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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

In the province of the mind, what is believed to be true is true, or becomes true, within limits to be found experientially or experimentally. These limits are further beliefs to be transcended. In the province of the mind, there are no limits.

— Dr. John C. Lilly

ONE OF THE most common psychic events appears to be the precognitive dream. Every reader of this magazine knows how frequently such dreams occur, not only from his own experiences but from reading "True Mystic Experiences." These precognitive experiences may be waking experiences also but usually they occur in the twilight zone between sleeping and waking, when hypnagogic images flash through the mind.

These perceptions of future events usually involve emotionally charged situations. Often they are warnings of future disasters; sometimes one occurs in time for the dreamer to heed the warning and take steps to prevent it.

For me precognition represents one of the greatest paradoxes in the whole area of psychic claims. Conventional scientists are apt to dismiss such experiences, even their own. They call them "hunches" as if giving them a

safe name is an explanation. Webster's New Collegiate Dictionary defines "hunch" as "a strong intuitive feeling concerning the result of a course of action." This definition hardly explains precognitive experiences but the materially-minded continue to argue that precognition results from intuition and not from a genuine apprehension of the future.

By "intuition" the skeptics probably mean knowledge obtained without rational thought or inference. Intuition is an unconscious process with the unconscious mind operating from perceptions which are not consciously noted. For instance, a man may wake up terrified that his house is going to burn down and lead his family to safety. Shortly thereafter an explosion in the basement sets the house aflame but all have been saved. The skeptic explains this by arguing that the man unconsciously noted something wrong with the furnace or detected a faint smell of gas and in his sleep his unconscious mind put these subconsciously noted facts together to produce the lifesaving warning.



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BY ERNEST WOOD
Author of *Concentration*

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precognitive experiences. They feel certain their precognitions are quite different from normal hunches.

Precognitive experiences seem to violate common sense because they violate the principle of causality. We are accustomed to believing we live in a world where there is a cause for every effect. But if we believe in precognition, we are faced with the fact that effects seem to occur before their causes.

I always have had a great deal of difficulty with this concept. Although some physicists assure us that on a micro level some events occur before their causes, there does not seem to be evidence that this can take place on a macro level. Nonetheless, I once discussed the problem with a top-level mathematician who had done special work in ESP and he had concluded that his evidence — the large number of precognitive events — favored the existence of precognition. I don't know to what extent he had developed a mathematical theory to fit the problem.

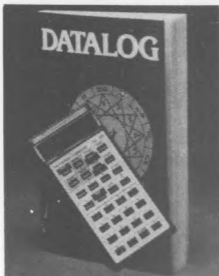


TIME MACHINES?

IT SEEMS to me that if precognition exists, time travel also must be possible. *Something* is going into the future and returning with a message — even if it is only some part of the psyche. Or conversely, *something* that already exists in the future somehow is sending a message to us who already exist in its past.

Recently Dr. John Gribbin discussed the problem of time machines with Dr. Frank Tipler of the University of Texas at Austin. His report was

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reprinted in the August 28 issue of *New Scientist* and it avoids altogether any discussion of psychic phenomena or other precognition — as if no such question exists. Nevertheless, Dr. Tipler, who is considered an authority on the subject, believes that it is theoretically possible to build a working time machine. From our understanding of what he is saying, it seems that while theoretically possible it would be extraordinarily difficult to build such a machine. It would have to be built in space: it would involve a gigantic cylinder 10 km in radius and perhaps 100 kms in length with a mass equal to our sun, rotating two times each millisecond with its rim moving at half the speed of light. "In other words, a time machine would be like an elongated rapidly rotating neutron star." Such objects already may exist in space but using one for time travel would not be easy. Tipler is quoted as follows:

"I would imagine that if such a device were created, it would be used only to send messages, not physical objects, back into time. It would take enormous energies to send a physical body back — energy at least as great as the rest of the mass of the body. You can see this by imagining a body of mass M sent back in time and returned close to the event at which it started; far away from the time machine, there would be $2M$ bodies with mass M , and the extra rest-mass energy has to come from somewhere. In effect, the machine acts as a matter duplicator."



ARE WE TIME MACHINES?

WE NEVER thought it would be easy. But maybe there is a

shortcut to time travel. And if there is, maybe the precognitive abilities of human beings can show the way.

No one with any sense imagines that a "time machine" such as that described by Tipler would ever be made by man. What would be its purpose? But it still passes our understanding why the immense amount of erudition, imagination, mathematical ability and just plain sweat that has accompanied Tipler's calculations has never focused, at least in passing, on parapsychological claims.

It is true Establishment physicists tend to regard the subject of psychic phenomena as "kooky." But Tipler's speculations could hardly be termed "unkooky."

My personal interest in the whole field of the paranormal, as readers of this column know, is not in the phe-

nomena alone but in what they tell us about the nature of reality. And just maybe they are telling us there is a shortcut somewhere to give us answers to such abstruse problems as precognition, time travel, effects that precede causes, and maybe even the duplication of matter.



CHINESE ASTRONOMY

CHINESE stargazers over the centuries collected an enormous number of astronomical data, both in China and in its cultural satellites Korea and Japan. The astronomers were civil servants and their observations were considered so important they were included with affairs of the court and state in the history of each dynasty.

The Chinese astronomers were ob-

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servers who kept their nighttime vigils in order to make astrological predictions, not to add to their understanding of the universe. Nonetheless, a number of fundamental discoveries made by the Greeks were made independently by the Chinese, although somewhat later. Some of these discoveries include the realization that the moon receives its light from the sun and the correct explanation of eclipses. There was even a minority school of thought in China with a remarkably modern outlook. The proponents of the *Hsuan-ye* — Infinite Empty Space — cosmology accepted the idea that stars and planets float freely in an infinite void.

But the Chinese failed by European standards in their lack of any attempt to understand the motions of the sun, moon and planets. They left no record of a constructive theory, either geocentric or heliocentric, probably due mainly to the absence of deductive geometry — in contrast to the Greeks.

Many of the ancient historical data of China were destroyed by order of the first emperor Chin Shih-huang in 213 B.C. This "burning of the books" reminds one of the destruction of the great library of Alexandria, Egypt, during the civil war that occurred under Roman Emperor Aurelian in the late Third Century A.D. (The "daughter library" was destroyed by the Christians in A.D. 391.) Chin Shih-huang wished to sever all ties with the past and thus destroy the power of the feudal princes. This was an effective stratagem but it has resulted in irreparable gaps in the history of China.

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

By Luke G. Thomas

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

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



IT PAYS TO CONSIDER NEW IDEAS

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

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

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

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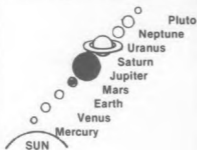
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ers discovered numerous inscriptions written in primitive Chinese script on materials such as tortoise-shells, ox shoulder blades, etc. These date as far back as 1500-1000 B.C. and clearly indicate some form of organized astronomical activity was going on at that early date. They make occasional references to eclipses and to certain stars. All dates are expressed in terms of a calendar. This was an early stage of astrology which the Shang people apparently used to divine the future. Later astrology became one of the standard methods of divination.

The Chinese observations which have attracted most attention recently are the supernovas, sightings of Halley's comet, sunspots and solar eclipses. Dr. F. Richard Stephenson, of the subdepartment of geophysics in the Oliver Lodge Laboratory at the University of Liverpool, who wrote the article "Chinese Roots of Modern Astronomy" for the June 26 issue of *New Scientist*, says, "I have analyzed many reports of lunar and planetary conjunctions at various periods in Chinese history. Almost all prove to be thoroughly reliable. Although measurements of any kind are rare, dates are almost invariably exact to the very day. This gives me considerable confidence in the other types of observation which have to be accepted on trust, such as those of sunspots and new stars. A very impressive testimony to the reliability of the Chinese astronomers concerns their sightings of Halley's comet, which is due back in 1986. The Chinese reported almost every apparition of this comet since 12 B.C."

WHO GOT HERE FIRST?

DID A Chinese man named Hee-li sail into San Francisco Bay in 217 B.C.?

According to a story by Victoria T. Olson in the *Contra Costa Times* for March 2, 1980, an American missionary found some dusty scrolls in the archives of Shensi more than 100 years ago, scrolls which tell Hee-li's story. Some Chinese stone anchors found off the California coast are said to corroborate his story.

Hee-li was a Chinese navigator-captain during the Qin (Chin) Dynasty of 221 to 206 B.C. His ship may have been as large as 50 to 60 tons; recent excavations of shipyard ruins show ships that large were built. While Hee-

li was plying his trade off the coast of China, his ship was tossed far off course during a terrible storm. He was a man who went strictly by the book (in this case, the compass) and insisted on heading "west," despite the protests of his crew. They could see that the sun was rising in the "west" and setting in the "east." Hee-li threatened to throw them all overboard for mutiny.

As it turned out the compass needle was pointing in the wrong direction because a wayward cockroach was wedged under it. After more than three months of heading "westward" into the rising sun, Hee-li and his men sighted a strange land: a rocky coastline pounded by surf and obscured by fog, a vast inlet surrounded by shaggy



**ARTERIES CAN CLEANSE THEMSELVES
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Make a Wish—I'll Grant It!

Wish for anything you want and you can have it

- LOVE GOOD LUCK
 MONEY POWER

It sounds incredible, especially coming from me. Until quite recently I was the world's champion loser. Now, thanks to a secret I picked up in Bangkok, I can make your dreams come true. I know, because I made mine come true. Mine and a lot of other people's, too. I used an ancient secret that I am now going to share with you.

But first let me tell you how it happened. As a high school dropout it was hard for me to get a job. When I did get one I couldn't hold on to it. For years I drifted—broke, hungry, friendless, and completely miserable. About a year ago I got phoney seaman's papers and shipped out on a rusty tramp steamer. It wasn't much, but at least I was eating regularly and I figured I'd have a little financial stake when I returned. But bad luck continued to dog me. At a bar in Bangkok, I let it slip that my papers were false. When the crew found out I was a scab they started beating up on me and I had to run for my life.

So there I was as usual—broke, hungry, and friendless in a strange town. Only this time it was worse because I was also in a strange country. However, when you have bummed around as much as I have, you learn how to survive.

My Luck Turns

I noticed that monks in saffron robes got free meals, so I became a self-appointed monk. In this guise I traveled the country for months. Frankly, I was getting a little bored, until I came upon a strange temple in a remote area.

There was something about the temple that fascinated me. I was also intrigued by the fact that when the temple was closed for the daily siesta there was some unusual activity. In a secluded corner of



- HEALTH CAREER
 PEACE OF MIND

time to myself. People were hounding me. Curious people, greedy people, frantic people, desperate people. It was getting out of hand. So I decided to quietly disappear.

Before I did, however, I turned my secret over to an organization which I knew to be trustworthy. The only provision I made was that they give it to anyone who asked, just as I had done. But I did allow them to make a small charge to cover the cost of making the Yantras, printing the Mantras and instructions, paying postage and handling, plus a small profit. The profit was to be used only for spiritual work.

If you are wondering why I was so concerned that others should have my secret, it is a simple law of life I learned while masquerading as a monk. There is nothing in life you can really enjoy without sharing. Think about it. When your wishes start coming true I hope you will share your good fortune with others.

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the temple, richly dressed visitors went through a ritual with one of the monks—the oldest and skinniest human I had ever seen.

I could not contain my curiosity. I discovered an unused space above the room where the rituals took place and I spied on them. There was a crack in the floorboards which enabled me to see and hear everything that went on. These rich visitors were paying sums of gold for the old monk to grant their wishes. He had an assortment of engraved metal amulets called Yantras. He used these with a different chant, or Mantra, for each one. I couldn't tell if it worked or not, but from the way these rich people kept coming back, there must have been something to it.

Naturally I wanted to try it, too. I had written down the Mantras, so all I needed was the Yantras. I had observed where the old monk kept the Yantras hidden but I couldn't very well steal them. Late one night I sneaked into the forbidden room and made paper rubbings of each Yantra. The thing I did not know was whether the magic would carry over. I soon found out.

Amazing Discovery

The following day I left the temple. When I was miles away and alone I tried the Yantra and Mantra for Money the way I had seen the old monk do it. I couldn't believe the way it worked. I didn't come back to the States on a tramp steamer; I came on a jet, first class. I was like Aladdin with his magic lamp. Whatever I wanted appeared like magic when I used the proper Yantra and Mantra.

Some of my friends wanted to know my "secret." But even when I told them the truth hardly anyone believed me. The ones who did believe and tried it had just as much success as I did.

One fellow, whose fiancée had run off with someone else, was brokenhearted. He used the Yantra and Mantra for Love and his girl came back contrite and more loving than ever.

A girl who had always dreamed of being a famous model, but was not pretty, used the Yantra and Mantra for Career. She soon learned that all models are not raving beauties. Today she has a happy and successful career in modeling. You have probably seen her many times on TV and in magazines.

by the Mantras act on the invisible ethers from which all things are created.

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A fellow who had never won anything in his life used the Yantra and Mantra for Good Luck. He bought one raffle and won a new Cadillac.

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Paul T. was worried about his younger brother, who seemed to lack any drive or ambition and eked out a living on menial jobs. Paul used the Yantra plus Career Mantra for the brother who soon became successful and prosperous in his own business.

Joseph's parents were virtual prisoners in an unfriendly country. Years of effort to free them had not succeeded. But the Yantra plus Mantra for Power got fast results. His parents are now with him in America.

Like Aladdin's Lamp

And so it went. It seemed that nothing was too much to ask, nothing was impossible. I was getting deluged with requests. I didn't mind sharing my secret but it was getting so that I had no privacy or

and still keep the gift book.

There are seven Yantras plus Mantras available. These are for Love, Money, Power, Good Luck, Health, Career, and Peace of Mind. The modest cost is: 1 set \$2.95, 2 sets \$4.95 (\$2.48 each), 3 sets \$6.50 (\$2.17 each), 4 sets \$7.95 (\$1.99 each), 5 sets \$8.95 (\$1.79 each), 6 sets \$9.50 (\$1.58 each), all 7 sets for only \$9.95 (only \$1.42 each)!

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red-barked trees, a realm of shy copper-skinned people who greeted them as friends. The Chinese traded with these natives, took on food and water and with the help of a now-working compass, returned to China.

Their incredible voyage to a strange land was recorded by scholars and filed in the archives at Shensi where the American missionary found it 21 centuries later. Since then evidence has been accumulating which shows contact between China and the New World. Perhaps the most astounding discovery has been the Chinese stone anchors found in 1976 — one cylindrical and the other in the form of an equilateral triangle. They were discovered in the shallow waters near Palos Verdes peninsula near Los Angeles. A third stone, large and round with a hole in the center, was found in the waters off Point Mendocino.

Dr. James Moriarty of the University of San Diego, working with a fellow archaeologist Jia Lanpo of China, is convinced that these three anchors came from Chinese ships. Although such anchors were unheard-of among the California Indians they were standard in ancient China.

On the other hand, China's claim to have found America is presented somewhat differently in the August 1980 issue of *China Reconstructs*, an English-language magazine distributed by the Chinese government. A copyrighted *Los Angeles Times* feature by Linda Mathews describes an article written by Chinese historian Fang Zhongpu and illustrated with sketches of ancient Chinese style



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anchors found off the coast of California four years ago.

Fang nominates as the first explorer of the American continent an obscure Buddhist monk named Huishen who sailed off to spread the gospel in 452 B.C. and returned in 499 with an astonishing tale of a 7000-mile voyage to a land called Fusang. That was 500 years before the Vikings sailed to North America and 1000 years before Columbus landed.

The description of Huishen's voyage comes from a 56-volume history of the Liang Dynasty written in the year 600. It has always tantalized historians although there are some doubts about Huishen's trustworthiness — his own contemporaries did not entirely believe him — but Fang says that most modern Chinese scholars are now convinced Fusang was actually Mexico.

Fang rests his case on the detailed descriptions of marriage customs, crime and slavery which Huishen brought back from Fusang. They tally almost exactly with what is known about Fifth-Century Mexican society. Fang, a maritime historian, has no doubts that the ancient Chinese ships were capable of crossing the Pacific.

"For long periods, China led the ancient world in navigation," he writes. "As early as the Fourth Century B.C. her ships . . . entered the Pacific In the First Century A.D. the Chinese knew how to use the sternpost rudder to keep ships on course. In the Third Century Chinese sailors were able to calculate sailing speeds and the length of voyages It would have been quite possible for Chinese ships to cross the Pacific in the Fifth Century."

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China was prosperous enough to finance such voyages. One Third-Century Chinese kingdom, the Wu, had a navy of 5000 ships; the largest carried several decks and berths for 3000 passengers, Fang writes.

"Not content with shaming Columbus and Leif Erickson," Miss Mathews concludes, "Fang also hypothesizes that 1500 years before Huishen set off for Fusang, Chinese seafarers may have come up with another prize find: California"

"One possible reason to doubt Fang's findings and historical methods is that the Chinese have long nursed a grudge against Columbus who, after all, originally set out to plunder Asia and was stopped only because the landmass of North America obstructed his way."



MAYAN BEGINNINGS

IN RECENT months two outstanding discoveries have provided amazing new information about the Maya. Dr. Richard S. MacNeish, director of the Robert S. Peabody Foundation for Archaeology in Andover, Mass., made the first announcement of discoveries that trace the Mayan civilization back to its origins 11,000 years ago — making it 6500 years older than was previously believed. Only a few years ago Dr. Norman Hammond of Rutgers University extended Maya prehistory back to 2500 B.C.

One of MacNeish's amazing discoveries contradicts all previous assumptions about the development of the Mayan culture. He has found that the ancestors of the Mayas lived in large villages as far back as 4200 B.C.

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These villages were not supported by agricultural crops, however, but by fish and shellfish taken along the Caribbean coast of what is now Belize.

The archaeologist has divided the more than 60 pre-Maya sites into five types whose descriptions may change as the research continues. So far only a few excavations and some surface survey work has been done.

(1) *Lowe-ha* is MacNeish's name for the big game hunting culture in which the inhabitants killed wild horses and giant sloths. This culture is estimated to have existed from 9000 B.C. to 7500 B.C.

(2) *Sand Hill* is the next stage. From about 7500 B.C. to about 5500 B.C., when the large animals perhaps had become extinct, the people turned more and more to gathering plants. They had woodworking tools and probably made boats.

(3) The pre-Mayan *Belize*, who lived from 5500 B.C. to 4200 B.C., did not have domestic corn, squashes or beans although these already had been domesticated in the highlands of Middle America. The inhabitants seem to have gathered wild plants and in dry seasons moved to the coast to gather oysters, lobsters and crabs.



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(4) *Melinda*, which existed from 4200 B.C. to around 3300 B.C., was a culture of large villages established along the coast. The people subsisted by fishing.

(5) During the *Progresso* stage the populations outgrew the coasts so their villages extended up the river valleys and they began to farm.

No pottery had been found at any of these sites. Artifacts include fishing equipment, net sinkers and woodworking tools. If MacNeish is correct, the cultural development was continuous from the days of the early hunter-gatherer peoples to the Maya Indians of today.



IRRIGATION NETWORK

THE SECOND major Maya discovery also was announced late this spring. Dr. Richard E. W. Adams, professor of archaeology at Cambridge University in England, reported the discovery of a network of Maya irrigation canals which covered over 11,000 square miles of Guatemalan jungle and possibly extended into neighboring Belize. This impressive irrigation system was unsuspected until Adams identified it.

The canals showed up on a radar survey done in 1977 and 1978 by the Jet Propulsion Laboratory of Pasadena, Calif., which was testing a new radar imaging system designed to map cloud-shrouded Venus during future space trips. Aerial photographs of the jungle had proved useless because of the heavy foliage. After the new radar was tested picturelike images were turned over to Adams who examined them hoping to find undiscovered

ruins and roads. He found uniform grid patterns which seemed to connect with the larger waterways.

Last February Adams and Dr. T. Patrick Culbert, of the University of Arizona, went to Guatemala to investigate this network on the ground. By jeep and dugout canoe they found the narrow ditches, about 10 feet wide and two feet deep, which led into the streams. Adjoining the canals are plots of land that Dr. Adams is convinced were used for cultivation by the Mayas. Presumably the soil scooped out to dig the canals built up plots of dry land on which crops were grown. Although agriculture on raised fields is known to have been used before the Belize culture — and was used also in Venezuela which is not Maya country — it was not imagined to be on such a large scale. For the first time archae-

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ologists are beginning to understand how this greatest of American cultures could feed populations of two million to three million people in an area where crops are now considered difficult to grow.

Hitherto it had been assumed that most Maya agriculture used slash-and-burn techniques, which still would have been necessary in Yucatan where the limestone subsurface would not permit channeling.

It has been theorized that cultures developed in the Old World where canals were used for irrigation because of the necessity for cooperative use of water, cooperative maintenance of the canals and so on. Bureaucracies sprang into being to govern these cultures and no doubt the Maya had the same needs to develop government controls. Many of the so-called Mayan temples, therefore, may have been office buildings for the bureaucrats who ran the government. By the same token, an elite sprang up in which power was concentrated.

Still unknown in the Mayan equation, however, is why the culture collapsed around A.D. 900 when the cities were abandoned and Mayan knowledge and writing were lost.



ANCIENT SAVAGERY

THE NEW YORK Times News Service reported in May 1980 that a mass grave containing the skeletons of almost 500 murdered and mutilated men, women and children has been found near the banks of the Missouri River in South Dakota.

Between 1325 and 1400, apparently during a prolonged drought that



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forced severe competition for food, one group of Indians attacked and massacred another. Bashed-in skulls and knife marks indicate that nearly all were scalped. Hands, feet and noses were missing from many skeletons.

It is the largest prehistoric American massacre site ever found. According to anthropologists who have been excavating and analyzing the site for the past two years, further study is expected to improve understanding of the environmental and social pressures affecting Indian cultures in the centuries just before Europeans penetrated North America.

The discovery should temper the recently popular view that life in prehistoric cultures was blissful. "People have tended to idealize Indian life," says Dr. Larry Zimmerman of the University of South Dakota who is in charge of research on the massacre. "A site like this one forces you to look again at the nature of warfare and the conditions that trigger it."

