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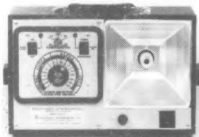
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June
1981

FATE

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

Marshall McLuhan: *Psychic communal integration, made possible at last by the electronic media, could create the universality of consciousness foreseen by Dante when he predicted that men would continue as no more than broken fragments until they were unified into an inclusive consciousness. In a Christian sense, this is merely a new interpretation of the mystical body of Christ; and Christ, after all, is the ultimate extension of man.*

Interviewer: *Isn't this projection of an electronically induced world consciousness more mystical than technological?*

Marshall McLuhan: *"Yes — as mystical as the most advanced theories of modern nuclear physics. Mysticism is just tomorrow's science dreamed today."*

— From a 1969 *Playboy* interview with the late social theorizer
Marshall McLuhan

EARLY IN February, for the second time this year, Jack Anderson's Washington column referred to the "Pentagon secret." The "secret" is that the U.S. military are seriously trying to develop weapons which are based on ESP.

Anderson is against it. "If the research is successful," he says, "the next war could be won presumably by casting an evil eye on Moscow. The true believers are convinced that our national security can be preserved only by spending millions of dollars on such comic-strip concepts as the 'hyperspatial howitzer,' which supposedly could transmit a nuclear explosion in the Nevada desert to the gates of the Kremlin with the speed of thought."

He goes on to report that only a "trifling" six million dollars has been invested in the project to date and that one of the greatest advocates is Rep. Charles Rose, D-N.C., a "respected five-term congressman," who believes the U.S. should be spending a lot more money than this on "these ethereal weapons."

One such weapon, says Anderson, is an antimissile system that would throw a time warp over the north pole. Incoming Soviet missiles would fly into the time warp and "explode harmlessly in the past." The National Security Agency, he adds, also has used ESP unsuccessfully to try to crack Soviet codes.

Anderson calls such research "bizarre" and "Top Stupid."

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ESP WARFARE CRITIC

MEANWHILE it's worth noting the one person other than Representative Rose whom Anderson quotes is identified as "a critic of ESP warfare, physicist Martin Gardner."

To those FATE readers who do not know Martin Gardner, we should advise you that he is basically a science writer and perhaps the most active and bitter critic, even enemy, of parapsychology in the nation. His longtime efforts to debunk ESP and related subjects helped give rise to the notorious Committee for the Scientific Investigation of Claims of the Paranormal.

Wherever a new or unusual claim for the paranormal is made, Martin Gardner usually presents a plan to denigrate it. His interest is not always obvious because he tries to manipulate from behind the scenes; however, he makes frontal attacks if that doesn't work. If the story of Martin Gardner's efforts to discredit any and all paranormal claims were put into a single volume it would be a surprising and probably frightening document.

It is not impossible that Gardner gave Jack Anderson the ammunition for his second column on the subject within a month.

Here at FATE we do not yet know whether Jack Anderson's reports are true, but they do seem pretty far out.

We also do not understand the driving need of men like Gardner who devote an inordinate amount of time trying to discredit parapsychology.



AGAINST ALL ODDS

ROGER LEWIN, writing in the December 12 issue of *Science*,

ADELA ROGERS ST. JOHNS

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"death is not the closing
but the opening of a door..."

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discusses the fascinating, though not pioneering, explorations of Prof. John Lorber of Sheffield University, England, on the human brain. Lorber has concentrated part of his research on persons with hydrocephalus or water on the brain.

At a recent conference Lorber presented a paper in which he asked, "Is your brain really necessary?"

Among his cases was a young man with an IQ of 126 who had been awarded a first-class honors degree in math at Sheffield and who was completely normal socially. "And yet the boy has virtually no brain." A brain scan had revealed that instead of the normal 4.5-centimeter thickness of brain tissue between ventricles and cortical surface there was only a thin mantle a millimeter or so thick.

Lorber has done more than 600 scans of patients with hydrocephalus and finds that half of those whose ventricle expansion fills 95 percent of the cranium have IQ's higher than 100. Lorber concludes the brain must have tremendous spare capacity and believes that the cortex must be responsible for a great deal less than has been generally believed.

David Bower, professor of neurophysiology at Liverpool University, comments that "although Lorber's work doesn't demonstrate that we don't need a brain, it does show that the brain can work in conditions we would have thought impossible."

Meanwhile Stan Gooch, formerly senior research psychologist at the U.K. National Children's Bureau, has approached the problem of how much brain is needed from the viewpoint of persons with severe epilepsy who have

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had half of their brains removed.

Writing in *New Scientist*, Gooch describes the condition of "Miss A" who at 21 had a mental age of 10 years and four months and an IQ of 70. She was unhappy and aware of her handicaps. The left dominant hemisphere of her brain was surgically removed. Five months later she had regained a considerable use of her previously incapacitated right limbs, had an active social life, was reading newspapers and books for pleasure, and had developed interests in a number of activities. One year after the operation she was working normally in an office.

The main conclusion to be drawn, Gooch writes, "is that both hemispheres of the cerebrum possess all mental and physical functions at all ages." Gooch makes this analogy with the bar magnet: If a bar magnet is cut in two, each half behaves exactly like the uncut magnet, with two poles and two magnetic fields. But if they are left in proximity with each other the fields become distorted.



GENERAL PATTON'S SPIRIT
GEN. GEORGE S. Patton, a retired U.S. Army major general, believes that his father George S. Patton, Jr., the colorful and famous World War II combat general, appeared to him in the midst of fierce Korean War fighting 27 years ago and ordered him into action.

Patton has described the incident to Richard H. Stewart of the *Boston Globe*. He was a captain at the time and heard on the radio one of his platoons only 50 yards away calling for ammunition. "I had to get some am-



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munition up to 'em," he told Stewart. "They were screaming for it. It was unbelievable . . . just a storm of steel coming down. I was shaking like a leaf.

"I looked up at the sky and I said, 'What the hell should I do?'"

"Then I saw him just as plain as day. He said, 'Get on across the road. It's your duty.'

"I got up and crossed myself a couple of times and, I mean to tell you, I've never seen anything like it. As I got out in the middle of the road, the firing stopped. Just for a second. And I'll never forget that."

General Patton believes without question that the voice that answered him was his father's. Nor was it the first time he experienced his father's presence. Every once in a while he says it's almost as if he has had a glimpse of him. Like his father, the

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Today most churches have forgotten how to deal with the reality of the spiritual world. They either emphasize dogma and doctrine, or else they stress social and political issues. The one deals with the mind; the other deals with the physical world. But both neglect your

deepest spiritual needs. For this reason so many young people today have turned to Eastern religious thought such as Zen, Transcendental Meditation, and yoga—and so many more have turned to drugs—for altered states of consciousness. But the altered states of consciousness reached during Christian meditation, many report, are far richer and far deeper than anything they experienced through drugs.

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younger man believes in reincarnation and once during a training mission in Germany, on a former Napoleonic battlefield, he got the strong feeling that he had once been in combat there. He went into a chapel to meditate and felt the presence of his father strongly.

The late General Patton believed that he had served in France with a Roman legion and that he also had fought in the Crusades in prior incarnations.



POLTERGEIST AT WORK

HENRY SHELTON moved into his Raleigh, N. C., house in 1946 and it wasn't until just before Christmas 1980, 34 years later, that the potted plants started to fall. Things were pretty lively around there for about two weeks. Furniture, plant pots and books went tumbling about almost as fast as they could be returned to their places.

The Monday before Christmas was the worst. Shelton came home from work and everything in the house was topsy-turvy. Ida Shelton said her floor model television set and a reclining chair overturned repeatedly.

Shelton strapped wires across some of the larger pieces to try to keep them in place and put smaller objects on the floor so they couldn't fall. Ida took what remained unbroken of her dishes and carried them out to the car. Among the furniture items that crashed to the floor were a 300-pound china cabinet, a wardrobe, a chest of drawers, a vanity and numerous chairs.

At last report the uproar ended at Christmastime, although the polter-

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I DISCOVER THE LUKSMI YANTRA

As a sociologist, I had often wondered why some people were rich and others poor. Of course, there were the standard explanations—heredity and environment. But I wondered . . . was it possible for a person to improve his condition through the help of a good luck charm? I was soon to find out.

About two years ago I was in Garhwal, India, doing a study on the customs of Hindu monastic societies. In the library of one monastery I visited, I came across a strange book—on yantras. These are mystical designs which, when meditated upon, enable you to control the different forces of nature. It's actually a lost ancient science. I then asked the chief priest about one yantra in particular that caught my fancy.

"That one is called the LUKSMI YANTRA," he said. "It's used for good luck . . . and it is so powerful that it makes all other good luck symbols appear like toys."

"How does it work?" I asked.
"By electromagnetic energy, which, you know, pervades and bombards the whole world. The design of the LUKSMI YANTRA is highly resonant to incoming signals of this energy in various frequencies."

"What do you mean?"
"I mean that the mathematical proportions of the form—its geometrical shape—acts as an antenna that just soaks up this power . . . magnifies it many times over . . . and then stores it for use. So, when you hold or wear the LUKSMI YANTRA, you become super-powerful—irresistibly attracting whatever you want."

"But how do you make it work?" I queried.
"Simple. Just hold it in your hand, concentrate on it, say a chant and then make your wish. I was both surprised and curious. "Can anyone use the LUKSMI YANTRA?"

"Yes," answered the priest, "provided he has his own copy of it."
So I copied it down—to use in my future research. And as I did, I felt a strange, pleasant tingling all over my body. It was so refreshing, vitalizing—like I had just awakened from a full night's sleep.

I TEST IT OUT—SCIENTIFICALLY

When I returned to the U.S. I was just itching to prove whether or not the LUKSMI YANTRA really worked. Could it actually turn an unlucky person into a lucky person? And was it really more powerful than any other good luck symbol? I had to know!

The only way to find out, of course, was to conduct a scientifically controlled experiment. So here's what I did. Every month I gave one hundred randomly-selected participants a good luck charm—first a horseshoe, then a pyramid, next a wishing well, and finally an Aladdin's lamp. At the end of each month each participant reported to me whatever good luck he had. Actually, there were a few nice cases that occurred—though nothing really spectacular.



But when I gave them the LUKSMI YANTRA—now you may not believe this, because I didn't when I heard it—the results were truly incredible! Why, on the same day and for the next month, my phone rang almost continually. The good luck reports I received sounded just too far-fetched. So I personally went to verify them—to discover that they were all true! I was flabbergasted! The whole thing exceeded all scientific probability. For the chances of it happening were more than one trillion to one!

As a scientist, I didn't want to admit it—but I had to. Good luck charms did work, and the LUKSMI YANTRA worked the best! Listen to some of the remarkable reports from my experiment.

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Case No. 94—"I was a new convertible, free and clear." Case No. 32—"My business was failing and I needed \$30,000 fast! Next day the bank that had laughed at me gave me the full amount." Case No. 10—"None of the other good luck charms worked, but when I used the LUKSMI Yantra I won \$900 in a contest." Case No. 12—"Thank you so much for getting me out of debt with that \$600 check in the mail!" Case No. 22—"I used to always be under tension, stress, anxiety—now nothing bothers me anymore." Case No. 61—"Right after using the LUKSMI Yantra I found \$260 hidden in an old sock in my attic." Case No. 71—"Life is finally looking up for me. My ex-business gave me an extra \$400 . . . and an old debtor sent me \$262.40."

MORE INCREDIBLE REPORTS!

Case No. 50—"The LUKSMI Yantra helped me find my dream house." Case No. 35—"At last I found a man who is true to me!" Case No. 49—"The pains in my joints disappeared almost miraculously." Case No. 8—"God bless you for giving me the LUKSMI Yantra—my business profits have tripled in only two weeks." Case No. 20—"I'm no longer depressed but am filled with vitality and confidence." Case No. 28—"After trying the four other good luck pieces, only the LUKSMI Yantra got my wife to come back to me, saying she loved me after all!" Case No. 25—"Gone are my chronic headaches and insomnia." Case No. 18—"Everyone tells me I look so much younger." Case No. 42—"The LUKSMI Yantra got me a lovely cruise-vacation in the Bahamas."

LUKSMI Yantra Research Project, Dept. F-36,
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YOUR INVITATION TO PARTICIPATE

Yes, I'm now convinced that the LUKSMI YANTRA is the best good luck symbol in the world. But in order for me to convince my scientific colleagues, I'll have to present to them many more case history reports. Now, if you would like to participate in this experiment and prove to yourself just how easy it is to get lucky—to get everything you've ever wanted out of life—absolutely guaranteed—your personal, registered LUKSMI YANTRA is yours for the small processing charge of only \$3.95. This includes Research Forms to report your actual good luck experiences.

GUARANTEED GOOD LUCK!

Please understand, this is not one of those typical good luck sales ads—it's a scientific invitation. For the LUKSMI YANTRA cannot be purchased at any store for any price! Whether you're a man or woman, young or old, smart or unlearned, or the unluckiest person in the world, I'm certain that the LUKSMI YANTRA will work for you—or your money back, without quibble or question. You'll see the sole judge and jury, and your guarantee is ironclad!

FREE BOOK BONUS

If you act now, I'll thank you by sending you a free book that clearly shows you how to tune yourself into the great power that makes the LUKSMI YANTRA work. You'll see how easy it is to be filled always with supreme happiness and abounding ecstasy!

PARTICIPATE NOW—BEFORE INVITATION ENDS!

As soon as I have enough case histories to present at the next National Sociologist Symposium, I'll stop advertising this invitation—which actually shouldn't take very long. So, if you would like to be one of the few persons in the world to own the only good luck symbol that has been scientifically proven to be the best—absolutely guaranteed—you'll accept this soon-to-be discontinued invitation. Yes, see if within 30 days the LUKSMI YANTRA doesn't fulfill your dearest dreams . . . satisfy your desires for Wealth, Love and Health . . . offer you more of the good life than you can ever imagine. You have nothing to lose—only a beautiful life to gain!

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geist had continued to plague them right through Christmas Eve — in the presence of a reporter for a Raleigh newspaper a dresser filled with clothes fell over in the next room.



MADE IN HEAVEN

ONE OF the difficulties conventional science has in accepting astrological claims is that the detectable physical effects of the various planets are so minimal it is difficult to see how they could affect earth life in any appreciable way. One recent explanation offered is that the movements of the planets have a multiply-effect on the molecular forces present throughout the universe and these in turn influence events and us little chickens.

This theory is offered by Beverly Steffert, a psychological researcher at

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London's Institute of Psychiatry, who has recently reported a correlation between happy marriages and the sun signs of the marriage partners. Ms. Steffert is a protegee of Prof. Hans Eysenck, a former bitter skeptic of astrology. Three years ago Eysenck urged her to do her doctoral research on astrological effects on personality and especially on marriage compatibility.

According to a *Chicago Tribune* article from London, Steffert had 300 Scottish couples complete the American Locke-Wallace test measuring happiness within a marriage. She used Scottish couples because in that country the time of birth is noted on birth certificates. Steffert then compared the results of the psychological tests with astrological charts she drew up herself.

She was astonished to find that most of the happily married couples had compatible sun signs while most of the unhappy ones had clashing sun signs. "Moreover," reported the *Tribune*, "the complex positioning of the planets at the time of an individual's birth seemed to predict the relative state of marital bliss, as astrologers have always insisted."

Steffert repeated the tests with 500 couples in southern England, where time of birth is not noted on the birth certificates, and got similar results. She is now hoping to extend her research to the United States where time of birth usually is noted.

Her conclusion is that people born under Aries, Leo, Sagittarius, Libra, Aquarius and Gemini should find mates with those signs. The same is true for those persons born under Cap-

ricorn, Taurus, Virgo, Cancer, Scorpio and Pisces.

Steffert says she can't understand why so many scientists are frightened at the prospect of discovering there is some validity to astrology.



MIRACLE OR HYSTERIA?

LAST SPRING in Falmouth, Maine, Edwin A. Robinson was mowing his backyard by holding a rope tied onto a center iron pole. He used this method because he had been blind and deaf for nine years, following a highway accident. On February 12, 1971, Robinson's tractor-trailer jackknifed as he attempted to avoid hitting a passenger car that skidded in front of him near Providence, R.I. His cab came to rest dangling from a highway overpass.

After nine hours in a hospital Robinson insisted on being released and took a bus home to Falmouth. Within 10 months he was both blind and deaf. He told Denise Goodman of the *Boston Sunday Globe*, "I had a brain injury. Nothing registered. It was like having a brain tumor."

Dr. Albert W. Moulton, Jr., who has treated him, could find no physical damage and assumed his blindness resulted from damage to his brain.

Then on June 4, 1980, Robinson was standing under a poplar tree in his backyard during a thunderstorm. He never felt the lightning bolt and doesn't know whether it struck him or the ground nearby. All he remembers is "something like somebody snapped a whip. I never felt a thing." The strike knocked him to the ground and the next thing he remembers is going to a



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neighbor's house and asking for a glass of water, complaining that he was "burning up."

He then rested on his living room couch and gradually realized that he could see a plaque that his two youngest grandchildren had sent him. It was the first thing he had seen in nine years and he could even read the small type on the plaque. He also could tell time on a distant wall clock before his vision gradually faded. But by the following morning he had regained both sight and hearing and within a week his peripheral vision also returned. He was on national TV and it is said a movie will be made of his story.

Boston ophthalmologists and otolaryngologists, however, claim that Robinson could not have been blind and deaf as he claims. It is a classic case of hysterical blindness and deaf-

ness, they say. Victims of such reactions are not really faking because they don't believe they see or hear. Thomas Hackett, chief of psychiatry at Massachusetts General Hospital, says, "A fascinating characteristic of hysterical or conversion reactions is that the victims aren't nearly as upset or angry or devastated by their physical affliction as you would expect." That, by his own testimony, also seems to fit Robinson's description of his attitudes.

So, they say, it couldn't have been the lightning bolt. But it does seem strange they all struck together!



SPACE NETWORK?

THE U. S. Air Force is planning to build a worldwide network of space observatories to watch for un-

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usual events in the skies, it has been revealed. The TRW corporation has recently completed the prototype observatory at Newbury Park near New York. Five more are proposed — in New Mexico, Hawaii, Korea, Spain and on an island in the Indian Ocean, according to *New Scientist*.

Each observatory will have three telescopes mounted so they can swing rapidly to scan the sky. They will be searching for objects orbiting the earth

above 3000 miles, where radar monitoring is unreliable. The most significant orbits are at 35,000 km. where satellites orbit the earth in exactly 24 hours and thus stay positioned above the same spot. The new observatories will be able to identify satellites only a foot across at this height.

The Air Force announcement says also that the network will give astronomers an instant way of discovering sudden events in the sky, including

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novas, supernovas, variable stars and distant quasars which suddenly may increase in brightness.

New Scientist comments drily: [The network] "could gather important astronomical information — if its results are declassified."

Results such as UFO data?



HOW DRY MARS IS!

IT MAY never have rained on Mars after all. Despite the branching valley networks which seem so similar to those on earth, a recent report in *Science* by David Pieri of Caltech's Jet Propulsion Laboratory suggest causes other than rainfall for these valleys.

First of all, there is no evidence of fluid erosion, Pieri says. In addition, the intense cold of Mars, with its extremely low air pressure, suggests that if liquid did reach the surface it would vanish within minutes.

Caltech's laboratory conducted the Viking missions that made orbital and surface observations of Mars. Pieri concludes that the valleys, which seem superficially to resemble the valley networks of some earth rivers, were probably caused by the movement of groundwater or possibly are due to the thawing of frozen groundwater which caused massive slumping and weakening of portions of the surface. Pieri's analysis finds that the so-called valleys are diffuse and inefficient, with intervalley areas that are not cut through. Whatever their cause, the distribution of impact craters in the valleys is statistically indistinguishable from the heavily cratered terrain that surrounds them. This implies that they were formed billions of years ago.

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At the same time "moist oases" in the top three feet of Martian soil have been identified by radar scanning, according to a report in *Nature*. The radar returns have convinced researchers that liquid water exists near the surface of Solis Lacus during the Southern Hemisphere summer.



FRAUD AT YALE

IN A COUPLE of instances in recent years psychical researchers have been caught making fraudulent claims. Skeptics who believe any success in psychical research must be due to cheating have not been slow to publicize these cases and to imply they are representative of all psychical claims. I regret to tell you fraud also exists in conventional science.

Last August 5, 1980, after only two

months on the job, Philip Felig was forced to resign as chairman of medicine at the Columbia University College of Physicians and Surgeons because of a scandal in the laboratory of one of Felig's associates and coauthors at Yale Medical School where Felig had been vice-chairman of the department of medicine.

The junior associate around whom the controversy revolved was Vijay Soman, 37, an assistant professor who had come to the United States from India in 1971 and has written a number of papers. The controversy started when Helena Wachslight-Rodbard, a physician at the National Institutes of Health, accused Felig and Soman of lifting verbatim passages from her unpublished manuscript and putting them into a paper of their own. Rodbard also raised the question of wheth-

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er the research on which Soman and Felig had written their paper ever had been done.

Apparently as a junior associate, Soman did the research for a number of papers which Felig and nearly a dozen other faculty members from the Yale medical school coauthored. It now turns out that a great part of the supposed research never was done. As a result of two audits of Soman's research 11 papers have been retracted from the scientific literature — nine because Soman's data have "disappeared." Seven of these nine papers were coauthored with Felig.

If Helena Wachslight-Rodbard had not continually threatened to denounce Felig and Soman publicly at national meetings, threatened to quit her job, and issued a barrage of telephone calls and letters the investigation she demanded never would have been made. Penetrating the defenses of the Medical Establishment proved difficult and it would not have occurred without Rodbard's angry persistence. Dr. Soman, meanwhile, has returned to Poona, India, and *Science* magazine reports that an audit of all biomedical research at Yale is now a "distinct possibility," according to William F. Raub of the National Institutes of Health.



