they were there during all of the Geller tests. Rebert, however, recalled that they were.)

Could Geller have used this small visual radius to see the two target drawings being outlined there?

Puthoff showed me exactly where the various targets were placed during the Geller tests. Rebert confirmed, from his own memory, what I was told. The famous "bunch of grapes" was tacked up far to the left on the opposite wall. This was some three feet outside the visual arc which could be viewed from the hole. The other critical target, a solar system scene which Geller faithfully reproduced, was placed on the far left wall—totally out of view.

In short, Randi's scenario for how Geller worked his wonders during the picture-drawing tests isn't viable. The measurements and confirmation I received through both Puthoff and Rebert authoritatively demonstrate this. Even if Geller had been able to withdraw the baffling and the cables from the hole, he still could not have seen the targets. Nor could he have been signaled. Randi suggests that Jean Mayo, an artist who was brought in by the SRI team, may have helped Geller during the tests. However, despite what Randi contends in his book, during the "grapes" trial Jean Mayo (now Melee) was not at SRI at all!

Randi states that "an SRI report says that when they, on one occasion, suddenly entered the room, *the gauze was pulled out of the hole and was lying about the floor.*" No one I met at SRI knew of any such incident or of any such report.



I harp on this one trial because it is a crucial one. If it can be documented that even one of Geller's SRI tests was genuine this vindicates not only Geller but Targ and Puthoff as well.

There really is only one way that Geller could have faked this trial: by the use of fiber optics. A small device might have been inserted through the baffling. Puthoff told me that he was aware of this problem and that the hole was monitored to make sure nothing was slipped through it. We only have Puthoff's word for this but even Rebert recalled that Puthoff had indeed been concerned about the "security leak" (as Randi calls it) provided by the hole.

Now we come to the Zev Pressman matter. I fail to understand Randi's claim that Pressman's statement to me does not, as Randi puts it, deny "anything I said in my book." Randi clearly states that the famous Geller film shot by Pressman includes at least one reenactment. Pressman replies just as clearly that nothing was reenacted for the film. That, folks, is a denial, where I come from! However, I decided to reevaluate this with both Puthoff and Pressman himself while I was in Menlo Park.

Randi is correct when he states that I am confused over this matter. I'm confused because I was naive enough to assume that Randi had gotten at least some of his facts straight. He claims that the SRI people issued a film showing Geller engaged in some dice-rolling tests in which he successfully predicts what side of the die will be uppermost when the box is shaken and opened. According to Randi, the film depicts Geller making eight "hits" in a row. Randi says this film is, first of all, a reenactment; it was not filmed during any actual experiments. He also claims that this series of hits, had it genuinely occurred, was only a fluke and that Targ and Puthoff actually ran dozens upon dozens of such dice-rolling tests and then reported only the successful ones. He also cites the testimony of Zev Pressman, an SRI photographer, who allegedly witnessed these unreported trials. He further claims that Pressman's "superiors" had informed him that the photographer had not really seen the eight-in-a-row miracle.

When I originally spoke with Pressman I asked him only if any of the Geller film had been a reenactment. This he denied. I did



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not seek to verify Randi's entire batch of claims. My mistake — while in Palo Alto I discovered that this entire section of Randi's book is a fabrication.

To begin with, no film showing Geller engaged in a series of die throws was ever taken at SRI. *The film Randi attacks in his book simply does not exist.* Geller made only one series of closed-box die tests at SRI. He found these tests difficult, so he did only one or two trials a day over a period of a week. He made no long series of trials per day as Randi claims. He made a total of 10 trials. He passed twice and was successful eight times. Only one of these trials was ever filmed. The SRI film of the Geller experiments shows him actually passing on this test. To quote the narration that accompanies the film:

"The whole array of this run had an a priori probability of one part in 10 or statistics of a trillion to one. Here is another double-blind experiment in which a die is placed in a metal file box (both box and die being provided by SRI). The box is shaken up with neither the experimenter nor Geller knowing where the die is or which face is up. This is a live experiment that you see — in this case Geller guessed that a four was showing but first he passed because he was not confident. You will note he was correct and he was quite pleased to have guessed correctly but this particular test does not enter into our statistics."

This is the only SRI film ever made of any die-throwing tests. Where does Randi get the idea that hundreds of additional trials were made?

Randi may be honestly mistaken on this point. When I spoke with Pressman over the phone during my June 12 visit he did tell me Geller had made 20 or 30 closed-box experiments in his presence and that these were only a small portion of the ones he had done at SRI. This claim flew in the face of what Puthoff had told me. Then, as we talked more, I realized where the discrepancy lay. While at SRI Geller took part in many similar tests. Included among these were the die tests, experiments that called for Geller to determine which of several containers housed a hidden object and so on. Pressman tends to call all of these experiments "closed-box" tests. When I pressed him about just the die tests he cor-

roborated Puthoff's claim that only 10 trials ever were done, that he had filmed only one and that these trials took place over several days. Apparently, when Randi heard Pressman's generic term "sealed box" tests, he jumped to conclusions and eventually invented an elaborate scenario about them.

Randi's blunder about the alleged film of the "eight successes in a row" is harder to excuse. The very existence of this film seems to have been pure invention on Randi's part.

Randi could have sorted all this out had he contacted Pressman. We have Randi's assurances that he did; he states in his letter that Pressman "did receive letters from me asking for clarification of his involvement — and he refused to answer."

When I read this comment to Pressman, his response was unequivocal: "At no time have I ever received any letters from that guy. He never contacted me in any shape, manner or form."