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ing the massacre there was a pro-
longed drought to the south in Nebras-
ka and Kansas. Over a period of de-
cades Central Plains Indians migrated
north to the Dakotas where they
blended with that of the "middle Mis-
souri tradition," already established in
South Dakota. On the fertile Missouri
floodplain, people lived in villages of
several hundred inhabitants housed in
cylindrical earth lodges 30 to 60 feet
in diameter. They hunted bison and
raised beans, corn and squash.

Zimmerman speculates that food
shortages caused by the drought and
increasing population imposed severe
strains on the villages. Many of the
skeletons show signs of malnutrition.

One clue that the massacre was a
concerted act of war and not a random
incident of violence is the number of
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man development the sex can be distinguished only by a chromosome study, Dr. Jean Wilson of the University of Texas medical school at Dallas reported. The later normal development differentiation occurs under the control of at least 19 genes, he said, but the physical changes that occur are brought about by only a few active chemicals. Just three hormones are responsible for converting the bipotential human fetus into a male. Without them it remains a female. It used to be thought that androgens, including testosterone and dihydrotestosterone, were male hormones while the estrogens, such as estradiol, were female. But this is now an outmoded concept. Both types are produced by female and male alike.

The point of the study seems to be to determine whether there are physical and chemical differences between the brains of males and females. Is heredity the key determinant of identity or is it environment and upbringing? A middle of the road attitude has been the compromise for years — personality is a result of both nature and nurture. But now scientists are coming to believe there also are innate behavioral influences from the brain and the hormones that the brain controls. The characteristics of male rhesus monkeys can be induced in females if the hormone testosterone is given to them at a critical period in their brain development. But the effects of manipulating these sex-related chemicals artificially vary widely among animal species, a fact that makes any extrapolation to humans risky.

Roger Gorsky and Arthur Arnold of the University of California at Los

Angeles and Fernando Nottlebohm at Rockefeller found that male rats and songbirds have brain cell clusters that are larger than the comparable tissues in the females of the species. Neither these clusters nor the size differences between the sexes had been previously observed, McEwen said. By giving testosterone to the newborn females or by castrating the newborn males these special brain structures can be made larger or smaller and can alter the sexual behavior of the animals. This evidence seems to correlate behavior with brain structure in a way never before possible.

When the animals are adult no chemical manipulations appear to alter the fixed size of the brain clusters.

There is circumstantial evidence that brain differences probably exist

between males and females, especially since the evidence in rat and hamster brains is already unequivocal, Dr. McEwen believes.

"We cannot yet say the sex differences in those regions of the brain explain behavioral differences," the scientist told *The New York Times*. "This is something very important that we and other people are trying to determine."



RUSSIAN-MOON IRON

- The Russians report they have discovered a "noncorrodible form of iron on-the moon's surface" and have experimentally produced the same iron on earth. The original samples were brought back by their Luna 16 moon probe of 1970.

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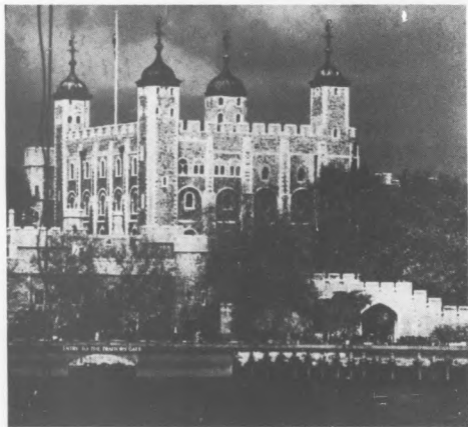
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Where are the spirits of the state prisoners
who were legally separated from their heads in ages past?

THEY WALK THE BLOODY TOWER

By Bruce H. Knapp



British Tourist Authority

The Tower of London stands on the north shore of the River Thames. When the river was one of London's principal highways, state prisoners entered the Tower through a 13th-Century water gate called "Traitors' Gate" (visible in lower left corner).

ON THE southeast side of the mile-square City of London* beside the fabled River Thames and the upstart Tower Bridge (often mistaken for the much older and thrice-replaced London Bridge), the foundations were laid 900 years ago for a fortified structure which stands today — a forbidding grey and black agglomeration of crenellated walls, arches, chapels and towers. A royal palace, a repository for England's crown jewels, a fortress, a prison, a place of torture and execution, an armory, a zoo, a mint — over its nine centuries of history, Her Majesty's Royal Palace and Fortress of the Tower of London (its full title) has fulfilled all of these and a number of other roles. Encircling its area of more than 13 acres is a great wide moat, now green with grass but in past centuries filled with a loathsome stinking liquid constantly replenished from the city's awful sewers.

The central Norman keep, the White Tower, was started by William the Conqueror in 1078 as a place of refuge for himself, his family and his court. For hundreds of years additions were made until by the time of Henry VIII, under whom it came into its full sinister flowering, the Tower had assumed much the same look it has today — except that in his time (he reigned from 1509 to 1547) the walls enclosed many smaller buildings that no longer exist.

The Tower of London is the oldest, the largest and probably the only permanently inhabited fortress in the world. It is home to the Body of Yeo-



Photograph taken May 27, 1971, by Harold Carswell, a Canadian, shows something more than infamous block and ax.

men Warders who since the late 15th Century have been guardians of prisoners, a duty they performed as recently as during World War II when Rudolph Hess, the Deputy Fuehrer of Germany, was held in the Tower for a few days. When not guarding prisoners, which today is most of the time, Yeomen Warders serve as guide-lecturers for visitors from every country in the world, three million annually when I was a Yeoman Warder in the 1960's, today a much larger number.

The Tower of London has captured the imagination of millions, whilst conjuring up feelings of horror and revulsion, as a place of incarceration — not only for famous and infamous people but also for many thousands of people of low degree. During the Gunpowder Plot of 1605, a conspiracy to blow up King James I and the parliament, so many prisoners of every class were committed to the Tower that ev-

*The ancient heart of modern Greater London is the City of London situated on the north bank of the Thames at the narrowest crossing.



British Tourist Authority

Tower Bridge spans the river east of the Tower; it is often mistaken for much older and thrice-replaced London Bridge. Millions of tourists annually visit the Tower, the oldest, largest and probably only permanently inhabited fortress in the world.

ery nook and cranny had its involuntary occupant. In fact, even the residences of the Yeomen Warders, more commonly but incorrectly termed "Beefeaters", each had its own prisoner. So many luckless wretches were incarcerated that to control them the number of Yeomen Warders had to be increased from 32 to 42.

Under British law torture has always been illegal but successive sovereigns and governments seem to have considered this a minor technicality. Guy Fawkes, one of the leaders of the Gunpowder Plot, was tortured on the rack and laid under the weight of huge rocks to extort his confession — on the express orders of that unpleasant and peculiar monarch, James I.

Many ingenious and horrifying ways

of inflicting excruciating pain were devised and refined in the dungeons under the White Tower. The lash, the branding iron, the rack, the iron maiden, thumbscrews, iron boots into which a prisoner's feet were thrust and then roasted when molten lead was poured in — all these and many other terrible means of torment were used.

In the foul cellars under virtually every tower people wasted away for years. Some were thrust into oubliettes, bottle-shaped holes in the earth, to face the rising waters and the great grey rats of the tidal river. And, of course, the final degradation was public execution, beheading on the block with the dreaded ax or sometimes a two-handed sword.

It is held that when death comes ac-

ABOUT THE AUTHOR

BRUCE H. KNAPP is a seventh-generation Canadian with English, Irish, Scottish, Dutch, Huguenot-French and Iroquois blood. He is the first Canadian in history ever to become a Yeoman Warder of Her Majesty's Royal Palace and Fortress of the Tower of London.

In 25 years in the British army he rose through the ranks from private soldier to warrant officer. On leaving the service he realized he had the qualifications necessary to become one of the famous "Beefeaters" and initiated a "prayer to become accepted onto the Body of Yeomen Waiters or Warders of the Tower." He was accepted and entered the fortress on New Year's Day 1963. He remained there with his family, his Greek-born wife Virginia and two of their four children, for two years and during this time he guided many thousands of tourists around the Tower.

Knapp resigned and returned to Canada in 1965. He then began a series of lectures on the Tower of London and his experiences there, illustrating his talks with slides. He has appeared on countless radio and television programs in Canada and was the principal guest on *To Tell the Truth* in New York City in 1965.

He is currently writing a book on the Tower ghosts, tentatively titled *Things Which Went Bump...*

accompanied by extreme agony and terror, the soul often is incapable of passing on to a new plane in the afterlife. Instead, it continues to haunt the area where life reached its traumatic conclusion. If this is so, and myriad manifestations everywhere in the world suggest it is, where would it be more likely to occur than in the Tower of London?

From the monk-historian Matthew Paris comes the first recorded sighting of a ghost there. He averred that on



April 23, 1240, and on the same date in 1241, the wraith of St. Thomas à Becket appeared on the tower which bears his name. The St. Thomas Tower houses the Traitors' Gate which opens into the Tower of London

from the River Thames.* Each time the wraith of St. Thomas appeared — and he was alleged to have been seen by many Londoners — he struck the tower with his crosier and the building then fell down! By all accounts, it was rebuilt each time — although I remember reading some contentious articles on this point in the Yeomen Warders' special library.

Since then countless stories about spirits seen in the Tower have been told. Even if a large percentage of them are false we are left with a core of tales which cannot be explained away. And those tales were told, in my own experience, as recently as the years 1963 to 1965, when I was a Yeoman Warder, the first Canadian to be so honored in the whole 900 years.

My family and I lived in the fabled Tower during those years and we had several inexplicable experiences. So did others of the more than 200 sleeping-in population. And so, I wager, have many of those inhabitants since I left the place. But it is difficult to get people to talk about such paranormal experiences, partly because they fear ridicule from their fellows and partly because they worry about what officialdom might say. When I decided to leave my post in 1965 I bought a tape recorder, hoping to overcome their resistance and get some of my fellows and their wives to put their experiences on tape.

* * *

I MYSELF had four positive encounters with the occult, one of them the most horrible experience of

my life, and a fifth encounter so bizarre that I am not sure to this day whether it was real or a dream.

The first occurred soon after my family and I had moved into the fortress during the extremely hard winter of 1962-63. We were sharing temporary quarters with the Davieses, a Scots family. We had rooms on four floors up one side of the dividing stairs whilst they had the other side. Our five rooms were set in the Outer Wall overlooking the east side of the moat and out onto Tower Bridge. The lowest, the kitchen-pantry, was a basement room; the ground floor was our long living room. Above that were two small bedrooms and at the top, in a small penthouse built on the battlements of the eastern face of the Outer Wall, was our bedroom.

When we moved in, Mrs. Davies and her two daughters welcomed us with tea and biscuits and in idle conversation revealed that some peculiar things had been happening in the few weeks they had been in residence. When we asked what things they told us about mysteriously slamming doors, invisible crying babies, dragging footsteps in vacant rooms and other peculiar sounds. Tom Davies put an end to this, saying it was stupid to scare us out of our wits before we were even settled.

About two weeks passed, however, before we were "scared out of our wits." During that hard winter an unusual amount of snow fell on England. It was packed nearly two feet deep on the battlements onto which our bedroom window opened. In the middle of a bitterly cold, silent, moonlit, snow-blanketed night, my wife Virginia and I were simultaneously jerked bolt up-

*When the river was one of London's principal highways, the 13th-Century water gate was used. Its nickname "Traitors' Gate" derives from the many state prisoners brought through it into the Tower.

right by the sound of feet crunching in the snow outside our window. We jumped out of bed, ran to the window and threw it wide. In the bright moonlight we could see very clearly up and down the length of the battlements. Not only was there no corporeal being in view or any place for one to hide but there were no footprints in the deep snow where we had heard footfalls a few seconds earlier!

Later that night, shivering in bed (not entirely from cold), we heard footsteps dragging up the stairs to our door, accompanied by the sound of heavy breathing and the rustle of some cloth such as taffeta. Outside our doot the steps paused, our ancient latch rattled heavily and then the steps descended the stairs and were gone.

I'm not ashamed to say that I didn't jump out of bed to investigate. I lay there recalling what Tom Davies had recently told me about hearing "a limping auld wifie going up an' doon the stairway, a limping auld wifie that nobody had seen!"

This puzzling, peculiar experience receded into memory when we were assigned permanent quarters near Byward Tower on the southwest corner of the Outer Wall. A sentry post is nearby but sentries were forbidden to march up the road outside because the whole length of the Outer Wall is lined on its inner side by married quarters; many of the Yeomen Warders and their families slept with their bedroom windows open, as we did. Yet here we heard inexplicable footsteps again on a summer night in 1964.

In the summertime the whole Tower of London is illuminated all night long by floodlights. By this light we could

THE TRUTH is, nobody knows why the Yeomen are called "Beef-eaters." The genesis of the nickname is lost in the mists of time. The correct name for the men who wear the Tudor uniform is "Yeomen."

Henry VII, having had evidence of the general untrustworthiness of soldiers, servants and courtiers during the Wars of the Roses, decided to form an absolutely trustworthy bodyguard. He therefore went out into the shires and recruited an elite group from among the sons of the farmers who had the right to collect the wood of the yew trees to make bows: "yewmen," they were called. Officially named "Yeomen of the Guard" these men owed their allegiance only to the king. To ensure and retain their loyalty, the monarch dressed the Yeomen superbly (in almost the same uniform they wear today), paid them generously and housed and fed them well. Their main dietary staple in those days was beef.

I have little doubt that this elitist treatment engendered a great deal of jealousy among ordinary soldiers and servants and probably some nasty little squabbles ensued. I'd bet my last dollar that someone one day called a Yeoman a "bloody great beef-eater" and was promptly floored for his pains — but the epithet caught on.

Suffice it to say that the name "Beef-eater" was used in earliest Tudor times and ever since has been resented, sometimes bitterly, by members of the royal bodyguard.

look out of our ground-floor bedroom windows and see every crevice in the exterior surface of the inner wall opposite. There is no place to hide.

It was a stifling night and I had just dropped off to sleep when the distinct and ponderous sound of a sentry's

boots awakened me. My wife and I both heard his receding footsteps, a heavy crashing as he made a ceremonial about-face, then the swelling sound of his approaching feet as he took a forbidden walk up our road. I jumped out of bed, intending to give him a monumental dressing down, and took up a position at the open window. The steps continued relentlessly right past my startled gaze — but no body accompanied the sounds. As they passed the window an icy gust — on that airless summer night — raised goose pimples all over me!

Our bedroom was the scene of another inexplicable occurrence. Two of our children — Bill, aged 15, and Helen, aged 13 — were then living with us along with our dog and cat. We had a device called a "Teasmade" which made a cup of tea and turned on the alarm clock in the morning. It was my nightly job to fill the thing with water and tea. One Sunday morning, as the clock on the square was striking eight, we were awake and in ill humor: I had forgotten to fill the Teasmade.

Suddenly three thunderous bangs sounded on our bedroom door, as if someone had kicked it. I shot out of bed and threw the door open. There was no one in the next room, the living room, and the very old door in the opposite corner which, however much it was oiled, always creaked each time it was opened, was tightly shut. I ran around to check the other rooms and found only our sleeping children, the dog in bed with Helen and the cat with Bill. Both animals were also asleep — which they wouldn't have been had the kids been jumping in and out of bed playing jokes on us!

I learned later that during the early part of the last century our quarters had been the military detention cells for the garrison and that one morning a prisoner had been found hanging from the fanlight which was then over the door.

The foregoing events were very real to my wife and me and there is no possibility that we were "imagining" them or that we were duped by tricksters. But I am not so certain of my experience in St. Peter's Chapel. Numerous people who came to a violent end in the Tower are buried there — Ann Boleyn, Catherine Howard, George Boleyn, Margaret Countess of Salisbury and many other celebrated unfortunates of British history. I was at St. Peter's to study up on that history before taking my test with the Chief Warder and Resident Governor. (As guide-lecturers Yeomen Warders must be well-versed in the history of the Tower of London, which intertwines with the history of England.) At the close of the day I had a strange experience. I saw in detail the burial of Ann Boleyn. I smelled the cheap wine on the breaths of the louts who carried her crude coffin and shoved her head-first — or rather, neck-first! — into the hole. I heard the grisly jests of the grave diggers and the boom of the cannon atop the White Tower which announced to Henry VIII that he was now free to marry Jane Seymour. Flight of fancy? I cannot say — but like a movie these events unfolded before me.

The climax of all my experiences in the Tower and the most ghastly moment of my life came on August 26, 1963, my birthday. My friend Harry

Beeson had volunteered to take over my duty on the northeast corner of the White Tower so that my wife and I could have an evening out on the town. When Harry relieved me, he asked why the door to the Martin Tower, under my direct observation for the past hour, was open. I knew it wasn't and turned to see why he thought it was. The door, which I had looked at not two minutes before and to which no one could have climbed without being seen from my post, was now wide open. The key to the door was in the Chief Warder's office; had he given it to anyone to go into the Martin Tower he would surely have told me. Even so, I didn't give this much thought. I merely told Harry I would close the door before I went off duty.

The Martin has an evil reputation; many persons hold it to be the most haunted building in England after Borley Rectory. Of course I knew the classic tales of the hauntings but my mind was on my birthday outing and I wanted to get cracking. I made my way through the hordes of visitors, ignoring clicking cameras, and climbed the double flight of stairs to the Martin. As I ran up the stairs in the bright sunlight and reached the open door, a ghastly stench of rotting flesh assailed my nostrils, making me gag. Simultaneously a gush of icy air, which I had experienced earlier with the phantom footsteps, accompanied the fetid smell. An almost palpable emanation of tremendous evil enveloped me and willy-nilly I was being forced to enter the open door.

I gasped for air, a cold sweat trickled under my Tudor bonnet and I actually felt my scanty hair stirring

under my hat. I knew beyond a shadow of a doubt that if I were to succumb to the evil force and enter the tower, something utterly horrible would happen to me. With the most intense effort of will I have ever exerted, I reached out, grabbed the great lion-headed knocker and swung the door to with a crash. Then I turned on my heel and, heedless of what Harry might be thinking, I tore down the stairs, through the arch under the tower and home.

Soon after this, I had to take an elderly gentleman from the Society for Psychical Research on a tour of the outer towers, including the Martin. When I related my unnerving experience he nodded understandingly.

"With the terrible history the Martin has, Mr. Knapp," he said, "I think you were extremely wise not to venture in. You are aware, of course, that the Martin housed many witches and warlocks. I have no doubt but that this was some elemental conjured up by some necromancer in the past and never successfully put down again. Probably this elemental is the one responsible for the sentry's death and the tube of light seen here by Edmund Lenthal Swifte and his family."

Subsequently I obtained from the British Museum library a copy of the magazine *Notes and Queries* which was fashionable in Swifte's time. In an 1860 issue Swifte, Keeper of the Crown Jewels from 1814 to 1852, had written at length about his weird experiences whilst he lived in the Martin Tower.

* * *

WHEN conversation turns to the subject of ghosts in the Tower

of London, many of the Yeomen Warders are quick to scoff. Nonetheless, none of them has ever asked for the Martin Tower as married quarters, despite the fact that, refurbished, it would make ideal living accommodations.

Perhaps a clue to this lies in the account given me by the Rev. E. S. Michael, Resident Chaplain of the Tower when I was there. He is an impeccable witness and I was able to tape-record his account. At one time the Martin was used as regimental headquarters for the famous infantry regiment, the Royal Fusiliers. On one occasion when Father Michael was in the office on the upper level of the Martin talking to the regimental sergeant-major, suddenly, to quote the chaplain, "There were three imperious raps on the door. The sergeant-major said, 'Ah, there's our ghost again!' He rushed to the door and threw it open. No one stood on the landing and no one could possibly have left that quickly down the open wooden stairway outside without our hearing him."

The Reverend Michael told me the sergeant-major called the ghost "a menace." He said "it" frequently turned the office into a shambles at night, pulling out drawers and scattering their contents, smashing inkwells on the floor and walls, setting lamps to swinging and doors to crashing. In the end the uncanny poltergeist activity got on the nerves of these blasé soldiers. The Martin was vacated and has remained so to this day, I learned when I visited it again in January 1980.

On this occasion the unflappable Bob Harton, my very good friend and

a fine Regimental Sergeant-Major (who I believe has been recently promoted to Chief Warder), asked if I had ever heard the sound of the wailing baby in the quarters we first occupied. I said I had and asked him what he knew about it. He then turned uncharacteristically reticent, merely remarking that many people had heard the baby.

Among the accounts I tape-recorded before leaving the Tower of London in 1965, some would be amusing except for the supernatural forces involved. Yeoman Warder Taffy Thomas told me a startling story of awakening in the middle of the night in his bedroom in the Well Tower which is in the southeast corner of the Outer Wall. He and his wife slept in single beds on opposite sides of the room. Taffy swears he was half out of bed when he awakened, being pushed by an inexorable force *coming from the wall at his back*. After a struggle he managed to switch on the bedside lamp, whereupon the pushing stopped. Not wishing to scare his wife, he told her nothing. A few mornings later at breakfast he noticed that she was obviously troubled; she had dark circles under her eyes. Unable to bottle it, she suddenly blurted out that during the night something had tried to push her out of bed. She said the pushing came from the wall behind her. Without more ado they moved out of that room and never slept in it again.

Another couple, the Steyns, were cultivated people, typically British, quiet and understating. She was housekeeper for the Resident Governor and he was a professional musician who conducted West End theater orches-

tras. They told me of crashing footsteps that raced up the stairs past their apartment which was part of Queen's House, the Governor's residence. The steps would stop when they reached a permanently-locked door on the top floor. Needless to say, nothing was ever found to account for them. And they were sure some malevolent being lurked in one particular corner of the upper floor of Queen's House, just outside the room in which Ann Boleyn and Catherine Howard were confined immediately prior to their decapitations. Neither of the Steyns would willingly pass this corner alone, even during the day. At night they would go out of the house and in by another door rather than pass the unhallowed spot.