ADVENT OF TROUBLE

A FURTHER instance of fraud and plagiarism is rocking the church of the Seventh Day Adventists.

For years this church has been the most aggressive fundamentalist institution in the country in attacking psychical claims. Despite the fact that

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nearly every chapter of the Bible makes some reference to psychical abilities, the Adventists have relied upon their own theological interpreter to attack the psychic.

That interpreter is Ellen G. White, founder of the church, who wrote the prodigious volume of theological teachings around which the Seventh Day Adventist Church is built.

It now appears that White, whom many Adventists consider a saint, was a plagiarist. The Adventist minister Rev. Walter Rea, 58, did two years of exhaustive research into White's allegedly God-inspired writings, according to Ronald Yates of the *Chicago Tribune* Press Service. These writings comprise 53 books consisting of 25 million words completed before her death in 1915 at the age of 87.

"She copied and borrowed almost everything," reports the Rev. Mr. Rea. "I have not found any major work by White that didn't use a previously published source. It's painful to admit but it's true."

White always insisted that she experienced divine visions and that her religious principles were inspired by God. In her denunciations of the psychical experiences of others she overlooked her own claims to receiving psychic messages. She once wrote: "I am dependent upon the spirit of the Lord in receiving and writing my views, yet the words I employ . . . are my own, unless they be spoken to me by an angel."

Meanwhile the Seventh Day Adventist Church is reportedly "shaken to its foundation" by Rea's research findings. The church has 3.5 million members and believes in the impending

Second Coming, the Saturday Sabbath, strict dietary rules and the divine writings of Ellen G. White.

The Rev. Mr. Rea believes the church must face up to the fact. "Publicly the church has presented Mrs. White as its inspired founder, like the Christian Scientist's Mary Baker Eddy, but privately she has been canonized," he said. "They still insist on interpreting the scriptures through her. They are perpetrating a myth and they are turning the church into a cult."

* * *

Despite the religious furor surrounding the revelations, medical studies indicate that because of their strict dietary rules and health habits, Seventh Day Adventists are the healthiest people in this country. They operate what is said to be the largest

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chain of church-sponsored hospitals in the world. They run schools, nutrition clinics and even clinics to help people stop smoking, according to Ronald Yates. Perhaps a fresh theological approach by the church will make it even more effective.



ACUPUNCTURE IN CHINA

DAVID Eisenberg is a fourth-year student at the Harvard Medical School who last summer completed a year in China as an exchange scholar. He was interviewed in Peking by Fox Butterfield of the *New York Times* last July and had some fascinating things to say about Chinese medicine. He was the first American allowed to study for an extended period at the Institute of Traditional Chinese Medicine in Peking.

• Eisenberg's general view: He is still uncertain about how much Chinese medicine could be incorporated into Western health care. A lot of it works well, he says, and a lot of it is nonsense.

• Acupuncture: He is impressed by how well acupuncture works for anesthesia but sees no sound evidence that it works better than Western methods on such problems as sprained ankles, wrenched backs or migraine headaches. However, some patients come regularly for acupuncture treatments, leading Eisenberg to support Western conclusions that acupuncture stimulates natural morphinelike substances in the brain. He speculates that some Chinese patients become addicted because as a result of acupuncture their internal secretions are stimulated.

• Herbal medicine: Eisenberg finds it

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ABOUT THE AUTHOR

AL G. MANNING received his education at the University of California, where he received his Bachelor of Science degree, Summa Cum Laude (at the head of his class), and was elected to the Phi Beta Kappa and Beta Gamma Sigma honor societies. In addition to being a Certified Public Accountant, he holds the degrees of Master of Religious Science, and Doctor of Divinity. Grad in his country, Dr. Manning was the Controller, Corporate Secretary, Vice President, and President of several large companies in the aerospace and electronics industries. After active service in the Korean War, a deep personal tragedy caused him to turn to the practice of religion and the inner world of the mind. His work led to the formation of the famous E.S.P. Laboratory in Los Angeles.

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Fuente and Donato Alarcon-Segovia report that the pre-Columbian people recognized dementia and other psychoses and "conferred with Spanish missionaries about two forms of depression."

One human figure shows a woman immediately after giving birth to a child. She is obviously suffering from postpartum depression. There is a figure of an old woman biting her fingers; another figure is of an elderly man whose "blank expression, presumed silence, lowered glance and drooping lip are 'characteristic of depression.'" So aware were Aztec midwives of the possibilities of postpartum depression that they bolstered new mothers by assuring them they had behaved "like the eagle and the tiger."

**NOTES AND NEWS**

THOMAS Gold, Cornell University astrophysicist, claims the United States botched its lunar landing program by refusing to allow astronauts to perform key experiments. Gold says that geologists wanted to prove that the moon was as seismically active as the earth and were afraid they might be proven wrong. "They wanted the moon to have undergone a large amount of internal melting, to have poured out huge amounts of lava along the surface." But the moon has not had volcanic activity for three billion years and Gold says that key experiments haven't been performed because "they don't fit the conclusions the majority of scientists have jumped to about the nature and evolution of the moon."

(advertisement)

THE FASTEST GROWING CHURCH IN THE WORLD

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

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

Reverend Hensley is the leader of the worldwide Universal Life Church with a membership now exceeding 11 million ordained ministers of all religious beliefs. Reverend Hensley started the church in his garage by ordaining ministers by mail. During the 1960's, he traveled all across the country appearing at college rallies held in his honor where he would perform mass ordinations of thousands of people at a time. These new ministers were then exempt from being inducted into the armed forces during the undeclared Vietnam war.

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

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

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



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

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

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

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

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

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

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

Rev. Hensley invites all those interested in becoming an ordained minister and receiving complete information and Minister's Credentials, to send a \$10⁰⁰ tax deductible donation to the Universal Life Church, 1335 Seabright Ave., Dept. 286, Santa Cruz, CA 95062

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WHY ARE the brains of males more functionally balanced than those of females? Purdue University researchers studying brain hemisphere performance trace the source of the difference back to infancy. Girls tend to use their left hemispheres in processing all tasks and use them much more than do boys in spatial tasks. The boys, say the researchers, "appropriately used the left hemisphere for the analytical/linguistic tasks and the right hemisphere for the spatial tasks." The reason may well be early training. Boys are encouraged in the playpen to do activities involving spatial performance and to use their larger muscles. This suggests, says Grayson Wheatley, "that girls could improve their spatial performance by being trained to approach such tasks using the right hemisphere."

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Mystery of The Burning Handprints

Are they marks of spirits
in purgatory, warning the living
of consequences of unbelief?

By Georg Siegmund



Thumbprint on cover of 16th-Century book of sermons burned all the way to page 64 and scorched following pages.

IN RECENT YEARS we have seen a significant revival of interest in survival after death. Several books on the subject have been worldwide best-sellers. But one phenomenon which keenly interested researchers several decades ago is not mentioned in this literature. I am referring to cases in which apparitions left burned imprints of their hands.

Skepticism about these cases has had and will continue to have one regrettable result: evidence relating to them tends to be lost or destroyed. A number of items — such as burned handprints on linen, books and clothing — were destroyed during the 18th Century when the spirit of the Enlightenment purged religion of the supernatural. This same obsolete "rationalism" survives today and underlies the crusade against the legitimacy of evidence for the paranormal.

Consider, for example, the history of one such relic placed in the church of a little Tyrolean parish named Thaur. In the church, dedicated to St. Romedius, a wooden box bearing a burned handprint was kept for over 120 years. Protected by a glass case, it was kept beneath the pulpit. A signed statement, made under oath by the witness, was preserved with it.

Here is the story behind it:

At the end of the 17th Century there was a profound friendship between the hermit



Georg Siegmund, eminent philosopher, theologian and writer, points to burning handprints as evidence of survival.

of the chapel of St. Romedius in the castle of Thaur and the priest and dean of Thaur, Georg Meringer. It is said that both had agreed that the one who died first would give the other a sign from the next world. Father Meringer died first.

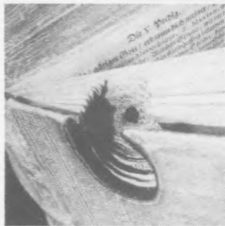
In October 1659, toward 11 o'clock at night, the hermit heard someone knocking at his door. He was in the process of decorating the altar of the chapel with paper flowers stored in a wooden box. He subsequently heard the voice of the dead priest bemoaning his fate. During his lifetime the priest had forgotten to celebrate two masses that had been paid for, and it was for this reason that he was still suffering in purgatory.

The hermit asked for a sign to confirm the supernatural nature of this message. Lo and behold, suddenly he saw the imprint of a burning hand appear on the bottom of the little box of flowers.

Thereafter the hermit saw to it that the two masses in question were celebrated. Finally, in a dream, Father Meringer appeared to him and told of his deliverance.

Then an imperial decree from the

Emperor Franz II of Austria closed the church. Concerning this lofty deed, Ignaz Brock, the priest who led the parish of Thaur at that time, wrote somewhat testily in his journal of 1784, "By supreme order, our House of God, being considered superfluous and unimportant for the pastorate, had to be closed. In our 'enlightened' epoch, the contemplation of the relic, even in another church, is not allowed.



Apparitional burn on book of sermons is notable for its sharpness and depth.



Burned relic may be seen today in library of the dean of Hall in the Tyrol.

Consequently I have had it transferred, for myself and my successors, to my room, so that it might there inspire ideas which, without being 'enlightened,' will be salutary."

Today this relic again rests in the little church of St. Romedius, protected by a grille and fastened high on a wall where it can still be venerated.

On several occasions in the course of my research I have been unable to locate such items which all too often had been entrusted to administrative authorities for safekeeping. Apparently the items were destroyed because political authorities or even religious authorities considered them embarrassing.

The Thaur case is by no means unique. In fact a sizable (although little-known) literature on the subject of these burning handprints exists.

One authority on this neglected aspect of the paranormal was Gen. Josef Peter, the "father" of modern German parapsychology who died in 1939. Peter, known for his practical spirit and observational skill, was also a professor of physics and mathematics in a military academy and a colleague of the Baron Albert von Schrenck-Notzing, the pioneering psychiatrist.

In 1924 Josef Peter wrote a dissertation entitled *The Phenomenon of the Burned Handprint* in which he referred to several earlier sources. Another authority was August F. Ludwig, a professor at the University of Freising, who died in 1948. A noted authority on parapsychology, he drew attention to the burning-handprint phenomenon before Peter, thereby qualifying as perhaps the first academician to write about it.

Before he was appointed professor at the university, Ludwig was a priest. One day a young man showed him a cloth which bore the scorched marks of a hand. The man claimed that this mark was a sign from a dead person who had appeared to him seeking help. "He, this strong and simple farm boy who supported his widowed mother by the work of his hands, possessed a morality and a piety recognized by all the parish, and he had not given to me, nor to those who knew him, the impression of being a pathological subject," Ludwig wrote in 1914.

In his research Ludwig studied a 1736 case from Fuchsmuhl, near Marktredwitz. At my request the parish priest at Fuchsmuhl confirmed in a letter dated October 16, 1974, that the cloth bearing the burned handprint still existed. At the same time he provided me with a photograph.

Unfortunately, another item of evidence Ludwig cites apparently has been lost. It was a cloth bearing burned marks which pilgrims had entrusted to the department of archives at Altoetting, a shrine in Bavaria.

I had more luck tracing another bit of information. Ludwig wrote about a corporal (a consecrated cloth placed beneath the eucharist chalice) found with the burned imprint of a hand at Jasna Gora, a Polish shrine in Czestochowa. Concerning this relic, Alfred Reichel (1831-1910), the priest who led the parish at Hundsfeld near Breslau from 1894 until his death, drew up the following undated report:

I was participating, along with two colleagues, in the pilgrimage to Czestochowa. A monk in charge of the sacristy led us around to show us the sights. He took us into a vaulted side-passage, and with great



Hackenburg prayer book shows well-preserved print of fingers, palm, wrist.



Child's palm and finger burned into pages of this old German prayer book.

solicitude showed us, among other things, a small metal chest — he did this very rarely, he told us. Then he lifted the lid and we saw a corporal bearing the imprint of a man's hand, a hand which must have been red-hot. The upper layers of the folded fabric were completely charred, while the burns diminished on the lower layers. In the spaces between the fingers the linen threads were intact, while in the places where the muscles in the hand stand out, we could clearly see a more serious degree of burning in the fabric; at the outer edges it became less serious.

The origin of the imprint was given with this story: Many years ago, two monks of the Order of St. Paul had promised each other that the one who died first would supply the other with a sign from the next world. At the time of the story, the one monk had already been dead a long time and had not given the least sign. The other monk was thinking of this as he was just finishing the celebration of the mass, folding the corporal nine times, as always. A pernicious doubt stole over him — perhaps there is, then, no life after death. At this moment a hand appeared, rested upon the corporal and disappeared immediately. The burned imprint which it left on the linen cloth, folded nine times, will always prove how hot that hand was.

While investigating this case, I addressed several inquiries to the monastery of the Order of St. Paul and received the following letter from Father Jerzy Tomzinski: "We have indeed a corporal bearing the burned imprint of a hand here in our monastery. Enclosed please find a photograph of it. Unfortunately we do not have the least written report concerning it. An oral tradition recounts that two closely befriended monks promised each other that whoever died first would give the other a sign of eternal life. Shortly after the death of the one, the living one found the burned imprint of a hand on the corporal of the mass."

Professor Ludwig must have had several documents and examples relating to such cases. Sad to say, his collection of materials was confiscated and destroyed by the Gestapo under the Third Reich.

An Italian missionary, Father Vitore Jouet (1839-1912), also gathered a personal collection of items bearing

such burn marks. Luckily his collection survived the war. He established a private museum, *Museo del Purgatorio*, for them in Rome and any interested person can visit it. The museum, located in the church *del San Cuore del Suffragio*, is actually a showcase. In a guidebook on the collection published in 1974, only 10 pieces are listed. However, the number of possessions held by the museum varies from time to time.

Among all the cases upon which my own investigation has focused during recent years, certainly a special value must be placed on that of Margarete Schaeffner. Frau Schaeffner lived in the city of Gerlachsheim, near Baden, and died on April 13, 1949, at the age of 86.

Although never appreciated by the people of her village, she was, in the opinion of several scholars and theologians, a mystic who possessed remarkable talents. For over 68 years she is supposed to have maintained contact with spirits of the dead and claimed to have helped many souls through the fires of purgatory. What we know of Frau Schaeffner we owe to Madame Oster, a Swiss lady from Lucerne, who was one of the few who understood and valued Margarete Schaeffner. The two confided in one another and remained close for several decades. At the death of Madame Oster in 1946, her son Leo kept in touch with Frau Schaeffner and gathered all material available on her. He then induced the scholar Bruno Grabiniski to coauthor a book about her.

Most interesting for our purposes, however, is Margarete Schaeffner's claim that on no fewer than five occa-

sions spirits of the dead appeared to her and left, as physical proofs of their visitations, their burning handprints on pieces of cloth.

At the time the religious authorities in Germany dismissed such stories as manifestations of popular superstition. Even Frau Schaeffner's own village priest, to whom she recounted her visions and experiences, didn't believe her. So the church authorities in her district tried to stifle the whole affair. On the pretext of verifying Frau Schaeffner's stories, they confiscated the cloths bearing the burned handprints and sent them to the archdiocese of Freiburg in Breisgau. The priest at Gerlachsheim at that time, Father Nagele, told me in 1974, however, that the archdiocese never conducted the promised examination. Instead the bishop's office simply ordered Margarete Schaeffner to keep silent about her experiences. The mystic carefully obeyed this prohibition until her death and never sought to publicize her experiences. On November 27, 1974, the archives department of the archdiocese responded to my request for further information with the news that the relics were no longer there.

Of the five cloths bearing burn marks which Frau Schaeffner collected over the years, four are lost. Only one was returned to her. This happened in 1947, 20 years after it had been sent to Freiburg. After Frau Schaeffner's death the relic was turned over to the parochial archives of Gerlachsheim.

But evidence for the authenticity of these visitations does not rely solely on her own testimony. The following incident occurred after she had prayed

for a sign by which she could prove to her priest the truth of her claims.

One morning, as she was receiving holy communion at a public mass in the church of Gerlachsheim, Margarete held a piece of cloth spread out over her palms. The priest who held out the Host to her suddenly noticed a dark spot on the part of the cloth facing him. Margarete, who had closed her eyes, was not aware of it. The priest rejoined Margarete at her prie-dieu after mass, where she remained kneeling, lost in prayer. He asked her if she could show him her handkerchief. Not suspecting anything, she took it out and unfolded it. Both discovered the burned imprint of a hand. Margarete thought that it was the long-awaited divine sign, her proof

that souls in torment came to seek aid from her.

In the cemetery of Gerlachsheim one can see today the tomb of this woman mystic, a simple stone engraved with a cross and listing only her name and the years of her birth and death. The tomb was erected by her friend Leo Oster.

To this day this piece of cloth bearing the burned handprint is the only one of the five to have been preserved. It reposes today in the parochial archives of Gerlachsheim, where I have photographed it several times. Neither the officials of the archdiocese nor the successive parish priests have ever conducted any kind of inquiry into this unusual case.

But just how can phenomena such as



Preserved in the parochial archives of Pflöchsbad am Main is this cloth bearing charred imprint of six fingers.



Burned imprint of hand marks corporal (consecrated cloth) found at Jasna Gora, a Polish shrine in Czestochowa.

these be explained? Spirits, one presumes, cannot really burn; neither can they leave traces on physical objects. However, it does not follow that therefore we should reject cases such as these outlined here. It is hard to believe Frau Schaeffner produced the burns through her own psychic powers. It seems more judicious to conclude, as did Frau Schaeffner herself, that these burns were created by the dead themselves. But how can a disembodied spirit cause burns?

Margarete Schaeffner thought the burns were caused by spirits in purgatory. The handprints may have been symbolic allusions to the "sweeping fire" which cleanses the soul.

In my opinion these apparitions were materializations — souls of the dead who physically materialized for a short time in order to manifest themselves in the world of our senses. Even if we are not in a position to explain the actual process by which such materializations form, the evidence documenting the existence of this phenomenon is so strong that we can hardly doubt its reality. It is noteworthy, I think, that the size and the form of the burned handprints do not always correspond to the normal anatomical size and structure of the human hand.

* * *

AN 18TH-CENTURY prayer book, beautiful and well-preserved, is another important item in the file of burned handprints. Printed at Neisse in what was then the country of Silesia, it belonged to the Hackenberg family who lived in the town of Nieder-Lindeweise in Czechoslovakia. An expelled priest carried it to the Federal Republic of Germany. Today

a family in lower Bavaria has possession of the book. There also exists a report, dated November 1, 1922, which Dr. Stampfl, the director of the seminary at Weindenau, prepared about the book.

"The little book is 10 centimeters long, six centimeters wide and about two centimeters thick," Stampfl writes. "It was printed at Neisse by Joseph Schloegel. It is not dated, but probably goes back to the second half of the 18th Century. On page 18 we find the burned imprint of a little hand. The charred marks go through 10 pages and reach the inside cover. We can clearly distinguish the five fingers, the palm of the hand and a part of the wrist. The hand, including the wrist, is seven centimeters long. The fingers are at least 2½ centimeters long and the palm three centimeters. The fingers are lightly spread and are easily distinguished one from the other. The imprints of the thumb, the index finger and the little finger are more heavily imprinted. Our attention is drawn by this fact: we [can] distinguish the imprint more clearly on the cover than on the last few pages. The fingers give the impression of being composed only of bones."

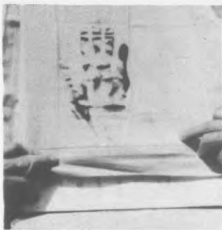
According to an old account preserved by the Hackenbergs, a member of that family had undertaken a pilgrimage to Grulich, a great center of piety in that region, to fulfill a pledge made to his deceased father. On his way back, he witnessed a miraculous event while resting in the middle of the forest. As he was saying his morning prayers, he fell asleep.

At the moment the deceased reappeared, thanked him and said, "I am

delivered [from purgatory]. As a sign of my deliverance, I leave you a burned handprint in your prayer book." The witness then awoke and found the burned imprint of a child's hand in his prayer book at the very place of the morning prayer.

If we take this account seriously, it indicates that the apparition was some sort of temporary materialization, since the burned imprint of the hand was no larger than that of a child, whereas the deceased was an adult.

The official report accompanying the relic unfortunately omits many important details. It leans only on the memories handed down from family member to family member. We must certainly consider the possibility that the story has been altered over the



This is one of five cloth burns which Margarete Schaeffner claimed were left by spirits as proof of their presence.

years. But the relic speaks for itself.

After some effort I have finally managed to find an important and very recent relic which bears similar scorch marks. It is a missal from which a mass for the dead was celebrated in 1922. During the course of that particular mass a spirit allegedly pointed one of his fingers onto a prayer text and left scorch marks in that place.

A good bit of detective work on the part of Bruno Grabinski, who took such a lively interest in the life of Margarete Schaeffner, was necessary before he and a colleague could uncover this missal. But Grabinski succeeded. Unfortunately he and his colleague had to promise to keep confidential the name, date and places involved in the episode. Despite these gaps we know enough details about the case to reconstruct it.

This missal belonged to a church in the Saar, now in the Federal Republic of Germany. One day it was used in



Researcher Bruno Grabinski discovered burned handprint on oak tribunal table once used in a court in Lublin, Poland.



