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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

What the weak and insecure don't understand was neatly put in a recent review of a book about Charles Darwin, referring to his scientific papers as "permeated with a good-humored modesty and a generosity toward opponents that bespeak immense power."

— Sydney J. Harris

THE DISCOVERY and patient identification of the bones of Lucy, perhaps the oldest known fossil remains of a direct ancestor of modern man/woman, involve a fascinating story of the difficulties and hazards that await any claim to a new scientific discovery. It also dramatizes the politics involved and the resistance to new ideas by scientists and their sycophantic peers.

The story is told in the book *Lucy: The Beginnings of Humankind*, published last year by Simon & Schuster, written by Donald C. Johanson, curator of physical anthropology at the Cleveland Museum of Natural History, and Maitland A. Edey, a science writer. Brief accounts of Johanson's work in Ethiopia have been published in FATE in previous issues.

A thumbnail description of the Lucy fossil reveals a small hominid

only about 3½ feet tall, weighing perhaps 60 pounds. Lucy had thick bones and arms slightly longer than those of modern humans. Bone markings show her species was extremely well muscled. Her hands were human hands, however, and Lucy walked upright. Her brain was small, about the size of a chimpanzee's brain. There is no evidence her species used tools or fire.

The great significance of the discovery lies in the fact that the Lucy fossils are three to four million years old — older than any other fossils known to be directly in the human line. Thus Johanson and his colleagues have reconstructed man's family tree to make Lucy ancestor to modern man instead of *Australopithecus africanus*, the fossils discovered by members of the famous Leakey family.

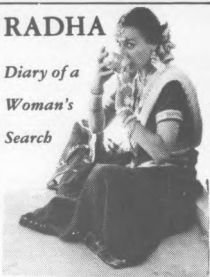
The accepted human family tree, before Johanson's work, showed *Australopithecus africanus* as ancestral to both modern man and *Australopithecus robustus* and other early forms. Johanson's family tree shows Lucy, now named *Australopithecus afarensis*, as ancestral to two branches — *Australopithecus africanus* and *Australopithecus robustus* which led to a dead end, and another branch whose species led to modern man (*Homo sapiens*).

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THE COMPETITION

PUBLICATION of Johanson's paper in *Science* on January 26, 1979, created worldwide interest. It also aroused extraordinary anger among the Leakeys who held what Johanson called a "family view" in their attitude toward human origins.

"Louis Leakey ... had ruthlessly pared every competing fossil from the *Homo* line," writes Johanson. "All the australopithecines were shoved aside, as well as *Homo erectus* and even Neanderthal man. ... Like his father, Richard Leakey preferred to look way back and to eliminate the competition."

When Johanson first talked about his fossils at a Nobel symposium convened at the Royal Swedish Academy of Sciences in 1978, he writes, "I was not aware that Mary Leakey, sitting in the audience, was flushed red with anger."

He later concluded that it was because he had used some of Mary's research material to advance an interpretation with which she disagreed, "that man was descended from an early form of australopithecine, a proposition that the Leakeys had always rejected; second, that man was not as old as they wanted to have him."

The whole affair dramatizes how protective scientists are of their own personal ideas despite their theoretical dedication to truth. We see it among parapsychologists no less than among Establishment scientists.

But in this case a puzzling and worrisome complication has intruded into the controversy. Although nearly all science writers and journals accepted the Johanson theories and reported



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them honestly and fairly, there was one exception: *Time*, which belittled his *Science* paper as a rehash of old fossils and quoted a "distinguished anthropologist" who said "that was the kind of thing to expect from Johanson, who always had been a publicity hound."

Johanson was puzzled and hurt by this comment. A journalist friend who had once worked for Time Incorporated offered an explanation. He suggested that maybe *Time* wanted to rewrite Johanson's finding because it had published a picture of Richard Leakey a short time before with a long article on his theories about *Homo*. Johanson's ideas destroyed Richard Leakey's central idea. The unnamed journalist referred to Leakey as "*Time's* pet anthropologist."

How interesting to confirm that *Time* has not only political and economic policies but scientific policies as well — as if FATE readers haven't known! It's been obvious that *Time* has policies about the claims of parapsychology. It's against 'em.



IT'S A FAKE

SCIENCE may hem and haw about a lot of things but U.S. District Court Judge John P. Fullam of Philadelphia has officially ruled that author David M. Rorvik's claim about the cloning of a human being is a "fraud and a hoax." The ruling dealt with Rorvik's book published by J. B. Lipincott Co. of Philadelphia, *In His Image: The Cloning of a Man*.

The ruling was handed down last February 2 because during the more than two years since publication of the



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book, Rorvik has failed to prove its claims and has given "dilatatory and evasive" answers to questions by the attorney for British geneticist J. Derek Bromhall. Bromhall is suing Rorvik and Lippincott for seven million dollars for defamation. He charges that the book was a hoax and that the cloning techniques described in it were developed by Bromhall in his work on rabbits. He says Rorvik used his name without permission. Rorvik had written Bromhall in May 1977 asking for information on "the current, acknowledged state-of-the-art" in mammalian cloning for a new book he was working on.

Bromhall's lawsuit states Rorvik's letter to him was written five months after the alleged birth of the cloned baby.

For those who don't remember the exact details, Rorvik's book claims

that an elderly millionaire, desiring to leave a perfect copy of himself when he dies, had asked Rorvik to help him locate a gynecologist who could produce the clone. The millionaire is referred to as "Max" and the gynecologist's code name is "Darwin." Darwin was taken by Max to an unidentified spot in the tropics where Max owned a huge plantation and even a hospital and where he had on hand a group of Oriental women who provided their ova and wombs for the cloning experiment. The book claims the child was born to the surrogate mother in December 1976.