Yeoman Warder Gillie Futter told me of odd footsteps where there was no one, of knocks at doors, of weird whispering, of flowers taken from a vase in full view of a number of people and rearranged by an invisible hand, of his son's shoes moved almost every night from under the bed where he neatly put them to the top of a high wardrobe where they were just as neatly placed.

Yeoman Warder Stan Worthington, another quiet unemotional English gentleman, told me that when he was showing a party of girls around Salt Tower, they had all seen blood start to ooze through the plate glass over a carving, flow to the bottom, then disappear.

From Stan comes my only knowledge of the unusual behavior of a pet. He owned a poodle who used to awaken about the same time each evening. The family might be watching

television when the dog would sit up and quite obviously follow the passage of some invisible entity from one side of the room to the other. Then he would sigh and lie down again.

* * *

THERE exists one piece of tangible evidence of ghostly manifestations in the Tower of London. It is the first and, so far as I know, only spirit photograph taken in the Tower. Appropriately enough, it was taken in the Bloody Tower (one from which I have no ghost stories at all!) by Harold Carswell, a Canadian who heard me talking about the Tower ghosts on a television program.

On May 27, 1971, knowing nothing of the significance of the date, Carswell, his wife Celia and their daughters had visited the Tower. At the end of the day they were in the Bloody Tower where Harold wanted to take a flash photo of the block and ax, almost certainly the same ax which had been in use in Tudor times. Whilst Harold prepared his camera, Celia tried to imagine how the people who had been done to death on the horrible ax-bitten block of wood had felt when they first saw it on the scaffold.

In her soft Scottish voice, Celia tells how she felt:

"... An' I kept thinkin' about these people that had been beheaded... How did they *feel* when they knew whit was gonna happen tae them, eh? An' I wis sae deep, deep in thought, thinkin' were they bitter for what the people were doin' ... or were they askin' God to forgive the people — you know? I'm not a churchgoer but I'm a deep religious thinker, eh? An' then, all of a sudden, I sees this flash

an' I turned round an' yelled at Harold. 'Come on, let's get out of here. I don't like it here!' An' somehow I hit my eldest daughter an' all, which knocked her right oot the door. . . . Did you ever get a feelin' somebody's watchin' you? An' you have tae turn around an' look somewhere — that's the feelin' I got that day!"

Harold went on to take his picture. It was a frame on a roll of film which was one of several sent to the fully-automated Kodak works in Weston, Ontario, where it was processed by machine, never touched by a human hand. When the film came back the Carswells were shocked. They swear there was nothing in the glass case other than the block and ax when the picture was taken. To my certain knowledge that case is kept double-locked and the key is held in the office of the Chief Warden. Yet, in the photo, floating in midair over the block, looking with baleful eye at the ax, is what clearly appears to be an ectoplasmic head of an elderly female, the wraith, like the substantial block, reflected in the rear glass pane.

When I first saw the picture a shiver ran down my spine, because, unlike

the Carswells, I *did* know the significance of the date on which the picture had been taken.

On May 27, 1541, Margaret, Countess of Salisbury, aged mother of a hated enemy of Henry VIII, faced death on a trumped-up charge of teaching sedition to Princess Elizabeth whose tutoress she was. Hers was a horribly bungled, brutal public execution which to this day many people call a murder. The old woman jumped off the small scaffold and tried to run. The executioner, who had his own life to preserve, ran after her. When he came within reach he swung his ax (very likely the selfsame ax which Harold Carswell photographed). She fell as the ax hit her spine and there on the grass, with his foot on her back, the executioner chopped off her head.

Possibly you think ghosts do *not* walk the bloody Tower of London, as scoffers loudly proclaim. But ask yourself how *you* would like to be a young sentry on guard there on a blustery winter night, the wind moaning, tree branches scraping, feeble lights merely emphasizing the pools of blackness in the corners and under the archways. . . .



THE HARD LUCK TRUCK

PUROLATOR Security, Inc., has a problem with a truck numbered 033. It's a hard luck truck.

Truck No. 033 is the security vehicle which FBI officials say was robbed on January 4, 1979, of more than \$1.5 million in the town of Lakeport, Mich.

Joseph Caruso, manager of Purolator's Michigan-Indiana operations, told Associated Press, "This is kind of

a bad luck truck for us. We changed the number on it recently because one of our guards was killed while riding in it about six months ago. It rolled over and several million dollars in coins fell on him."

The truck was new when the accident occurred and had only recently been returned to operation after extensive repairs when the robbery occurred.

THE COMING OF THE VENUSIANS

He was a chosen man — the first to meet the space people
and the first to learn their astonishing secrets.

By Jerome Clark

THE SINGLE most bizarre story in early UFO history is practically unknown. At the time it supposedly occurred, it attracted little attention even in the local press, which published one brief item on it and let the matter drop, apparently embarrassed by its wildly outlandish character.

And the story is outlandish. But Samuel Eaton Thompson, the man who told it, seemed sincerely to believe that he had spent 40 hours aboard a spaceship with 10 Venusian families. Kenneth Arnold, who interviewed Thompson one day after the alleged encounter and again a month and a half later, says the man was so unimaginative that "he couldn't have imagined a ham sandwich if you held it up right in front of him."

Thompson, a poorly educated man in his 70's who lived in Centralia, Wash., claimed that he had gone to visit friends and family in the western

part of the state. On March 28, 1950, Thompson left Markham, Wash., to head back home. On the way he drove through a forested area and decided to stop. As an amateur explorer, he couldn't resist the temptation to follow an old logging trail to see where it led. He backed his car along the trail, got out and proceeded on foot. A few minutes later he came upon a sight that he would later describe as "something unheard-of."

The something unheard-of was not the big globe-shaped craft that hovered just above a clearing in the trees. After all, that was a classic flying saucer — especially with the rim that surrounded the object's midsection — and plenty of people had reported those. Thompson was naturally surprised to see it but he was more startled to see the people — the naked people.

They were playing on the steps that led from a door in the side of the ship

I am grateful to Doris and Kenneth Arnold for providing the taped interviews upon which this article is based in part. J.C.

to the ground. They were "about the size of the average child, only they had finer features. They were just beautiful." They had dark tans and lovely dark blond hair that came all the way to their waists.

Thompson wasn't frightened, just "so excited I didn't know what to do." He approached the ship and when he got to within 50 feet he began to feel heat emanating from it. Thompson would learn later that this heat not only was used in the propulsion of the craft but also kept its occupants alive. The heat felt like rays from the sun, which accounted for the children's tanned skins, Thompson thought.

When he got to the bottom of the steps, adults — unclothed, tanned, beautiful men and women — came to the door and stood on the steps watching him as if they were frightened. When he assured them he meant no harm, they invited him into the ship, where Thompson would spend most of the next 40 hours. They told him to take off his shoes and socks before walking up the steps.

The people were from Venus. They spoke an "uneducated" kind of English. They were oddly ignorant; yet they "seemed the happiest and cheerfulest people you ever met." Even the children were gentle in their play — "no roughness or tumbling and stuff like that" — and did not have to be told how to behave or think.

The Venusians were totally benevolent. "Their idea's not to destroy people," Thompson told Ken and Doris Arnold. "It's to make good will among people." Yet Earth people frightened them because on several occasions earthly aircraft had shot down their

spaceships. The Earth people's problems stem from the fact that they are born under different planet signs, whereas all the Venusians are born under the sign of Venus; the peace-loving people who live on the other worlds in the solar system are also born under the sign of the planet they inhabit. Mars, however, is a bad sign under which to be born; the Martians are even meaner than Earth people. The Venusians are "more afraid to land there than any planet."

Thompson himself was born under the sign of Venus, a fact the Venusians recognized "the minute I walked up to that ship." If he lived a good enough life he would be reincarnated as a Venusian. All persons who fulfill their "mission" return to the planet of their sign when they die.

The Venusians, Thompson observed, live long lives because they eat right, eschewing meat for grits, herbs, artichokes, apples and nuts such as "grow in Minnesota and them places," although the food is from Venus itself. Apparently the plants on Venus are much like those on Earth. While aboard the spaceship he ate with his space friends and the food tasted "just great." None of the food was cooked — the Venusians do not eat cooked food, just raw vegetables and fruits "in the nature way." Because of their exemplary dietary habits they are never sick. When they die, it is of old age.

Thompson thought the Venusians are something like "animals," at least in the sense that everything they do is instinctual. They know remarkably little, even about themselves. They do not know who built their ships (which serve as their dwelling places even

when they are home on Venus) and have only a vague idea of how they are powered. As Thompson understood it, the propulsion has something to do with streams of hot air shooting through jets; the heat cast off by this poorly-defined process also heats the interior of the ship, which is at 80 degrees temperature. Each ship has four sets of controls which consist of little more than levers to make the craft ascend, descend, accelerate or decelerate. They are so simple that anybody can operate them.

Devoid of curiosity, the Venusians are never tempted to do anything wrong. The idea of committing a "forbidden" act does not occur to them. They have no sense of time; in fact, the whole concept of time is foreign. Yet, according to Thompson, "They're really smarter than we think they are. They've got a gift that is so much greater than ours that there is no comparison."

They have been coming to the earth for many years but they had never contacted anyone before. Thompson was the first earthman with whom they had ever spoken. Long ago they and the people of our planet had been the same, sharing "the first religion ever known" and speaking the same language. But corruption destroyed the moral fiber of the earthmen and eventually a curse was cast on the world. It became a place where Venusians and other inhabitants of the peaceful planets were sent on missions to do good. They are not *physically* sent here; they are reincarnated. Apparently all of us lived lives on other planets before our exile here. The space people do not walk among us physically because our

KENNETH ARNOLD is well known to UFO enthusiasts as the private pilot whose June 24, 1947, sighting of "flying saucers" over the Cascade Mountains first brought UFOs to wide public attention. Less well known is the fact that between 1947 and 1950 Arnold flew about the Northwest investigating reports, some of which have never been published despite their unusual, even bizarre features. The strangest such report came from a Centralia, Wash., man named Samuel Eaton Thompson. The full story of Thompson's claimed encounter with the occupants of a flying saucer appears here for the first time anywhere.

impure environment would make them sick or perhaps even kill them.

The Venusians told Thompson that they hoped to contact other Earth people one at a time. Through this slow process they eventually will establish peace on this planet. Their efforts will culminate in Christ's return in A.D. 10,000.

Thompson said the spaceship (and "spaceship" was the word the Venusians called their craft) had only one door — the one that led to the outside — although there were a number of rooms inside. These rooms, most of them brightly illuminated as if by sunlight, were square in shape. Those in the lower part of the craft were transparent all around the ship, enabling the viewer to see out in any direction.

One room served as a place to shower. As Thompson put it, "You just walk into this room and it rains in there just the same as it rains outdoors. . . . They draw in the moisture from the air . . . and that's where you'll get

your bath. . . . And then in the room where they keep the fruit and stuff like that — it's a cool room, a certain temperature. [In another] room where they sleep, it's rather dark but not totally dark. You just go in there and you can lay down on the seats or on the floor or anywhere . . . and go to sleep."

Asked if the spaceship had a bathroom, Thompson said he didn't know. Whenever he had to relieve himself, he went outside. He had no idea how the Venusians deal with this physical function because the subject had not come up in conversation. In fact he said that if it had, the Venusians, who never get embarrassed about anything, would have discussed the subject forthrightly.

Thompson slept overnight on one of the seats in the spaceship's "bed-room." The next morning, he claimed, "I asked them if I could go home and get my camera and they didn't know what I meant. I said I'd be back and they asked me if I was bringing anybody else along with me. I said, 'Do you care?', and they didn't want me to bring anybody. They were afraid somebody would breathe on them or something and try to destroy them."

Thompson went home and returned alone with his camera. Unfortunately, as it turned out, trying to photograph the Venusians and their ship was "just like trying to take a picture of the sun. It has a glow to it. That film was just blank. I wanted to get some of them right onto the ground to take some pictures of them but they wouldn't come out."

Thompson and the Venusians parted company on March 30, a Thursday, two days after he had come

upon their ship in the clearing. The Venusians told him he could contact them any time he wanted but he had to keep certain information to himself. "If I'd tell everything I knew," he remarked to the Arnolds, "I never could get to see the ship again. I'd be watched every minute." The Venusians promised Thompson he could ride in their ship but "I couldn't take my clothes. . . . I'd have to get myself all tanned up . . . before I could go in that ship and stand it . . . any length of time."

* * *

WE KNOW very little about Samuel Eaton Thompson. Arnold did not investigate his claim beyond the two interviews he conducted with the man and the newspaper coverage of the story was perfunctory. Yet listening to the tapes of the interviews one understands why Arnold believes Thompson was perfectly sincere. Unlike the professional contactees who were to follow him, Thompson made no attempt either to publicize or to profit from the alleged experience. Moreover, as an unsophisticated man apparently without a sense of humor, he did not appreciate how absurd, even hilarious, his tale sounded to those who heard it. The Arnolds, for example, struggled (not always successfully) to keep from laughing aloud as Thompson straight-facedly recounted the increasingly bizarre and unlikely details of the episode.

It is hardly surprising that Thompson found no evidence of a spaceship near-landing when he returned to the site four days later, on April 3, with his son. Thompson wanted to prove to friends that he had not, as they were

speculating, "joined up with some nudist colony . . . and got a fantastic idea." But there was nothing in the clearing to suggest that a flying saucer had been there recently.

We will probably never know the precise nature of Thompson's "experience." It is possible that the man was a pathological liar who could tell a factless tale while giving every appearance of sincerity. That explanation is less likely, in my opinion, than another one — that Thompson's was a visionary experience, a waking dream so vivid that it seemed like a real event to him.

Certain elements in the story support this interpretation. It may be significant that the Venusians, who are themselves much like children, eat the plants with which Thompson was familiar as a child growing up in Minnesota and Iowa. They speak an "uneducated" backwoods kind of English, just as Thompson did. These details suggest that Thompson, perhaps on an unconscious level, created "Venusians" who in some ways mirrored himself.

At the same time it is true that in his account Thompson describes occult concepts such as astrology and reincarnation with which he apparently was only vaguely familiar. In fact at no time in his conversations with the Arnolds did he use the words "astrology" and "reincarnation" or any other phrases indicative of interest in the esoteric. He does mention, however, that he had seen astrological columns in various almanacs although "I never give it any thought." Still, such information could have registered in his unconscious mind and it may have re-

emerged to play a role in an elaborate dreamlike experience.

Thompson's story sounds not at all like those reports ufologists call "close encounters of the third kind." In the typical CEIII the witness briefly observes gnomelike, uncommunicative entities, the sight of which scares the daylights out of him. Even in those cases where communication is alleged (primarily in the abduction cases) the messages are nothing like those Thompson reported — nor for that matter are the UFO occupants.

Yet strangely enough 53 years before Thompson told his story, a man named W. H. Hopkins related a strikingly similar one. In a letter published in the *St. Louis Post-Dispatch* on April 19, 1897, Hopkins, a St. Louis resident, claimed that on the 16th, while on a business trip in the Springfield, Mo., area, he had seen an "airship" resting in a clearing. Near it stood "the most beautiful being I ever beheld. . . . She was dressed in nature's garb and her golden hair, wavy and glossy, hung to her waist. . . ."

In the shade of the ship Hopkins saw "a man of noble proportions and majestic countenance" with shoulder-length hair and a full beard that reached to his chest. Like the woman he was nude and like her he was fanning himself as if hot although it was a cool day.

When Hopkins approached, the woman shrieked and fled into the arms of the man "who glared . . . in a threatening manner." Hopkins tried to assure them of his peaceful intentions. Speaking in a language Hopkins did not recognize, the man replied in a menacing tone. Finally Hopkins of-

fered his hand, which the stranger took; then Hopkins kissed the woman's hand "fervently. The color rose to her cheeks and she drew it hastily away."

Through sign language Hopkins asked where they came from. In reply the couple pointed upward and said "a word which to my imagination sounded like Mars." They led him to the ship and Hopkins looked inside, where he saw odd-looking light bulbs which illuminated the ship and also drove its propellers.

All the while they examined Hopkins "with the greatest curiosity. . . . They felt of my clothing, looked at my gray hair with surprise and examined my watch with the greatest wonder."

Soon the couple flew off, waving to him as they ascended, "she a vision of loveliness and he of manly vigor."

The *Post-Dispatch* sent a reporter to interview Hopkins' family, employer and fellow workers, all of whom attested he was a teller of truth and a non-drinker.

The parallels between this and Thompson's tale are obvious. There are the lovely nude spaceship occupants, innocent beings who have no sense of time (suggested in the 1897 account by their apparent inability to recognize a watch). But there is an amusing difference, perhaps explained by the fact that the environments of their respective planets condition Venusians to warmer temperatures than we are used to on Earth while Martians are conditioned to cooler temperatures. When on Earth and in Thompson's company the Venusians couldn't tolerate our planet's cool temperature but the same approximate temperature (both incidents occurred,

remember, in early spring) was too *hot* for the Martians! Such are the perils of space travel.

AS UFO reports these stories are totally unbelievable, of course. But as visionary experiences they are fascinating because they echo one of the oldest themes of the human imagination. The space people who figure in the tales are not really from Mars and Venus. They are from a much more interesting place.

According to a pervasive and ancient legend, long ago there was a golden age in which men and women lived in harmony with nature and each other. In this state of innocence and beauty people had no sense of shame or embarrassment; they did not wear clothes. They lived contentedly in this timeless paradisaic realm without war, conflict, disease or misery — until finally human beings became corrupt and the world we know now came into being. But the idea of this lost Eden remains fixed in human consciousness and figures as a recurring motif in religion, art, literature and popular culture. As Sir James G. Frazer wrote in *Folklore in the Old Testament*, it "stands for that original state of bliss to which, in this vale of tears, man longingly looks back, and which he hopes eventually to regain."

The paradisaic realm may no longer exist in *this* world but it does exist in the next. We will get there if we lead good lives. Once we die, we will be reborn in heaven. Heaven is in the sky, which is where those flying saucers come from.

Stripped of their ufological trappings, the contactees' stories turn out

to be more than simply the imaginings of two individual human beings. They are visions out of the collective unconscious of the human race. Thompson and Hopkins dreamed a dream so powerful that they did not realize that it was, after all, just a dream.

From the narrower perspective of UFO history Thompson's story is significant because it anticipates by 2½ years George Adamski's reported encounter with a Venusian in the California desert on November 20, 1952.* Apparently Adamski had never heard of Thompson — he never mentioned him in any of his writings so far as I know — but like Thompson, Adamski described beautiful, long-haired, blond, benevolent Venusians. Both men reported that there are 12 inhabited planets in the solar system, that the space people eat "natural" food and that they do not suffer from diseases.

But the differences outweigh the similarities. Adamski's Venusians wear clothes, speak with intelligence and grace, are technologically sophisticated, live among us, have contacted

numerous human beings, communicate telepathically and must "watch and control their thoughts" in order to resist temptation. Furthermore, according to Adamski, the inhabitants of Mars are every bit as nice as the friendly folk of Venus and the other planets of our solar system.

Another major difference is that Adamski's claims were almost certainly the product of conscious fraud. Adamski, who had a long history of involvement with dubious quasi-religious groups, lectured widely, wrote prolifically and attracted a devoted following all over the world. As "proof" of his extraterrestrial contacts he produced photographs of spaceships which both common sense and photoanalysis tell us are bogus.

Samuel Eaton Thompson, a far more sympathetic figure, deserves an honored place in flying saucer lore. He is worth remembering not only because he told the first contact story of the flying saucer era but also because he told the most fascinating one of them all — the eternal tale of what we might have been had we not given ourselves to evil and forever lost our innocence.

*See David Stuppel's "The Man Who Talked With Venusians," January 1979 FATE.



DRAMATIC ENTRANCE

IF A certain young Californian believes in omens, he'll certainly give up crime.

William Grace, a 26-year-old burglary suspect being questioned by Costa Mesa, Calif. police, was briefly left alone in a detention area. When the detectives returned, Grace was gone.

A search began but Grace was nowhere to be found. He was, it turns out, crawling around overhead, having crept into a false ceiling. This was proved when he fell shrieking into the polygraph room.

Officers put him in a more secure room — with bars — after first setting his broken arm.

Greta Alexander, Delavan Psychic



Greta's two telephone lines are kept busy by callers seeking appointments and help for wide range of human ills.

NOTHING, it seems, can surprise us today. We have run the gamut from moon walks to mass murder to near-catastrophic nuclear accident. And reports of psychic phenomena have become commonplace.

Therefore, it was with a great deal of ho-humming that I read of the feats of a female pundit who has been baffling police departments far and wide with her visions of criminal activity and her high batting average in locating missing bodies.

The first time I read about Greta Alexander I hardly raised an eyebrow. The second time she made the front page I read the article in its entirety, objectively if somewhat cynically. But the third time and the fourth, I thought

What prompts conservative newsmen to give so much front-page space to a psychic? And why do perfectly sane lawmen call her incredible, amazing?

By Max D. Isaacson

this might be something to squirm about. After all, it isn't like my local daily newspapers — the *Des Moines Register* and *Tribune* — to give so much front-page space to the paranormal.

My investigative reporter's instincts were aroused. (I had been educated and had worked as a journalist.) What, I wondered, would prompt perfectly sane law officers, some of whom I knew personally, to refer to this woman as "incredible," "amazing" and "unbelievable?"

Currently I am an oil company vice-president with primary responsibilities in public relations and advertising. I had recently been concerned with Federal Trade Commission truth-in-advertising matters and I thought this psychic-police collaboration gave me an opportunity to do my own credibility research — in a sphere about which I had had an arm's length curiosity for years.

Heretofore, however, most so-called

psychic phenomena had disappointed me; so I approached this Illinois woman, known as "the Delavan psychic," with more than the usual skepticism. I had decided to visit her in her home to see firsthand what was going on. But before making contact with her, I obtained all the newspaper articles which reported her involvement with several police departments and I interviewed some police officers who knew her.

All had the same thing to say: "Greta Alexander does an extraordinary job of locating missing bodies and we're amazed at the way she can do it without having known the victims and without having ever visited the localities where the bodies are discovered."