Print on cloth survives today in Regensburg; similar relics were destroyed in wave of 18th-Century "rationalism."

the celebration of a mass for a deceased priest. On two occasions during the service a woman in the congregation saw the silhouette of an apparition approach the book and touch it with his finger. Each time smoke rose from the book.

Grabinski managed to locate the clergyman who celebrated the mass. He was able to corroborate the events. As Grabinski writes in his report on the case, the priest "noticed nothing and did not see the scorched marks on the book until after the ceremony. Finding no natural explanation for this, he did not, however, believe that the burns could have been caused [normally]."

He no longer remembered the name of the beneficiary of the mass, since the event dated back to 1922. On the

other hand he was well acquainted with the clairvoyant to whom extraordinary gifts were attributed. She had attended the mass, then gone immediately to the sacristy to tell the priest about her vision. Upon examining the missal, he saw the scorch marks for himself and thereby verified the observations of the clairvoyant.

Curiously enough, the margins or the blank pages of the book were never touched. And the selection of passages marked by the burn marks does not seem to be the result of blind chance. The affected parts of the text all plead for divine mercy.

"The burns indicate passages which have a special meaning in the mass for the dead," Grabinski writes. "They are always texts which implore the compassion and indulgence of God in a direct manner."

Apparently the apparition attempted to call attention to precise parts of the text. If so, we must conclude that the deceased person who thus manifested himself knew Latin while he was alive. So perhaps we are dealing with the soul of a deceased priest.

I might also note that the parishioner was well known to the clergy in her town and possessed a spotless reputation.

The original relics from two other cases of burned handprints studied by Grabinski have also been preserved. One exists in the parochial archives of Pflöchsbad am Main, in the Federal Republic of Germany. This relic is a cloth bearing the imprint of six charred fingers.

Tradition says that in 1752 Kaspar Roselein, a gardener in the village

mentioned above, made a pilgrimage of expiation for the deliverance of a deceased soul. At the monastery of Maria Einsiedeln he received the thanks of the released soul. The apparition appeared to him and burned an imprint of its hand on a piece of cloth.

Another relic is a book of sermons edited by the Jesuit Jakob Rem in 1595 and printed in 1652 at Dilligen, in the Federal Republic of Germany. A burned thumbprint on the cover of the book made a hole all the way through to page 64 and left scorches on the following pages. This relic may be found today at the library of the dean of Hall in the Tyrol. Its story has been studied and edited by Grabinski.

"During a trip to Poland in July 1978," he states, relative to another relic, "I discovered a new phenomenon of a burned handprint, a phenomenon which has not been brought up in the literature of the subject.

"In the hall of the principal museum, situated on the 'Castle Mount,' we find a great oak table designated as the tribunal table; evidently it used to be in the courtroom of the Hall of Justice. Through a piece of glass we can verify on the wood the burned print of a rather large hand.

"What attracts our attention is that its digits do not resemble the imprints of different fingers; the impression given is more diagrammatic than realistic."

According to legend, a lawsuit developed in the Court of Justice at Lublin in 1637. A wealthy nobleman claimed the property of a widow for himself. The judges, having been bribed, decided in favor of the man. Then the despairing widow, in a ges-

ture of distress, raised her arms toward the crucifix on the wall and cried out, "If Satan himself were the judge, he'd give a fairer judgment."

Around midnight strange judges wearing black wigs which carefully hid tiny horns appeared and forced the horrified clerk to witness the satanic tribunal.

The devil's attorney outlined the rights of the widow to the fortune of her deceased husband. In recognizing the arguments of the attorney, the tribunal decided in favor of the widow — a fairer judgment than the decision taken by the court. Jesus Christ on the crucifix turned away his head in shame. The next day the clerk discovered the seal of the black hand which had burned the table.

In times past the imprint of a hand on a document took the place of a signature and was considered the equivalent of written consent at the bottom of a contract. Historic documents bearing such imprints are numerous and date back many centuries. So it appears the apparitions who left their burning handprints were trying to prove their survival by leaving their "signatures" with the witnesses.

This article is based on a presentation made by the author to the 1978 conference of Imago Mundi, a worldwide organization of Catholic parapsychologists, held in Innsbruck, Austria. This material subsequently appeared in the January-March 1979 issue of La Surnaturel Face a la Science in French and was translated for FATE by Kent Ward. Professor Siegmund's material has been further condensed by the editors.

Nurses with the

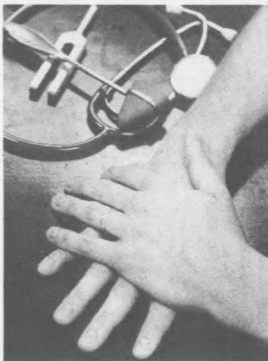
A new age of healing dawns as nurses revive the oldest therapeutic technique known to mankind.

By Gretel Ehrlich

Reprinted by permission from *Denver Magazine*

BACK IN the days when we got sick simply because the measles were going around and not because we were emotionally blocked, the doctor was called. When we heard his car drive up some of us hid in the closet while others lay pliant under the cold stethoscope wishing we could see into our own bodies and heal ourselves. We took the odd-shaped pills he gave us or endured the stick of a needle, then whiled away the week reading *Treasure Island* while our mothers brewed hot soup.

There's a different tone to being ill today. When we enter what Susan Son-tag ominously called "the kingdom of the sick," we know we're in for something more than a rest. Now it's a bowl of soup and self-knowledge. What's popular today is to give psychological explanations for disease. We get sick because we're bored or want to withdraw, get attention, commit suicide or get back at someone. It's also because of stress, emotional blockage, repressive behavior; or because we're losers or greedy or unspontaneous or full of guilt; or because life is stale and we



Laying on of hands has proved effective in mending bones, lowering temperatures and alleviating acute pain.

want to flirt with death. In fact, the simplest thing about getting sick these days is *being sick*. What's complicated is figuring out why we've let ourselves in for the siege and just what route to take in order to get well.

Because I live part of the time on a ranch in Wyoming, I usually doctor myself from the vet's bag, plus a shot of bourbon and a good night's sleep. But sometimes a tumor grows or a bone is broken and I have to come to

Healing Touch

the city for repairs. The Boulder-Denver area is a mecca for both Western and Eastern healing. At our fevered fingertips is an array of options: acupuncture, biofeedback, chemotherapy, Simonton visualization, organ transplants, aura reading, skin grafts, psychic healing. There's Rolwing, hot tubs, massage; you can take the vitamin C cure, fast or meditate. The skeptics go straight to one of Denver's fine hospitals.

It was with great relief that I came upon a medical niche in Denver inhabited by thoroughly sane, well-educated, disciplined, qualified, affable, wholesome men and women who refer to themselves as Healing Nurses. They are, indeed, orthodox RNs and nurse practitioners who have learned a very simple and ancient technique, akin to the "laying on of hands." It is called therapeutic touch.

Among other things, the touch has proven effective in lowering high temperatures, changing hemoglobin counts, speeding up the mending of bones, calming babies and alleviating acute pain. It's going on in Denver at the Colorado University School of Nursing where Nancy Ridenour and Michael Carter teach a course in therapeutic touch to graduate students. Michael is a charismatic nurse practitioner who delights in describing himself as "a doctor of nursing who's married to a physician." Whenever he's around, something unusual is going on.

Here's a scene you might walk in on



Michael Carter of the Colorado University School of Nursing teaches therapeutic touch to graduate students.

and think of ancient Egypt or a revival tent in the South: A patient sits, fully clothed, on the edge of a chair, feet on the ground, or he may be lying down. Michael stands quietly in front of him taking a few minutes to "center himself." Then he positions his hands at the crown of the patient's head and slowly moves them down the length of the body, never actually touching the skin. His palms hover barely an inch away, pausing to pick up clues of in-

jured or congested areas. Some of the sensations he might feel are heat, shock, pulsation, tingling or cold. After the "assessment" is completed, he goes back to the troubled areas, sweeping his hand over a place on the patient's back "to scatter the energy" that's been blocked there. Then the session is over. The patient reports that he feels relaxed and very alert, and the pain in the kidney area is completely gone.

Michael says to me, "Don't worry, it's not what you think. We don't own the franchise on miracles."

In fact, therapeutic touch is anything but backroom witchcraft. It entered the medical establishment five years ago when Dolores Krieger, a professor at the New York University School of Nursing, petitioned the regents to allow her to teach "The Touch" in a now famous (or infamous) course called "Frontiers of Nursing." Krieger, who earned her B.S., M.A., and Ph.D. at NYU, had been teaching regular nursing courses there for 10 years. But participating in a study of the Canadian healer Oskar Estebany's effect on laboratory mice convinced her that healing powers can be transmitted.

One group of mice that had been deliberately wounded was treated by medical students who knew nothing about "healing"; another group was left entirely alone; and a third was treated by Estebany's healing presence. After two weeks, Estebany's mice were obviously recuperating twice as fast as the others.

Krieger went back to NYU that fall thinking not that Christ could work through a healer, as Estebany be-

lieved, but that healing is a natural human ability — something she could learn and teach to other nurses as well, instead of doling out drugs, respirators and IVs. She envisioned a nurse forming a unique relationship with a patient in which this interchange of healing energy might take place. Since then, the practice of nursing has not been the same. The first batch of students was dubbed "Krieger's Crazies"; yet the course soon gained such popularity that Krieger's talents were in great demand everywhere. Since then more than 30 universities have started similar courses and an estimated 5000 health care professionals have taken at least a seminar in therapeutic touch. Though no staff nurses at any of Denver's hospitals practice the touch, CU now teaches it and Red Rocks Community College plans to in the spring.

Michael Carter said, "They still call us Krieger's Crazies. It's somewhat apropos because here in the midst of CAT-scans and gurgling IVs and life-function machines, we're going back to using the simplest of all tools — our hands. But it's not crazy for nurses, because they've been using touch since the profession of nursing began."

What is it they're actually touching if not the skin? Can "it" be bottled, telegraphed, smelled, seen? Michael grins. "It surprises people that we don't actually touch — flesh to flesh. I don't know how to describe what we *do* touch and that's what makes it sound crazy. Dolores describes it as an energy field which emanates from the body — a continuous flow from the individual out to the environment and from the environment back in."

Psychic healers, Kirlian photogra-

phers and acupuncturists have been aware of this elusive energy for a long time but have floundered in their attempts to define it. Under the scrutiny of the university and the AMA, Krieger brings in Eastern ideas to help explain the phenomenon. "It's called *prana* in Sanskrit, which means vitality or life force."

Healing nurses explain that when a person is sick this energy apparently is depleted but can be reactivated by the touch of a healthy person who wants to heal or at least help. The movement of the "healer's" hands over the patient's body channels the energy to places where it's been blocked by aberrant cells, damaged tissue or broken bone. A person trained in therapeutic touch develops a sensitivity to the force field in the palms of his or her hands. Like pianists, healers have to keep their hands in shape through daily practice and by doing exercises developed by Krieger. Soon they can detect the chemical or electrical imbalances in a sick person's body. Michael holds up his hands: "These are my personal CAT-scan machines."

Nurse Gretchen Randolph writes in RN magazine: "We don't know much about this energy. We have to be very cautious until we can document it — we're working with sick people. If the phenomenon is there, nurses will be the first ones to know because they're right next to the fire. Science is a hard master. I don't know if we'll ever be able to prove this energy exists. But we've never proven what electricity is either — yet we use it."

Whatever this energy transfer may be — some skeptics have called it "TLC with paranormal airs" — the

practice has succeeded with all kinds of patients in a variety of medical settings. And there seems to be a payoff for the practitioners themselves. A study has shown that those who do therapeutic touch manage to avoid some of the occupational hazards of nursing — depression, anger, apathy.

In New York and other big cities the touch is practiced routinely in cancer, orthopedic, pediatric and maternity wards, and in emergency rooms — yet many physicians remain skeptical. "But it's interesting to note," Nancy Ridenour says, "that when everything else fails they finally hand their patients over to us." Her teaching colleague, Michael, who also practices in urban clinics and rural areas of Colorado, recalls his first in-the-field experience doing therapeutic touch. "I had a patient, a rancher, who had arthritis.

Nurse Nancy Ridenour says that "when everything else fails" even skeptical physicians "hand patients over to us."



It was winter and he couldn't get around very well. I had used all the standard arthritis medications but he suffered side effects and he was still in pain.

"Finally I got up my nerve and said, 'I have one last trick up my sleeve. How would you feel if I did therapeutic touch?' He looked at me for a few long seconds, then said, 'What the hell is that?' I told him to lie down and I'd show him. We had several sessions every week for three or four weeks. It's hard to know if the results were directly related to the use of my hands because arthritis comes and goes, but there was a dramatic improvement. At the end of the month he could ride a horse again."

Michael and Nancy are quick to follow this success story with a warning: "We don't want to come across as charlatans. There's enough people out there trying to separate you from your money with their private brand of snake oil. We don't want to add to that corruption. We're just nurses doing what we know how to do best."

Charlotte Hoffman, a vivacious nurse practitioner who works with a group of young doctors and hopes to be practicing therapeutic touch soon, says: "We're not 'healers' in the usual sense of the word. We just channel healthy energy. It's like being an electric cord attached to a lamp. The lamp is the patient. We just plug in to the energy source and help light things up again."

The question of just who can heal is an interesting one. Dolores Krieger believes healing is a natural human potential that anyone is capable of if the intent is there. Usually a person

who has chosen nursing as a profession already has that instinct and motivation. Michael and Nancy agree. "For those of us indoctrinated in Western medicine, it's a matter of taking off our blinders. We have to say to ourselves that we're going to experience some things we're not used to experiencing. But it's really no different than learning to use a stethoscope, understanding what those sounds mean. Only now, we've learned to 'listen' to our hands."

When I suggested someone might go hog-wild as a self-styled healer, the nurses I talked to were not alarmed. "We've found the experience to be very humbling. After all this training in mechanistic procedures, the thought that we have this potential inside ourselves has made us feel even more responsible for our patients. After all, if we write out a prescription or give a shot, it's the drug that harms or heals. But in this case it's our own hands we have to answer to."

For this reason Michael and Nancy are careful not to evangelize their new powers. "There's nothing a nurse does that anyone can't be taught to do," Nancy explains. "And anyone can learn therapeutic touch. The reason I'd like to see nurses doing it is purely ethical. We've been trained to work with all aspects of illness. We know when a procedure is appropriate and when it's not. It's possible this energy could be channeled in a negative way — to bring on illness instead of alleviate it. We use our skills and intuition within the whole context of who a patient is, with only his well-being in mind."

In the kingdom of the sick doctors

traditionally have been thought of as gods, and nurses as lesser deities. The Denver nurses I talked to heartily disagree. "We're not hamburger helpers to physicians," Michael Carter exclaims. "What's happened to medicine is that one group — the doctors — thought they had a picture window on illness and everyone else had a peephole. Now we're finding out that maybe the god resides implicitly in the patients and we're all here to serve them."

Rather than project a negative image of physicians, these nurses are trying to expand the ideas of how each profession functions. Janet Mentgen, a down-to-earth nurse practitioner who will be teaching the touch at Red Rocks, said, "Nurses have always been holistic healers. They're environmentalists. They've always understood the variety of factors — social, psychological and physical — that contribute to illness, and it's always been up to us to create a healing atmosphere."

One important factor in this healing equation is the attitude of the patient. Can a nurse effectively touch an unwilling or skeptical patient? Michael Carter said, "Obviously, the most potent chemistry between healer and healee is when both are willing to try it out. But I'm not sure if anyone could actively resist it." What's more, the mere presence of a healing nurse performing routine duties in a patient's room might have a beneficial effect. Some healers have said that a healthy skepticism is more conducive to a healing experience. A true believer's certainty of being cured — like any expectation, negative or positive —

could barricade an exchange of healing energy.

"Nurses are with sick people in their most vulnerable moments — when they're lonely, scared, in terrible pain and when they die," one nurse said. "What could be more intimate or instructive?" The nurse practitioners who are doing therapeutic touch, who take this intimacy and instruction seriously, seem to be in high spirits these days. They're coming into their own in the medical world. Here in Denver a crop of young nurses now learning the practice will be filtering into the health care system soon.

Not to alarm the doctors out there, I even heard talk of something called "the post-physician era," in which nurse practitioners will be the mainstay of medical care. Janet Mentgen said, "A nurse will be the only one to deal with the patient personally. She'll do the initial assessment, and the diagnostic procedure will be done on a computer. Physicians will be more and more specialized, honing their skills in conjunction with updated technology, while nurses will move to a 'hands-on' kind of care."

So if one day you're wheeled into emergency with a broken leg, a heart attack or appendicitis, and a healing nurse asks if she can do therapeutic touch to ease the pain or speed healing, the advice is, "Sure. Go ahead." As one nurse put it, "Touch is never condemning or confusing. It transmits not only healing energy but some very direct messages about caring, relaxation and communication. After all, we begin and end our lives with only our bodies. All else is speculation."

ABOMINABLE WILD MAN ROAMS CHINA

Chinese scientists are in hot pursuit of the Oriental Bigfoot,
an apelike creature out of our prehistoric past.

By Loren Coleman and Peter Rodman

NEWSPAPER behind the Bamboo Curtain is not nearly so slow in leaking out as it once was, but that doesn't mean we in the West can count on up-to-the-minute reports from that part of the world. So it wasn't until early in 1980, at a conference celebrating the 50th anniversary of the discovery of Peking man, that the Western press learned of an incredible search being conducted in China.

Dr. Zhou Guoxing told reporters that in March 1977 the Chinese Academy of Sciences had put him in charge of a 110-member expedition and sent him out to investigate persistent stories of a mysterious creature allegedly sighted in the Shennongjia region along the border of Sichuan, Shaanxi and Hubei provinces. In addition to the recent sightings, Dr. Zhou said, there is an ancient folk tradition concerning such "wild men."

More than 2000 years ago, Qu Yan, a great Chinese poet of the Warring States Period, wrote of the "mountain ogres" or hairy ape-men who inhabited the jungles and mountains of his homeland, the Shennongjia region. Several hundred years later, the Tang

Dynasty historian Li Yanshou reported a band of "hairy men" living in that same area of Hubei province. In the 1700's during the Qing Dynasty, the poet Yuan Mei told of a creature "monkeylike but not a monkey" in the Shennongjia mountains.

In a report about Fangxian County next to Shennongjia, Yu Yang FuZhi wrote in 1971 that in the high stone caves of Fang Mountain there lived many wild men more than 7½ feet tall with reddish-brown hair all over their bodies. These wild men came down out of the mountain to attack dogs, chickens and people. Recently archaeologists' expeditions in the Han Tombs of this same Fangxian County uncovered pictures and debris bearing the features and figures of these hairy ape-men.

More recently, peasants living in the Hubei Province tell of many encounters with the wild man, "a hairy creature who walks upright like a human but has the face of a monkey." Wang Zellin, a biologist, reports that in 1940, while he was traveling through southwestern Shaanxi Province next to Hubei Province, he saw the remains of an unknown creature that local hunters had slain. "It looked," he recalls, "like those plaster reconstructions of



In Shennongjia region along the border of Sichuan, Shaanxi and Hubei provinces numerous persons report sighting — and sometimes killing — giant hairy bipeds.

Peking man, only much more hairy and with an ugly protruding snout.”

Ivan T. Sanderson took note of these Chinese accounts in his famous *Abominable Snowmen: Legend Come to Life* (1961). He said the Chinese had some distinctive names for their abominable hairy ones such as *Dzu-Teh* and *Gin-Sung*. In his book he recounts a curious report of the sighting of some

“wild men” in the mountains of western Yunnan. Early in the 1950’s Hing Ho District residents told local officials of repeated encounters with hairy “wild men” wearing no clothes.

At the time Westerners had nothing to which they could relate these accounts but recent information from China puts them in context. In 1979 the Chinese journal *Fossils* revealed

that soldiers ate a "snowman" which they had killed in a remote section of Yunnan Province.

It doesn't matter where it occurred, whether in Hubei or Yunnan Province, nor does it matter whether the creature is labeled *Dzu-Teh*, "wild man" or *Gin-Sung*. It is apparent that the Chinese have experienced some close encounters with unknown humanoids. In fact for centuries local people have taken the creature's existence for granted. They did not have to be reminded that something unusual shared the fields and mountains with them.

But the incident that finally prompted outside attention and the large-scale expedition took place at 1:00 A.M. on May 14, 1976. Five leading county officials were driving home from a meeting of the regional forestry committee along the highway between Fangxian county and Shennongjia. Suddenly the driver Xiao Cai hit the brakes and brought the jeep to a screeching halt. Not far away, along the side of the highway, the officials all saw a large creature moving in the darkness. Xiao turned the headlights on bright and drove toward the animal, which tried to escape by clambering up a cliff at the side of the road. Slipping on the steep cliff, the creature slid down onto the highway where it was almost hit by the approaching vehicle. The occupants promptly hopped out and surrounded the beast. They got within two yards of it and observed its features clearly — the wavy red and purple hair, the padded feet, the anthropoidal face and intense human-like stare.

Needless to say, none of them had seen anything like it before. They

were too frightened to get any closer. Finally Zhou, the head of the local forestry bureau, tossed a stone at the beast's buttocks. It rose up, the officials shrank back and the creature lumbered down into a roadside gully, slowly climbed the slope and disappeared into the predawn mist.

Several other startling incidents occurred in 1976 and 1977, after the research expedition had begun its investigations in the area. On June 19, 1976, Gong Yulan, a 32-year-old woman in the Qioshang Commune, Fangxian Province, sighted a large red-brown hairy creature scratching its back against a tree. When the creature rushed toward her, Gong fled from the spot where she and her four-year-old child were cutting grass for their pigs. Investigators discovered many long reddish-brown hairs on the tree trunk, about four feet above the ground. Several months later, in September 1976, the team found more of the same type of hair on the same tree trunk.