In fact, one of the more humorous episodes during my visit came when I pressed Pressman on this matter. "I don't know anything about him," he said of Randi. "In fact," he added, "I don't even know this Randy guy's last name. What is it anyway?"

So just where did Randi get all this muddled information about alleged SRI film and Pressman's claim that part of it was a re-enactment? Randi states that the information came in a report from Pressman's "superiors" — unnamed. Determined to track them down while I was at SRI I asked Targ, Puthoff and Pressman for the superiors' names. They all responded by asking, "What superiors?"

Pressman had no superiors at SRI to whom he had to report. So it seems likely that the "report" and sources Randi cites simply don't exist.

This is the second time in his letter that Randi builds his case on the basis of "reports" from SRI sources. No one with whom I spoke at SRI knew anything about these alleged reports. Furthermore, any report issued from SRI must be cleared by the administration. Presumably, had such a report been prepared, somebody would have known about it.

Since I had extra time I read to Pressman the entire section of Randi's book which

(Continued on page 128)

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## REPORT FROM THE READERS

*(Continued from page 118)*

deals with this matter. When I was through he simply sighed, "I think Randi must dream a lot."

I have little to add concerning the Hebard matter. After writing my section on Dr. Hebard's views, which includes a summary of our telephone conversation, I sent him a copy of what I had written for his approval. Hebard approved what I had written including the statement about Randi's trying to get him to call Puthoff's claims "lies" and he returned the material to me with one small correction. Hebard had ample opportunity at that time to correct anything I had written about our conversation.

It seems odd that Hebard would sign a statement of accuracy only to change his story later. My conclusions upon reading Randi's rebuttal are that either Hebard has changed his story (in which case he can't be considered a very good witness to the Swann experiments either) or he was reacting to Randi's version of what I said in my article. To clear this up I once again called Hebard who was kind enough to discuss the matter with me. I read him the statement, which he had signed, concerning his version of the SRI matter and he said my account of our conversation contained no errors. He added that while he placed no stock in the Swann demonstration, he did not recall ever calling Puthoff's claims "lies," as Randi quotes him as saying, but

called them "misrepresentations" or "exaggerations." He also recalled that, as I report (and as Randi denies), at some point during the session it was suggested that Swann try to stop the output of the magnetometer chart.

As for the rest of Randi's comments on this matter, I have nothing to add. I agree with Randi and Hebard that Swann's magnetometer demonstration should not be considered evidence of PK. I never said it should. What is important is that Randi attempts to make his point by misquoting Hebard, who was willing to sign a statement to that effect.

Hebard certainly gave me the impression that he is interested in parapsychology. We spoke for about half an hour during our first conversation about new developments in the field. Hebard then asked me where he could get more information. I suggested a couple of books and also urged him to contact the Psychophysical Research Laboratories at Princeton where PK research is currently under way. During our June 10 conversation he once again stated that, while not interested in parapsychology in a career-oriented way, he is certainly open to the field and would be glad to examine any hard data available.

I also have little to add on the remote-viewing work, other than to note that Randi doesn't appear to know much about the replications of it. This research was designed to correct some of the experimental flaws in the original SRI tests. For Randi to say that these positive replications were based on "inherent flaws" in the design, when they were specifically designed to correct the flaws, indicates to me that he has never bothered to study them.

Randi also trips up when he comments on the Serios matter. Notice first that he does not address the fact that he completely and underhandedly rewrote the scenario of the crucial May 16, 1965, hidden target tests, about which he makes such a fuss in his book. His only defense is to quote me incompletely about the "distortion" phenomena in some of the Serios photos and then to attack me after misrepresenting what I said. Yes, you do get general distortions when you fake a psychic photo with a secreted transparency. However, my critical point was that Serios' distortions include obvious

alterations in certain architectural features of the buildings represented in the photos and sometimes even misspelled words. These cannot be faked in the way Randi claims. Please note that Randi avoids comment on this part of my argument — because he knows he can't explain it.

In short, Randi's defense of his book reads much like the book itself. It ignores many of the most embarrassing points I raise about his credibility (i.e., the Tart research and the Serios hidden target study); misrepresents my views in order to attack them; harps on technicalities (such as who came up with the name Broomhilda) which really have nothing to do with anything; and passes off vague secondhand information from unnamed sources as gospel. What is worse, he cites as evidence documents whose very existence has yet to be established.

In my estimation Randi has thoroughly undermined his own credibility. He is the kind of "debunker" who is giving debunking a bad name. — *D. Scott Rogo, Northridge, Calif.*

#### IN THE SPOTLIGHT

In the article "UFO-ing with Betty Hill" (July 1981 *FATE*), some suggestive facts seem to deserve more emphasis. Aside from Betty's mistaken identification of a streetlight as a UFO (the article doesn't make clear whether this is an exception or the rule in her frequent sightings) and her family history of psychic abilities, the following facts point to paranormal psychological phenomena rather than extraterrestrial explanations:

- (1) The Hills' abduction experience was followed by poltergeistlike activity.
- (2) Betty had psychic experiences in early life which seemed to go away by the time she was 20.
- (3) Betty was over 40 when the abduction experience took place.
- (4) Betty finds life as a local celebrity exhilarating and rewarding.

Since most poltergeist phenomena are known to revolve around disturbed adolescent or preadolescent girls, it may be significant that the extensive chemical changes at the onset of puberty are similar to those occurring at menopause. — *S.A. Rains, Santa Monica, Calif.*

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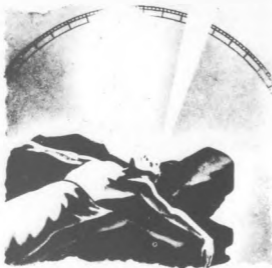
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