Case in point: Ramon DiVirgilio, a 21-year-old college student, was missing and presumed drowned after an outing at a lake near Johnston, Iowa, on April 22, 1979. Some seven weeks after that, Johnston police telephoned Greta and asked for her assistance in finding the body.

On June 12, 1979, talking to Greta by telephone, an officer on Police Chief Robert Brunk's staff relayed messages by radio and walkie-talkie to Sgt. Dave Davis who was walking along a riverbank in an area the psychic had suggested. Greta said the searching officer would approach a high bank (he did), would have to crawl over some fallen trees (right again) and would see a barrel in the river (no barrel was spotted but he saw some plywood floating). Then she said the body was nearby under a brush pile. It was.

I talked with Chief Brunk who ad-

mitted, "It worked — I don't know how but it did. But I sometimes think, 'You don't fool around with this kind of thing.'" I asked him what he meant.

He replied, "Because of my Christian religious beliefs, I'm not sure whether this type of thing should be encouraged. I've had people come up to me since this experience and say that we should be careful, that the devil also accomplishes things that at first impression appear to be good."

"Would you use Greta again?" I asked.

"Yes," said Brunk, "I would consider the option even though it would trouble me. But she accomplished some good and it's important to use every lawful means we can to solve a case."

Greta worked on another case that had stumped Iowa authorities: the disappearance of Kathleen Holliday, 38, of Grimes, Iowa, on March 12, 1977. Greta told investigators the woman was dead and predicted where and how her body would be located.

One of the key investigators in that



Greta's husband Robert Paice takes the busy-ness of the household in stride and clearly appreciates her abilities.

case is Polk County Sheriff's Deputy John Hampel. I asked him what he thought of the Delavan psychic.

"She's incredible!" he exclaimed. "It's an unexplained power she has. When I first considered using a psychic, other members of the department kidded me about it. So I thought, 'To hell with them,' and I went home and phoned her on my own time. Afterwards, because the information she gave me made some sense, others started to pay attention to her too."

Greta subsequently agreed to travel to Iowa to assist further. She spent a day with Hampel and told him that Kathleen Holliday was the victim of an abduction. She said the body wouldn't be found for a while but three fishermen in a boat eventually would discover it. She gave Hampel the first names of each fisherman.

Soon afterwards, three men fishing from a boat on the Des Moines River found the body of Kathleen Holliday. And yes, according to Hampel, the first names of the fishermen were those given by Greta. The cause of Kathleen Holliday's death and the circumstances surrounding it still are under investigation.

"A lot of police have used psychic reports in their investigations," Hampel told me, "but they won't admit it. Since the Greta Alexander publicity, we've had inquiries from five out-of-state police departments and from approximately 10 Iowa police departments. They've all wanted data on Greta."

In a recent front-page series the *Peoria Journal Star* reported that Greta has provided information to police departments in Washington,

D.C., Santa Fe, N. Mex., and Buffalo, N.Y. I talked with Arif Mosrie, a captain in the District of Columbia's police department who has known and worked with Greta for about five years. He said that in his opinion, "Greta has extraordinary psychic powers," and added that his opinion is based on facts arising out of numerous investigations in which she has assisted. Mosrie also told me:

"There's one case in the state of Maryland that I was called in on, and because we ran into a lot of dead ends we decided to contact Greta. This case concerned a double murder in a private home. Greta went with me to the home. She told us to look for a secret room in the basement, that it would have a bearing on the case. Other officers investigating the case told her they had thoroughly checked the place and didn't believe such a room existed."

Mosrie continued, "The local officers were amazed when they indeed did find the secret room. Because the case is still under investigation I'm not at liberty to tell you more about it."

Throughout our conversation Mosrie referred to Greta as "amazing," "accurate" and "sincere." He told me that "three of four police departments are after me right now to get her to help but she often becomes physically ill when she works on these cases and I don't want to overburden her."

Observers say that Greta actually becomes the victim and goes through the drowning in water-related cases (gagging, choking, crying) and in the case of physical assault, actually feels the blows, the stabbing or whatever the victim suffered.

IN MY research I learned that Greta also interprets palm- and fingerprints and has worked with two medical doctors — in a corroborative role — in the diagnosis of illness. I talked with Dr. Glen E. Tomlinson of Lincoln, Ill., and Dr. Leon Curry of Metter, Ga., both of whom have known Greta for a number of years. The two hope to establish that palm- and fingerprint readings can be another credible method of making certain diagnoses. But they emphasized that this is not a substitute for traditional medical examinations.

"Greta and I have worked together for half a day each week for the last year and a half," Dr. Tomlinson said. "She helps to verify some of the examinations. I'm very high on her She can pinpoint things intuitively and she has a high degree of accuracy. She's everybody's friend and people easily open up with her."

Dr. Tomlinson said that it is wise to admit to ourselves that we don't know it all. If someone's intuitive ability can help to augment other information in a patient's data base, it should be considered.

Dr. Curry also had high praise for Greta. He said, "I've been a catalyst to get research started that involves her. We're trying to establish that psychic impressions, properly used, can be an extension of a physician's armamentarium for making medical diagnoses. I emphasize diagnosis at this stage and I make no claims for the psychic *healing* process."

He added that our society is highly skeptical of psychics today and "our major battle is getting someone excited enough to spend money and per-



Author Max D. Isaacson, ex-skeptic, is currently vice-president of an oil company. He resides in Des Moines, Iowa.

sonnel to do *big* research" on psychic phenomena. Greta herself once told Dr. Curry that she believes the medical usefulness of her talent ought to be developed and investigated.

HAVING obtained all the background I could, I decided to ask Greta Alexander if I might interview her in her home. Anticipating that it would take a great deal of time, I asked that she give me at least two days. She responded affirmatively, dates were set and eventually my wife Liz and I drove to Delavan, Ill.

I would characterize Greta's home environment as "very active." She has two incoming telephone lines and they are kept busy by callers seeking appointments. Here are typical cases for which she schedules conferences: coronary problem, husband on drugs,

house robbed, custody of a child in dispute, runaway daughter, suicide prospect, child in coma, woman with cancer — but some callers say only that "it's urgent" or "I'm desperate."

From time to time throughout the day, calls came from police departments. Although it is time-consuming and emotionally draining Greta usually tries to help law enforcement agencies. She would like to curtail activity along these lines because of its demanding nature. And although such assistance to the police eats up valuable time, she has not been paid for her work. One officer told me, "She wouldn't even let me buy her lunch!" The distressed persons who make appointments to see her, however, usually pay a small fee for a 30-minute session.

Greta lost her first husband to cancer several years ago and has since remarried. Her second husband, Robert Paice, is a congenial man who takes the busy-ness of the household in stride. It is clear that he appreciates his wife's unusual abilities.

When I asked him to explain "readings" he replied, "A person will call and mention a particular problem he would like to discuss. Greta schedules a block of time for him, a half-hour usually. When the caller comes, they discuss personal problems, physical problems, business matters — a whole gamut of things. Then, usually, a reading is done from a palm print."

"How are palm prints interpreted?" I asked.

"She talks about the shape of the fingers, the mounds and lines which all mean certain things. Greta seems to get an awful lot from them. I'm sure

these are psychic impressions and she uses the imprint to focus her concentration. But she follows the ridges, the little lines and so forth like a road map and it tells her all kinds of things."

Rob mentioned that Greta's first love is dealing with health matters and I commented that Edgar Cayce never had much success helping with commercial ventures but he always had tremendous success helping with health problems. What had been Greta's experience with commercial ventures?

Rob said, "Greta has had similar experience. Any business matters of her own, if she tries to capitalize on her psychic abilities, just fizzle. I think she can only be effective when trying to help others and not when profit is involved.

"Incidentally," Rob chuckled, "she's had offers from people who want to take her to Las Vegas to make a lot of money but she won't go."

Finally Greta carved out some time to talk to me. She is 47 years old, dark-haired, intense but friendly, and seems perpetually in motion. Often she is so emotionally involved in her answers that tears flow freely.

I asked her first about her assistance to the police. Question: Does the word spread from one law enforcement agency to another and pretty soon, when they're desperate, they decide to call Greta Alexander? Is that the way it evolves?

Answer: Yes.

Q: How many law enforcement agencies have you tried to help? Dozens? A hundred?

A: Hundreds, probably, but I don't have the facilities or staff to keep track.

Q: How far back do these calls to you date?

A: Eighteen years ago, just after I was struck by lightning.

Q: Before that time, did you feel as if you had any special kind of intuition?

A: No, I didn't feel any different from anybody else — but I believe almost everyone has some special abilities.

Q: How soon after you were struck by lightning — minutes, days, weeks — did you discover that you had this special intuitive ability?

A: Days. I was lying in bed and had a vision. I saw an angel. She was the most beautiful thing I've ever seen in my life and, man, I was ready to go right now. But she said, "Not now, my child. The time is not now."

Q: Have visions like this reoccurred?

A: Since then I have seen other angels as well as the Book of Life.

Q: In your opinion, are dreams important?

A: Very! Because a dream is a release of the subconscious mind and what dreams do is give us an insight into things which have been, things which are and things which will be. And they open up the psyche.

Q: Can you compare dreams to Jesus' parables? Are they stories told in pictures, pictures that have messages for us?

A: I would relate them to the psyche, to the spirit within us speaking out.

Q: What about bad dreams? Not just scary dreams but those betraying lustful or evil thoughts?

A: A lot of these are fears. For example, perhaps you dream that you and an attractive neighbor have met on the back 40 — passionately, you know. The dream is telling you that you're

bored with the life you're leading.

Q: A dream takes quite a bit of interpretation on the part of the dreamer, right?

A: It's simple. Just ask. Ask and ye shall receive. Knock and the door will be opened. But if you still don't understand, just say, "Hey, God, you've got a stupid one here. Will you just lay it on me?"

Q: People are always trying to learn what the future holds. How do you handle this?

A: For every action there is a reaction. That's God's law. Everything you do today reacts tomorrow and it's important that this one day you do the best you can because you're planting a seed. If you plant the seed correctly, you're going to get fruit tomorrow.

Q: Greta, according to the newspapers, when you're helping the police in a missing person case you project yourself into that person — possibly an inert or deceased body. Is that true?

A: Yes, I become that body. It's hard on me and that's why I'm thinking of stopping that kind of activity.

Q: How do you recharge your system after being emotionally drained?

A: Meditation. Yes, I consider God is the power and mine is an ability that He has given me. I consider myself a tube — a big tube. He brings it through me.

Q: Do you feel you obtained this insight through grace? You didn't go out and try to get it?

A: No, it is something that was given to me. Because I was the good kid on the block.

Q: What do you think about spirit communication, communication with deceased persons? Do you feel it

should be encouraged or discouraged?

A: I don't believe that you should ever call them back. Seances are not my bag. I believe it's wrong. If they want to come back, if they contact you, then that's a different story.

Q: What do you think about the human aura?

A: An aura is the electromagnetic energy of man. I think there will be a lot more investigation into auras in the future. I believe they will X-ray the aura someday the way they X-ray the body today.

Q: How do you feel about the power of prayer?

A: That's where it's at, baby!

Q: Tell me about your work with Dr. Tomlinson.

A: Dr. Tomlinson and I are the only hand analysis medical team that I know of in the world. I take palm prints of his patients and I read them before they have surgery.

Q: Do you have a high number of "hits" or valid interpretations?

A: Pretty good. It's really neat to work with a maverick like him. He has to be a maverick to let someone like me into his office.

Q: Various Eastern religions believe in karma or some book or ledger where our actions are recorded.

A: Yes, that's the Book of Life.

Q: Does the Book of Life record the pluses and minuses of one's earthly existence?

A: I feel that in this Book of Life (and I keep seeing it when I do readings) the beginning chapter records things that are meant to happen. Then there is a middle section which you write yourself. So what you do in certain circumstances is up to you.

Q: When you see this Book of Life, do you get an explanation of why we are here on earth?

A: We are put on earth to learn and to teach — not to fight — and to understand how to get along with someone who is mouthy or someone who is crippled, and how to become more compassionate and loving. Life is a school and we're put here to obtain wisdom. The particular level you're at depends on what you are trying to learn. Some people don't learn anything because they are too materialistic.

When I left Greta Alexander there was no doubt in my mind that she is an honest, open, sincere individual who has mystical powers. But she takes no holier-than-thou attitude toward her fellowman; she remains humble and compassionate. There is no denying that scores of police departments believe she has the power to help them. And as for hundreds of other citizens, they too have faith in Greta's ability to provide valuable insights.

Greta's daughter Rita Aranciba probably sums it up best:

"I've had a long time in accepting this. It hasn't come easy for me. Sometimes I have felt very, very uncomfortable. But I feel that if nothing else, Mom gives people hope. She usually is very accurate but even if she isn't, she gives them hope. Some people think it's a crock but others are beginning to realize, after seeing the number of people she helps, that there aren't many people who can give the kind of hope she does. Hope is worth everything!"

There always will be skeptics in the

world and perhaps that's as it should be. In an enlightened society I can't imagine that any of us would concede that a given person, government, culture or religion has *all* the answers. But I'm reminded of the introduction

to a movie made some years ago which depicted miracles at Lourdes. It read: "For those who believe in God, no explanation is necessary. For those who don't believe in God, no explanation is possible."



DEATH TAKES AIM — AND MISSES

IF THE *Titanic* were to set sail today, probably Ray Linnen of Wichita, Kans., would be watching from the pier, having arrived too late to board the ship. At least a dozen times in his 68 years, Linnen has narrowly escaped death.

While in his early 20's Linnen was working the graveyard shift at the Golden Rule Refinery in Wichita. The relief man came in early one morning and urged Linnen to go home. While making rounds Linnen should have made, the relief man was killed in a boiler explosion.

At first, Linnen believed his close calls were coincidence or luck, perhaps. But now he sees them as divine providence.

"It's just the Lord watching over me," he says. Linnen is a retired tax-planning specialist and oilman who has taught Sunday school at his Baptist church most of his adult life. "The Lord has a hand in it some way," he insists.

About 25 years ago Linnen was working on an oil rig in southern Kansas. When he left for home he planned to make his usual stop on the way at an ice cream parlor in the tiny town of Udall. When he got there, "for some reason I decided not to stop," Linnen said. "I don't know why. I always had before."

Five minutes later, while Linnen was safely on his way home, the deadliest tornado in Kansas history slammed into Udall, leveling the ice cream parlor and killing seven people inside. In the town of 450, 73 others were killed and 200 were injured.

At the age of 25 Linnen was on his honeymoon in Colorado. He crossed a bridge during a ferocious storm, then pulled to the roadside. Minutes later, floodwaters swept the bridge away. He and his young bride continued through the Rockies on treacherous, winding roads. A few days later they were traveling on their first flat road when "darned if my brakes didn't go out," Linnen recalls. Their car rolled safely to a stop.

In 1970 Linnen was arranging to start a charter plane service for a group of investors. He was allotted five free seats on the maiden flight in exchange for his tax-planning work. He backed out of the deal at the last minute but the others went ahead. The plane crashed, killing 31 people, including 14 Wichita State University football players. He also missed a flight in California on a plane which crashed in the Rockies.

"In every one of those situations, I should have been dead," Linnen says. "But I have no fear of death. When the Lord calls you, you go."



While my family grieved . . .

I DREAMED OF A LETTER

My brother Clarence was missing in action and presumed dead.

But I knew better. I even knew the date on which he
would return. But when the day arrived . . .

By Marguerite O. Weber

THE AIR was pungent with the smell of tobacco curing in the barns on our farm in rural North Carolina. Although many years have elapsed since then, I'll never smell that distinctive aroma without remembering the events that took place there on an autumn day in 1944.

In the late afternoon on September 22 someone knocked on the door of our house. When Mother answered, the caller handed her the yellow envelope containing the telegram. It was the first such envelope I had ever seen and I can still hear her cries of anguish as she read the words:

"I regret to inform you report received states your son, Technical Sergeant Clarence H. Overby, missing in action since 11 September in Asiatic area. If further details or other information of his status are received, you will be promptly notified. The Adjutant General."

A little while later, after our home had filled with sympathetic friends and relatives, I slipped out of the house and walked down to one of my favorite spots on our farm. A wooded area with a spring flowing through it, it was a place I often went to be alone with my thoughts.

Clarence had always been my favorite brother. He had been my protector and more than once had bailed me out of spots my mischievous nature had gotten me into. He had been the first to reach me when I fell out of the school bus one cold wintry day and had picked up the books and papers scattered over the frozen dirt road. Although he had a reputation as a tough guy and was nicknamed "Iron Man," I knew all about the soft heart that beat underneath that hard exterior.

When the Japanese bombed Pearl Harbor, he had been one of the first to respond to our country's call and had



In 1944 the author's brother T. Sgt. Clarence Overby (center) was interned in the Soviet Union along with other American servicemen involved in conflict with Japan.

ended up as a radio operator and gunner on a bomber flying out of the Aleutian Islands. After a bombing mission over Tokyo his plane failed to return.

He had written me regularly, often just a few words on a postcard. But then he was always a man of few words. Only a short time before, he had scribbled, "A bullet through the gut will be just like the last breath of old age."

I recalled these words as I sat on a stump near the bubbling spring and reflected. Suddenly I started to pray. "Dear God," I pleaded, "please let Clarence be all right and please give me some sign to let me know it is so." And then, my heart heavy, I stumbled back to the house to join the rest of my grief-stricken family.

That night after sinking into a troubled sleep, I had a dream more vivid and realistic than any I had ever

had before. In it a letter arrived in the mail. The content of the letter was indistinguishable but the handwriting was unmistakably my missing brother's. At the very top of the page was written, "November 7."

The next morning I awakened with a light heart, assured beyond any doubt that Clarence was safe. I told the family the wonderful news. "Clarence is alive," I said. "We'll hear from him on November 7."

But they were not as impressed as I was by a 12-year-old's dream. No one was willing to accept it as anything other than the product of wishful thinking. In the days that followed, I would laugh and preface sentences with "When Clarence comes home," but they did not approve and let me know it in no uncertain terms. My refusal to attend a memorial service at our church completely alienated me from everyone.

Subsequent information from the War Department offered little hope that Clarence had survived the last bombing mission. Still, I continued to insist my brother was all right.

Weeks passed and life at our house returned to some measure of normality. On November 7 I hurried home from school fully expecting to see the letter but it wasn't there. I was keenly disappointed and my faith was somewhat shaken. It did not occur to me until later that a letter never arrives at its destination on the date it is written.

A few days later we received the incredibly good news: "Your son is safe and interned in Russia, a neutral country," it said.

In early December the letter came. In the upper right-hand corner, exactly as depicted in my dream, was the date November 7!

Although our family rejoiced that Clarence was alive and well, we still had no assurances as to when he would be permitted to return to the United States. Because Russia was not at war with Japan and was therefore con-

sidered a neutral country in that conflict, my parents were told that unless arrangements for his release could be made, he would be interned there for the duration of the Asiatic war, which could drag on for a long time.

I thought of my brother almost constantly and eagerly awaited his return home.

One day weeks later when I was working in the school office, I picked up a pile of envelopes from a box and started to address them, using a list of names that had been supplied to me.

"The number of envelopes left," I said to myself, "it will be that many days more before Clarence comes home." As the pile dwindled, I was suddenly faced with the realization that there would be *no envelopes left!* The list of names and the envelopes came out exactly even!

On rubbery knees I fled from the school office, yelling to anyone within hearing distance, "I'm going home! My brother's coming home! My brother's coming home!"

Outside the school I wasn't surprised to see him waiting.



GERARD CROISSET DIES. . .

GERARD Croiset, the Dutch psychic who frequently used his abilities to find lost, strayed and abducted people, died July 21, 1980, in Utrecht, The Netherlands. He was 71 years old.

Croiset was called on by Dutch police a number of times to help locate missing persons and he was credited by Japanese authorities with finding the body of a murder victim. In 1964 he assisted the Westchester

County (N. Y.) sheriff's office in a renewed search for Judge Joseph Force Crater after officials were impressed with Croiset's suggestions on where the jurist's body might be found. Judge Crater disappeared in 1930.

Croiset's ability to perceive events beyond the reach of his immediate senses was recognized and studied by parapsychologists at universities in several countries including the Soviet Union and Japan.

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.

SAFEKEEPING

By Pauline Ebert

IN 1972 I borrowed a large sum of money from my aunt Margaret Konecek. When I repaid the loan in 1974 she was unable to locate the original papers I had signed. Instead, she gave me a receipt stating that the loan had been paid in full. Because I am notorious for losing receipts, I gave it for safekeeping to my mother Pauline Pitzer, who is extremely orderly. She placed it in an envelope, labeled it and put it in a strongbox she keeps in her home for such things.

Several years passed and in late 1978 Aunt Margaret became quite ill. I knew the original loan paper was still somewhere in her home and since I did not want to have to repay the money twice, I asked Mother to check on the receipt. It was gone! The envelope was still in the strongbox but it was empty.

We searched first the box, then the room, then Mother's entire house. But the receipt was nowhere to be found.

We continued the search on and off for over a month but we had no luck.

One Sunday afternoon early in 1979 I visited my aunt and, although I did not mention the missing receipt, it was at the back of my mind the entire time.

When I arrived at my own home I unlocked the door and walked into the



Pauline Ebert

living room intending to turn on the television. I noticed a crumpled ball of paper in the middle of the living room rug and picked it up so that I could throw it away. On an impulse I opened it. It was the missing receipt! Where it came from, where it had been no one can explain to this day. Mother says, "I know for a fact it was never removed from the strongbox."

I am only thankful that someone somehow returned it to me. — *Cleveland, Ohio.*

WHERE DREAMS LEAVE OFF

By Wynema Jacqueline Poarch

ON JULY 2, 1978, my daughter Jackie Farar called to ask if I would drive up to San Clemente the next day and have lunch with her. She was staying at the home of another daughter over the Fourth of July while Joanne and her father were away on vacation. Since still another daughter Jane Ellison was visiting us, I gladly accepted the invitation. It is seldom the three of us have an opportunity to get together for a visit.