At three o'clock in the afternoon of October 18, 1976, a group of more than 10 grammar-school students spotted a wild man while they and their teacher were harvesting in Fangxian Province. They saw a large reddish-brown creature walking erect toward them through the tall grass. It stopped, rubbed its face and snoutlike muzzle and stared at them. Several of the younger students took to their heels. The creature calmly pushed its long hair back, turned away and strolled in leisurely fashion over the hill.

During the next two years the expedition investigated many more reports

of the wild man in the Shennongjia and Fangxian regions. They interviewed hundreds of persons — government officials, teachers, hunters, farmers, herb-gatherers — who gave vivid accounts of their encounters with the wild man. The research was conducted under arduous conditions; the rough, almost impenetrable terrain of the wild man's native habitat did not make the investigators' work easy.

The locale in which these wild men are said to live is characterized by steep snow-covered mountains, deep tropical valleys, thick montane forests and wild rivers. The expedition members gathered considerable information on the region's unique geology and biology. This is the home of the *Bei-Shung*, or giant panda, a rare and mysterious creature in its own right. Rare flora from the Tertiary Period survive in the Shennongjia area, including the metasequoia, the dove tree and the Chinese tulip tree.

But the strangest thing about the flora and fauna of these regions of China is that they sound so hauntingly familiar. Where else in the world does one discover stands of sequoias and tulip trees? The Pacific Northwest of the United States. More generally, America and China are linked biologically because both lay claim to such indigenous specimens as alligators and pitcher plants, pikas and giant salamanders. The Chinese and Japanese giant salamanders, measuring upwards of five feet in length, are in the same zoological family as the hellbenders of the Ozarks and the Appalachians. The 50-year-old rumors of a giant salamander in the Trinity Alps of California may indicate there is an American

five-foot giant salamander yet to be discovered. And then, of course, there is Bigfoot.

The descriptions of the Pacific Northwest's Bigfoot and Canada's Sasquatch are identical with those of the Chinese *Gin-Sung*, Tibetan *Dzu-Teh*, Indochinese *Tok* and *Kung-Lu*. Sanderson, who recognized this fact, lumped the whole crew under the term "Neo-Giants" and divided them into an Oriental branch and an American branch.

The Chinese expedition seems to be on the trail of a Far Eastern version of our own beloved Bigfoot. So far the Chinese investigators have collected only indirect and inconclusive evidence. They have not caught or photographed the creatures but they have found footprints, excreta and hair.

But as the investigations continue, we may expect to hear of a subtle change in the behavior of the creatures, just as we have seen happen in the New World. The creatures may begin to behave more defensively, even violently, in order to protect themselves. At one point, when the researchers appeared to be on the verge of capturing one of the subhominids, an accidental shot frightened it away. The incident introduced an element of potential violence into the affair. Years of peaceful coexistence between *Gin-Sung* and man may be coming to an end as the creatures become the focus of scrutiny from scientists and soldiers.

Early in June 1977 Pang Gesheng, a leader in the Cuifeng Commune in Shaanxi, reported that as he was cutting logs he observed a hairy man walking on a nearby slope. The crea-

ture approached closer and closer to the logger until the two came against a stone cliff and could go no farther. They stood like this, face to face, for more than an hour, examining each other, until Pang succumbed to panic and threw a stone at the beast.

The creature retreated to a nearby tree, leaned against it for a while, then made some strange sounds and walked away along the bottom of a gully.

Another, even more alarming close encounter occurred in 1979. A herdsman in the same area of Pang Gesheng's sighting reported one of the creatures had attacked him. He escaped only by slashing at the beast's fingers and wrists with a knife.

* * *

TIME IS working against the solution of this mystery.

Almost 30 years ago Bernard Heuvelmans, writing on the *Dzu-Teh*, the near-relative of the *Gin-Sung* and Bigfoot, theorized that the beasts were

the last remnants of *Gigantopithecus*, which inhabited China during the Pleistocene period thousands of years ago. Are their descendants still to be discovered? Fossilized *Gigantopithecus* bones have been found throughout Hubei Province, the location of recent "wild man" reports. How closely related to *Gigantopithecus* are the *Gin-Sung*? How near to extinction are they? Have the growing Chinese population and large-scale expeditions changed the behavior patterns of these intelligent, shy and heretofore harmless creatures?

A new expedition is supposed to go out this year. The new investigative teams, with the backing of the Chinese scientific establishment, hope to capture one of the unknown primates by using tranquilizer guns. Perhaps — if it is not already too late — the investigators are about to make one of the greatest discoveries in the history of science.



ALL IN THE FAMILY

By Paul Steiner

A FAMILY scene in Robert Redford's film *Brubaker* should ring true. Movie producer Ron Silverman brought Broadway character actor Lee Richardson to Junction City, Ohio, to portray a prison warden in the film.

Just before filming a breakfast scene in the warden's home, director Stuart Rosenberg decided a wife should be on hand. No professional actress was readily available but Richardson's own wife Elaine was on hand. She was not entirely untrained,

having studied acting, and Rosenberg took her on. But he was still unsatisfied. He wanted to project the contrast between the warden's family life and the dehumanizing existence of the inmates. A child would complete the cozy breakfast scene.

Rosenberg looked quizzically at Richardson.

"Yup," the actor said, "he's there in the corner reading a comic book."

That's how nine-year-old Jonathan Richardson was hired to play himself in a scene with his mother and father.



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.

HELP FOR A FRIEND

By Susan Sheppard

IN JUNE 1972 some of my friends decided to go to Virginia Beach, Va., and to take with them a confused girl who was grieving over the recent death of her parents. Mary Anne was rather heavily involved with drugs and alcohol and a trip to the beach might be good for her.

A few days after their arrival Mary Anne went out with some questionable young men who said they were from New York City. When my friends were ready to return home Mary Anne was nowhere to be found. Worried sick, they returned without her.

At this time two of these friends, Mary Toth and Julie Benson, and I were experimenting with psychic phenomena, especially telepathy. Knowing that I seemed to be most successful with telepathy, Julie asked me to try to contact Mary Anne and place the suggestion that she come home. I agreed to do my best.

That evening I placed a candle on

the floor as a focus of concentration; I squatted down and concentrated on the dancing flame. Suddenly I felt myself lift from my body and before I knew it I was zooming through the air at incredible speed. I could see lights flashing past me on both sides. Within seconds I seemed to slow down at a brightly lighted place that I took to be



Susan Sheppard

New York City and found myself hovering beside a tree outside the window of a modest home. Through the window I could see Mary Anne lying on a bed with tears streaming down her face. I could clearly see the small bedroom, the bedroom furniture painted white and a phone on a small bedside table.

I felt myself whisper, "Mary Anne, please come home." When I whispered a second time, Mary Anne stopped crying and a look of bewilderment crossed her face. I began to repeat her name persistently: "Mary Anne, Mary Anne, please come home." She seemed confused for a moment, then sprang from the bed and ran into the next room.

Now I felt myself being drawn back into my body. It happened very quickly and I thought that my attempt at telepathy had been successful. Little did I know that I had actually achieved a first-rate astral projection.

I called my friends immediately and assured them that I had indeed contacted Mary Anne. I felt that she would be home within a few days. Then I described my experience.

Two days later Mary Anne came home with quite a story to tell. I was not there but she told Mary Toth that the house she had been staying in was haunted. She said a woman's voice had called her name, asking her to come home.

Mary asked, "Mary Anne, were you crying at the time?"

Her eyes widened. "Yes. How did you know that?" Mary continued, "Did your room have white furniture and was there a window alongside your bed?"

"Yes!"

"Did that woman sound like Susan?"

"My God, yes!"

Later Mary Anne said that she had gone into the other room to tell her male friends about the voice. They told her it was only the pipes banging — but the next morning she woke up to overhear them discussing among themselves the mysterious woman's voice. They had heard it too!

Most fascinating to me, however, were Mary Anne's later remarks. She told us that when she heard the strange astral voice (my voice?) she looked out the window and saw a small white light hovering among the branches of the nearby tree. Possibly that small ball of shimmering white light was my very essence, transcending space and time to help a friend. — *Charleston, W. Va.*

THE UNKEPT PROMISE

By Shirley Sipp

MY GRANDMOTHER Mary Anne Evans frequently had dreams that came true — but her daughters Doris and Ella determined that one she had in February 1936 would not.

At the time my grandmother Nan was a patient in Oregon City (Oreg.) Hospital suffering from blood poisoning. (In the days before antibiotics this was an extremely dangerous condition.) While Nan was hospitalized my mother Doris Deck was taking care of my grandfather John Evans. Because Dad, as we called him, had hardening of the arteries, he was often irrational and required constant supervision.

Neither Mother nor her sister Ella

Mallatt could drive a car. Thus they visited their mother in the evening when one of the family was available to drive them the 16 miles from Molalla where we lived to Oregon City. Usually several members of the family went along to visit Nan.

It was raining the Friday evening the nurse met Aunt Ella, her daughter Florence and me outside Nan's room. In a grave voice the nurse said, "Mrs. Evans is very blue tonight. I hope you can cheer her up."

When we entered the room we saw that Nan had been crying. Aunt Ella rushed to her side.

"Oh, Ella," Nan sobbed, "Dad's dead, isn't he? Tell me the truth."

"Why, no, Mama, Dad's all right. When we left he was the same as always."

"I don't believe it. He's dead and you won't tell me. You don't want to upset me but I want the truth. I had such a bad dream. I dreamed Dad was dead and you wouldn't tell me." She clutched my aunt's arm. "Ella, promise me that if he goes you'll tell me. Don't worry about upsetting me. We've been married 54 years and I have to know. Promise you'll tell me."

"I promise, Mama." Aunt Ella had a sudden idea. "But to prove he's all right we'll bring him to see you tomorrow."

Dad was often difficult to handle so they had never taken him to the hospital, but the next day was Saturday and Florence's husband Charles would be there to help.

Nan's eyes searched our faces. She still wasn't completely convinced. "I'll believe it when I see him," she said.

The next day my mother, Aunt Ella, Florence, Charles and I took Dad to the hospital. His mind was clearer than it had been for a long time. Their reunion was touching as they laughed and talked about their younger days. They had sung duets in church and at social gatherings and that afternoon they sang the old songs again, bringing tears to the eyes of all who heard.

When visiting time was up we reluctantly started back to the car with Dad. Before we reached the door Nan called to Mother and Aunt Ella. Dad was going down the hall with Charles and I paused in the doorway.

"Promise, girls, that if your father dies you'll tell me." I heard them give their solemn word.

By the time Dad reached home he had returned to his state of confusion and the next night he died quietly in his sleep. The next morning Mother and Aunt Ella went to the hospital to keep their promise to their mother — but they were unable to do so, because she had lapsed into a coma. She never regained consciousness and she was buried beside Dad exactly a week after his funeral.

My grandmother's dream had come true. Dad died and her daughters never told her. — *Lakeview, Oreg.*

BLIND LUCK OR ESP?

By Tillie Newman Dewey

IN AUGUST 1977 I visited my mother Galela Newman who lives 400 miles away in Bartlesville, Okla. My husband Michael convinced me to leave my two preschool children in nursery school in St. Louis so that I could have a relaxed visit.

Halfway through my vacation I sud-

denly decided I had to go home. Since I had planned to stay longer, my mother couldn't understand why. Neither could I. All I knew was that I had to get home. To put my mind at ease I phoned my husband. He confirmed that everything was okay and urged me to stay the whole week and relax.

After talking with Michael I told my mother things were fine and I would stay longer. But that night I didn't sleep well and I knew that before the sun was up I would be on the road.

I had to go. Something was driving me. The miles flew by. I prayed I wouldn't run into the highway patrol. How could I explain why I was speeding when I didn't know myself? I knew only that time was my enemy.

I arrived home in record time and went directly to pick up my children. I called my husband from the school to let him know I had the kids.

His secretary answered the phone and said my husband had been taken to the hospital. Michael, who suffered from severe diabetes, had been stricken by a violent reaction to insulin. People at Michael's office had been trying to reach me at home for over half an hour. They didn't know I had been out of town.

As I sat in the emergency-room lounge at St. John's Mercy Medical Center, the doctors told me I had saved my husband's life because I was able to give them the medical information they so desperately needed. No one at work was aware that my husband had diabetes.

Was it blind luck or ESP? I don't know. But whatever it was, it saved my husband's life. — *Manchester, Mo.*

LOVE

By Evalyn Pflueger

IN THE FALL of 1970 my husband and I decided to sell our house in Yakima, Wash., and move to Canada. The next spring we put our home on the market. When we did so, I sensed someone who would find our house just right would be directed to us.

I had been reading for years about the power of thought. One idea that attracted me, although I didn't really believe it, was that the thought remained in the house after the thinker had departed. For example, if the people living in the home were quarrelsome, the vibrations in the house would be irritating to people entering that dwelling. On the other hand, if the inhabitants were pleasant and loving, those who entered the house would feel at peace.

I decided to experiment with the thought idea. After all, if it worked I'd be giving the buyer a bonus. So I consciously declared that this had been a loving home for us. It had not only protected us from the elements but given us privacy and love. I named all the loving things the home provided. I continued to place thoughts of love in the house even though we moved before a sale had been arranged.

The house had been standing empty for a month when the real estate company notified us that it had a buyer. The company would send the papers to us or we could come back to Yakima to sign them. We returned and met the buyers, Mr. and Mrs. Paul Bussoli, at the house that evening to answer any questions they had before signing the papers the next day.

While the two men were discussing

the maintenance of the home, Mrs. Bussoli and I chatted.

"It's the funniest thing," she said. "I can't understand it. I have been looking for a house to buy since early spring. I've found a number I liked and the price was right but for some reason I didn't feel comfortable with them. Something kept telling me to look further. Then the real estate salesperson brought me to this house. The minute I walked into it I felt love."

Before I could say anything, she went on, "Yesterday our son returned home from a summer of working to get money to start college. We brought him over to see our new home last evening. As he stepped through the front door, he said, 'Mother, I feel love in this house.'"

I had told no one, not even my husband, about putting love into the home. It proved to me that thoughts do cause feelings that live on in a place and can be sensed by others. — *Snohomish, Wash.*

A LIGHT IN TIME

By Mildred Wilson

AT THE TURN of the century the western half of Kansas still had homesteads which could be taken up by hardy settlers willing to face the hardships, disappointments and, yes, the perils of the prairies in order to have land of their own.

My young parents Robert and Alice Biggs lived with us three children — my older brother Emmett, six, me, three, and our smaller brother Henry, on Wild Horse Creek in Ness County, five miles northeast of Utica, Kans.

On the winter evening of December



Mildred Wilson

24, 1899, my father took Emmett to a Christmas program at the little country schoolhouse. Mother, Henry and I remained at home because Henry was ill. We went to bed early.

A woman from eastern Kansas had arrived by train at the small town of Utica that same day. She had written the John Smiths, who lived a few miles from us, that she was coming for a visit but they had not received her letter and so there was no one at the station to meet her. An old bachelor, Ed Workman, who lived in the community, was in town at the time with his team and wagon and he volunteered to take her to the Smith home.

When they arrived at the Smiths' there was no one at home and the door was locked. Mr. Workman said, "I will take you over to Bob and Alice Biggs' to spend the night." This involved another long drive over wagon-trail roads. It was already late in the day and darkness was overtaking them.

About the time they were nearing our home Mother was awakened from a deep sleep by the sensation of someone choking and shaking her. She heard a voice saying urgently, "Get up

and light the lamp." Mother hurriedly did so.

At this crucial moment Mr. Workman had lost his bearings and had turned his tired team toward a dangerous bluff on the north side of the creek. But when he saw our light come on he hurriedly turned his horses back onto the road, just in time to avoid plunging headlong over the embankment with team, wagon and occupants.

A few moments later they arrived safely at our home. — *Lynwood, Wash.*

NIGHT VISITS

By Suzanne Leverich

MY PARENTS Milton and Mildred Sebring were divorced when I was an infant and I was taken to live with my mother in Vallejo, Calif. As a toddler I spent part of each summer with my father in Oklahoma City and sometimes stayed with my beloved grandparents, Carl and Nora Sebring.

I slept in a bedroom in my grandparents' home with a large picture of Mother at my bedside. In 1945, at the age of five years, I was a confirmed in-

soniac. Often in the quiet early hours I would awake to look into Mother's face. In the hazy darkness her eyes seemed to follow me and her lips seemed to move. I heard her voice clearly, saying, "I miss you, Suzy. When are you coming home? It's lonely here without you."

The first time this happened I was too terrified to scream and I pulled the covers over my head. Then night after night Mother spoke to me. When I told my relatives about it they were tolerant — but when my Aunt Mary slept in the next bed she never heard the voice that spoke to me so clearly every morning.

Years later, I confessed the incidents to my mother who has always worked as a registered nurse.

She said, "I remember that time. I was working nights and I often sat and talked to you to keep awake, just as if you were with me."

We did some quick calculations and discovered that while she was talking to me I heard her soft Alabama drawl in my bedroom two time zones and 1500 miles away. — *Oklahoma City, Okla.*



ON THE HORNS OF FATE

By Ron Dobbins

MARGO WILSON of Brawley, Calif., was gored by a spiral-horned antelope she had shot 16 years earlier in Africa.

Mrs. Wilson and her husband had hunted big game for years without having been harmed by an animal but on October 15, 1979, in the safety of her own home, her luck seems to have run out.

The Wilsons had moved into a new

home and she was hanging trophies of their African hunts when an after-shock of the Imperial Valley earthquake struck suddenly. It sent Mrs. Wilson sprawling off her stepladder and pinned her to the floor under four horned trophy heads. The horn of an antelope pierced her abdomen.

She was rushed to a nearby hospital but her injuries proved minor and she was soon released.

DÉTENTE WITH A GHOST

We knew the spirit hated us but we didn't know why — until one day the situation came to a shattering climax.

By Arline Chase

IN MARCH 1964 our older son David was stricken with rheumatic fever and needed complete bed rest and plenty of peace and quiet. The mobile home in which we lived was compact and cozy but didn't have room for the kind of care he needed while we waited for construction of our house to be finished. My parents Margaret and Arlington Adkins, who had just purchased a rambling 10-room house on Hudson Wharf Road near Cambridge, Md., solved our problem by asking us to stay with them until the carpenters could complete our place. Then the fun began.

Often as I climbed the circular front stairs, as narrow and steep as a mountain trail, I experienced a feeling of dread. As I went along the front hall I would feel as if I had passed someone there, catching a glimpse of him or her from the corner of my eye. But I never

saw any clearly-defined shape or anything I could definitely call a ghost. There was only the uncomfortable sense of *something*.

Still I was frightened. I tried to dismiss it as nerves. After all, I was worried about my son's illness and I was living in unfamiliar surroundings. Maybe these things were exciting my imagination. I didn't believe that for long, however.

The emotional climate in the house intensified into hostility and anger. I got the impression that it, whatever it was, resented our presence. It is hard to explain, but if you have ever entered a room in which a group of people have been quarreling violently, you may have felt the anger in the air even when no words were spoken while you were there. Most people are sensitive enough to pick up this unspoken message. Some people are

more sensitive than others. I've learned from this experience that my own reception is better than average but not really exceptional.

One morning as I was having coffee in the sunny ell of the kitchen, my mother came down the back stairs to join me. "I made your bed too while I was upstairs," she said casually. But I was thunderstruck. I'd made that bed before coming downstairs that morning and as far as I could tell no one had been in the room in over three hours. I might have believed that I was mistaken but since having the four of us there made for so much extra housework, I tried to do as much of it as possible.

Later that day, when I went upstairs for some clean linen, I saw that the same bed had again been mussed. It did not look as if it had been slept in but as if someone had snatched at the covers and rumbled them as a child might do in a tantrum. I would have suspected my own children, except that their room was downstairs and one was too ill and the other too young to be able to climb the steps.

I began to be afraid to go upstairs alone. When I told my husband about it, he did not laugh as I had expected but confessed that he too often "passed" someone in the hall. Whenever he did, the hair on the back of his neck rose.

Neither of us ever noticed anything on the first floor. My husband had never felt the anger or hostility — what I called the *go away!* feeling. He claimed that whatever it was, it didn't frighten him. I agreed that most of what I was feeling *could* be imaginary. I tried my best to believe that. I wish I

had known then what I have since learned: that hundreds of similar cases have been documented in this country in recent years.

One day a few weeks later as Mother and I were working in the kitchen, she suddenly asked me, "What makes you so angry with me?" Taken aback, I said I was not angry but she insisted she could feel the anger crackling in the air between us. Clearly she was getting the signals but mistaking the source. I wasn't angry but *someone* was! How could I tell her that her newly purchased house was haunted?

In the meantime the ghost's anger toward us intensified. Footsteps paced louder in the hall. Small objects — my hairbrush, my husband's keys — began to disappear from our bedroom. We always found them in the same place: inside the closed drawer of an empty bureau in one of the front bedrooms. Sometimes we heard loud rattling noises and always we had the feeling we were being watched even in our most intimate moments. I had to force myself to go upstairs and I would leave the light on in order to sleep. It took more courage than I possessed to go out into that hall and down the stairs to attend to the children when they called at night.

Then a few days later, as I started down the front stairs with a bundle of laundry, a hand pressed between my shoulder blades and shoved me headlong down those murderous twisting stairs.

Fortunately I caught the lintel over the stairwell and broke my fall, nearly tearing my arms from their sockets in the process. The laundry landed at the bottom with a soft plop. It was a long

way down. I managed to swing myself back and dropped safely to the stairs below with a crash. As I sat there shaking all over, I could still feel the angry presence hovering over my left shoulder.