About 4:30 A. M. on July 3 my husband waked me because, he said, I was groaning in my sleep. I had been dreaming that my son Louis had an accident and his left hand was severed. I could see his arm in a cast and I was so frightened I couldn't go back to sleep. My first thought was to call Louis and warn him but it was so early that I decided to read my Bible until 7:00 A. M. at which time I knew he would be getting ready for work. When I did call and told him of my dream I said, "Son, be careful with your hands at work today. I had a very bad dream about them last night."



Wynema Jacqueline Poarch

Being the 16-year-old skeptic he was, he replied, "Oh Mom, you're always having dreams. Don't worry about me. I'll be okay."

After more urging from me he promised to be cautious at work. He had gone to Mountain View to work in my son-in-law Sid Hubbard's lumberyard for the summer.

That morning, July 3, Jane and I drove the 45 miles from our house to San Clemente. En route I told her of my dream of the night before and said I wished I hadn't let Louis go so far away for the summer. Jane assured me that visiting with Jackie and the children would take my mind off the dream.

When we arrived Jackie had the barbecue going and was beginning to prepare a salad. It was a very hot day and Jackie poured glasses of iced tea for Jane and me. Sitting at the breakfast bar enjoying the refreshing coolness of the tea, I told Jackie how I had

dreamed about Louis' getting his arm injured and how I had called to warn him to be careful that day.

Jackie then told me she was concerned about her daughter Shannon's job. "I know, Mother! Let's play the Ouija board after lunch," she suggested.

After lunch we cleared the table and while Jackie and I did the dishes Beth, my 12-year-old granddaughter, cut out inch-square pieces of paper and wrote the letters of the alphabet on them. She also wrote the numbers from one to 10 and the words *yes* and *no* on separate squares. Jackie arranged them in a circle, then inverted a wineglass in the center.

Beth had pen and paper with which to write any messages we received. Jackie, Jane and I each placed two fingers on the bottom of the wineglass. Jackie began by asking if there was anyone present in the room but before we got an answer to that the number two went scooting about six inches across the table from its original position. Thinking a small breeze might have moved the number I got up and closed the sliding glass door. As I did this I glanced at the clock and noted the time was 5:05 P. M.

When we three put our fingers back on the edge of the wineglass it went swiftly from one letter to the next spelling out the words, "I have an urgent message for Wynema."

My first name is an Indian name, Wynema, I was called Wynema as a young girl but I had dropped it over 40 years ago in favor of my middle name Jacqueline. Thus it now came as quite a shock to me as Beth wrote down the letters as they were spelled out.



Louis Greenwald

Then Jackie asked, "Who has the message? Is there someone in the room?"

Immediately the glass moved swiftly to spell out the name Pearl. Pearl is my mother's name. She had passed away several years before.

Jackie asked, "Can you tell me anything about my daughter Shannon's job, Pearl?"

The glass moved to the word "no." Then it continued, "But I must get a message to Wynema. Louis is going to fall and hurt his back. It is very urgent, Wynema, as he will be seriously injured."

Jackie asked, "Is there anything we can do to prevent this accident?"

Again the glass went to the word "no."

Shaken, I got up, went into the living room and started to cry. As soon as I calmed down enough to return to the dining room table Jackie asked, "Will Louis recover from his injury, Pearl?"

The glass then went from letter to letter spelling out the sentence, "Yes,

he will recover but it will take several months."

By this time I was so upset that I told my daughters I didn't wish to continue with the Ouija board and I felt Jane and I should start for home.

We arrived home about 8:15 P. M. and I had just finished telling my husband about our experience with the Ouija board (which he accepts as something the girls and I do for fun but which he never takes seriously) when the phone rang. It was my son-in-law Sid Hubbard with whom Louis was spending the summer. His words were, "Now, Mom, I don't want you to be frightened but Louis fell this evening and broke his left shoulder. It happened around 5:00 P.M. and we have a good doctor with him at the hospital setting his shoulder."

I could hardly speak for crying but told him I would be on the earliest flight I could get the next morning.

My daughter Donivee met me at the airport. She said that since it was July 3 Louis had worked only half a day; afterwards he and my nine-year-old granddaughter Audrey had gone out to the ranch where Donivee kept her horse. They had spent the afternoon clearing a space for the horse show they were planning for the following week. Donivee told Louis she planned on being back at 5:00 P. M. to pick them up but she had been delayed. After Louis and Audrey had finished clearing the area, Louis ran and jumped, trying to grab hold of one of the lower branches of a huge tree. Just as he caught hold of the limb his fingers slipped and he fell hard on his left shoulder and broke it. As soon as he came to enough to convince Audrey he

was really hurt he had her place her knees under his back so he could get up off the ground and she helped him walk more than the half mile to the ranch house to call my son-in-law to come after them. This was around 7:00 P. M.

When I walked into the room where Louis was sleeping my dream of seeing him with his left arm in a cast flashed before my eyes. His left hand was barely visible.

I told Donivee of our experience with the Ouija board but she had talked to Jackie on the night of the accident and Jackie had told her about it.

Donivee, with whom Louis was spending the summer, says that it is evil to play with the Ouija board and that our thoughts make these things happen. If this is so, how can I account for the dream I had the morning before Louis' accident which had seemed so real to me that it prompted me to call him and warn him about hurting his left hand? Where does a dream leave off and reality take its place? — *San Marcos, Calif.*

TELEPATHIC SIREN

By Lily De Lauder

I WAS relieved when the new school in our neighborhood in North Hollywood, Calif., opened in 1956. Now I would no longer have to worry about my children as they walked back and forth to school. It was just two short blocks away with no through streets and dangerous traffic. The first day after Christmas vacation, Stephen, my six-year-old, left for school proudly wearing his new "Christmas" jacket and carrying a shiny Superman lunch-box.

At 2:20 I began to feel uneasy. Sometimes Stevie and his friend Jackie Middleton dawdled on the way home but they were never this late. I decided to phone my neighbor and find out if Stevie had stopped at Jackie's house.

As I picked up the phone, I heard a small but persistent knocking at the front door. It was Jackie, his green-brown eyes wide with apprehension. "Stevie won't be coming home today," he announced. Then his voice became a murmur and his eyes dropped down to the Superman lunchbox which he thrust toward me. "He got hit by a car," Jackie said. "He's lying on the road — on Coldwater Canyon."

It took a moment for me to fully comprehend what he was saying. "But the school — it's not near that street," I protested weakly. Jackie nervously explained that they had taken a detour, then became frightened and ran across the busy thoroughfare. Steve did not make it all the way across.

The driver had seen Steve's red curly hair but had been unable to stop in time. When I reached the scene, I saw my son lying on the road amid fragments of glass scattered from the car's smashed headlight. The gash in his head looked extensive and ghastly. His face was chalk-white.

As he saw me pushing my way through the crowd, he started to cry. When I bent down, I could see the towel rolled under his head. It was stained a deep red.

As he was lifted into the ambulance, his fingers fastened tightly to my hand. He was quiet now and appeared to be sleeping. At Sun Valley Receiving Hospital he was rushed to surgery. An orderly pushed a damp, blood-soaked



Edward De Lauder

object into my hands. It was Stevie's Christmas jacket which he had worn so proudly that morning.

I sat gripping the jacket, feeling dazed and utterly alone. My husband Ed had left for work just minutes before Jackie brought me the news. There was no way to reach him until he arrived. The big hospital clock showed almost three o'clock. He should be at the plant by now, I thought. I decided to call and leave a message.

Before I could do anything, the heavy double doors swung open and Ed walked through. "Where is he?" he asked. He looked down at the jacket I was holding. "Is he all right?" he said. "What was he doing on Coldwater Canyon?" I told him Steve was in surgery, that the doctors suspected a skull fracture.

"But you were on your way to work," I said. "How did you find out?"

He sat down shaking his head. "I stopped for gasoline," he began. "As I started to check under the hood, I heard this siren — an ambulance, I guess. It seemed to be coming from Coldwater Canyon. Lily, this is crazy. It just doesn't make sense."

He covered his face with his hands as I walked over to the coffee machine. After I'd handed him a cup, he continued, "I knew it was Stephen — I just *knew*." He turned the car around and headed back in the direction of the siren.

When he reached the scene of the accident, the ambulance had already left but bystanders told him which hospital it was racing toward. There was no doubt in his mind that his child was in the vehicle. Yet at the time he heard the siren, he was at least a mile away from the accident. In the Los Angeles area where we live, we are used to hearing sirens at any time of the day or night. There was nothing unusual about this one.

For a brief period Stephen lost consciousness. Was it then that in some extraordinary way he communicated with his dad? Did a frightened child send a plaintive cry to a loved one — and reach him? We will never know why my husband felt so strangely compelled to turn around that day.

Stevie suffered a concussion and fractured clavicle and after a few days in the hospital he was well enough to come home. — *North Hollywood, Calif.*

PLANTS COMMUNICATE

By Diane Ewald

ONE DAY in June 1979 my friend Lena Mysiewicz gave me a large impatiens plant. I make it a habit

to give it water at least every other day. But on a few occasions I have forgotten it for several days. In those cases I have been able to revive it with water when I've noticed the leaves wilting.

The following December I was kept very busy with my job, my three children and the usual bustle of the holiday season. I forgot the plant for about a week. When I finally noticed it most of the leaves had wilted and dropped off and the stems had shriveled to nothing. Thinking it was dead, I took the plant off its wall hanger and placed it on the kitchen table, intending to take it out to the trash the next morning.

That evening I dreamed about my plant. It seemed to speak to me in my sleep. It told me that it was still alive but desperately thirsty and hungry.

The next morning, recalling the dream, I watered the plant, placed it in the sunlight and went to work fully expecting to find it unchanged on my return. But when I reached home at supertime, my plant was at least half-revived and within a few days it was back in bloom.

I have never been one of those persons who talk to plants although I have heard that plants do respond to a kind voice as well as to kind treatment. Now, however, I am fully convinced that communication exists between the animal and plant worlds. — *Greenport, N. Y.*

SEVEN-UP

AT THE Arlington Park Racetrack near Chicago, on the seventh day of the seventh month of 1979 (which reduces numerologically to seven), seven horses were entered in the seventh race. Feisty Fighter, horse number seven, won. — *W. R. Anderson.*



Can Animals Talk to Us?

Whether chimps can be taught "language" engenders hot debate among contemporary psychologists.

By D. Scott Rogo

I WAS standing in a Los Angeles pet store trying to nudge a recalcitrant myna bird into talking to me while a few of my friends looked on disparagingly. Despite all my efforts, the bird would not speak. The cat had gotten its tongue, it seemed, and I was beginning to wish that the feline had taken the rest of the bird as well. Finally I had to call it quits.

"Is there a back entrance to this place?" I asked the store manager.

The bird perked up.

"Out through the back," the manager replied.

"And shut the door when you leave," squawked the myna bird.

The command was so apropos that all of us, including the store manager, burst out laughing. It was hard to believe that the bird had no real awareness of what it had said but in fact was only mimicking word sounds. *We* were the ones who had found meaning in them.

Those of us who love animals like to anthropomorphize our feathered and

furry friends. We tend to endow them with human emotions; we like to think they are motivated by intelligence and feelings when they act toward us with either love or anger. But are our animal friends really *thinking* when they respond to us? This question is now being asked by animal behaviorists engaged in the study of animal communications and "semiotics."

Semiotics is the study of "signing" — communication by direct or indirect signaling and cueing. It is a field that is evolving rapidly because of new studies which purport to prove that nonhuman primates (such as chimpanzees and gorillas) can be taught "language" and communication skills. Some researchers hold that animals can be taught to use sign language or to press buttons representing words on a computer terminal. Ape "signing" studies are now being conducted at several American universities and have recently engendered one of the hottest debates in contemporary psychology.

Perhaps the most famous of these studies began 13 years ago when Beatrice and Allen Gardner, two researchers at the University of Nevada, succeeded in teaching a female chimpanzee named Washoe more than 100 words in American sign language. Washoe has become something of a celebrity and has been featured on a Public Broadcasting System *Nova* program as well as in several documentaries. More recently David Premack (who until lately worked at the University of California-Santa Barbara) taught another chimpanzee to communicate using plastic chips, each of which symbolized a different word.

The most exciting work in the field is that of Dr. Duane Rumbaugh and Sue Savage-Rumbaugh who have taught a female chimp named Lana to communicate over a computer terminal at the Yerkes, Regional Primate Research Center at Emory University in Atlanta, Ga. The Rumbaugh's work is also probably the most controversial of all the recent research on man-animal communication. They are now claiming that, having taught their chimps simple words and word associations, *the animals have begun spontaneously to compose sentences in a meaningful way just as children do!*

The work of these two researchers has not gone unchallenged. Their research and that of other animal behaviorists working with man-animal communication has been strongly criticized by Dr. Thomas Sebeok, an anthropologist at Indiana University in Bloomington. He has argued that the Rumbaugh's are deluding themselves, "reading into" the chimps' utterances meanings that aren't there —

just as I was tempted to do when the myna bird told me to shut the door in that Los Angeles pet store. Worse still, Sebeok claims that many animal behaviorists are inadvertently "cueing" their animals, unintentionally signaling them into giving allegedly meaningful responses.

So who's right? Can apes communicate with us or can't they?

To answer this question, the New York Academy of Sciences held a symposium on May 6 and 7, 1980, at the Roosevelt Hotel in New York City. Dr. Sebeok was a prime mover in getting the symposium under way and the very title of the conference reflected his bias toward the subject of communicating animals: it was titled "Conference on the Clever Hans Phenomenon."

"Clever Hans" is the name of a wonder horse who was trained about the turn of the century by William von Osten, a German animal trainer, to answer mathematical questions by tapping his foot. No one could figure out how the horse could come up with so many correct answers to sometimes complicated problems until Oskar Pfungst, a Prussian psychologist, journeyed to Berlin to study the horse at first hand. He discovered that von Osten was actually cueing the horse, subtly and quite accidentally, by tilting his head when he wanted the horse either to start or to stop tapping his foot. Clever Hans didn't really know what he was doing; he had just learned to watch his trainer for the right signals in order to get a piece of carrot or other reward. The mystery of "Clever Hans" was solved and Pfungst even demonstrated that he himself could

make the horse start and stop counting.*

Since the explanation of the "Clever Hans phenomenon," animal behaviorists have had to guard against falling into a similar trap when studying animal intelligence. According to Sebeok, Rumbaugh and his colleagues are enthusiastic victims of the Clever Hans trap. But can such a simple phenomenon account for the fact that the Rumbaugh's chimps and other communicating apes seem to be learning how to use their limited language skill by stringing together original word combinations and composing direct requests for specific foods and other sought-after objects?

I was just as confused as anyone else interested in animal psychology when I flew to New York to attend the meeting which was held to discuss this issue. I naively thought that the conference would help to resolve the debate. But I soon learned that the question can be argued equally well either way.

One of the key issues raised at the conference was whether communicating apes have in fact learned to string words together in an orderly fashion *spontaneously*, without special training by their human mentors. Several conference participants believe they have. Perhaps the best-known and oft-cited example of this concerns Washoe. One day while boating with her trainer, she was shown a swan. When asked what the bird was, Washoe gave the sign for "water" followed by the sign for "bird." Thus, according to her

trainer, Washoe had invented the word "waterbird." The trainer had expected her to give only the sign for "bird" and was stunned by her originality. On another occasion Washoe was angry when her trainer (Roger) wouldn't take her for a walk and signed "dirty Roger." As "dirty" was the sign Washoe had learned for excretion, her message was obvious.

Critics of ape intelligence studies dismiss anecdotes such as these and argue that the trainers are reading meaningfulness into the animals' responses. For example, both Sebeok and H. S. Terrace of Columbia University, who have been studying chimpanzees' communication skills for several years, argue that these anecdotes were only *accidentally* meaningful. Terrace believes that when asked about the swan, Washoe probably didn't know if her trainer was asking her to identify the bird or the lake. She therefore may have signed correctly for both (i. e., "water" and then "bird") and the trainer linked the two signs together. Terrace has a similar explanation for the "dirty Roger" incident. Washoe had been taught to sign "dirty" when she had to be taken to the toilet. The use of the word may have become associated in the chimp's mind with a desire to be removed from its present location *no matter what the context*. The term "dirty Roger" may have been Washoe's manipulative attempt to get Roger to take her for a walk (remove her from her present environment); it may not have been the direct pejorative the trainer interpreted.

Dr. Terrace concluded by making one of the strongest presentations of the conference. He gave, in fact, a

*For evidence which suggests that the enigma of communicating animals is more complex than simple "cueing," see my article "Carl Sagan vs. the Paranormal" (April 1980 FATE).

mini-history of his own attempts to study chimpanzee language skills and his journey from enthusiasm to utter discouragement.

Dr. Terrace began his work in 1973 by teaching a male chimp called Nim Chimsky to communicate in sign language. The chimp had been born at the Oklahoma Institute for Primate Study and eventually was shipped to New York where Terrace studied him in his lab at Columbia University. Nim soon had a staggering vocabulary and eventually began to string words together in astounding ways. He even seemed to be developing a simple grammar. Terrace initially believed that Nim was learning communication skills in the same way a child learns to use language. Over a two-year period, more than 2000 of Nim's "utterances" were recorded. Typical of these were such explicit phrases as "more hug," "want more drink," etc. Eventually the Columbia psychologist and his associates began videotaping Nim's signings — and that's when disillusionment set in.

It gradually dawned on Terrace that while Nim was indeed stringing together words, he did not seem to be learning a communication skill in the manner of a child acquiring language. The first clue came when Terrace realized that while Nim was learning more and more words, his sentences were not growing appreciably longer. Children normally lengthen their phrases as they acquire language skill and also often speak spontaneously as they learn to use language. But not the chimps, the psychologist realized. Videotapes of Nim's learning sessions showed that the chimp had to be cajoled into making sign language re-

sponses. He didn't volunteer phrases. Also, in a way quite different from children who in early childhood listen to their parents before they speak, Nim freely interrupted his mentor, showing little attempt to communicate with him in a meaningful way.

Dr. Terrace's hopes that chimps could be trained to develop a crude language and thus communicate with man sank to an all-time low when he began to review his videotapes, at which point he discovered that Nim's trainers often actually cued (shades of Clever Hans!) appropriate responses from the chimp. For instance, once Nim was shown a cat by his trainer Susan Quimby and he signed, "me hug cat." This seemed an intelligent and appropriate response — but photographs of the session revealed that Nim had actually been directed to make this response. The trainer had been signing "you" when the chimp signed "me" and "who" when Nim responded with "cat." These were appropriate responses Nim had learned by rote and the trainer had unintentionally cued the chimp to give a meaningful response to the presence of the cat.

With evidence like this on hand, one might have thought that the world of ape communication had suffered an irreversible setback. But Duane and Sue Savage-Rumbaugh were ready for such criticisms and presented the conference with startling evidence of their own. The Rumbaughs have been training several other chimps besides Lana, around whom their work originally focused. They are currently videotaping sessions in which two communicating apes are placed in a "playpen" envi-

ronment completely isolated from human observers. They are finding that even when lab workers are not present the chimps often seem to be teaching signs to each other!

The Rumbaugh's view — that chimps are capable of developing true communication skills — has been supported by some new findings made by Dr. Suzanne Chevalier-Skolnikoff of Stanford University. She too has been studying the spontaneous word linkages composed by apes trained in signing. Dr. Chevalier-Skolnikoff argued before the Academy that apes do not seem to be merely reciting conditioned responses when "communicating" with their trainers but seem to be developing cognition as well. She first came to this conclusion when she noted that chimps, when annoyed, often will foul up their trainers by giving humorous or deceitful responses to questions. The use of humor or deceit can be employed only when (for instance) a child truly understands what he is trying to communicate. Simple cueing, argued Dr. Chevalier-Skolnikoff, cannot account for this highly evolved method of communication. The fact that "talking" chimps do communicate in this way indicates that they are not only learning vocabulary through sign language and other communication methods but are also learning how to use their skills.

The debate over animal communications is bound to go on. I left the New York Academy of Science's conference more confused than ever. It was difficult to tell whether Sebeok or the Rumbaugh's had made the stronger case.

But it shouldn't be thought that the

NICHOLAS WADE, writing about this conference in *Science* magazine, said, "Unconscious cueing is a phenomenon that reaches to the foundations of experimental psychology and yet, as Hediger mentioned (Heini Hediger, University of Zurich zoologist), Oskar Pfungst's investigation of Clever Hans is an experiment that has never been repeated.

"That has not been for want of subjects. As noted by Thomas Sebeok, Clever Hans had a French imitator called Clever Bertrand. Clever Bertrand could do everything that Clever Hans could do. There was only one difference between the two horses — Clever Bertrand was totally blind."

Many reports of talking and counting animals are being discounted because of one study conducted by a German psychologist at the turn of the century. And the unconscious cueing detected by Pfungst is even being carried over, by false analogy, to apply to parapsychological experiments.

It was brought out at the conference that since 1937 there have been more than 70 "so-called thinking animals." Hediger pointed out that the claims made for dolphins in the 1950's continued the trend, and the current work with apes "falls squarely in the same tradition."

Hediger made one telling point, perhaps, when he asked, "If animals could talk what would they talk about? Apes, dolphins and horses have no interest in matters that interest humans." But even this remains merely an assumption.

New York Academy's conference had no positive outcomes. Prof. Heini Hediger, an esteemed authority on animal behavior from the University of Zurich, had begun the conference by stating that if chimps could develop

communication skills, the day might come when animal psychologists could convince them to clean up their own cages and scrub the floors.

Dr. Rumbaugh was quick to point

out that *his* chimps at Emory University had been trained to do just that! And, he added, that was more than his graduate students could be trained to do.



INDIAN RECRUITS MEDICINE MEN

By Gardiner James

DAVID Motlow, a Seminole Indian, has returned to Florida's Big Cypress Reservation and established a tribal program to train a new generation of medicine men.

A veteran of Vietnam, Motlow was working in the Tribal Drug Abuse Program when he concluded that the Indian culture is infested with social ills that modern medicine cannot cure. He believes the only hope for the modern Indian to secure his rightful place in society lies in the rebirth of the medicine man.

To the American Indian the medicine man has been a spiritual leader, healer, counselor, psychologist and teacher. Of late, however, TV sets, antibiotics, big cars and limited knowledge of his heritage have tarnished the Indian's life. In Motlow's survey he has discovered that less than 10 medicine men are still practicing on the Big Cypress and Brighton Reservations and all of them are in their 80's and 90's.

Motlow is projecting an educational program directed toward the preservation of the ancient knowledge in the

hope that it once again can be handed down from generation to generation as in the past. He sees no conflict with modern medicine but believes that the medicine man is superior to the modern doctor because he treats his patient from the soul.

The program started in October 1979 with an enrollment of six trainees. They are being taught songs and chants, more than 500 herbs to cleanse the body and spirit and the Indian secret of healing the soul. They are also taught how to lift sickness using a deerskin, a hawk and a chicken. The Seminoles have no written language and therefore the trainee must be dedicated enough to acquire a thorough knowledge of the spoken word.

Medical doctors are working with the medicine men and the trainees and Motlow does not foresee any possibility that a person might die through lack of professional medical attention. But he does believe that medicine men can effect a cure where modern medicine may fail. He says, "A lot of it is done through faith."



ONLY THE BABY IS DIFFERENT

DON AND Debbie Richards of Xenia, Ohio, have a second son, David, born Wednesday, January 17, 1979, at 3:17 P.M. in Dayton's St. Elizabeth Medical Center. Two years ago Mrs. Richards gave birth to her first son on the same date, at the same hour and minute, with the same doctor and nurse in attendance and in the same room at the same hospital.

Update . . .

By Jerome Clark

HAS PETER SELLERS COME BACK?

The British Spiritualist newspaper Psychic News calls it "irrefutable Survival evidence." Lynne Frederick, Peter Sellers' widow, says it is "excellent and very impressive." They're referring to information Frederick received at an August 2 sitting with medium Doris Collins who supposedly called up the spirit of the late comic actor who died July 24. Sellers had promised his wife that he would return after death ("Update," December 1980). Frederick was impressed because the medium had told her about "matters only Peter and I had discussed." The medium knew Sellers but Frederick said, "She hadn't seen Peter for four years and I had never met her."

SCIENTIST CASTS DOUBTS ON SHROUD'S AUTHENTICITY.

Walter C. McCrone, a Chicago microscopist who has examined the famous Shroud of Turin, says his investigation of the cloth has uncovered traces of an iron-ore pigment like that artists use in the paint called red ochre. This suggests, he says, that the Shroud is a medieval fake, not a miraculous image of Christ. He believes the forgery was created about 1436 but cannot prove it because Italian church authorities will not allow researchers to take samples for Carbon 14 testing. Vatican spokesman Monsignor Giulio Ricci rejected McCrone's conclusions as "oddly curious, unreliable and farfetched" but provided no specifics.

MARY JO SPEAKS UP—AGAIN.

There is, it appears, no end to mediumistic communications from the late Mary Jo Kopechne. The only trouble is that she can't keep her story straight. First she told medium Micki Dahne that unknown to Edward Kennedy she had been unconscious in the backseat when the senator's car went off the bridge ("Update," March 1980). Then she informed Carmen Rogers that she had asked Kennedy to take her home to avoid an argument with someone

("Update," October 1980). The latest word comes via Massachusetts medium Linda Manning, through whom Kopechne reported that the accident occurred because Kennedy flew into a rage when he learned that a relative and political cohort had gotten a friend of Mary Jo's pregnant. Is anyone taking this seriously?

RANDI GETS THE WORD IN AUSTRALIA.

While touring Australia in August James (The Amazing) Randi, virulent foe of the paranormal heresy, appeared on the Don Lane Show, a television talk program originating in Melbourne, and ended up the recipient of nasty words and considerable publicity. It all happened as Randi was attempting to demonstrate that he could bend a key. Suddenly Lane shouted that Randi had bent it by pressing it against a chair. Telling the magician to "---- off" Lane ordered him to leave the show. Randi tried to explain that the key-bending was supposed to be a conjuring trick but Lane, apparently enraged by Randi's criticisms of Uri Geller and Doris Stokes, would have none of it. The television channel later apologized to viewers offended by the incident.

HAVE UFOs CRASHED?

Recently ufologist Leonard Stringfield has revived the old, long-discredited idea that the United States government has retrieved crashed UFOs and humanoid bodies. He bases his case on the testimony of anonymous informants who claim to know of such episodes. Stringfield's colleagues have been mostly skeptical. J. Allen Hynek observes, "'If saucers crashed [here], they must also have crashed in many other countries and it would seem incredible that all governments would enforce such rigid secrecy. It even implies . . . a global agreement of governments on this issue. The United Nations has never achieved such unity of thought on any issue!'"

YOU BLEW THAT ONE, TOM.

"They will never try to steal the phonograph," Thomas Edison declared, because it has no "commercial value." The celebrated inventor further distinguished himself by dismissing airplanes as "mere playthings."

Learn From Your Dreams

A New York psychiatrist advocates do-it-yourself dream analysis. He believes that dreamers are best equipped to understand their own dreams — once they know how.

By Martin Ebon

ROBERT, a 35-year-old astronomer, is totally involved in his career. His exasperated mother thinks he will never get married and sends him a plate with the inscription, "A rolling stone gathers no boss."

True, Robert wonders what changes, good and bad, marriage might bring. Will he really remain a bachelor, just to avoid a boss-wife, one who may order him around and interfere with his work?

Despite his serious doubts, soon after he receives his mother's teasing gift Robert meets a woman whom he decides to marry. Still, his worries continue and they carry over into his dreams. He awakes "with an image of myself tossing the plate my mother had given me into the garbage."

This dream shows that Robert has decided to ignore the message on the plate. But what does he unconsciously expect from marriage?

The answer comes in another dream which contained a playful and symbolic allusion to Robert's height; he is

a very tall man. As he recalled this next dream he found himself in New York, "looking up at the Empire State building and wondering why they were adding 26 stories to the height of the building."

The meaning of the dream becomes clear when we are told that Robert's fiancée is 26 years old!

Robert's dream was presented to a group that had learned to work with their own dreams, to solve life problems by studying the underlying meanings of dream symbols and events. When the two dreams came to the attention of Dr. Montague Ullman, a New York psychiatrist who guides people to understanding their dreams, he wrote these comments on Robert's dilemma in the new book *Working With Dreams* which he wrote in collaboration with Nan Zimmerman (New York: Delacorte Press/Eleanor Friede, 1979):

"Robert was understandably concerned with the impact of his decision and the changes it would make in his

life. His predicament was one of either welcoming or resisting change. His dreams came to his rescue with directness and humor: He will easily toss his old life-style away and his life will be made larger, not diminished, by the change."

Our lives are full of predicaments. They come in endless variations. Ullman has isolated eight polarities:

Independence — Dependence
 Self-assertion — Compliance
 Self-definition — Anonymity
 Activity — Passivity
 Authenticity — Sham
 Essence — Appearance
 Being — Having or Achieving
 Accepting — Denying

If you study this list you will discover that many of these polarities apply to you. Most of us, for example, teeter between wanting to assert our independence and to lean on others for support. The dilemma of choosing between Essence and Appearance in certain life situations is less obvious but when one uses such words as truth and pretension it becomes clearer. Dr. Ullman writes:

"Our vulnerability is shaped by our past; individually we are inclined to encounter certain predicaments more than others. One of the best ways to get to know something about them is through dream work, for it can teach us how our past helps or hinders our ways of coming to terms with the predicament. We get to know where our emotional sore spots are and how they came to be. We get to know who we are and who we were. The learning involves effort. It may even be painful. But it need not be mysterious or beyond our reach."

Montague Ullman has come to these insights from a varied and distinguished career in psychiatry, psychoanalysis and parapsychology. He is probably best known to readers of this magazine for his decade of research in dream telepathy, undertaken while he served as Director of Psychiatry and Director of the Community Mental Health Center at the Maimonides Medical Center in New York City. Dr. Ullman is president of the American Society for Psychological Research.

Ullman's career and views reveal daring and courage. He exchanged the relative ease of private psychiatric practice for the controversial research at the Maimonides Dream Laboratory and the abrasive day-to-day administrative problems encountered while providing community mental health in the city's borough of Brooklyn. After a decade at this post and following a research visit to the Soviet Union and lectures on psychotherapy techniques in Sweden, Dr. Ullman began his group instruction in "dream appreciation" at the ASPR and in New York's suburban Westchester County. Ullman's new book crystallizes his insights.

At first glance, teaching do-it-yourself dream analysis to people looks like a betrayal of professional psychotherapy. Haven't we been told by psychoanalysts and other therapists, for as long as we can remember, that we need a professional to help us gain insight into our dreams? Don't we automatically think of dream analysis as done on a Freudian couch or at least in the office of a therapist who knows the hidden, secret, suppressed

meanings of dream symbolism?

Ullman, in his soft-spoken way, suggests that all this has become simply too much. Layers of professional jargon and academic mumbo jumbo have become barriers between the average person and his dreams. Dr. Ullman decided to give dreams back to the dreamers; it is they who ought best to understand their own dreams — once they know how!

Well; then: how?

For one thing, we have to understand that a dream may be telling us a truth that we have refused to accept. Dr. Ullman specifically mentions that we like to think of ourselves as being tough, even invulnerable, able to take anything life throws at us. To admit to ourselves that we are vulnerable is seen by many of us as a weakness. We can even feel guilty about it.

Nan Zimmerman told how a dream dealt with her difficulties in making sense of the complex technical language used in literature dealing with dreams. She spent hours with a medical dictionary, translating the lingo of dream psychology into workaday English. She found it stimulating but exhausting and anxiety-causing at the same time. After four days of concentrated work she had this dream:

"We joined some others to watch a play that was to be a very interesting production. I began reading the script and grew concerned with how difficult it was to understand. There were many words that repeated syllables, such as 'furfurfur tantantanerer.' It was English, yet not English. I thought, 'Mother will never make it through this.'"

Having by that time become fairly

familiar with the meaning of dreams, Nan Zimmerman concluded that this one meant she had been pushing herself to a point that brought back "old feelings of inferiority and fear of failure." So she sat down to analyze the images and their meanings in detail, to explain the dream images as metaphors of her work-and-life problems.

Nan saw the "play" she had watched in the dream as a metaphor for the "production" of the book she was writing with Ullman. But while she was actively involved in the book she had observed the dream play with "a passive, detached quality." But when "reading the script" she had moved from a passive to a more active role, like that of "an actor given a script to read." She asked herself: "Is this a reference to my effort to become familiar with the professional literature of dreams?"

Next, when she remembered that in the dream she had found the play difficult to understand, Nan Zimmerman reflected on her earlier emotions and gained this impression: "Being a right-brain person (intuitive, musical, grasping things in their wholeness), I have never gotten over feelings of inferiority in a world being managed by left-brain competence. I am beginning to feel insecure, as I did as a child in coping with math and science. The feeling of being tested evokes a dread of failure."

When it came to the nonsense words that repeated the syllables "fur" and "tan," Nan felt her dream was making fun of the technical terminology she had been reading, mocking it as "repetitious nonsensical

jargon." And, finally, when she told herself in the dream "Mother will never make it through this," she seemed to be saying, "This is not the real me and it won't succeed." The sentence reflected her mother's influence which had prompted her to be a self-effacing and passive child.

The dream forced Nan to look at her self-made myth that she had to live up to standards set by others "regardless of the cost to myself." This done, she realized that she had gone through all the motions of hard work, even overwork, trying to ignore old anxieties and "forcing myself into a mold that wasn't made for me."

Dr. Ullman decided that her dream dealt with the fifth category of polarizations listed earlier: maintaining identity, or "Authenticity" versus "Sham." The dream led Nan to look beyond her self-deception, beyond her efforts to live up to the expectations of others. It made her aware that the strain of work had awakened childhood feelings of inadequacy and the desire to please others.

Ullman gives us a glimpse into his own soul by relating a dream he had while lecturing in Sweden, after giving up the taxing administrative position in New York. This is how he reports it:

"I was in a room with an older man and with someone who was supposed to be my father. My father seemed young, even younger than I. He didn't look like my father and seemed dissatisfied or critical of me. In a vehement, angry outburst I stood up for myself and told him of all the things I've done and my accomplishments — including the fact that I won a two-

thousand dollar writing prize. I felt a little abashed, as if I were boasting, but it felt good to express myself."

Despite decades of dream analyses, Dr. Ullman was at first puzzled by this dream. He had not dreamed of his father in a long time; his father had been dead for years. Why now? And why a dream in which he talked about money? As a matter of fact, as a boy, Montague Ullman had once been tested by his father who had given him a crumpled \$10 bill and asked him to buy a newspaper. Neither Monte nor the newsdealer had bothered to look at the bill and he had come back with change for a dollar. His father had raised hell.

Ullman comments, "The dream made me think sadly of what a distant figure he was in my life and how much he was feared as well as loved by others as well as myself." He also placed the dream's significance into the framework of his escape from the pressures of New York and the "growing sense of exhilaration and enjoyment" he was getting from his Swedish students who were eager and responsive to his teaching. There was no generation gap between him and his students, as there had been between Ullman and his father: "It was this latter point that I was thinking about before falling asleep." Examining the dream step by step, Ullman concludes: "In a narrow sense, I was in the dream settling an old score with my father. In a more significant sense, I was struggling against an old value system, realizing I was still very much enmeshed in it."

In the groups that Dr. Ullman has taught his new approach to individual

dream appreciation (he doesn't much care for the word "interpretation"), emphasis has not been on therapy or self-therapy to counteract neurotic symptoms but on seeking dream guidance to "normal" life problems. One doesn't have to be deeply troubled or emotionally ill to turn to one's dreams for guidance. By "working with dreams" it is possible to make an ally out of the dream; and the better one understands that ally's language, the clearer will be one's insight.

At first members of such self-training groups find themselves surprised at the imaginative way in which they solve the symbolism that crops up in dreams. Often the dreamer is unable to see the meaning hidden within the dream: it's the old trouble of being too close to the tree to see the forest. And yet, the decoding process soon becomes a matter of common sense, of seeing fairly obvious parallels between a symbolic dream and the actual life situation it illuminates.

Social situations often make demands on us which create serious emotional dilemmas. For example, take Edwin, a young black lawyer, caught between his professional ambitions and the feeling that he should be "of help to my people." The evening before a crucial dream he had acted as a mediator between a group of black workers and the executives of a corporation. If he favored the workers it might harm his advancement; if he did not he might betray his ethnic loyalties. Edwin recalled his dream this way:

"I was playing baseball with a childhood friend in a wooded area. There were two out for the home

team. I looked and assessed the situation. I realized that the better team was the one that was out on the field. I felt conflicted. I wanted to be on the winning team but my friend, who was on that team, said that I would have to play in the outfield. This didn't appeal to me. I wanted to be at bat and the center of the action.

"I wound up coaching a rundown between first base and home plate. I finally saw the first baseman was going to miss the ball. I encouraged the batter to go. He rounded first and was going for second."

Thinking about the dream, Edwin saw it as a reflection of his personal dilemma; "out in left field" meant socially successful but unfulfilled. He described this feeling of being neutralized as typical of upwardly mobile blacks. In the dream he would have liked to be a hero for his "home team," at bat — literally making a grandstand play. As he put the dream into focus Edwin saw it as suggesting that he develop his professional skills still further, while directing them "toward helping my home team." While the rundown he had seen in the dream cannot happen in a real game, it illustrated that "any winning play is fraught with danger."

The friend in the dream who had warned Edwin was a composite of two childhood friends, one of whom had played it safe and become a successful businessman, while the other, a risk-taker, became an alcoholic and died young. Edwin felt elements of both friends within himself but concluded that the dream had suggested that both personality aspects would have to be adapted if he was going to sur-

vive and work towards his ideals at the same time.

Does all this sound too easy? Can we just sit down with one another, feed each other ideas, tell our dreams, suggest explanations and meanings and come out the better for it?

We certainly can try. The Ullman method appears to have worked, if only because it has taken the element of self-consciousness and fear out of dream interpretation. Having a professional, such as a psychotherapist, work out the dream for us creates an air of awe and anxiety from the start. Dealing with nonprofessionals and ultimately with ourselves is certainly less scary — and a good deal cheaper. I think the increasingly large amounts of money that have to be spent for psychotherapy add to our feeling that every word spoken by the therapists is weighty to the point of being threateningly significant.

In psychiatry today the use of drugs has increased. Much of this is beneficial because it has made the treatment of psychotics possible and has given the treatment of neurotics a helping hand. But what about people who find themselves trapped in seemingly insoluble life situations but who, for one reason or another, cannot see a professional? Can't somebody help them? Of course, their dreams can help them! The dream can be made a partner in a dialogue between the conscious and the unconscious.

In the Ullman-trained groups the individual, in effect, asks the dream, "Just what do you mean by that?" and sets about interrogating the dream. Dreams don't lie, Ullman tells us, but it is up to us to cut through our own

obtuseness and defenses. He finds that when working on dreams members of a group begin to open up to each other; as they get to know one another they lower the barriers that enclose everyone of us: "In dream work, self-disclosure becomes the pathway to honest and helpful exchanges with others."

Ullman wouldn't be Ullman if he did not go on from there and begin to combine his earlier findings on dreams with his later findings. As the leading pioneer in the laboratory study of dream telepathy, Montague Ullman is keenly aware of links between individuals. During his 10 years of telepathy studies it became clear that it is possible to transmit emotions and images from a waking person to the dream life of a sleeper. The sleeping subject was connected to apparatus that recorded rapid eye movement (REM). Elsewhere in the building a close friend then took a picture out of an envelope, looked at it and wrote down his or her thoughts about it. The dreamer was awakened and narrated his dream into a tape recorder. Several dreams were recorded each night, all of them later matched by judges against the visual images apparently transmitted by the friend who had looked at the pictures. Enough hits were recorded to give this long series of experiments statistical significance; individual hits were often striking on their own.

All this proved, among other things, that there are links between us of which we are largely unaware. It may well be that these links are called upon to play a role in group work with dreams, that there is a subtle inter-

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change going on between the person who reports a dream and the others who help understand its meaning. Small wonder, then, that Ullman is now trying to bring about "greater utilization of dream imagery" in the demonstration of such phenomena as telepathy.

When I asked him what he wanted to do next he said that his current interest lies in "creating conditions favorable to the occurrence of psi." *Psi* is the letter in the Greek alphabet which is used to label parapsychological phenomena. He also said:

"I am going about it at the moment by working with a small group in which dreams of the previous week are shared and where the participants have the opportunity to enlist the help of the group in working through the connections of the dream to their lives. This kind of sharing generates a feeling of emotional closeness and solidarity which, by integrating nocturnal (nighttime) and daytime ex-

periences, creates a field in which psi may occur."

What he is looking for are parallels between the dreams of participants. Until now it has been possible only to observe occasional coincidental similarities in the dreams of different persons. But we can get a reliably scientific grip on such phenomena when dreams are recorded systematically and comparisons carefully made.

Once the emotional solidarity Ullman wants has been established, things will take their own course. He says: "Under these circumstances, target, agent and subject are not specified in advance but arise spontaneously as the dynamics of the group unfold. Correspondences can occur between dreams of different participants or between the dream of one and the waking life of another."

In another year we may know more about people who dream each others' dreams or have life experiences that their friends dream about!



HOUDINI REINCARNATED?

By *W. Ritchie Benedict*

ALMOST from the day he came across the word reincarnation, Norman Bigelow has been convinced that he is Harry Houdini going through life for the second time. The 34-year-old Bigelow, an escape artist who lives near Boston, Mass., has a penchant for trying the same death-defying escapes in which Houdini excelled.

"It came over me gradually that I am his reincarnation," said Bigelow when he appeared in the NBC-TV series *The Magician*. "A couple of times I've heard him speak clearly

but mostly it's a case of my own thinking with Houdini's mind. Often I feel out of place in the 1970's with jet planes and skyscrapers everywhere — as if things have changed too much from what I know.

"He's never spoken to me during a performance though," Bigelow continued. "At those times I've always been on my own. But when a performance is going really well, sometimes I'll feel as if I'm back in 1926."

That's not exactly a comfortable thought. It's the year Houdini ended his first life.

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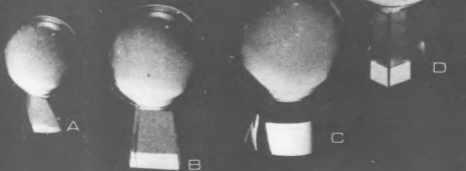
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WAR COMMUNIQUE

By Maurice Johnson

I WAS present at a home seance on October 12, 1971, when a "dead" girl, a complete stranger to all of us, gave her name, address and the details of her passing. These details have all been verified.

The seance was held at Sunderland, England, with the medium Marion Jamieson, a natural psychic, who lives in nearby Whitburn.

Mrs. Jamieson said, "There is a young girl here giving her name as Ruth Heslop. She lived in Stoddard Street, South Shields, and was killed by a bomb in 1941. She was crossing the marketplace to go to the air raid shelter when it happened, having just left the cinema.

"She said, 'You don't believe me, do you? My grave is in Harton Cemetery, beside the soldiers' graves.'"

The next day Sam and Hilda Patterson, in whose home the weekly seances took place, visited the Harton Cemetery to see if they could find her grave. While they were looking for the grave they asked one of the staff who happened by if he knew of such a grave.

He recalled a war grave bearing the name Heslop. Inspection showed it to be the grave marker of Ruth Heslop and its location was as given in the seance message.

On the following day another member of the home seance group, Martin Simpson,

also went to the cemetery to check on the grave. As luck would have it he too asked the same member of the cemetery staff and was directed to the grave.

Later that same day I went to see the grave and took down the details. Her parents' bodies were buried in the same grave. I also went to the local register office of births and deaths and traced the address at which Mrs. Catherine Heslop, the last to be buried in the grave, had resided.

I called at this address in Richmond Road, South Shields, that evening and spoke to Mrs. Grace Deakin. She told me her maiden name was Heslop. I explained the circumstances and said I had traced her address through her mother.

She said, yes, she had a sister named



Ruth Heslop who at the time of her death had lived in Stoddard Street.