Mother ran in to see what all the noise was about and I told her I had stumbled. She looked at me strangely but returned to the kitchen when she saw that I was unhurt.

"Why?" I cried aloud. "Why do you hate me so? I haven't done anything to you." I knew she had deliberately pushed me down the stairs. She could have killed me! I wasn't even sure when it had become *she*. Perhaps it was because the hand had not been cold and ghostly but perfectly ordinary, like that of someone standing behind me in line at the supermarket.

Suddenly the anger faded and a wave of sympathy and understanding washed over me. I felt a touch on my left shoulder, a gentle one. It seemed to say, "I'm sorry." And then the presence was gone and I was back in the middle of an ordinary day. I made my way downstairs to wash the laundry, feed the baby and play chess with my older son. But I knew that sooner or later I'd have to face up to what had happened and warn my parents about the ghost. What if she tried to hurt somebody else?

* * *

SHE NEVER TRIED to hurt me again and while I often felt her presence I was no longer so frightened. Strangely enough, she appeared to have become fond of me, following me from room to room as I did my upstairs chores. I got the impression that she was lonely and enjoyed my compa-

ny, although she continued to be hostile toward my parents. She froze up if Mother entered a room where she was. At times she snooped around, listening at Mother's bedroom door. I wasn't certain how my parents would take it if I warned them. A repentant ghost is no more believable than any other kind.

When I did try to discuss the presence of the ghost of course the whole thing was treated as a joke. When I tried to be serious no one except my husband would listen. My father flatly refused to discuss it and everyone considered it an amusing tale. But my husband backed me up. He told them that he too had felt something. His statement was met with a fresh round of laughter.

One morning in July, when we were having coffee, the next-door neighbor Mrs. Meredith stopped by. We asked her about the age of the house. She said her house and Mother's were about the same age and she had been living in hers ever since it was built nearly 50 years ago. She must have known my ghost! I decided to tell her about the phenomena I had experienced. Why not? By now I was used to ridicule.

Leaving out only the incident on the stairs, I told her the story and added that for some reason I felt as if the ghost were a woman about 65 or older, short and gray-haired with rimless glasses that had gold earpieces. The phantom paced up and down the front hall and was angry. Sometimes the footsteps were clearly audible. She disliked the people in my mother's bedroom although I did not feel the resentment applied so much to Mother and Dad as to the people who had oc-

cupied the room in her lifetime. She never went into that room, which was in the ell, although she sometimes followed me into my room which was adjacent to it. Her main interests were the front bedrooms, hall and stairs.

I said she was a possessive person who felt that the house still belonged to her. While she tolerated Mother, who didn't sleep in *her* part of the house, she had resented us much more actively because we were occupying her space.

Having gotten it all out at last, I felt better for it although Mrs. Meredith had warned me at the outset that she didn't believe in anything supernatural. Nonetheless she exclaimed, "I know just who that is! That's Bertha Sherman!"

Mrs. Meredith told us that "Miss Bertha" had rented the house soon after it was built and lived there many years. When her growing family got too large for the dwelling, the ell had been added. As the years passed and her family grew up and left home, the rent became less profitable to the owner and he decided to sell. He offered the house first to the Shermans, who could not afford to buy it, and then sold it to another couple who hoped to use it for a retirement home.

The new owners felt bad about Mr. and Mrs. Sherman and hated to force them out of the house they had lived in for over 25 years. So they agreed to rent them the front half of the house keeping only the ell for their own use on the weekends. The agreement was that the Shermans could stay at least until the new owners retired. Mrs. Sherman, who resented the new people bitterly, often made noises in her part

of the house to annoy them. They slept in the bedroom now occupied by my parents.

The Shermans continued to live in the house until Mrs. Sherman's death from cancer in 1931. Although they spent a lot of money on improvements, the new owners were never satisfied and the house was sold again within six months of their moving into full-time occupancy. Mrs. Meredith confirmed that it had changed hands often. No owner seemed to stay more than a year and rental tenants left even more quickly.

I had known none of this history of the house when we went there. I had never heard of Bertha Sherman or her problems. Yet somehow I knew of them. Just *how* I knew, I'm still not sure. At least every perception I'd had conformed perfectly with the facts Mrs. Meredith gave us about her erstwhile neighbor, even to the physical description and the glasses she wore.

The front bedroom where we usually found the missing objects had been her bedroom and some of her furniture, including the bureau, was still in the house! She had been in the habit of pacing up and down the upstairs front hall whenever she was upset. Possessed of a legendary temper, she sometimes screamed so loudly at her landlords that her words could be heard next door. How well I knew that temper! I could still feel that hand between my shoulder blades.

People who thought the ghost was a figment of my imagination were surprised that she didn't disappear when we moved into our own home. But "Miss Bertha" is still there. Others have heard her in the front hall and on

the stairs. She slams doors and opens them too, especially when someone is undressing. She even bounced up and down on a bed while one of Mother's houseguests was trying to sleep.

Well, it isn't every ghost who develops such a sense of humor. And although she has become something of a practical joker, at least most of the

anger and malevolence have disappeared. She seems more receptive to houseguests these days, even to the point of tucking in the children's covers when they visit for an occasional weekend. And why shouldn't she? She's had plenty of practice. She raised five children of her own in *her* house.



INVESTIGATIVE HYPNOSIS ENJOYS SOME SUCCESS

A CHOWCHILLA, Calif., kidnapping may be the best-known hypnosis success story. A school bus driver under hypnosis recalled a license number that led police to kidnapers who had abducted a busload of children.

Dr. Martin Reiser, a clinical psychologist and director of the behavioral science services for the Los Angeles police department, tells of a small boy who saw his father murdered and hastily scribbled the license number of the fleeing killer's car.

"But he had transposed two digits," said Dr. Reiser, "and when he was hypnotized he was able to report the number correctly."

Dr. Reiser, a pioneer in the field, says that hypnosis produced new information in nearly 80 percent of the 350 cases in which it was used by the Los Angeles police from mid-1975 through 1978. He calculates that 66.4 percent of the information could be considered valuable.

Dr. Martin T. Orne, an authority on hypnosis and a professor of psychiatry at the University of Pennsylvania, agrees that "hypnosis can be used quite effectively as an investigative tool provided that you check what you have and don't accept it as fact."

He contends that only psychiatrists or psychologists with special hypnosis

training should be permitted to hypnotize and question crime victims and witnesses. A police officer with a few days' training may be able to induce hypnosis, the doctor said, but will "lack an appreciation of its limitations" and its subtle effects on the mind.

Richard Ault, an official of the Federal Bureau of Investigation who helped set up the Bureau's hypnosis program, says that helpful information has been obtained from 20 of 37 victims and witnesses hypnotized in 1978. Ault, who teaches at the FBI Academy in Virginia and is studying for a doctorate in psychology, agrees that hypnosis can lead to serious mistakes if it is misused.

Dr. Orne and other critics warn that hypnosis is no guarantor of truth and often it cannot produce total recall. Any individual, even under deep hypnosis, is capable of lying and those who intend to be truthful will unwittingly fill in gaps in memory with fabricated details.

Critics point to another danger: the hypnotized person's readiness to respond to subtle suggestions from the hypnotist. A police hypnotist, because of his familiarity with an investigation and his eagerness to obtain evidence, might cue a victim or witness to produce the clues that fit the case.

JAMES RANDI, THE "FLIM-FLAM" MAN

In magician-debunker's crusade against the paranormal, the facts get twisted beyond all recognition.

By D. Scott Rogo

THE AMAZING RANDI is a master magician. And his book *Flim-Flam!*^{*} may be his greatest deception.

James Randi, magician-turned-debunker, has been scolded many times in the pages of *FATE* for his irresponsible attacks on the field of parapsychology. Randi's latest assault, although subtitled "The Truth About Unicorns, Parapsychology and Other Delusions," has relatively little to say about conventional parapsychology, concentrating instead on such topics as fairy photographs, ancient astronauts, biorhythms and other borderline claims.

The linking of parapsychology with these exotic pseudosciences is intentional, of course. It is part of an effort to make parapsychology guilty by association. Randi frequently uses this tactic, as do many of his fellow debunkers on the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP). Randi seems unaware, however, that such CSICOP luminaries as Paul Kurtz of the State University of New York at Buffalo and Ray Hyman of the University of Oregon have stated publicly that parapsychology should not be lumped with such unsupported claims. But Randi carefully avoids mentioning that parapsychologists disdain these fields just as ardently (although perhaps not as colorfully) as he does.

Randi seems most concerned with what those of us in the field call "pop" or "drug-store" parapsychology. This includes television psychics, psychic surgery, Kirlian photography, do-it-yourself ESP development courses and so on. Most orthodox

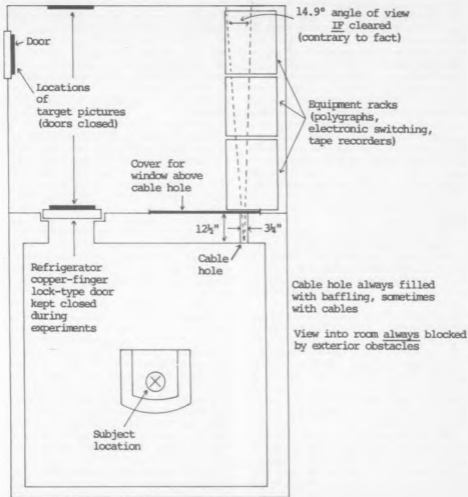
parapsychologists have nothing to do with any of this, although Randi neglects to tell his readers this. But now and again he does deal with legitimate parapsychology. Unfortunately he then consistently misrepresents parapsychologists' views on psychic phenomena, misquotes them and misdescribes their research.

Let's consider what Randi has to say about three well-known parapsychological investigations including:



Randi claims Uri Geller looked through hole to see the targets during telepathy test. Such a feat is impossible.

^{*}Lippincott/Crowell, New York, N. Y., 1980.



Layout of rooms in which SRI conducted experiments with Geller reveals that even if cable hole had been cleared, subject couldn't have used it to see target pictures.

(1) The research of Dr. Charles Tart of the University of California at Davis who has been conducting tests to determine if some people can learn to develop ESP.

(2) The highly publicized research of Russell Targ and Dr. Harold Puthoff of the Menlo Park, Calif.-based Stanford Research Institute. Their investigations include a series of PK tests with Ingo Swann,

the famous New York psychic; ESP tests with Uri Geller; and research into what they call "remote viewing."

(3) Dr. Jule Eisenbud's research with psychic photographer Ted Serios.

Tart conducted his research at the University of California at Davis in the early 1970's using a 10-choice trainer. The project was designed to determine if a subject's

ESP scores would improve if he was given immediate feedback about his successes and failures. The experiments were simple. Each subject was placed in an experimental room in front of a console depicting 10 playing cards in a circle. There was a light next to each card. The experimenter sat in another room in front of a similar console and with a TV monitor so that he could see the subject. The experimenter randomly chose a series of "targets" by relying on a sequence of digits generated randomly by a device hooked to the setup. He signaled the subject after generating each target and the subject then made his choice. After the choice had been recorded, the experimenter informed the subject of the correct target by illuminating the proper light on the subject's console.

Tart found that some of his best subjects — those who showed some ESP ability during an informal screening test — actually improved their ESP scores over a period of time. This led the Davis psychologist to write *Learning to Use ESP*, published in 1976.

In *Flim-Flam!* Randi attacks the research and the book. But despite his claim that he is intimately familiar with Tart's work, he failed to do his homework. He makes his first mistake when he says Tart is a researcher at the University of California at Los Angeles (not Davis) and that he conducted his tests there. But this is a trivial point compared with his attempts to explain Tart's results:

"But Sherman Stein, a mathematician at the University of California at Los Angeles where the tests were done [sic], in examining the raw data on which the book was based, came upon an anomaly," Randi writes. "It seems that though Tart had checked out his random-number generator and found it gave a good *distribution* of digits, it did not *repeat* digits as it should. In 5000 digits produced by the machine, there should have been close to 500 'twins.' If, for example, a three comes up, there is exactly one chance in 10 that another three will be produced next. There were only 193 twins — 39 percent of the number expected. Since a subject in such tests had a tendency not to repeat a digit just used, this bias of the machine fits in nicely with the results observed."

It is remarkable how many errors and distortions crop up in this one paragraph alone. It was Tart himself who first noticed the lack of double digits. Being a good conscientious experimenter, he sought the advice of Stein (who also teaches at Davis and not at UCLA). But is it true, as Randi would have us believe, that "the bias of the machine fits in neatly with the results observed"?

Not on your life!

The scoring of some of Tart's subjects was so astonishingly high that even after the statistics had been adjusted to take into account the generator bias, the overall significance of the tests is not appreciably affected. The tests are some of the most important reported in parapsychology in the past decade. Anyone who takes time to read *Learning to Use ESP* will understand this. So why does Randi insist that Tart's work is not significant when it is reevaluated? Maybe The Amazing Randi simply has an amazing inability to compute simple statistics.

Randi must know that his argument is fallacious. Tart's book was also attacked in the *New York Review of Books* by Martin Gardner, one of parapsychology's most prejudiced critics and a longtime crony of Randi's. Gardner, who had learned from Stein of the bias in Tart's work, brought up the issue in his review. But after a lengthy exchange with Tart, even Gardner had to back down on the point. Since Gardner and Randi are fellow CSICOP members, the magician must have been aware that the "statistical bias" objection was settled long ago.

But this isn't all. Randi asserts that "Dr. Stein suggested to Tart that he repeat the tests using a proper randomizer, and he offered to assist." Wrong again. Tart's second series was already in progress when he approached Stein, and Tart merely volunteered to keep the Davis mathematician posted on his work. Nor were the results totally "negative," as Randi claims. Some were; others were not.

I should point out that Tart is much kinder to Randi than Randi is to him. When I discussed *Flim-Flam!* with him, Tart told me that the account was just another example of Randi's "typically sloppy reporting" and nothing more serious.

So let's look at some of Randi's more serious blunders.

If Randi merely misrepresents Tart's research, his treatment of some of Dr. Jule Eisenbud's much-publicized experiments with Ted Serios, the Chicago bellhop and psychic photographer whose "thoughtography" was one of the hottest topics in parapsychology in the 1960's, borders on outright fabrication. FATE readers are aware that Randi has harshly attacked both Serios and Eisenbud. He also claimed he could reproduce the "Serios effect" but backed down when directly challenged to do so and continued to retreat even when Eisenbud agreed to relax the controls under which he would be asked to reproduce the effect.* Randi repeats many of his attacks on Eisenbud and Serios in *Flim-Flam!*

Randi's report on the Eisenbud-Serios work is typically inaccurate and distorted. He begins by citing Eisenbud's July 1967 paper on Serios in the *Journal of the American Society for Psychical Research*. In it Eisenbud describes a test he conducted with Serios in Denver in the presence of Dr. Johann Marx. Serios was able to produce the psychic picture of a World War I aircraft. Six witnesses and coresearchers attended the session. Here is what Randi says happened and how he explains the results:

"All six 'associates' suggested targets, and Dr. Johann R. Marx suggested a World War I aircraft. Serios and Dr. Marx had spent much time discussing early aircraft, a subject of great interest to both men, and I am not surprised to discover that Serios came along that evening, knowing that Marx would be there, equipped with an appropriately prepared gimmick for the occasion. Eisenbud carefully points out that Serios, during that session, sometimes used the gimmick and sometimes did not, and produced five prints, all bearing pictures of the same general object — part of a vintage plane."

No mystery here, you think? Unless, that is, you bother to read Eisenbud's original paper, in which you will discover that the experiment was not conducted the way Randi would have us believe. Here's what really occurred:

All of the experimenters met in the home

*See Curtis Fuller's "Dr. Jule Eisenbud vs. the Amazing Randi." August 1974 FATE.

of Dr. Aaron Paley in Denver on March 16, 1965. The test was designed to determine if Serios could get a photographic resemblance of a target whose theme he had to discern by ESP. Each of the six associates wrote "target ideas" on slips of paper. These slips were given to an independent note-taker for safekeeping. Serios, of course, was given no opportunity to see them. It was hoped that during the subsequent experiment he could produce a picture which matched one of the themes.

After several attempts to produce a thoughtograph, Serios finally came up with an odd configuration which looked something like a spider or lobster. It was learned later that night that Marx had written "stagger-wing airplane" on his slip of paper. At the time no one connected the photo and Marx's suggested target. Not until a year and a half later did Serios and Eisenbud discover that the March 16 photo mimicked a photograph of a Marine F-48 "stagger-wing plane" which appeared in a book in Serios' possession.

In light of these facts, Randi's explanation — a masterpiece of misrepresentation — falls apart. Serios had no way of knowing that "stagger-wing plane" was going to be a target for the session. Randi hides this fact from his reader by failing to mention that all the targets were hidden from the psychic. Nor is it true that "Serios and Dr. Marx had spent much time discussing early aircraft." Eisenbud says nothing of the sort in his report. I even phoned him to recheck this point. Jule said he knew of no conversations on this subject between Serios and Marx. He added that while Marx had a pilot's license he had no interest in early aircraft.

But let's say that Serios somehow did fake the photo. Why, then, did he wait over a year and a half before claiming the success? He surely would have claimed it on the spot if he were pulling a fast one.

The important point for this discussion is not whether Serios' stagger-wing thoughtograph was genuine or not. The critical point here is that to deal with this photo Randi has *misrepresented the way the experiment was conducted*.

Randi compounds his errors as his section on Serios continues.

In an effort to refute the Serios effect,

Randi relies on his favorite argument. It is well known that Series would often hold a small black tube (which he called the "gismo") toward the camera at the moment he took a picture. Randi contends that Series hid a small lens in the gismo and attached a transparency over the end of it. That way a photograph taken into the gismo would print out with whatever picture was on the transparency. This seems to be a valid theory except for some uncomfortable facts that Randi, predictably enough, doesn't tell his readers. The most important of these completely invalidates the "transparency theory."

Although Series' thoughtographs frequently depict well-known buildings or other objects they often are not exact replicas of them. Had Series been relying on a prepared transparency, one would expect the resulting photograph to be an exact replica of the building or architectural feature depicted. But this just isn't so. The photos are often distorted, certain architectural features are changed, words on buildings are misspelled, and so on. It might appear that Series is photographing his memories of those buildings rather than the buildings themselves but even this is a simplistic explanation. In a number of cases he not only never saw the buildings in question but probably never saw photographs of them. In his photo of the Royal Canadian Mounted Police hangar at Rockcliffe, Ont., Canada, for example, even the Ottawa headquarters of the RCMP did not have a photograph of the building and had to dispatch a photographer to take a picture of it.

This extraordinary aspect of the Series photos is so unaccountable in terms of the "lens and transparency" theory that Eisenbud and the late Dr. J. G. Pratt of the University of Virginia made a presentation on the subject to the 1979 annual convention of the Parapsychological Association, in August in Moraga, Calif.

RANDI'S ATTACKS on Tart, Eisenbud, Series and others are really peripheral in *Flim-Flam!* Randi is more interested in Russell Targ and Harold Puthoff, two physicists who have been carrying on parapsychological research at Stanford Research International in Menlo Park, Calif., since the early 1970's.

Randi attempts to make Targ and Puthoff look like credulous fools, incompetent experimenters and dishonest reporters. He first attacks them on page 63 where he cites Ingo Swann's attempts to visit Jupiter and Mercury "psychically" in 1973 and 1974 to determine what future satellite surveillances would discover.*

Randi writes that the two physicists "were the daring scientists who sponsored this exciting leap into outer space as part of their continuing quest for the unknown."

Randi is wrong as usual. Swann explains explicitly in his own book *To Kiss the Earth Good-bye* (page 118) that the Jupiter experiment was all his own idea and that the SRI people were cynical about it. He designed the test himself over their objections. Neither Targ nor Puthoff had anything to do with the Mercury probe. Swann was in New York then and the experimenter joining him was Janet Lee Mitchell, then a research assistant at the American Society for Psychical Research.

So Randi has his designers wrong, his experimenters wrong and (by implication) the place of the test wrong.

Randi next criticizes Puthoff's magnetometer experiments with Swann at Stanford University in 1972. The test was to determine whether Swann could affect a magnetometer, buried under a physics building at the university, in which a decaying magnetic field had been set up. The magnetometer was shielded by a superconducting shield, so the output of the decaying field was basically impervious to outside influences.

Targ and Puthoff report in their book *Mind-Reach* that after Swann was asked to interfere with the magnetometer the output of the decay pattern suddenly doubled. (This was determined by a chart recording which constantly monitored the decay pattern.) This perturbation went on for 30 seconds at the exact time Swann was "psychically" viewing the magnetometer. An observer at the test, Dr. Arthur Hebard, then suggested that Swann should stop the output of the magnetometer altogether. Swann succeeded within seconds. He produced the same result again later in the test by merely thinking about the machine. After he left

*See Janet Lee Mitchell's "Psychic Space Exploration," December 1979 FATE.

the building, the magnetometer chart was monitored for another two hours but no odd perturbations were noted.

Randi disputes this sequence of events, citing a conversation he had (date and place unknown) with Hebard. According to Randi, Hebard claimed that Targ and Puthoff never bothered to ask him if a normal explanation — such as equipment malfunction — could account for the effects Swann produced. This can't be true, since Targ and Puthoff state in their book (page 22) that Hebard suggested that equipment failure could explain Swann's initial demonstration.

Randi next claims that a total of 15 minutes elapsed between the time Swann began focusing his attention on the magnetometer and the time the perturbation took place. Then, Randi writes, Swann asked the experimenters, "Is that what I'm supposed to do?" The magician claims that at no time was Swann asked to stop the output of the magnetometer. The chart suddenly produced a leveling-out, he says, and Swann then asserted post hoc that he had done it.