I asked if her sister had been killed by a bomb while crossing the marketplace to go to the air raid shelter.

She said this was correct and added, "We never found out whether she was actually killed in the marketplace or in the air raid shelter." (On the night of the air raid on the second of October 1941, 60 persons were killed when a bomb dropped on the marketplace and also demolished part of the air raid shelter situated underneath.)

I asked if Ruth had been to the cinema. Grace said this was correct. She added that Ruth and her friend Gladys Stewart had both been killed and that Gladys was buried near Ruth.

During the next home seance on the following Tuesday, October 19, we received further proof. The medium Mrs. Jamieson said that Ruth had appeared again, this time in her own home, and had given other details, including the fact she was with her friend who also had been killed and whose body was buried near hers.

This information already had been confirmed by Mrs. Deakin but this was unknown to the medium.

The spirit of Ruth Heslop also had shown the medium her hand and indicated there was something wrong with one of her fingers.

So I again called on the "dead" girl's sister Mrs. Deakin and asked her about this deformity. She remembered Ruth had had a damaged finger. It accidentally had been put through the roller of an old-fashioned wooden mangle when she was five years old. It had been crushed and afterwards curled up into the palm of her hand. She never could use it again, nor could it be straightened.

At first Mrs. Deakin was taken aback receiving details of her "dead" sister in this way from complete strangers. But she admitted later that it certainly made her think more positively about the possibility of an "afterlife." — *South Shields, England.*

PARANORMAL NOTIFICATION

By Megan Sebastian

MY MOM Bessie Randall Sebastian was ill out West. I was planning to finish school in Bloomington, Ill., that September



Megan Sebastian

1973. My family out in Rapid City, S. Dak., was upset because I had moved so frequently that summer. But having very little money and thus living wherever I could, I often had to move on a minute's notice. My family felt frantic because I could be reached only between nine and five at work. They were afraid they would be unable to locate me in the event Mom died and I might not get there in time for the funeral. They needn't have worried. I was informed of my mother's death at the very moment she died — by my dad who had died 11 years before.

I had been studying late when Dad suddenly appeared. He looked almost as real as if he were alive, dressed in the brown suit in which he had been buried. I was not frightened.

He told me that he had been watching over me for all of the 11 years and over Mom too. He said he was glad he would now have help, that I was a real handful sometimes. He said a lot of Mom's recent life had been spent waiting to join him and that he had been waiting just as eagerly to be reunited with her. He added that they would both love me forever, so I shouldn't be sad. He never actually said that Mom had died but a few minutes after he left I realized that is what he meant.

The next morning at work on *Vidette*, the Illinois State University newspaper, I talked to my boss and the other secretary

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There are those who say a *Third World War* is on the horizon, that an *ecological imbalance* is taking place, and a *shifting of the North and South Poles* is due, which could tip the Earth out of its present orbit and send it hurtling toward the Sun.

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Some of those who have contributed to this valuable reference include New Agers, Brad and Francie Steiger; space channel, Robert Short; the spiritual group, Mark Age; UFO communicator, Jane Allyson; parapsychologist, Warren Freiberg; author, John White; and the alien space being, Ashtar.

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Nancy Harris about the possibility of someone's filling in for me when I left for my mom's funeral.

My boss asked, "When did she die?"

I started to say last night and then stopped and said, "Well, I haven't heard that she'd dead yet. But I'll make arrangements to have my job covered just in case."

At that moment the phone rang in the outer office. Knowing it would be for me, I went to answer it. Sure enough! It was my sister Stanlee calling from Denver. Mom had passed away early that morning ... at exactly the time Dad had appeared and talked with me in my apartment. — *Bloomington, Ill.*

OSTEOPATHIC TREATMENT

By Ila C. Parker

THE osteopath Dr. Fishleigh for whom I worked and with whom I fell in love developed cancer shortly before we were to be married and so our marriage did not take place. That same year, in January 1956, I had a stroke which left my right arm useless. Dr. Fishleigh was determined that I would not be a cripple and continued to give me treatments until I regained the use of my arm.

Just before his death on December 14, I called the office one day and was told that Dr. Fishleigh was not in and that they did not expect him. This was on a Thursday and I remarked to my friend Glenna Hansen that I could not get an osteopathic treatment that day and that I was sure it was too late to get one ever again. She asked me why. I told her I felt that Dr. Fishleigh would never be back in his office. He died on Saturday night, two days later. His sister Margaret, who was also a Baha'i, invited a few of her close Baha'i friends to meet in the home of Dr. Louis Speno, an optometrist, to say our usual prayers for the dead.

Glenna and I sat alone on one side of the big living room and, as it happened, in front of a window covered with a venetian blind. Our chairs were about four feet from the window, out into the room. The outside door covered part of the wall near us and the others were all seated on the other side of that door. I called Glenna's attention to the fact that the halos of several people present were very visible that night and she agreed.

Just as we finished a prayer session of about a half-hour's duration it suddenly sounded as if someone had run his hand up the slats of the venetian blind just behind me: it rattled quite loudly. Glenna looked over at me and saw that I was holding a prayer book in my lap and no one was anywhere near the blind. In actual fact the noise had been my neck being corrected to such an extent that everyone in the room heard it. Dr. Fishleigh had given me that last osteopathic treatment I needed. — *Portland, Oreg.*

THE END RESULT

By Margaret Y. Ree

MY FATHER Joseph Pianoforte lived with us in our two-family house in Elmsford, N. Y., and spent a good deal of his time trimming the hedges and gardening. Whenever he cut the evergreens my

husband and I would groan because we felt his trimming made everything look naked. We never said anything about it to Dad, however, because we were afraid it would hurt him.

A large berry-bearing tree at the back of our property kept the lawn in shade. My father kept telling us to cut it down because it took all the water out of the soil and our lawn would never be nice in so much shade. But we loved that tree and kept some lawn chairs under it. We enjoyed the summers despite the lack of a green lawn.

Sadly and suddenly, we lost my father to a heart attack. He died on Monday, June 26, 1973, and the funeral was the following Thursday. That night I couldn't sleep; I was restless all night long. At dawn I got out of bed and went to the kitchen. The weather was hot; we hadn't had rain for a long time.

I sat alone, thinking of him, until the dog

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began to scratch at the door. I tried to open it to let her out but although I put all my weight against it, the door would not budge. I went up the stairs to an upper porch where I could look down at the back door to find the cause. To my astonishment, most of the great tree stretched across the yard and was blocking the back door. I could not believe my eyes, for there had been no rain, no lightning, no storm — and the tree was healthy. There was no reason for that tree to split down the middle as it had. As the sun came up on another hot summer day, I said aloud, "Okay, Pop, the tree is down. We'll finish the job."

Two weeks later my husband finished removing the tree branches and cut down the rest of the trunk. Now we have a nice green lawn. I know my father is proud of it. — *Elmsford, N. Y.*

"I FORGIVE YOU. . ."

By Laurence Feary

I WAS 11 years old on the night of July 4, 1924, when my mother Katherine Feary and I were visiting my grandmother Emma Borkenhagen in her modest home in Kenosha, Wis.

While we were having a late snack in the dimly-lit kitchen we heard sounds of moaning and chains scraping on the floor of the back porch. The terrifying sounds continued until suddenly Grandma said in a loud, nervous voice, "I forgive you, Charlie. It's



Laurence Feary

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all right!" We crept out to the porch. Nothing was there.

Grandma said, "I just thought of my brother Charlie. He left for California many years ago and I haven't heard from him." She could not explain why he had suddenly come into her mind.

About a week later Grandma received a letter from a lawyer in Los Angeles, Calif. It read: "Your brother Charles Gonnerman was found dead on the floor of his apartment by a friend on July 5. A doctor said he died about 10:00 P. M. July 4 without apparent suffering. He had a calm pleasant expression of his face."

Enclosed with the letter was a check for \$5000 which, the lawyer said, was bequeathed to her in Charles Gonnerman's will for his "dear, neglected sister" who had helped raise him. He asked her forgiveness. — *Bensenville, Ill.*

BLINK THREE TIMES

By Gertrude Appgar

MY HUSBAND Walter, my father Charles Rittweger and I were having our usual nightly chat around the kitchen table of our home in Hyde Park, N.Y., one evening in 1972. Somehow we got on the subject of life after death, in which I have always believed. My husband and father didn't agree with me, however.

I turned to my father and said, "Dad, if you die let us know if there's life on the other side. Blink the light three times and I'll know it's you." Dad agreed to do so.

On May 16, 1973, my dad died. About four months later I was in the kitchen and the light on the ceiling went on and off. An hour later the light blinked again. Having forgotten about Dad's promise I thought there was something wrong with the switch. I called to Walter and asked if he would check it. He found nothing wrong. We shrugged the incident off and forgot about it.

The following night, as Walter and I were sitting across from one another at the table, the light over the table went on and off just once. I realized then that it was my father keeping his promise.

We lived in that house for five more years and the lights never blinked again. — *Mount Dora, Fla.*

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BOOKS



NEWS & REVIEWS

by D. Scott Rogo

PSYCHIC PSYCHOLOGY

POPULAR BOOKS on psychic phenomena often are bad enough to make one cringe. The amount of misinformation such books contain is appalling. Recently, for instance, I read one that claimed the Kirlian "phantom leaf" effect might shed light on the psychic nature of "phantom limb pains" which amputees report after surgery. But it doesn't; the neurophysiological basis of the phantom limb effect is very well understood.

Another book contended that the "imaginary playmates" young children often create are genuine psychic entities. Anyone familiar with a good book on developmental psychology knows these "apparitions" are purely mental constructs the child uses to practice verbal skills and the child himself realizes the playmate is totally imaginary.

Nevertheless it is true that sometimes it's hard to tell the difference between a psychological phenomenon and a genuinely psychic one. It is also true that many psychological effects contain psychic elements. There exists, in fact, a whole category of experiences that seem to reside on that indefinite boundary between the psychic and psychological. Three recent books try to differentiate between these two categories of mental experiences.

For example, are the hallucinations of the mentally ill imaginary or at times do they become real? Morton Schatzman, an American psychiatrist living in London, addresses this question in his new book *The Story of Ruth* (G.P. Putnam's Sons, New York, N.Y., 1980, 306 pages, \$11.95). The book is a first-rate psychological thriller

which every now and then touches on the paranormal.

Ruth appeared in his office one day complaining that an apparition of her still-living father (who had raped her when she was a child) was persecuting her. The figure was so lifelike that Ruth often mistook it for her real father. Dr. Schatzman was intrigued because Ruth seemed psychiatrically normal despite the "hallucination." She certainly wasn't psychotic, just scared. During the course of therapy Schatzman discovered that Ruth possessed the incredible ability to create mentally apparitional beings through an intense effort of will. Ruth often mistook these figures for flesh-and-blood people.

But were these creations merely vivid mental images or were they psychic productions akin to thought-forms? To his credit, instead of dismissing Ruth's ability as a mere psychiatric anomaly, Schatzman realized that this question had no facile psychiatric solution. Consequently the book deals primarily with the psychiatrist's endeavor to explore the ultimate nature of Ruth's apparitions, to determine whether they were imaginary or objective. ("They've got personalities," Ruth told him during one session. "I can't make them do what they don't want to do or keep them from doing what they want to do.") The result is a great detective story, so I won't spoil it for you by letting you in on how Schatzman conducted his investigation.

All this, of course, reminds one of Alexandra David-Neel, the French traveler, who wrote in her book *With Mystics and Magicians in Tibet* that she once created a thought-form (or *tulpa*) so "real" that she

lost control of it. It took on a life of its own and eventually other people also saw it. With an incredible display of open-mindedness Schatzman reports without apology that the same thing happened to Ruth. On at least two occasions her apparitions were seen by other members of her family.

Although the book is about Ruth, the true hero is its author. Faced with a psychological enigma, Schatzman had the courage to explore any lead — parapsychological as well as psychiatric — which might help him solve the mystery. In doing so he cast aside many of the preconceptions he had picked up during his academic training. Indeed, Schatzman reveals a positively embarrassing familiarity (for a conventional psychiatrist) with what parapsychologists have written on apparitions. I was left wondering whether he gained this information before or after meeting Ruth.

Read *The Story of Ruth* if you are interested in either parapsychology or abnormal psychology — or if you just want to read a great story. The book is all the more intriguing since Schatzman offers his readers no formal conclusions about the basic nature of Ruth's experiences.

PSYCHOLOGY AND SURVIVAL

ANOTHER PHENOMENON that may be either psychological or parapsychological in nature is the near-death experience (NDE), those out-of-body experiences often reported by people facing imminent death. The phenomenon first came to wide public attention when Raymond Moody's 1975 best-seller *Life After Life* reported several cases of persons who had died, left their bodies and journeyed to the afterlife before being resuscitated. But Moody's work was informal and his cases were presented in a breezy, anecdotal way hardly designed to impress academics.

Now Kenneth Ring, a psychologist at the University of Connecticut, offers a striking scientific confirmation of Moody's work in his *Life at Death* (Coward, McCann & Geoghegan, New York, N.Y., 1980, 310 pages, \$11.95). Subtitled "A Scientific Investigation of the Near-Death Experience," it examines in detail 104 cases Dr. Ring and his colleagues collected. It also examines the people who reported the NDEs.

Ring found that roughly 40 percent of

the people he interviewed — individuals who had come close to death — reported NDEs. These cases were similar to those Moody had uncovered in his own investigation. Ring learned that people suffering from grave illnesses seem more likely to report the experience than accident and suicide victims. In addition, there are various phases of depth to the experience. People who experience NDEs adopt a more spiritual outlook toward life because of it but a person's religious background does *not* seem to influence whether or not he will have such an experience.

But is the NDE a psychological phenomenon akin to "depersonalization" (the feeling of unreality one experiences in the face of stress or trauma) or a psychic phenomenon? This is the key issue one confronts when studying the NDE. Ring addresses it boldly. In the past few writers on the NDE have tried to equate it with the classic out-of-body experience familiar to parapsychologists, although these two phenomena appear to be virtually identical. But Ring, drawing unashamedly on parapsychological data, forthrightly states that the NDE is the same as the OBE and furthermore, that the NDE represents a physical separation of the consciousness from the body. He flatly rejects the idea that the NDE may be an hallucination caused by biochemical changes in the brain occurring near death.

Unfortunately, Ring commits a serious error in logic when he implies that by equating the NDE to the classic OBE he has explained the NDE. Parapsychologists are hopelessly divided on whether the OBE is a genuinely objective phenomenon or merely a special type of hallucination. So Ring has explained one unknown by invoking another. He does cite some tentative evidence that the OBE itself represents an objective phenomenon but his argument lacks strength. Considerable evidence exists to support the idea that the OBE is an objectively real phenomenon (that is, something physically leaves the body during its manifestation); yet Ring mentions little of this evidence in his book.

However, having equated the NDE with the OBE, Ring goes on to argue that the "paradise" world many NDE experiencers contact before returning to their bodies represents a "holographic world" every bit as

real on a psychic plane as our world is real on a physical one. In essence, Ring is taking the classic Spiritualist line although he camouflages this fact in a lot of highfalutin quasi-scientific language.

While Ring's theories are often incompletely formulated, *Life at Death* is still an impressive book. Every student of the survival question should read it. It far exceeds Moody's work in scope and sophistication and does much to show that only a parapsychological explanation (as opposed to a psychological or neuropsychological one) can account for the NDE. His arguments and data are very persuasive.

PSYCHIATRY AND POSSESSION

MULTIPLE personality is another subject which falls more easily into the realm of the psychological than the psychic. The syndrome was made famous in *The Three Faces of Eve*, a popular book and movie. A few psychological researchers at the turn of the century felt that some cases of this rare disorder might be instances of spirit obsession or possession. But psychiatry never took kindly to this notion and it fell from favor years ago. Now a new book, written by a trained psychiatrist, revives the issue.

Minds in Many Pieces by Ralph Allison, M.D., and Ted Schwarz (Rawson Wade, New York, N.Y., 1980, 206 pages, \$10.95) is a semiautobiographical study dealing with cases that Dr. Allison, a pioneer in the study of multiple personality, has treated. I bought the book because of my interest in abnormal psychology, never expecting that it contained anything of interest to FATE readers. I was taken aback when early in the book Allison admits that some multiple personality victims are highly psychic and that spirit possession may be the explanation for some cases. Later he devotes an entire chapter to this subject.

Allison has found that many of the cases that have come to his attention do not fit the classical clinical picture of multiple personality. This disorder usually occurs when a child creates a series of new personalities in the face of traumas which the normal personality cannot handle. But in some cases Allison has found no psychological reason for the fragmentation of his patients' minds. Their new "personalities" not only

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seem to be genuinely independent intelligences but often claim to be spirits! Allison goes so far as to suggest that these cases actually may be instances of possession either by spirits of the dead or by evil paranormal entities.

I remain skeptical. Allison presents a couple of cases to bolster his argument but these aren't particularly compelling. In fact, the book is written in a popular, breezy style which, while appealing to a general audience, is not likely to impress a more sophisticated reader with a background in psychology. What Allison sees as "spirit possession" may be just one more bizarre aspect of a phenomenon psychiatrists barely understand.

Nonetheless it is interesting to read a book by a conventional psychiatrist, a noted authority in his chosen area of study, who admits that paranormal factors may figure in mental illness. Allison also asserts that many psychiatrists encounter — and recognize — cases of spirit possession in their practices but are afraid to say so publicly.

OTHER REVIEWS

GUARDIANS OF THE UNIVERSE? by Ronald Story, St. Martin's Press, New York, N. Y., 1980, 207 pages, \$8.95.

In 1976, when Ronald Story's *The Space-Gods Revealed*, a devastating critique of Erich von Daniken's *Chariots of the Gods?*, was published, ancient astronauts were all the rage. Now, four years later, the horse is dead but Story hasn't stopped beating it.

In many ways *Guardians of the Universe?* is a finer book than *Space-Gods*. It is a better written, more comprehensive treatment of the ancient-astronaut theme and it contains a useful bibliography. That's the good news. The bad news is that it covers much the same ground as its predecessor. Its focus again is almost exclusively on von Daniken; except for *Sirius Mystery* author Robert Temple, who is the subject of an entire chapter, other ancient-astronaut writers get little more than passing mention.

One has to ask who, aside from students of pseudoscience and the diehards of the Ancient Astronaut Society, still gives a damn about von Daniken and his ideas. Those who continue to believe his silly "theories" about extraterrestrial pyramid-

builders and stone-carvers are probably beyond the reach of reasoned argument. *Space-Gods* was intended for the intelligent reader whose ignorance of archaeology and history might have caused him to wonder momentarily if perhaps *Chariots of the Gods?* had a point. But by now von Daniken's claims have been so thoroughly discredited that they seem as deserving of further refutation as flat-earth beliefs.

This time around one might have hoped for a thoughtful discussion of von Daniken's brief but intense appeal rather than yet another listing of his errors. But Story has little original to say on that score. Instead we are told, predictably, that ancient-astronaut beliefs are "fun" (which is true) and religiously-based (which is less certainly true). His chapter on the evolution of the idea of early space visitors is short and superficial. Apparently somebody else will have to do the definitive study.

Ronald Story, editor of the excellent *Encyclopedia of UFOs* (reviewed in September 1980 FATE), insists that the evidence for UFOs is far stronger than the evidence for ancient astronauts and of course he is quite right. Still his chapter "UFOs: A Genuine Mystery" is a feeble effort consisting mostly of an unenlightening interview with Jim and Coral Lorenzen who have nothing new or interesting to say. A chapter on "Exo-Theology: The Religion of Outer Space," something of an improvement, deals with the contactee phenomenon. Story observes that "the imaginary Space Gods of von Daniken are little more than modern replacements for the 'Space Brothers' created by the contactees in the 1950's."

One of the two best chapters deals with Robert Temple's theory that in ancient

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times extraterrestrial beings taught West Africa's Dogon tribe information about the composition of the Sirius star system — information since confirmed by 20th-Century astronomers. Naturally Story does not agree and he proposes an ingenious alternative explanation of how the Dogon came to conclude Sirius has a companion star that is invisible from Earth. (Too complex to explain here, Story's hypothesis has to do with the relationship of Sirius to the Dogon's agricultural cycle.) Unfortunately it fails to come to grips with the central issue of the controversy: the antiquity of the Dogon beliefs, which Temple has convincingly documented; see his "In Defense of *The Sirius Mystery*," October 1980 FATE. Nonetheless Story may be onto something and his theory is a worthwhile addition to the ongoing debate.

The other major chapter is written not by Story but by J. Richard Greenwell, who demolishes the notion, advanced in many ancient-astronaut works, that extraterrestrials either created our ancestors through cross-breeding with apes or *were* our ancestors. Reviewing the evidence from physiology, genetics and ecology, Greenwell shows there is nothing biologically unique about *Homo sapiens*. We are very much a product of this planet and its natural processes.

Guardians is not without its virtues. But on the whole it is an uninspired epitaph to a dead issue. — *Jerome Clark*.

STONES FROM THE STARS by T. J. LeMaire, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1980, 185 pages, \$9.95.

ALIEN INTELLIGENCE by Stuart Holroyd, Everest House, New York, N.Y., 1980, 231 pages, \$9.95.

Who has not, on a summer's eve, watched a meteor etch a fiery line across a darkening sky? "Shooting star!" we exclaim as we make a wish. Had it been big enough to survive until it hit the ground, we would call it a meteorite and put it in a museum where, neatly labeled, it would be gawked at by tourists.

Chunks of metal, stone or a mixture of both, meteors come from beyond Mars, from the asteroid belt where millions of fragments circle the sun. Periodically Earth's orbit crosses a swarm of these frag-

ments and the night sky blazes with a meteor "shower." We think we know all about these wandering bits of space junk — but we don't. T. J. LeMaire's *Stones From the Stars* uses this ignorance as a springboard for some breathtaking guesswork.