When I spoke with Puthoff about these charges, the SRI physicist declared that no more than a minute elapsed between Swann's attempt to affect the magnetometer and the first perturbation. And he says Hebard, unimpressed by the effect, did indeed offhandedly suggest it would be more impressive if Swann could cause a cessation of the magnetometer's output.

Since there is a great discrepancy between what Puthoff claims occurred during the test and what Randi claims Hebard told him, I decided to talk with Hebard myself. When I finally reached him at the Bell Telephone Laboratories in Murray Hill, N. J., he was more than willing to discuss the Swann magnetometer demonstration because, he said, he is interested in parapsychology.

It became clear during our phone conversation that Hebard's memory of the demonstration does indeed differ from Puthoff's. He disagrees with the physicist about the length of time involved. He recalls that several minutes went by, as Randi asserts, and not merely several seconds.

But Hebard denied Randi's claim that at no time was Swann asked to "stop the field charge" recorded from the magnetometer.

He recalls that he suggested it would be interesting if Swann could produce such an effect, which of course actually occurred some minutes after the idea was put forth. Randi directly quotes Hebard as calling some of Targ and Puthoff's claims "lies." Hebard told me Randi had tried to get him to make this charge but he had refused.

So while Randi has shown that there are several unanswered questions about the Swann magnetometer demonstration, he certainly has not given us an accurate history of what happened that day. His portrayal of Hebard as a strong critic of Targ and Puthoff and parapsychology is questionable, and the summary of his conversation with the man appears to be inaccurate.

Before leaving the subject of the SRI magnetometer test, I'd like to point to one further item of evidence showing that Randi never carefully checked out the experiment. Randi states in no fewer than four

IT BECAME QUITE CLEAR DURING OUR PHONE CONVERSATION THAT DR. HEBARD'S MEMORY OF THE DEMONSTRATION INDEED DIFFERED FROM PUTHOFF'S. HE DISAGREED WITH THE PHYSICIST ABOUT THE DURATION THAT PASSED FROM THE TIME SWANN FIRST ATTEMPTED TO AFFECT THE DEVICE AND WHEN THE PERTURBATION TOOK PLACE. HE RECALLED THAT SEVERAL MINUTES WENT BY, AS RANDI ASSERTS, AND NOT MERELY SEVERAL SECONDS. SO THERE CERTAINLY IS A DIFFERENCE BETWEEN PUTHOFF'S REPORT AND HEBARD'S RECOLLECTIONS. HOWEVER, HEBARD DENIED RANDI'S CLAIM THAT AT NO TIME WAS SWANN ASKED TO "STOP THE FIELD CHARGE" RECORDED FROM THE MAGNETOMETER. HE DID RECALL THAT HE HAD SUGGESTED THAT IT WOULD BE INTERESTING IF SWANN COULD PRODUCE SUCH AN EFFECT...WHICH, OF COURSE, ACTUALLY HAPPENED ^{SOME MINUTES} AFTER THE SUGGESTION WAS MADE. RANDI ALSO DIRECTLY QUOTES HEBARD AS CALLING SOME OF TARG AND PUTHOFF'S CLAIMS "LIES." HEBARD WAS ANNOYED BY THIS SINCE, AS HE EXPLAINED TO ME, RANDI HAD TRIED TO GET HIM TO MAKE THIS CHARGE AND HE HAD REFUSED. SO THIS QUOTE APPEARS TO BE RANDI'S EXAGGERATION OF WHAT HEBARD MAY ACTUALLY HAVE SAID.

This statement with the insertion "some minutes" on line 11 is accurate

Arthur Hebard

Dr. Arthur Hebard, whose testimony Randi cites, says the magician misquoted him.

places that both Targ and Puthoff attended the experiment when, in fact, Targ had nothing to do with the test and was not present at all! Randi certainly would have known this if he had investigated the report as thoroughly as he claims.

LET'S GO on to Targ and Puthoff's work with Uri Geller. This research, first published in *Nature*, the prestigious British scientific journal, in October 1974, caused a stir in scientific circles. Targ and Puthoff wrote in their report that Geller had been able to reproduce drawings sent to him telepathically while he was secluded in an isolation booth and that he had been able to discern the uppermost face on a die shaken in a closed box.

Randi predictably downplays the importance of the *Nature* paper. He states that "as early as 1972, Russell Targ and Harold Puthoff, its authors, had submitted it to U.S. publications as a project of the Stanford Research Institute [now SRI International]. All had rejected it." This is untrue. Targ and Puthoff, who had always planned to submit their work to *Nature*, had made no prior submissions. (Puthoff told me they previously approached *Scientific American* with an entirely different proposal which had been turned down. This, he believes, is what Randi has confused with the eventual *Nature* report.) Randi also snidely comments that the *Nature* paper was published with an editorial explaining that the report was being issued "so that scientists could see the kind of material that was being turned out in the field of parapsychology" and that this material was "weak" and "flawed."

Randi here engages in a series of half-truths. He implies — or so it seems — that *Nature* published the paper to embarrass parapsychology. True, the journal's editors did find fault with the report. They clearly state, however, that they decided on publication because they felt an obligation to bring this type of research, no matter how controversial, to the attention of their readers since the work had been conducted by qualified scientists. The editorial was perfectly respectful and carried none of the innuendos Randi implies.

Space does not permit a full review of Randi's charges against Geller, Targ and

Puthoff. His lengthy chapter on the SRI work raises some valid points about possible flaws in the Geller work. It also raises some grossly invalid points.

For example, one of the critical experiments Targ and Puthoff conducted with Geller involved a series of picture-drawing tests. Geller was placed in an isolation booth while the experimenters stayed in the adjoining room and randomly selected target ideas from a dictionary. Uri had to reproduce these from his position in the sealed chamber. There is indeed a question as to how many times Geller "passed" on a drawing or made multiple guesses on some of the targets. Nonetheless some of his successes were so astonishing that simple coincidence cannot explain them. Geller drew a bunch of 23 grapes for one test when the target was a drawing of 23 grapes laid out in the same configuration!

Randi thinks he knows how Geller carried out this feat. He gives a diagram of the booth and adjoining room where the tests were held and depicts a 4 1/2-inch hole (used to extend cables in and out of the booth) situated in the booth under its double window. This hole is positioned 35 inches from the floor offering the subject, according to Randi, a six-foot visual radius. Randi believes Geller merely peeked through the hole for at least two of the drawing tests and either saw the targets or was told about them by a confederate in the adjoining room. While the magician states that the hole had been stuffed with gauze, he thinks Geller simply withdrew it and peeked.

This sounds reasonable enough until you actually check out the booth. You find that the hole is not 4 1/2 inches wide; it is only about 3 1/4 inches in diameter and cables run through it. The hole also is baffled so that light cannot enter the booth. You really can't see out of it at all!

Puthoff explained to me that during the tests he and Targ were aware that Geller might somehow be able to insert an optical probe through the cable hole. Therefore the hole was monitored throughout the experiment. Randi asserts that the hole is some three feet from the floor. It isn't. It is only two feet above the floor but more important, all one can possibly see through it, even under optimum conditions, is about a

Dear Mr. Rogo:

This is to confirm that the 16 mm film about experiments with Uri Geller was made only from actual experiments routinely photographed by me. No one else contributed any footage to this film. Nothing was specially staged and no one else operated or turned on the three cameras at any time.

Hope this clears up the matter.

Zev Pressman
Research Engineer
SRI-International

Although Randi claims SRI photographer Zev Pressman's film of successful Geller experiment was a "reenactment," Pressman says this accusation is completely false.

15-inch visual radius and not a six-foot radius as Randi claims. The hole was partially blocked by equipment and the targets used for the Geller tests were not placed within this obstructed radius.

Let us now examine the degrading manner in which Randi talks about parapsychologists. His book is full of inaccurate criticisms and cheap shots. This practice is particularly noticeable in the chapter on Targ and Puthoff, who he charges are deliberate liars.

One such claim is made on pages 144-45. It is well known that the SRI physicists issued a film showing Geller successfully guessing die faces in the now-famous series of "sealed box" tests. This film, taken by Zev Pressman, an SRI photographer, shows Geller correctly guessing eight numbers in a row. Randi claims Targ and Puthoff's statement that this film was taken during the tests is a lie; he says it is a reenactment. Basing his charges on information purportedly from Pressman himself, Randi maintains that the film was taken after the photographer had gone home. "Pressman revealed that he was told Geller's eight successful throws were done after he [Pressman] had gone home for the day." Randi writes, "and that this film was a reenactment of that supposed miracle."

Puthoff was disgusted when I read this

section of *Flim-Flam!* to him. "Not one millimeter of that film was a reenactment," he said. He also said he has an affidavit from Pressman certifying that the footage was taken by him during the actual SRI tests. Puthoff sent me this affidavit and urged me to get in touch with Pressman.

I spoke directly with Pressman on January 5, 1981, and he was interested to hear about Randi's book since, he explained, he never had met or talked with the magician. When I read him the section dealing with his alleged exposé of the Targ-Puthoff film, he became quite vexed. He attested to the authenticity of the film, told me he had taken it on the spot and labeled Randi's allegation a total fabrication. (Actually his own words were more colorful.)

So where did Randi get this nonsense about SRI's Geller film? All through his chapter on Targ and Puthoff, Randi alludes to an unnamed team of SRI scientists who have privately investigated Targ and Puthoff's work and who have sent him their findings. He calls this group "Broomhilda." Apparently the misinformation came from this source.

Randi, of course, could easily have verified his information by calling Pressman at SRI. Instead he authored a wild and inaccurate accusation when it would have taken him five minutes to learn the truth.

Finally we come to Targ and Puthoff's remote-viewing research. The remote-viewing procedure was developed at SRI during tests with Swann and was refined when Targ and Puthoff conducted similar experiments with the late Pat Price, another gifted psychic. The procedure is simple. The subject for a remote-viewing test remains at SRI while an "outbound experimenter" drives to a location somewhere in the San Francisco Bay area. The subject is asked to visualize the location the outbound experimenter is visiting. After the session is over the subject is taken to the target location and an informal comparison is made between the geographical setting and the subject's description. The subject typically does a series of such sessions.

Transcripts of all the sessions then are given to an independent judge along with photographs of the target locations (sometimes he actually visits the site); the judge then tries to match the photos to the descriptions. The success of a remote-viewing series is therefore based on the quality of the subject's responses and on a statistical assessment of the judge's successful matchings.

Randi argues that Targ and Puthoff's judging procedures were faulty. He bases his claim on the "findings" of New Zealand psychologists Richard Kammann and David Marks who visited SRI when the remote-viewing research first attracted scientific attention. As they report in their book *The Psychology of the Psychic*, Marks and Kammann discovered that Targ and Puthoff often did not edit out little "clues" in the transcripts which could help the independent judge determine which target went with which description. For instance, in one test the subject was told that he already had "three successes" behind him. Thus the judge was tipped off that this transcript was for the fourth session.

According to Randi, Marks and Kammann also "discovered the judges had been given the locations in chronological order, and they knew it. The barest trace of experimental care would have demanded that this list be 'scrambled.' But it was not." Randi tells us Kammann and Marks reedited the transcripts for one particularly successful SRI test in order to take out the accidental clues and had the whole series

rejudged. Their judge couldn't make any correct matches. "The Targ and Puthoff miracle is out the window," Randi declares.

Not so! True, there were flaws in the early remote-viewing work. Parapsychologists were quick to point them out when the work was first published. Charles Tart, who made a critical assessment of the Marks-Kammann claims, reedited the remote-viewing protocols himself, deleted the embarrassing clues and then had them judged again. The results were still significantly positive! Randi himself alludes to the Tart evaluation but dismisses it quickly as a "desperate" attempt to reestablish the validity of the remote-viewing work.

The only desperation in evidence is Randi's. His comments on the Tart experiment exemplify his schizophrenic approach to this subject. The Kammann and Marks test is important and valid, Randi explains, since it came up negative. Tart's test, carried out the same way and using the same procedure, is not important or valid because it was positive! By ignoring the importance of Tart's findings, Randi displays his typical bias.

Nor is it true that the transcripts for the series in question were given to the judge with hints that they were in chronological order. Several months ago I asked Dr. Arthur Hastings, who had been the judge for the tests Kammann and Marks criticized, about the psychologists' charges. Hastings said the two completely twisted and misquoted what he had written them about his judging procedures. He assured me that he had no way of knowing whether the targets had been previously randomized by Targ and Puthoff and that the two psychologists had been so informed.

Once more it seems Randi, in his haste to build a case against the field, has blindly reported someone else's blunder without the least attempt to verify his information.

Also Randi chooses to ignore the fact that the remote-viewing effect has been replicated elsewhere. Successful remote-viewing tests have been run at Mundelein College in Chicago, at the Lawrence-Berkeley Laboratories in California, and recently at the Institute for Parapsychology in Durham, N.C. So the validity of the remote-viewing effect no longer rests on Targ and Puthoff's experiments alone.

I could go on and on citing examples of Randi's misrepresentations of parapsychological research but this seems unnecessary. The question that bemuses me is why Randi and his fellow conspirators so desperately continue their efforts to discredit parapsychology. Their emotions appear to be so intense that it seems as if their worlds would fall apart if they admitted that parapsychological claims had any validity whatever. They are like rats which, instead of abandoning their sinking ship, are scrambling about trying by any method they can to keep it afloat.

Early in his book Randi discusses responsible reporting. "It is careless of a man to fail to sufficiently research a subject on

which he claims to be an authority," he writes on page 42. "It is irresponsible for him to resist telling the facts when he discovers them. And it is irresponsible and callous for him to continue to misrepresent matters about which he has been informed to the contrary."

Yet Randi violates all three of these cardinal rules in his own book.

In the end, however, *Flim-Flam!* does make a positive contribution, even if unintentionally. It reaffirms one's respect for parapsychology as a science and one's confidence in the existence of psychic phenomena — for if this book represents the best case to be made against the paranormal, parapsychology is in a healthy state.



GHOSTS HAVE NOT GONE WITH THE WIND

By Jim Miles

THE LEMUEL P. Grant House in Atlanta, Ga., is one of the few antebellum homes which survived the tragic fire which accompanied the Union capture of the city during the Civil War, a scene brilliantly depicted by Margaret Mitchell in her novel of the old south *Gone with the Wind*.

Built in 1856, the mansion once dominated 300 acres of woodland in the southeastern portion of the city. Now crumbling, the house is occupied by 80-year-old Boyd Eugene Taylor, former editor of the *Atlanta Georgian* a now defunct newspaper. He moved into the house in 1939 and remains there even though a severe fire in 1969 ravaged the building and demolished its roof. At night his four German shepherds prowl the yard while Boyd barricades himself inside the house with a shotgun. A "whole group" of ghosts reportedly keep him company.

"The rumors are true," he admits. "Ever since I moved in I've known there were ghosts here."

It should come as no surprise that

his most famous ethereal visitor is the late Margaret Mitchell. In 1934 it was she who urged Taylor to move into the house and she offered to help with its restoration but Mitchell was struck by a car and died in 1946.

"Several years ago, in the spring, the ghost of Margaret Mitchell visited me here," Taylor relates. "She came right through the closed door, followed by her husband John Marsh. She now comes every year, wearing a green dress and carrying flowers.

"She really wanted to save this place. I know no one will believe that she really comes here now but she does — every spring. I can only tell you what I see and I can only tell you not to be afraid of ghosts. Margaret just wanders through the house, looking things over. She never talks. And she always carries jonquils.

"The first time she came I was shocked. I went out to her grave in Oakland Cemetery the next day. I had never been there before but I was almost certain of what I'd find. Her plot is covered by a bed of jonquils."

Update . . .

By Jerome Clark

IT'S THE PARANORMAL BY A LANDSLIDE.

In October 1980 the staid London Times, whose appeal is primarily to an educated, upper-class audience, published a lengthy questionnaire, most of it prepared by parapsychologists Karlis Osis and Erlendur Haraldsson, soliciting readers' views of the paranormal. Of the 1314 who responded, the Times reported in its December 20 issue, 64 percent said they believe psychic phenomena "certainly exist"; 17 percent said they "probably exist" and 17 percent held they "possibly exist." Only two percent declared such phenomena "certainly do not exist." Readers reported a wide variety of personal experiences with ESP, psychokinesis, apparitions, reincarnation and communication with the dead.

MY ANOMALY IS BETTER THAN YOUR ANOMALY.

Noted Fortean writer William Corliss remarks in a recent issue of Zetetic Scholar on the phenomenon of "anomaly snobs," persons who hold firmly to one set of mysteries (such as psi) while they reject others (such as the Loch Ness monster) out of hand. In his commentary published alongside the results of the Times poll, Brian Inglis provides an amusing example: "The fact [dowsing] was included [in the poll] riled L. J. Latham, vice-president of the British Society of Dowsters, who claimed . . . that dowsters were 'appalled' at their inclusion. He would probably have been even more irritated at the reason dowsing is commonly ignored by United States parapsychologists: they assume 'water-witching' . . . is bogus."

YOU MEAN YOU HAVEN'T HAD A PSYCHIC EXPERIENCE?

Another London newspaper, News of the World, hired a professional polling organization, Independent Audience Selection, to determine how many citizens of Great Britain believe in the paranormal. After interviewing 896 adults representing a cross-section of the population, the pollsters reported the "staggering" fact that 64 percent claimed personal

psychic experiences. Acceptance of paranormal phenomena proved higher among those under 35 than among those over that age, a fact that surprised pollsters. The newspaper described the poll as the most wide-ranging ever conducted on the subject.

CHINA HAD FLYING SAUCERS TOO.

In the summer of 1947, when "flying saucers" first appeared on the American scene, skeptics scoffed that they were simply a homegrown fad that soon would fade away. Now, over three decades later, the Chinese have revealed they were seeing identical objects at the same time. In mid-July 1947 anti-aircraft crews observed a 45-foot disc with a "rudder and two jet pipes at its backside" as it flew over Lanzhou City in northwest China. In Tianjin six persons saw a "strange object" moving through the sky. A gray, luminescent "squat-shaped" UFO swept over a house in Shanghai at midnight. Fifteen minutes later two more discs appeared, vanishing quickly from sight. Chinese scientists are studying these and other UFO sightings made in the years since 1947.

THEY COME FROM PLANET EARTH.

Last year a widely-publicized story reported that a Mexican farmer is growing giant vegetables, using a formula supposedly supplied by extraterrestrials ("I See by the Papers," February 1981 FATE). At least one observer is not impressed. In a letter published in Jim Moseley's bulletin Saucer Spear, "D. L." writes, "What's all this fuss about giant vegetables? If you think a 10-pound onion is something, I can tell you where you can lay your hands on the seeds to grow a 15-pound Japanese radish, a 2¹/₂-foot-long cucumber . . . and even a square tomato! These are nothing more than exotic hybrids whose seeds can be purchased through certain specialty mail order seed catalogs."

The episode is reminiscent of one that once took place in American contactee circles when a farmer/space traveler sold "Venusian dog hair," ignoring cynics who noted that the stuff bore an uncanny resemblance to the earthbound hair attached to the fellow's pet sheep dog.

ESP Saves a Hanging Man

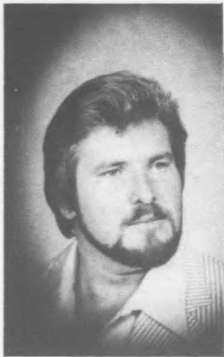
By Eric Tiedt

THANKSGIVING DAY in 1976 fell on November 25. As on all other Thanksgivings, the object of everyone's attention was turkey and trimmings. But for us that's where the similarity ends, for on that day my wife's ESP saved a man's life.

Patricia and I lived alone in Tallahassee, Fla., and on Thanksgiving Day we always invited one or two friends to share the festivities. Our guest in 1976 was Ralph A. Murphy. While Patricia fixed the trimmings I basted the 20-pound bird and when all was ready we seated ourselves at the table out on our deck. The mild weather in Tallahassee allowed us to dine outdoors almost every day.

It was a beautiful dinner. We gave thanks to the Lord and enjoyed every bit of it — but Patricia and I couldn't spend the evening relaxing. We owned Suburban Cleaning Service, a janitorial business, and some of our clients had not closed for the four-day weekend. We had to service these.

Being a grateful guest, Ralph offered to help. Being a grateful host, I accepted. He asked only that we take him back to his room at the Floridan Hotel so that he could change into working clothes.



Author Eric Tiedt couldn't take his wife seriously when she told him what he would find down in the dark ramp.

The Floridan Hotel takes up the south half of a block on South Monroe Street in downtown Tallahassee. The north half of the block was then occupied by a closed-down car dealership, Proctor's Pontiac-Cadillac, complete

My flashlight cut the darkness to show the man's body, a rope around its neck, empty eyes staring down at me.



Patricia Tiedt, until a night in 1976, didn't believe in such things as extrasensory perception and clairvoyance.

with corner showroom and an underground parking and service garage. The entrance to the hotel is in the middle of the block and an alley runs between the hotel and the Proctor building. Alongside the showroom a drive-

down ramp led into the basement garage and above the ramp was a walkway leading into the showroom.

As we drove into the alley to drop off Ralph, he said, "Give me 10 minutes and I'll be back." Knowing Ralph, I thought it might be more like 30 minutes and I suggested to Patricia that we get out of our truck and walk around a little to pass the time. It was quite dark, sometime after 8:00 P. M., and she resisted a little but finally agreed.

We found that in the old showroom a Christmas display was being set up but it was so dark in the building that we couldn't see very much. As we stood there Pat asked me about the drive-down ramp. "Where does that go?"

"It used to lead into the underground garage but it's fenced off now at the bottom so vandals can't get down there." We couldn't even see down to the bottom of the ramp.

"There's a man hanging down there," Patricia said.

"Don't be silly." My eyesight is as good as anyone's and I saw nothing.

She insisted, "Really, there is a man hanging down there!"

Not even a little curious, I couldn't take her seriously but when she insisted for a third time I decided to show her she was imagining things. I pulled my Zippo lighter from my pocket and started down the ramp.

On my way down I considered various possibilities. Tallahassee is a college town and the students are known for their pranks. Perhaps someone had strung up a dummy. Maybe she had caught a glimpse of it — although it was so dark that when I was three-

fourths of the way down I couldn't see my hand in front of my eyes.

I took a few more careful steps and flicked on my lighter. The first thing I saw, hanging at about the level of my waist, was a pair of black shoes. My eyes traveled up legs clothed in black pants. So there is a dummy hanging here, I thought. I still couldn't figure out how she could have seen it. Looking still higher I realized this was no dummy. Hanging from the walkway was a man and his eyes were open. He seemed to be looking down at me. I can't begin to explain what an eerie feeling it was — but I knew I had to get help.

I raced back to Patricia and told her she had been right. I had to call the police. I entered the hotel with my wife on my heels.

I was right about Ralph. He hadn't even gone up to his room yet. He was standing at the desk talking to the clerk.

I asked the clerk to call the police but when I said there was a man hanging from the walkway he didn't believe me. While we argued Ralph slipped out and checked. He came back quickly and confirmed my unbelievable story. With that the clerk handed me the phone, saying he didn't want to get involved.

While I waited for the police to answer I thought, "We must cut the man down!" I asked the desk clerk for a knife but he refused even to get one

from the kitchen. When the police answered I explained our find. The officer insisted that I stay on the line (common police practice when they suspect a crank call). I gave our location and hung on. During all this I remembered Ralph's pocketknife. Before carving the turkey I had sharpened my carving knife and at Ralph's request, "put an edge on" that pocketknife. While I hung on the phone I told Ralph to go out on the walkway and cut the man down.

The police arrived in record time and administered some kind of treatment which brought the man around. He was a 45-year-old man who lived in Tampa. According to the officers, it was a good thing we found him when we did. Another few minutes and he would have been dead.

The police believed that he had hanged himself and when he read this in the newspapers, he came forward to say that he had been accosted in a Tampa bar by three men he did not know. That was the last thing he remembered until he awakened in the Tallahassee Memorial Hospital and then he thought he was still in Tampa. He believed he had been drugged.

When I asked Patricia how she saw him there, hanging below ground level, she said she really *didn't* see him but just knew he was there.

Until that night Patricia didn't believe in such things as extrasensory perception or clairvoyance.

A LONG WAY DOWN

DARRELL Brown, a 26-year-old mason's assistant, carrying cinder blocks at a construction site in midtown New York City, fell five stories and walked away without a broken bone or serious injury. He was taken to a hospital where a spokesman said, "He tripped and took a header for five stories." Brown landed in soft dirt beneath the scaffolding.

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GRANDMA TRIED TO REACH ME

By Emilie Caldwell Stewart

IN JANUARY 1974 I took my first high school midterm exams and I spent a lot of time preparing for them. One evening during exam week I studied several hours for my English exam and grew very tired. Since my high school was on split-session I had to catch the bus at 5:45 A.M., so I decided to go to bed early and get a lot of sleep. I thought this would help me score better on the test.

I slept well until early morning. Around 5:00 A.M. on January 14, in a semiconscious state, I thought I saw my grandmother in my bedroom. I rubbed my eyes to make sure the night-light wasn't casting shadows. Grandmother seemed to float near my bedside but I knew this wasn't possible because Grandma Emma Zaenglein lived in Miami, Fla. I hadn't seen her in years but now she definitely was in my room. She stared blankly at me and after a couple of minutes extended a hand toward me as if wanting to take my hand in hers. I responded by reaching out, trying to grasp her hand; but I grasped only air.

I heard my mother walking down the hallway and as I tried to see her pass my room my grandmother disappeared. At breakfast I didn't say anything about seeing Grandma because I knew I would be told that I had dreamed it all. But I knew this wasn't a dream.

On the ride to school my thoughts were mostly about my exam. We lived in a rural area just west of Circleville, Ohio, in Pickaway County. The people I knew didn't believe in visions so I decided not to tell anyone about seeing Grandma. I finished the exam and that afternoon went home relieved that it was over. I had stopped thinking about Grandma and rested in my room, reading and listening to the radio. I heard a knock on the door and, thinking it might be some of my friends, I got up to answer the door.



Emilie Stewart

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But Mother had answered it and a deputy sheriff was standing in the hall. He said officials in Miami had tried to call us but couldn't reach us because we had an unlisted telephone number. He had come to inform us that Grandma had died in her sleep that morning, January 15, 1974.

Grandma had tried to reach me early that morning and I know she wanted to touch me or hold me one last time. — *Rocky River, Ohio.*

TWO IN BLUE

By Dorothy L. Mason

MY AUNT Ethel Harnack passed away on October 15, 1980, in Dallas, Tex., following gallbladder surgery. Before she died she had a strange experience.

"You're going to think me crazy," she told her son Ken and daughter-in-law Ida, "but I've had a vision." She explained that at first it had seemed as if her whole being moved up and out of her body. Next she saw the figure of a woman in a blue gown lying on a green grassy hillside. As she moved nearer, this woman stood up and approached her.

"She was my spiritual sister," my aunt said enthusiastically. "She seemed to know all about me, my every thought, and there was a feeling of love and understanding greater than anything you'll ever know here. We were together for some time. Then she told me she had to go back — that I wasn't ready to go with her. She left me. She just stepped off and disappeared. But I know that when I die — whether it's soon or years from now — my dear friend will be there waiting for me."

"After that," my cousins told me, "if Mother ever feared death, she no longer did. She was so full of assurance about a fu-

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ture life; it was a glorious thing that happened."

"When I die," she told them radiantly, "I'll leave this body behind and there'll be no more pain. I didn't know there'd be clothes, though!"

Ken asked, "What color blue was the dress your spiritual sister wore?"

"It was a sparkling, shimmering blue," she said smiling.

Ten days later Aunt Ethel died. Her family and friends were shocked. At 86 she had been quite active.

For her burial Ida chose a soft blue peignoir with seed pearls. She would meet her loving blue vision also dressed in blue.
 — *Canton, Ill.*

HE PREVIEWED HEAVEN

By Lowell H. Bouton

As told to Genieva B. Pawling

A COUPLE of years before the death of my father George Bouton, he had a vision of heaven. My wife and I were at his bedside in Hedgesville, N.Y., and saw his animation; we could not doubt that he had had a divine revelation.

All his life Dad had been a hardworking farmer supporting a family of nine with Mother's help. She taught school for many years. Dad was a member of the small country church and insisted on church attendance for all his children. He did not smoke or drink and often could be found reading his Bible. While he worked, especially while doing barn chores, he sang hymns.

When Dad was 92 years old he broke his hip, contracted pneumonia and fell into a coma. His breathing was barely perceptible and he lay motionless. On the night of April 2, 1958, his physician Dr. Fayette MacDonald said Dad would last only a matter of hours. The doctor stayed until nine o'clock that evening, then had to leave. He said he would await a call from me; Dad could not last out the night.

My wife and I took turns sitting up with Dad that night. About one or two in the morning as we were changing shifts we heard talking in his bedroom. We rushed in to find Dad sitting upright, gesturing and talking excitedly.

"Hello, Meda, Grace, Fannie, Holt. . . ." He seemed to be greeting long-deceased

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George Bouton

relatives, calling them by name in a clear strong voice. Then he started to sing. "When the Roll Is Called Up Yonder," and his voice could be heard for a country mile. He sang for a few minutes, then dropped back on the pillow and fell asleep, but now his breathing was strong and steady.

He slept peacefully until about seven in the morning when we heard him call out, "I could have my breakfast anytime."

He hadn't eaten in days! While my wife rushed to prepare his food, he sat propped up in bed, smiling. I asked, "What happened last night?"

"I got to look in on one of their meetings," he answered, "but I couldn't join them yet."

After that Dad mended quickly. His hip healed, he was able to walk again and he lived another two years. — *Cameron Mills, N. Y.*

THE 30-YEAR WAIT

By Leona Hutchison

MY UNCLE Bill Devers was gassed in the First World War. He returned home to Elmdale, N. Y., but suffered ill health until his death in April 1946. His wife, my aunt Anna, was left with seven children and they were in for hard times unless she could get Bill's army pension. Aunt Anna searched for days for his army records without success. Bill had always taken care of their affairs and she had no idea where his papers might be.

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One night she went to bed weeping. Before she cried herself to sleep, she said, "Bill, why did you do this to us? You know we will go without if we don't find your papers."

During the night she was awakened by someone tapping her wrist. When she opened her eyes, she saw Bill standing over her! She was happy to see him and about to say so when he put a finger over his lips and said, "Anna, I don't want you to think this a dream in the morning. When you wake up, go to the pantry closet in the kitchen and look inside my army overcoat. The papers are in the pocket." Then he smiled and said, "When it is your turn to go I will come back for you." After he faded away, she fell into a sound sleep.

Awake in the morning she immediately remembered her "dream" and flew downstairs to the pantry closet. There in the army greatcoat she found the papers she had been looking for. She often told about this experience, for the army pension made a great difference in her family's lives.

IN HER late 70's Aunt Anna was crippled with arthritis. She lived in her own home with her son Bob and daughter-in-law Katie taking care of her. She often said, "I wish Bill would come and get me, as he said he would. There is no reason for me to stay here."

I visited her when I could, the last time in September 1976. She died in October. At the funeral my cousins greeted me and one of them said, "About two weeks after your last visit, we heard Mother calling. When we ran to her room she was very excited. She said, 'Do you see him? Do you see him?' She said Dad was there but we couldn't see anything. Then she told us he had faded away."

He had awakened her again by tapping her wrist and said, "Anna, will you be ready in two weeks? I will be back for you."

Two weeks later she passed on in her sleep! She was ready. — Ogdensburg, N. Y.

MR. SCRUGGS' LAST JOKE

By Tom Germain

I WAS WORKING as a janitor and night clerk in the Watertown, N.Y., YMCA in November 1972. We had a dormitory upstairs in which a number of elderly men

lived. One of them was an old black man, an elocution teacher, named William Scruggs. For various reasons Scruggs and I didn't get along.

Late Sunday evening, November 19, I was home in bed half-asleep and thinking of nothing in particular. All of a sudden a form rushed out of the gloom at the far end of my bedroom and right up to my face. It was Mr. Scruggs, nose-to-nose with me in my bed. He leered at me horribly and said, "Bill Scruggs is D E A . . . D!" Then he was off over my head and gone.

I sat up and turned on the light, badly shaken. It was some time before I got to sleep that night.

Next morning I went to work. As soon as I arrived Robert Murphy, a fellow janitor, said, "Hey, did you know Bill Scruggs died this morning? Heart attack." He had died at the same time I was visited by his ghost.



Tom Germain

"Oh, yes, I know," I replied. But I couldn't bring myself to explain *how* I knew. At the time I couldn't bear to think

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much about the experience, much less tell a co-worker about it.

I can think about it now, of course, years later. Bill Scruggs came to me very much like somebody jumping out from behind a tree and saying, "Boo!" In leaving this world he wanted to play a little joke on somebody he didn't like, namely me. He knew, I'm sure, that there was no chance of a "come-back" from me. I don't know where he went from there but wherever it was, no doubt he's still chuckling! — *Watertown, N. Y.*

LADY IN THE CORNER

By George Won

IN APRIL 1974 I went to work for the large accounting firm of Peat, Marwick Mitchell & Co. in downtown Los Angeles. Two months later our supervisor Alice Rogers became ill and was absent for two weeks. She had had a cancer operation two years earlier, although I did not know that. She had returned to the hospital for further treatments. We got along very well and upon her return I encouraged her to read about holistic healing and gave her a copy of Edgar Cayce's biography.

After a year I left the organization and three months after that, on July 10, 1975, Alice passed away. One Saturday afternoon two months later, I visited my former place of employment and called on the new supervisor Joyce Mitchell, who had been Alice's assistant, to see how she was getting along in her new position.

I brought my young nephew Gregory Jung who was eight years old. As I was talking with Joyce and wandering through the office with her, I turned around to see Gregory in the corner of the room. He was talking but no one else was there. I thought this was odd but I said nothing at that time.

After we said good-bye to Joyce and left the building, I asked my nephew whom he had been talking to. He described a lady who looked exactly like Alice Rogers, with gray hair, light blue eyes and a friendly smile. He said she tried to speak to me but I paid no attention.

I knew then that Alice had returned to the office to see if everything was running smoothly. — *Los Angeles, Calif.*



BOOKS

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by Jerome Clark



INTO THE WILD BLUE YONDER
"THE STORY," Leonard H. Stringfield writes in the December 1980 issue of the *MUFON UFO Journal*, "is complex and seems shadowed with strong overtones of conspiracy."

Others see it differently. But however one views the Affair of the Humanoid Photographs, there is no denying that it is a bizarre episode even by ufology's standards. It is made even more bizarre by the fact that a prominent UFO researcher (Stringfield) and a major UFO organization (the Mutual UFO Network) have in effect staked their reputations on the authenticity of these photographs — even though there is considerable reason to believe they are bogus. Complicating matters even more, another group of enthusiasts has circulated its own set of competing "humanoid" photographs — and declared open warfare on Stringfield and MUFON in the process.

Len Stringfield has been involved in ufology almost from the beginning; in fact he had his first UFO sighting in 1945, two years before Kenneth Arnold's report spawned the term "flying saucers." In the mid-1950's he published an excellent newsletter, *CRIFO Orbit*, and between 1953 and 1957 he investigated sightings — as a civilian — for the Air Defense Command in Columbus, Ohio. Stringfield so impressed his air force associates that even after turning bitterly anti-UFO, Capt. Edward Ruppelt, onetime head of Project Blue Book and no admirer of lay ufologists, continued to praise him as a careful, level-headed investigator. In 1957 Stringfield published *Inside Saucer Post 3-0 Blue*, one of the best UFO books of the 1950's. In the

years that followed Stringfield was widely — and justifiably — seen as a pioneer in UFO research.

But in 1977, when his *Situation Red, The UFO Siege!* (reviewed in September 1977 *FATE*) appeared, critical-minded readers were dismayed to discover that Stringfield was now giving some measure of credence to yarns about crashed saucers and pickled aliens in secret warehouses at Wright-Patterson Air Force Base. Such tall tales have circulated since the early days of the UFO controversy and were the subject of a long-discredited book, Frank Scully's *Behind the Flying Saucers* (1950), but only lunatic-fringe groups had paid any attention to them. Now, however, a respected ufologist was taking them seriously.

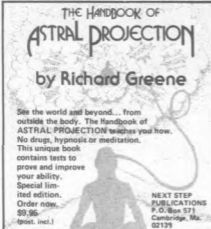
In the months after the book's release, Stringfield was inundated with CS (crashed-saucer) stories. Although few of these accounts were firsthand and practically all of his informants asked to remain anonymous, Stringfield accepted their testimony at face value. In July 1978 he delivered his famous "Retrievals of the Third Kind" lecture at the annual MUFON convention (held, ironically, in Dayton, Ohio, home of Wright-Patterson AFB) and turned CSs into a hot item in ufology.

Critics — I was one of them (see my "Crashed Saucers: Another View," February 1980 *UFO Report*) — protested that the evidence was flimsy to nonexistent. Several of the stories collapsed under independent investigation; nonetheless, Stringfield stuck by them even as he collected increasingly unlikely tales, including some that allege the United States government has captured live extraterrestrials. Although Stringfield

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would not acknowledge openly that he actually *believed* these stories, he never expressed any significant reservations about them either.

He received the enthusiastic support of MUFON, which heretofore had prided itself on its "conservative" and "scientific" approach to UFO matters. In 1980 MUFON released Stringfield's monograph *The UFO Crash/Retrieval Syndrome* (Mutual UFO Network, 103 Oldtowne Rd., Seguin, Tex. 78155, 38 pages, \$5.00, paperback), a follow-up to "Retrievals." And in June of that year, when the organization held its annual conference (this time in Clear Lake City, Tex.), Stringfield took the platform to announce that he had been given what purported to be photographs of the body of an alien being which the government is keeping in cold storage.

Later, when Stringfield showed the photographs to Stanton Friedman, William Moore and me, he said they had been taken from an "intelligence file" and handed to him by an informant who must remain anonymous. He did not tell us that a photograph depicting a strikingly similar "humanoid" already had been published in a notoriously unreliable pulp magazine. Stringfield had known that for a month. I learned about it six months later when I read his *MUFON UFO Journal* article.

The picture appeared in the July issue of *UFO Sightings*, once known as *Official UFO*, a publication that routinely prints absurd fiction as "documented fact." Still Stringfield stood by the photographs because his informant assured him they came from a "reliable source."

Two months after the MUFON gathering, Bill Moore discovered more of the "humanoid" pictures in the November 1977 issue of *Ancient Astronauts*, a sister publication to *Official UFO*. One was on the cover, published alongside the heading "EXCLUSIVE PROOF POSITIVE: SPACE ALIEN DISCOVERED BENEATH THE EMPIRE STATE BUILDING!" The "article" inside was predictably preposterous.

Suddenly another set of "humanoid photographs" surfaced, courtesy of the Coalition of Concerned Ufologists, consisting of the Mutual Anomaly Research Center and Evaluation Network (MARCEN), the UFO Information Network (UFOIN) and

the Ohio UFO Investigators League (OUFOIL). The Coalition first announced its "findings" in a press release during the summer. late in November it produced a booklet entitled *Alien Body Photos: An Updated Report* (UFOIN, Box 5012, Rome, Ohio 44085, 36 pages, \$6.00, paperback).

The alleged photographer is an anonymous man from Tennessee who on July 7, 1948, supposedly was flown from White Sands, N. Mex., to a site in Mexico near Laredo, Tex., where a UFO had crashed 12 hours earlier. The man was ordered to take pictures of the object, including the badly burned body of a humanoid being. He and his companions were sworn to secrecy. Several years later, according to the report, "when our source's transfer was obviously imminent, he removed 40 negatives from the file and made duplicate negatives which he put back into the files. He took the original negatives figuring the whole episode would be forever buried in bureaucratic bungling and secrecy unless one of those involved was able to reveal the secret someday in a credible way."

The Coalition claims — and independent investigation seems to confirm — that the two negatives allegedly sent to MARCEN director Williard McIntyre are as old as they purport to be. One is severely cropped "because of the recognizable persons still alive gathered around the body."

The negatives were sent to photoanalyst William Spaulding, director of Ground Saucer Watch, whose investigators concluded the negatives were about 30 years old, the "humanoid" had been dead for 12 hours and the creature was almost certainly a rhesus monkey killed in a V-2 rocket test. GSW suggested that perhaps "these photographs and similar ones" (presumably Stringfield's) are "being disseminated for misinformation purposes" to discredit "all of the valid crashed saucer cases."

This was not what the Coalition wanted to hear. Its report speculates, on the basis of no evidence whatever, "Mr. Spaulding may be part of the MUFON-Stringfield plot to discredit these photos because they take the wind out of the sails of Stringfield's photos . . . which MUFON planned to hype at the 1981 convention, already having set the stage at the 1980 MUFON convention."

The report cites the testimony of Dr.

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Gregory Kennedy, who says there were only four V-2 launches involving monkeys conducted in the late 1940's; none took place on July 7, 1948. The Coalition writers do not explain, however, why a hoaxer could not have taken his pictures on the occasion of such a launch and merely invented a phony date. More telling is the observation that rhesus monkeys "attain a maximum length of about two feet — far smaller than the 34.6 inch (863 mm) head to buttock dimensions of the pictured creature as measured by Ground Saucer Watch. . . . There is also no evidence of a tail in the photo."

Perhaps the most interesting (although hardly evidential) aspect of the affair is that the anonymous photographer's story conforms in all essential details to a UFO crash report which former UFO researcher Todd Zechel investigated several years ago. But since Zechel's case has been published in several magazines and books, it is certainly possible that a hoaxer could have patterned his own tale after it. I am told that only McIntyre knows the alleged informant's identity; all information concerning him comes through McIntyre, himself a controversial figure who has made a number of spectacular (and unsupported) claims.

For now, all we can say about the photographs is that they are interesting if true. But unless I see some better evidence — and a lot less amateurish personality-baiting and infighting by the pictures' proponents — I choose to remain skeptical.

The report's real contribution lies in its revelations about the Stringfield photographs. In a letter to UFOIN's Dennis Pilichis reproduced in the booklet, Timothy Green Beckley writes, "I was in the Countrywide offices when a Mr. Larry Barns [sic; Barnes] from New Jersey brought in a doll four inches long and had it photographed by then editor Jeffrey Goodman. These photos were later used on the cover and inside the magazine. Over lunch they made up the story of an alien being buried under the Empire State Building." Beckley adds that those responsible for the hoax "are hardly government fronts as has been alleged, merely pulp publishers out to boost their circulation."

Beckley was alluding to bizarre allegations coming both from Stringfield and from

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MUFON director Walt Andrus. Andrus wrote in October 1980 *MUFON UFO Journal*, "At first it may appear that the bubble has been broken. . . . Mr. Stringfield has been totally aware of the probable source of the photographs and why someone or some agency would desire to discredit the research he has done in the retrieval cases . . . but this has not deterred [him]."

Stringfield picked up the conspiracy theme in the *Journal's* December issue: "I cannot help but wonder if somebody in a powerful position pressed the 'silence' button. And one may also speculate about the timely release . . . of another set of photos alleging to show a burnt alien body recovered from a Mexican crash site in 1948. According to Bill Spaulding of GSW . . . the 'alien' body in the photo was a monkey used in early military rocket tests.