He starts with these curious facts:

(1) Nineteen nickel-iron meteorites weighing one ton or more have landed in North America. All have fallen in "Iron Alley," a 250-mile-wide by 2200-mile-long path running from Portland, Oreg., to Mexico City. (2) Kansas has been hit by more stony meteorites than any other area its size; nearly 80 have been found. Illinois has only six, Iowa even fewer. (3) The seven "Hermit Kings," monster meteorites weighing from 17 tons to about one million tons, all have landed in wilderness areas on several continents. Two have been "lost" after their initial discovery by explorers. (4) Earth is pocked by huge craters (Arizona's Barringer Crater at 4200 feet wide and 570 feet deep is one of the smallest) — yet no meteor in recorded history has ever hit a populated area!

These and many other peculiarities

about meteors are all documented from historical records. But when LeMaire begins to speculate, he moves onto shaky ground. He sees "patterns." He draws lines connecting various impact sites, derives circles, squares and "Golden Rectangles," all the while muttering darkly that "an intellectual force is busily at work vectoring asteroids to preselected target sites and sculpting the third planet from the Sun to its liking." Well . . .

He has, it need hardly be said, no proof beyond his highly speculative drawings, nor does he theorize what sort of space intellect has the aeons-long patience to indulge in such selective rock-tossing. Perhaps in the sequel, on which he is said to be working, he will refine his speculations and offer us something more than unsubstantiated meteoric revisionism.

LeMaire's speculations pale beside those of Stuart Holroyd, whose *Alien Intelligence* may well be too deeply philosophical for some and overly speculative for others.

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telligence" with a look at John Lilly's dolphin research and then moves to machine intelligence. Once past this introductory material, Holroyd really takes off, looking at accounts of "aliens among us," out-of-body experiences and postdeath communication via mediums. He winds up with chapters on "The Space People," "The UFO Phenomenon" and, finally, "Supermind."

Holroyd provides far more than can be adequately discussed in a short review. His book needs to be read slowly and carefully, perhaps several times, if the reader is to grasp fully just what Holroyd believes is going on in our world. He concludes "that intelligences alien to that of physical human persons of the planet Earth exist; that they exist in forms both lower and higher than man; and that man should acknowledge their existence and attempt to comprehend and participate in their functioning" because such participation is needed to survive and evolve on this planet.

Many people, perhaps most people, will reject such notions on the spot. Others — I am one of them — will go back to various chapters time and again in an effort to fit Holroyd's ideas into their own concepts of reality. I am not sure where Holroyd wants to lead us but clearly he is offering an interesting journey. — *George W. Earley.*

ALSO NOTABLE

UFOs: INTERPLANETARY VISITORS by Raymond E. Fowler, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1979, 365 pages, \$4.95, paperback.

Prentice-Hall has rescued this fine book from vanity press oblivion (Exposition Press published it originally in 1974) and now it should get the wide reading it deserves. The author's speculations about the nature, motive and origin of UFOs are often naive but his coverage of UFO reports, many of which he has investigated personally, is interesting and valuable.

"VIKING" HOAXES IN NORTH AMERICA by Jeffrey R. Redmond, Carlton Press, Inc., New York, N.Y., 1979, 64 pages, \$3.95.

This lively, often amusing account of the various frauds perpetrated to "prove" early Viking explorers penetrated deep into the continent ends on a pessimistic note: "The problem with hoaxes," Redmond says, "is that, even when they are exposed as fake, many people still want to continue to believe them." His book documents yet another episode in the history of human folly.

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.

MORE MYTH THAN TRUTH

The next time Curtis Fuller or anyone on the FATE staff is interested in doing a story about me and my Ghost Adoption Agency ("I See by the Papers," October 1980 FATE) I hope you will interview the one source who can and will give you the true story about this work — namely, me.

Ronald Yates' article, from which your information came, wrote about me many months ago. I told him after the article appeared and I'm telling you now that the article for the most part is erroneous and geared toward sensationalism.

First, the statements about Clyde Parker are ridiculous. His entity never engaged in any of those so-called poltergeist activities.

Second, I am not an orphan.

Third, I had a very nice childhood.

Fourth, you say 85 clients? You must be kidding.

All in all, the item published in FATE was more myth than truth. If that's what your readers are used to, I think you are doing them a great injustice. — *Sande Marsolan, Sonoma, Calif.*

COPING WITH DREAMS

Recurring nightmares are a common dream problem today. I came to this conclusion when my organization, Dreams Unlimited, was the subject of an Associated Press news story distributed internationally in the spring of 1980 featuring my efforts to collect unusual dreams from a cross section of the population. The response was over-

whelming. Hundreds of letters describing dreams filled my mailbox week after week. To my considerable surprise, 75 percent of the dreams were described as *recurring*. Of those, at least 90 percent were disturbing *nightmares*.

Most of my correspondents were seeking help with their troubling dreams. They specifically wanted information on how to be rid of them. To respond to this need I have published a self-help manual titled *Coping With Recurring Dreams & Nightmares*. This booklet contains a step-by-step method for identifying the cause of the dream, resolving the problem and ending it. How to help children with nightmares is also discussed.

FATE readers who wish to obtain a copy of the booklet (its cost is \$1.50) or more information may write me. — *Elizabeth Lowe, Dreams Unlimited, P.O. Box 247FN, Middleton, Wis. 53562.*

XENOGRAPHIA CASES NEEDED

I am preparing a doctoral dissertation on the subject of responsive xenographia, the ability to write grammatically and responsively in a language totally unfamiliar to the writer. My research also considers the related subject of responsive xenoglossy, the ability to speak grammatically and responsively in a totally unfamiliar but real language.

These cases, although rare, have been reported in the context of mediumistic communication, attempted hypnotic regression

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to past lives and temporary or persistent possession or atypical multiple personality. I believe that these phenomena are observed more often than they are reported.

I need to hear about unpublished cases or those which have appeared in obscure places and have gone unnoticed. — *Theresa S. Wolfson, 3000 Seminole Ave., Detroit, Mich. 48214.*

MAN'S SOUL

The Illinois Society for Psychic Research, the second oldest and second largest psychical research society in America, has become the first in the world to endorse officially a theory explaining psychic phenomena. The theory holds that the age-old concept of man's "soul" has solid basis in fact.

The ISPR endorses the idea that each person is composed not only of a physical body but also of an entity which can operate outside the body. It has been described as soul, spiritual being or higher self. The entity can perceive distant events and have preknowledge and postknowledge of events.

This theory fits all the known facts of parapsychological findings. ISPR endorses it not as a fully conclusive finding and acknowledges that aspects of the soul entity may be outside the range of strict scientific inquiry. Nevertheless, the theory accounts for wide-ranging abilities known to be beyond the scope of the human corporeal body. — *Randall Kryn, President, ISPR, P.O. Box 1002, Oak Park, Ill. 60304.*

OBVIOUS ILLOGIC

Harold Werner's letter in "Report from the Readers" (June 1980 FATE) is interesting but his logic is illogic. He claims that

the Pope and bishops conspired to "create" Jesus Christ in A. D. 325. Anyone with even a passing familiarity with the Bible knows that Jesus founded the church and made Peter the first pope. Every pope since then has been his successor.

If there had been no Jesus Christ, how could there be a pope (and bishops) more than three centuries later? — *Linda Maggiolo, Santa Cruz, Calif.*

ON A SIRIUS NOTE

Philip E. Cocimano comments on the Tunguska event in "Report from the Readers" (February 1980 FATE) and states, "Sirius is relatively close to earth — only a little more than 4 1/2 light-years away. . . ." He is quite inaccurate. Sirius is a lot farther away. According to the *Observer's Handbook* published by the Royal Astronomical Society of Canada for 1980, the true distance is 8.7 light-years.

I take issue too with his statement: "Scientists have eliminated comets, meteorites, asteroids and other natural means as the cause of the explosion." Obviously Mr. Cocimano has read only the sensationalized spaceship hypothesis material that has cluttered bookshelves in recent years.

A concise article on the subject, written by James E. Oberg, appeared in the December 1977 *Astronomy* magazine. Mr. Oberg writes, "The generally accepted hypothesis among 'traditionalist' schools of geology and space physics is that the Tunguska blast was caused by the impact of a cometary nucleus with earth. The explosion was caused when the tremendous kinetic energy of the onrushing space object was converted into heat by its passage through the atmosphere." — *David A. Huestis, Uxbridge, Mass.*

ROSEMARY, WHERE ARE YOU?

In 1976 Sunn-Classic Films released a theatrical documentary about Bigfoot and simultaneously put out a paperback called *The Mysterious Monsters*. The latter includes a photo of a possible Bigfoot high up on some rocks in a mountain park in Canada. The photo is exceptionally sharp.

The photographer was a tourist named Rosemary Tobash of East Cleveland, Ohio. Sunn-Classic Films cannot find her address. If a FATE reader can put us in touch with

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her, we may be able to obtain the photograph so that we may analyze it. — *Jon Beckjord, Project Bigfoot, Box 444, Northgate Station, Seattle, Wash., 98125.*

A THOUGHT FOR TODAY

I have often read that emotions are tied up with the weather and nature. I wonder if unconsciously people are so sick and uptight about gasoline prices, the state of our economy and the Iran situation that their pent-up emotional energy found an outlet in the Mount St. Helens eruption. — *Nancy Paulsen, Elmhurst, Ill.*

INVISIBILITY PREFERRED?

In "Alias Carlos Allende" (October 1980 FATE) Robert A. Goerman knocks Carl Allen who claims via hearsay to have coauthored or ghostwritten a book by auto parts salesman Morris K. Jessup, who then committed suicide. (Have your authors some kind of grudge against honest toil? I recall one particularly snide crack which informed us that George Adamski had been a hamburger stand operator.)

Goerman goes to great lengths to establish that Allende was/is a fraud (but hardly a successful one since his name is not a household word in publicity-happy U.S.A.). I can't comprehend why the extensive debunking followed a navy investigation of Allende if there was absolutely no truth in the original story about experimentation with force fields and teleportation.

The only navy operation I can recall at the time of the Allende boondoggle was Mohole, where the navy was bent on boring a hole to the center of the earth (a la Jules Verne).

Perhaps after that abandoned fiasco and a couple of duds on the space launching platforms, some navy personnel would prefer to become invisible? — *E. Bessett, Springfield, Mass.*

I have a great personal interest in Robert A. Goerman's article "Alias Carlos Allende."

When the peacetime draft was reopened in August 1948 I was hired as chief clerk of the Kossuth County (Iowa) local office. The real purpose of establishing these offices, of course, was to attempt to get young men to enlist in the armed forces without

activating the actual draft process.

Recruiting officers from all branches of service used to assemble for a few hours a week in our office and it became a sort of headquarters where young men could come in and discuss different branches and training programs. I was amazed to find in Goerman's article a reference to transportation by mental power; this is what the recruiting officers called it. All branches of service knew about it and recalled many details of the experimentation — even that many of the men on board ship became "very ill" and "some had to be discharged."

Over all these years I didn't know that any word of it had leaked out although it was well known to members of the armed forces and the Department of Defense. — *Idela Patterson, Des Moines, Iowa.*

* * *

Goerman's comment that Carlos Allende is a master leg-puller with a high I.Q. reminds me of another one — Albert Einstein.

Along with his serious scientific papers, Einstein included a hoax which very few persons seem to have caught onto to this day. He wrote that motion is relative, specifying that it is arbitrary which of two objects passing each other is considered standing still and which is moving. Then he declared that "the mover" shortens in the direction of motion.

In three paragraphs of "Relativity, the Special and General Theory" Einstein clearly states that a meter stick is "shorter when in motion than when at rest," when lying in the direction of motion, and shortens to zero length at the velocity of light, which *therefore* "can neither be reached nor exceeded by any real body." But if another meter stick were moving in the opposite direction, and we considered that one to be moving and the first to be at rest, he says, then that second stick would be the one that shortened to zero length!

I know of at least one photograph of the young Einstein smiling mischievously as if he were mentally reviewing his jokes on us lesser creatures. — *Harry E. Mongold, Manhattan, Ill.*

* * *

I disagree with Robert Goerman's conclusion that the famous Philadelphia experiment was a complete hoax. I believe

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that this experiment did take place and the government could be trying to cover up the entire incident, using psychological warfare techniques. Whether Carlos Allende existed or did not exist or was crazy or sane is not the issue.

The technology to create invisibility would prove to be a tremendous military weapon. The problem the government has to deal with is to prevent unauthorized persons from acquiring such technology. By psychological warfare the government is making people believe that invisibility is dangerous for human beings. That is why the Office of Naval Research got involved with Carlos Allende.

I believe that the Philadelphia experiment took place because of the work of Nikola Tesla and Albert Einstein. Tesla, the greatest scientist of this century, could have designed an invisibility device because he was 100 years ahead of his time. He died in January 1943 and his records disappeared shortly thereafter. The ship experiment which supposedly took place 10 months after his death could have been based on his records and research.

Dr. Albert Einstein might have been employed to head such a program. He worked for the navy from May 31, 1943, until June 30, 1946. Was it just coincidence that he started working for the navy four months after Tesla's death? — *Michael Cohen, Bronx, N. Y.*

VIEWS OF "DISASTER!"

Mable C. Parrish's experience ("Disaster!", October 1980 FATE) is interesting in more ways than one. She claims to have heard a radio broadcast at 2:00 A. M. on March 13, 1928, announcing the collapse of the St. Francis Dam north of Los Angeles.

According to the book *Disaster Illustrated* there were only five survivors in the 80-man construction camp at the foot of the canyon and no survivors at all in the town. It was 6:00 A. M. before the authorities realized what had happened. That means that Mable, her sister Edna and her brother Homer heard the radio announcement five or six hours before it was made!

A similar incident took place during the Three Mile Island episode. A 54-year-old Hummelstown woman "heard" a radio

broadcast of the TMI mishap six hours before it occurred (April 1980 FATE).

I think we are dealing with a peculiar brand of Electronic Voice Phenomena (EVP) in which disasters are "announced" to receptive individuals as they happen or beforehand. — *Joseph Trainor, Attleboro, Mass.*

In a way I shared Mable Parrish's experience. At the time I was in charge of construction of all state highway bridges in the southern counties of California. Early on the morning of the disaster I got a call about it. It concerned me directly because the state bridge had washed out and broken the inland route to San Francisco. It was up to me to get men and equipment to the site to build a temporary crossing.

Later, when I went downstream looking for our steel bridge, I found it about a half mile away. The heavy steel members had been twisted up like a loose ball of string. — *V. A. Endersby, Napa, Calif.*

MUSIC OF ANOTHER SORT

Surely Jerome Clark didn't have to make jokes about Karlheinz Stockhausen as a musician. In "Update" (October 1980 FATE) he writes: "Most people think it's music — of a sort, anyway . . ." He is a fine composer, even if his work may not be to Clark's taste. I wonder, too, if he should be called avant-garde after all these years. When I was in graduate school in the early 1970's he was taught as a classic.

His occult views are another matter. His visits to Sirius are new to me but I know that he once wrote a work that is supposed to be conducted telepathically. He also has expressed interest in composing music to be used in healing, believing, I think, that he could find the precise tone of musical voice useful in curing particular ills. (I had always taken that as an example of megalomania rather than of oddball spiritual thought.) — *Gregory Sandow, Music Critic/Columnist, The Village Voice, New York, N. Y.*

AN OPEN LETTER

Dr. Ben Bibb has received thousands of letters requesting healing since the article "Can Anyone Heal?" appeared in the July 1980 issue of FATE.



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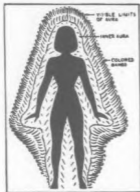


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Hundreds of letters from this country and abroad are stacked in my office and I spend most of my waking hours trying to catch up. Karen Sojka and a few dedicated friends and I have worked on several hundred.

We shall keep on working until *everyone* is taken care of. We hope that FATE readers can be patient. — *Gladys R. Graham, P. O. Box 321, Lafayette, Colo. 80026.*

TRICKY REFLECTIONS

With regard to Rose Munro's surprisingly clear and interesting snapshot of the Lenin State Library in Moscow (July 1980 FATE) I suggest, since it was taken from a bus and presumably from a low viewpoint through a clean closed window, that the light square impression at the bottom right is a reflection of the window on the opposite side of the bus. Not knowing Munro's position in the bus, I would have to guess that the light streak issuing from the top floor is a reflection from a front or rear window or perhaps from an interior light fixture or a piece of bright metal trim. I agree that the picture is not a double exposure.

Some 20 years ago a friend of mine photographed at night the newly erected South End Bridge in Springfield, Mass. He was delighted and mystified when his colored slide revealed a totally unexpected line of brilliant UFOs in an arc formation over the bridge — mystified, that is, until it was pointed out to him that each "UFO" corresponded to the inverted position of a bridge light as reflected on the lens of his expensive 35mm camera. — *Clifton J. Noble, Huntington, Mass.*

PRACTICING TM-ers

As a practicing TM-er since 1974 I want to comment on Randal Montgomery's "TM & Science: Friends or Foes?" (June 1980 FATE).

My husband and I, both high school English teachers, have been practicing TM daily and state categorically that some important behavioral changes have occurred for us. I consider these changes significant in light of the pressures and tensions normally found within the teaching profession.

(1) We have been able to control our emotions during moments of stress, thus

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 118)

maintaining a more relaxed state of mind.

(2) Problem-solving and creative ideas often have been generated spontaneously — either during TM or during periods when I told myself that solutions to a problem would be forthcoming.

It is my personal opinion that the more people know about TM and practice it, the more advanced the emotional environment becomes. — *Gloria Renault, Mesa, Ariz.*

HELP WANTED. . .

I would like to have the names and addresses of persons who make "guard rings." I understand that such rings in this country have been imported from the United States. — *I. Chellum, 6 Garibaldi St., Plumbstead, London S. E. 18, England.*

I have recently organized a group in New Mexico called "Women in Metaphysics." The purpose of the organization is to unite all women whose occupations or interests lean toward metaphysical fields.

I would like to make this organization worldwide and I need women in every state to organize and express their views. — *The Rev. Joanna Byers, P. O. Box 926, Tijeras, N. Mex. 87059.*

I will exchange sacred African herbs and potent African magical formulas for books, new or secondhand, on magic — flower, ritual, ceremonial, sex or tantric magic. — *Yao Nugloze, Box KA 9835, Accra, Ghana.*

For my research I would like to hear from any FATE reader who has successfully used or had any experience with astral sound cassette tapes with particular regard to the use of sound in healing. — *Joseph Edwards, c/o Box 134, Lakeside, N. S. BOJ 1Z0, Canada.*

I am willing to pay a reasonable price for a complete set of Radiant School lessons. These purportedly were received from the wastes on Mount Shasta, Calif. — *Betty Abbott, 150 W. 15th St., New York, N. Y. 10011.*

Can a FATE reader provide the present

address of the Self-Revelation Church of Absolute Monism which was based in Washington D. C., during the 1950's? — *Ronald D. Douglas, Post Box 1087 Tehachapi, Calif. 93561.*

Are there any nonreligious organizations in the Minneapolis-St. Paul area which can help persons seeking true enlightenment? — *Louise Davis, Route 3, Box 46, Foley, Minn. 56329.*

I have been engaged during the last five years in two collateral activities: occultism and gay liberation.

My unbiased studies on the causes of homosexuality have led me to search into the possible prenatal impressions which might produce a behavior not fully understood by persons who still labor under Victorian prejudices.

I believe that in many instances homosexuality results from a previous life as a person of the opposite sex. This would unquestionably lead to an attraction toward one's own sex in this life.

I would like to hear from occultists who can shed additional light on this matter. — *Adrien J. Alpendre, P. O. Box 373, Fairview, N. J. 07022.*

THE MIND STEALERS

In "The Case of the Vanished Vet" (March 1980 FATE) I suggest that he may have been used for experimental purposes by the Veterans' Administration. Let me quote a passage from Samuel Chavkin's book *The Mind Stealers*:

"The Ervin committee discovered that the federal government has been financing behavior-modification research by such agencies as the Veterans' Administration, the Department of Labor, the National Science Foundation and the Department of Defense."

The Veterans' Administration has openly declared that it uses psychosurgery as a treatment procedure and not as an experimental technique. Four of the VA hospitals are especially assigned to this task. Although officially its guidelines restrict the use of psychosurgery, the VA "indicated that it considered drug users and alcoholics as potentially violent patients, and therefore possible subjects for psychosurgery."

The Ervin subcommittee learned that the VA's research was decentralized and "subject to no agency-wide coordination and control," and that many techniques which other federal agencies consider "experimental" the VA employs routinely as "therapy." Even more startling is the fact that the VA "indicates that a patient could be subjected against his will to a process designed to alter his behavior." — *Richard A. Dixon, Millington, Tenn.*

A THEATRICAL SPIRIT

I believe that I am one of the spirits mentioned in the article, "Loew's — The Haunted Theater" (July 1980 FATE).

I have had a recurring dream for about two years of roaming around the balcony of a beautiful theater. Sometimes the theater is full to capacity and occasionally I am on the stage looking out at the audience. Sometimes people seem to be startled to see me and others pay no attention to me.

Recently I had occasion to look through some scripts I had written years ago. I discovered that I had used the pen name Harriet Clair. In your article, psychic Lynne May felt the presence of a spirit whose name was Clare. We might be the same soul with two living personalities. Clare in your story was a frustrated actress and I am a frustrated playwright. This could be an example of parallel lives. — *Dorothy Garrison, Sherwood, Ark.*

REMEMBRANCE OF DR. RHINE

Through Martin Ebon's article "J. B. Rhine's Unfinished Search" (June 1980 FATE) I learned of Dr. Rhine's passing. It was my good fortune to meet Dr. Rhine and hear him lecture in Boston some years ago.

During the question-and-answer period after one lecture a young gentleman took nearly five minutes to ask a question. In reality his question was an exposition and justification of his chosen religious sect. Dr. Rhine smiled kindly and reminded the young man that the subject of religion was not to be discussed during any of his symposia, as he had stated at the beginning of the lecture. Now, years later, it is good to hear that in his latter days Dr. Rhine returned to accepting religion's place in his parapsychological studies. — *Wayne S. Ramsden, Hanover, N. H.*

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∞ The glass object that fell from the sky was unlike anything the officers had ever seen — and Washington was determined to keep them from telling anybody else about it.

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