"In intelligence circles they call it 'disinformation.' Its basic purpose is to discredit, defuse, or destroy a truth, a belief, a person's character. . . . Sometimes it requires a master plan involving many people; sometimes it is a simple stratagem using only a well placed rumor — or a photograph!"

Stringfield goes on to recount the circumstances under which he received the photographs. There is nothing in them that substantiates any conspiracy theory, whatever else Stringfield may want us to believe. His informant's protestations that the photographs are authentic even if they appeared in a disreputable pulp magazine (a fact Stringfield learned two months after he got the pictures) are unconvincing. All that remains unexplained is Stringfield's continuing belief in his informant's story.

The article tries to make it appear that the origins of the pictures are shrouded in mystery. "Obviously the Fass Brothers, Myron and Irving [publishers of *Ancient Astronauts* and *UFO Sightings*], had been involved with a mysterious source several months before 'M' [Stringfield's informant] got into the act," Stringfield says. The "source," as Beckley's statement makes clear, is hardly "mysterious." Stringfield nowhere acknowledges Beckley's testimony, which ought to be sufficient to persuade any uncredulous observer that the Affair of the Humanoid Photographs has been brought to mundane resolution.

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Somebody has been had. It need hardly be said that there is no sinister government agency at the bottom of this "mystery," just a hoaxer with a cruel sense of humor. It's time to close the book on this embarrassing episode before all ufology succumbs to a case of terminal silliness.

UFOLOGISTS' OBSESSION

ZETETIC SCHOLAR (published by Marcello Truzzi, Department of Sociology, Eastern Michigan University, Ypsilanti, Mich. 48197, \$8.00 per issue, \$12.00 for a two-issue subscription) is must reading for anyone with a serious interest in science and the paranormal. The highlight of the current (166-page) issue (No. 7), the best to date, is a 49-page symposium in which 23 ufologists, Fortean and academics respond to J. Richard Greenwell's critical survey of UFO theories.

In my opinion the best of these essays is by Elaine Hendry who makes a number of telling remarks, beginning with this one: "One of the single most important items [standing] in the way of progress in the struggling field of ufology is the ufologists' obsession with UFO theories." She also urges an unsentimental approach to the UFO data: "Perhaps being harsh at this critical time will prove to be a kindness in the future." That's the wisest ufological observation I've read all year.

OTHER REVIEWS

THE DEMONOLOGIST by Gerald Brittle, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1980, 238 pages, \$9.95.

The Demonologist purports to recount the life stories of Ed and Lorraine Warren. They're the famous couple who helped "exorcise" the Amityville Horror — a remarkable achievement since the house was never haunted in the first place. But no matter. . . . The book is more a series of interviews with the Warrens than a careful examination of their claims. That way author Gerald Brittle doesn't have to worry about such troublesome details as documenting the wild stories the Warrens tell.

Although Ed Warren claims to be a demonologist and his wife says she is a psychic, any critical reader will soon realize that neither knows much about demon-

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ology or psychic studies. But that hasn't stopped them from exorcising "demons" from persons and places. Apparently the Warrens have been involved in some genuine poltergeist cases. Of course they reject the mass of parapsychological evidence that suggests these outbreaks are produced unconsciously in the troubled families undergoing the ordeals. Instead they assert, without one iota of evidence, that demons are responsible.

The stories (excuse me, "case histories") are certainly dramatic enough. If it's a scary story you're looking for, you've got it here, although Edgar Allan Poe's tales possess a quality notably absent from *The Demonologist*: literary merit.

But if you happen to be a serious student of parapsychology, this book will probably disturb you. One can only wonder what effect the Warrens have had on the poltergeist-plagued families they have dealt with. Such families — I have seen many of them — are in a state of terror; they need careful guidance, psychotherapeutic support and sound counseling. What they don't need are two amateur investigators — untrained in parapsychology, clinical psychology or even common sense — babbling about demons, possession and exorcism.

In my view Prentice-Hall has done a great disservice in publishing this book and drawing further attention to activities of this sort. — *D. Scott Rogo.*



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— REPORT FROM THE — READERS

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FOOLING ALL OF THE PEOPLE

In Part I of "Crashed Saucers and Pickled Aliens" (March 1981 FATE) George Earley writes that to retrieve and load a UFO would require a huge cumbersome crane. This is not so. A winch system and a multiwheel flatbed trailer would have sufficed. The United States Army can winch a 60-ton tank out of the mud and a heavy wire mesh like that used by the Seabees in the Pacific Theater solves the problem of soft desert sand.

If a 20- or 30-foot UFO had to be transported intact, why couldn't it have been mounted vertically, secured with heavy restraints and detoured around restricted underpasses and low gross weight bridges? Construction companies routinely solve the problem of moving extremely heavy, large, tall equipment.

Earley keeps referring to the prohibitive weight of the UFOs. Is he keeping something from us? If the craft didn't weigh more than 25,000 pounds a Sikorsky Sky-crane could have lifted it (after 1961). In 1969 the Russians used an M112 Helicopter to lift more than 44 tons, setting a new world record.

The Kingman, Ariz., craft, providing its diameter was less than 15 feet, could have been handled nicely with one Douglas C-124 Globemaster at the airstrip near Kingman. This cargo plane has been in use since the Berlin airlift. I flew many hours in one as a flight engineer in the early 1970's. It has a cargo capacity of 25 tons.

Another cargo plane, the C-133A, carried almost 59 tons down a 4500-foot runway and reached an altitude of 10,000 feet on December 16, 1958.

Earley's figures on the C5A are incorrect. It can carry 125 tons of cargo and take off on a 4000-foot dirt strip. That's 125 tons, not 44 tons as stated in the article.

On an unlimited budget our military can accomplish surprising feats. With my 25 years of training and experience I'm quite confident that all of the logistics problems have been ironed out and retrieval teams have been perfected.

The next time Earley sees a wide-load 40-foot-high colonial house moving down the highway, he ought to take a second look. To his "Pfui!" I say it was all possible, quite possible. — *Jules P. Vaillancourt, Ashburnham, Mass.*

I disagree with George W. Earley's arguments claiming that crashed UFOs could not have been transported from the Southwest to Wright-Patterson AFB. When the military wants to move something, it will do so at any cost.

A good example of this occurred in 1976 when a Russian Mig-25 was flown to Japan by its pilot. The United States Air Force and the Japanese quickly chopped this plane to pieces with blowtorches because the entire aircraft could not be placed in any existing transport plane. The parts were then flown to an air force base in Japan where they were examined by experts.

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This same technique could have been used on the crashed UFOs of the 1940's and 1950's.

As for getting these parts out of the desert, many techniques were developed during World War II to haul heavy loads such as 60-ton tanks in desert areas in North Africa and the sandy islands of the Pacific. An airfield could have been constructed in a few days near the site of a crashed saucer and the parts flown out.

The problem with these crashed saucers is not how they could have been transported but who owned them. I believe they were secret United States government aircraft based on revolutionary new ideas such as antigravity and nuclear energy. When these ships crashed they were given the same treatment as the Russian Mig-25.

Earley overlooks basic facts about technology, history and military operations. — *Michael Cohen, Bronx, N. Y.*

While George W. Earley is convincing in his arguments about limits to loads imposed by equipment and road width, his characterization of the American Southwest as one vast sandpile is faulty. A fair definition of a desert is a locale with insufficient and uncertain rainfall. Any locality that has a mean annual rainfall of 10 inches is not considered a desert. This is about the average for Kingman, Ariz., and Aztec, N. Mex., as well as much of the western Great Plains wheat belt.

There are few areas of the American deserts that have not known heavy wheeled traffic — from 20-mule teams to modern tractor-trailers and other heavy equipment. Wheel tracks from mineral exploration, development and extraction and power and pipeline construction crisscross the American deserts.

The most serious detriment to the movement of any kind of equipment is the mountainous nature of the American Southwest. These mountains are young, steep and rough and present a formidable challenge to vehicular travel. Deep arroyos, gullies and washes are difficult to cross except where roads have been cut. Even then they are often impossible to cross except with short vehicles with little or no overhang. Earley's argument is correct but for the wrong reason.

The American southwestern boondocks appear to be desolate stretches of nothing but the area is crawling with human life, alert and curious. Cowboys, prospectors and others who prowl the land are not the kind who accept unnecessary restrictions, particularly from the federal government. Something as unusual as the recovery of a crashed alien craft would soon be common knowledge throughout the area and eventually would have found its way into local newspapers.

I have to reserve judgment about UFOs. Until there is some tangible proof of their existence we will have to keep open minds. I don't see any valid purpose in trying to hoodwink the public. — *J.L. Walton, Olivehurst, Calif.*

THE AUTHOR REPLIES:

J. L. Walton is correct in noting additional difficulties associated with desert retrievals but it is the retrievalists, not I, who generally posit crashed saucers relatively intact in a sandpile.

Neither the C-124 nor C-133 has large enough doors (11'10" maximum width) to

handle even the little 13x25-foot oval saucer reported by the retrievalists. It could have been slid into a C5A if its height did not exceed 12' 10³/₄" but the C5A (which can carry more than the 44 tons I inadvertently ascribed to it) did not go into operation until December 1969, 16 years after the little saucer is supposed to have crashed. (And how do we move the bigger ones? The idea of trucking one on its edge is ludicrous.)

Yes, the army can winch heavy tanks out of the mud and winch grab points are built onto the tanks just in case they're needed. Are the saucerians that accommodating? The crashed saucers are generally described as having a "smooth unbroken surface." Besides, the use of crane and truck was the retrievalists' idea, not mine. Throughout my article I am commenting on *their* claims.

The use of PSP (Pierced Steel Planking) for access roads and/or runways (Mr. Cohen wants to build airfields while Mr. Vaillancourt opts for roads) would take more than "a few days" and would involve men and equipment, thus materially in-

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creasing the chance of the secret's leaking out. Besides, the retrievalists don't speak of roads and/or airfields.

Yes, the USSR did set a helicopter weight-lifting record in 1969. Has Mr. Vaillancourt any evidence that Russia loaned us such a craft to retrieve saucers which had crashed a decade or two earlier?

I have seen houses moved. They travel at an average of one mile an hour and are rarely moved more than a few miles, all the while attended by telephone technicians and electricians to disconnect and reconnect wires that must be removed for passage. Moving the larger saucers from Arizona or New Mexico to Ohio — a task that the Heavy Carriers Conference says was *not* possible then or now — would require the removal of not just wires but telephone poles and buildings. Please note that the giant magnet moved along roads and on a special trailer not in existence at the time of the purported saucer crashes.

Mr. Cohen to the contrary, that defecting Mig-25 was not "chopped up by blowtorches" but *carefully* disassembled by men who already knew a tremendous amount about how it was built and it was studied intact before disassembly. To use cutting torches on a UFO, about whose construction and propulsion system you know absolutely nothing, could result in an explosion which would destroy what you are trying to save!

As for Mr. Cohen's fantasy about U.S.-built saucers flying via nuclear powered antigravity beams, no doubt we "wasted" billions on Project Apollo and are nursing a tile-shedding space plane simply to fool all of the people all of the time. I say again, "Pfu!" — *George W. Earley, Bloomfield, Conn.*

WHO GIVES A DAMN?

I must take exception to some remarks your book reviewers make. In the January 1981 issue of *FATE*, Jerome Clark, reviewing an anti-von Daniken book (*Guardians of the Universe?* by Ronald Story), asks, "Who gives a damn about von Daniken's theories?" The fact that von Daniken has sold millions of copies all over the world shows that someone is interested.

Story's book by no means refutes von Daniken nor does Robert Temple's *The*

Sirius Mystery: Both authors' arguments are weak and full of holes. — *Vaughn M. Greene, San Bruno, Calif.*

LOOKING AT VENUS

I am indebted to Jerome Clark for his explanation of what President Carter saw in Leary, Ga., at 7:15 P. M., January 6, 1969, outside his Lions Club meeting ("Report from the Readers," November 1980 FATE).

Henceforth, if I see a dully luminous object that is alternately the size of the moon, diminishing to "larger than a planet" and then apparently returning, I will know it is merely Venus up to her old tricks. I must implicitly accept this, inasmuch as Allan Hendry "shows" it in his *UFO Handbook* which Mr. Clark quotes as gospel.

That must be the way I see Venus. Doesn't Mr. Clark? Indeed, doesn't everyone? — *R. R. Fowler, Fresno, Calif.*

THE MURKY PAST

I was struck by an inaccuracy in a letter published in your January 1981 issue. E. Bessette of Springfield, Mass., wrote that Morris K. Jessup was an "auto parts salesman." According to everything else that has been written about him, Jessup was a professional astronomer. — *Lawrence J. Fenwick, Willowdale, Ont., Canada.*

Only in the past few years, as researchers have checked into M. K. Jessup's background, has the truth about his scientific credentials come to light.

*Jessup, it turns out, was not a scientist. He sold auto parts in the Washington, D. C., area. It is true that in the late 1920's he did graduate work in astronomy at the University of Michigan but he never achieved a doctorate, contrary to claims made on the flyleaf of his book *The Case for the UFO*. It is not clear whether Jessup himself made such claims.*

Popular belief to the contrary, Jessup did not erect and operate the largest refracting telescope in the southern hemisphere. During his graduate days he worked in a minor capacity at such an observatory. He was no more an expert on large stone sculptures and constructions put there by early civilizations than Erich von Daniken, whose fanciful speculations about ancient astronauts Jessup anticipated. Ronald Story deals critically

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with Jessup's archaeological speculations in his recent book *Guardians of the Universe?* — The Editors.

FORECAST OF DOOM

I was deeply shocked by Curtis Fuller's editorial which asserts that the views of Julian Simon on population issues are correct ("I See by the Papers." February 1981 FATE). Mr. Simon feels that our planet is not facing a crisis; his is only a minority opinion.

The disastrous effects of explosive population growth are already with us. Food is not the only problem. Lack of firewood, insufficient drinking water, lack of social services of the most basic kind — all these are already suffered by hundreds of millions of persons on our planet. The world's forests and jungles are rapidly being destroyed to provide additional farmland and in this process numerous birds, plants and insects are destroyed forever.

Don't take my word for it. Write to the Public Information Service, Bureau of Public Affairs, Department of State, Washington, D. C. 20520. Ask for a free copy of the first volume of the Global 2000 Report. This study was commissioned by President Carter and conducted by the Council on Environmental Quality, the State Department, the National Science Foundation and the National Oceanic and Atmospheric Administration.

What does this report have to say about population growth? As follows: "If present trends continue, the world in 2000 will be more crowded, more polluted, less stable ecologically and more vulnerable to disruption than the world we know today. Serious stresses involving population, re-

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sources and environment are clearly visible ahead."

These are not wild opinions of doomsaying pessimists but the best projection our government can commission from the best scientific minds in America. — *D. Searcy, Santa Barbara, Calif.*

Dr. Simon's views simply prove again that not only horses wear blinders. The type of information cited has always been available to anyone reasonably literate and retaining a modicum of common sense and unbiased judgment.

I'm not belittling Dr. Simon. In fact, he assumes heroic proportions in my mind — a sort of modern Joan of Arc. I'm just surprised the Establishment hasn't yet burned him for heresy. — *Maria J. Clark, Stamford, Conn.*

HERE'S YOUR CHANCE!

I do a daily talk show on Radio Station WREB-AM in Holyoke, Mass. I am seeking persons in the area who might make unusual and interesting guests. Anyone interested in participating in a nonbiased informative radio discussion is invited to phone (413 569-3937) or write me. — *George E. Murphy, 10 Kimberly Dr., Southwick, Mass. 01077.*

The Herbst Group is an organization of parapsychologists in the Maryland, District of Columbia and Virginia area specializing in research studies involving everyday persons (not professional psychics).

We are currently engaged in a psychic research project and we need 200 more persons to complete our project. The test is free and can be done in the privacy of one's home with results available upon completion. Interested FATE readers may write us. Please enclose a stamped self-addressed envelope. — *Karen E. Herbst, P. O. Box 2002, Dept. PS, Wheaton, Md. 20902.*

FATE readers may recall that I wrote an article about Elizabeth Klarer titled "A Ride in a UFO" in the August 1969 issue of FATE. She had already written the book *Beyond the Light Barrier* but it had not been published. Many FATE readers wrote me to inquire about its availability.

The book was published in German in

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1978 and only now has been released in South Africa. It is now available from the publisher: Howard Timmins, P. O. Box 94, Cape Town 8000, South Africa. Its cost is \$14 inclusive of postage sent by sea mail and \$27 by airmail. Any reader who wishes for more information about the book may write to me. — *Cynthia Hind, P. O. Box 768, Salisbury, Zimbabwe, Africa.*

I have often read of houses so haunted that persons living in them fear for their sanity, even for their lives. I think none of these ghost stories is entirely true. Therefore I am making myself available to stay in such a haunted house to determine whether it is "phony" or if the manifestations actually are ghostly. Anyone who wants my help may telephone me at (816) 842-5415 or write me. — *Matthew Nave, Jr., 2718 Grove, Kansas City, Mo. 64109.*

I have completed a slide/tape show on the Hopi American Indians which I would like to make available to groups and organizations who will undertake to publicize the Hopi cause. The program is free to anyone who will help us.

The Hopi Indians live in the barren Arizona desert, an area they have inhabited for many hundreds of years. Their name means "the people of peace" and theirs is a profoundly spiritual life-style. Their nature religion holds the earth in reverence and recognizes the interrelatedness of all things.

One of the remarkable features of the Hopi culture is the art of prophecy. Their forefathers anticipated the arrival in America of a race of white-skinned people who would bring a number of inventions. These were prophesied in detail.

This 15-minute slide/tape show gives insight into the remarkable Hopi nation, their prophecies and their present crisis. For its rental, please write to me. — *Vivienne Verdon-Roe, Spirals, P. O. Box 29472, San Francisco, Calif. 94129.*

I am a professional clairvoyant. Recently I learned that a treasure buried in the state of Virginia consists of about 8000 pounds of silver and gold. The story goes that it was buried some 160 years ago by an adventurer named Thomas Beale who left a mysteri-

ous box with an innkeeper. After the death of Beale, the innkeeper opened the box and found the coded directions for finding the treasure.

This code — for finding \$33 million worth of gold and silver — has yet to be broken. I hope a FATE reader who has knowledge in this matter and who may live near or in Virginia will contact me. I believe that I can work with an interested and knowledgeable person and possibly crack the code.

According to Virginia state law, it's "finders, keepers." — *The Rev. Joanna Byers, P.O. Box 926, Tijeras, N. Mex. 87059.*

SWEET SUCCESS

FATE readers probably know I was chosen *National Enquirer's* Psychic of the Year for 1979 on the basis of four out of five predictions for 1978 coming true.

In a test conducted by the Mount San Antonio College astronomy department, I had four out of seven correct for 1979-1980. One of these was that a tornado would hit the San Gabriel Valley area of California. None ever has hit there before I predicted one would.

I predicted Reagan's landslide victory, in contrast to all polls except Harris'. Even Gallup predicted Carter would win. — *Bill Wingfield, Covina, Calif.*

MUSIC TO TRAVEL BY

What are the possibilities of using music and sound to induce physical and mental relaxation as an aid in the development of extrasensory talents? Many of us use music to lead into meditation but how about music to travel by — in astral projection, for example?

Music or repetitious sounds might contribute to achieving a state of consciousness that would facilitate past-life recall, autosuggestion and the study of one's inner self. I would like to compare notes with any FATE readers who are using these methods to develop and control psychic ability. — *Jared W. Price, 729 N. Alleghany St., Covington, Va. 24426.*

IS IT OR ISN'T IT?

Under the heading "Rosemary, Where Are You?" a letter in the January 1981 issue of FATE concerns a photograph of a



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possible Bigfoot. The letter's author, Jon Beckjord, is obviously referring to a Schick Sun Classic book published in 1976 titled *Bigfoot: The Mysterious Monster* (not *The Mysterious Monsters*) written by Robert and Frances Guenette.

The photo was taken with an Instamatic camera in Kootney National Park in British Columbia. From the black and white reproduction in the book, it appears to me that it could depict almost anything — from an animal sunning itself on a rock to a mere rock formation. The authors mention it briefly as one of the few still pictures of what may be a Sasquatch. They write: ". . . The photo . . . received from Rosemary Tobash . . . fails to excite. . . It is hard to say what the figure is. There are definite facial characteristics on what one assumes could be the face of the creature. Yet . . . the question is, what is it?" One observer has dismissed it as a picture of rocks while another thinks it is a picture of a Sasquatch. The authors express further doubt in concluding the caption under the picture with the question, "Is there a Bigfoot creature in the center?"

It seems the picture is of relative unimportance in the effort to prove the existence of Sasquatches. — *G. M. Garner, Everett, Wash.*

MISSING PERSON

"Lost, Strayed or Stolen — One Father" in the July issue of *FATE*, the story of a father and son reunited after 30 years, gives me hope that I can locate my own father.

We have been searching for more than 20 years with no results. I believe in my heart that he is alive. His name is Robert William Brubeck and he was born in Beardstown, Ill. He was in the merchant marine sailing out of San Pedro, Calif.

I have heard rumors that he remarried after my parents' divorce and that he has a son who now would be about 35 years old. My father would be nearing 65. It would be wonderful to find them both. — *Paulette Brubeck Lucidi, 17244 Ivy Ave., Fontana, Calif. 92335.*



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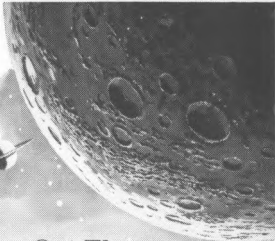
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