Curious readers must not assume that the case is over just because Judge Fullam has ruled that Bromhall had "finally and conclusively established" that the book "is a work of fiction" and that the cloning it describes never took place. The ruling has not ended

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the lawsuit and at this writing it drones on.



ENTER STAR + GATE

WE HAVE been intrigued by the advertisement for the Star + Gate Symbolic System which has appeared in a couple of recent issues of FATE and asked Richard H. Geer, the inventor and designer, to tell us more about it. Geer is primarily a graphic designer who lives in Lafayette, Calif., with his wife who is a banker and a young daughter. He has an art degree from the University of California at Davis and formerly worked for the California Lung Association. About two years ago he decided to concentrate his energies on developing Star + Gate.

Geer had worked with the I Ching and Tarot cards since his college days and he felt persons interested in these kinds of psychic aids needed a more contemporary idea. The Star + Gate Symbolic System is the result. Star + Gate includes a set of 96 cards containing both words and pictures to which users may respond both rationally and intuitively.

These are not "fortune-telling cards" but aids to help the user determine his or her real needs or desires. Geer believes each person really has the answers to his own questions; the problem is to bring them up into the conscious mind.

To use the Star + Gate system the player needs to have a question or topic clearly in mind. He shuffles all 96 cards, then places 10 of them on a vinyl playing sheet in prescribed order. The cards and their positions

(Advertisement)

CAN YOU PASS THIS ESP TEST?

From a piece of paper or foil, cut a strip about $\frac{1}{2}$ "x1", and bend one end upward to form a small sail. Place in a shallow bowl of water, on a steady surface, free of drafts. Don't breath on the sail. Point your index finger at the sail...very close but not touching it. Concentrate on moving the 'boat'. You'll find you can repel or attract the 'boat' at will! This simple test should prove that everyone has psychic ability.....most just refuse to believe it. But now there's some *really* exciting news.

An electronic ESP MACHINE has been perfected that will *instantly amplify all the inborn psychic abilities you may not even realize you have*; the discovery that can bring you money, psychic power, friendship, love and good health, almost instantly!

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This unbelievable device has actually been in use for several years by a small group of informed scientists. Now *you* can have *your own*! No special skills are needed to assemble the device and what's more, no special ability is needed to operate it!

Just imagine for a minute what this absolutely astonishing machine can do for you. How it could fulfill all your hidden ambitions; bring your wildest dreams to life! Does the thought of unleashing hidden psychic talent excite you? Just think of an object and affect it with your mind? Focus on someone you desire and have them receive your thoughts and emotions even though they're many miles away? Command love and respect from those around you? Perhaps you want money or fame. Would you like the adventure of prospecting for gold, oil, uranium.....and *know you'll find it*?

Unbelievable? Kookie? Then realize that this mysterious device has been awarded patents in both the U.S. and Europe! What's more, it's based on principles researched by Columbia, Duke and Pennsylvania University, as well as the Soviet Academy of Science! Prove it to yourself. Order *now*! We'll send you complete plans on how to put together your own ESP machine. You need no special electronic knowledge and just a few parts you can get almost anywhere. Along with the plans we'll send you information on how others...famous scientists and researchers have used devices like this to do all manner of things. Things you might never have dreamed of!

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influence the answers during the six-step process of interpretation. If the answer isn't immediately obvious the symbolism of the cards and their placement is supposed to help the player understand.

The cards are illustrated with such objects as a serpent, a robe, the sea, a key, a cherry, etc. Bea Pixa of the *San Francisco Examiner* says that one East Bay psychotherapist is using the cards in her counseling practice. A teacher in a school for problem children uses them to help the kids open up and talk about feelings which they may otherwise have difficulty expressing.

Pixa says that many persons who have played with the deck have reported an unusually high level of coincidence, which Geer explains as "a lesson in synchronicity, and I believe

in synchronicity." Geer has recently expanded his system to include a journal/workbook and a "map of consciousness" called the Star + Gate Circle Pattern.



CLASSIC PROBLEM

TWO SCIENTISTS who study twins at two different Midwest universities are having a difference of opinion that typifies the problem of the scientific acceptance of psi. Their problems were discussed in an article in the *New York Daily News* by Edward Edelson, science editor.

Thomas Bouchard, a psychologist at the University of Minnesota, has made an extensive study of identical twins.

Louis Keith, M.D., an obstetrician at Northwestern University in Evans-

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ton, Ill., heads the Center for the Study of Multiple Gestation.

One difference between the two is that Keith is an identical twin and Bouchard, so far as we know, is not.

Keith believes not only that twins can communicate telepathically but that they can share pain. The power of ESP among twins varies tremendously, Keith says. "In some twins, it manifests itself as the ability to send thoughts or mental waves. In others, one twin begins a sentence and the other finishes it. In the most extreme form it may be the phenomenon of shared pain."

Keith tells about a girl whose body began to hurt when her twin fell and injured herself at school and another who had labor pains when her twin sister was giving birth in another city. He describes a case in which identical twins were reunited after 39 years to find that each had had law-enforcement training, each had married a woman named Linda, each had been divorced and remarried to Bettys, and each had given his dog the same name. This goes far beyond coincidence and proves the existence of strange bonds between twins, he believes.

Bouchard agrees with the "strange bonds" concept but he denies that it is ESP. His studies show that some identical twins who were separated as babies "tend to hit it off remarkably well within minutes after they meet." He has been studying one set of 24-year-old twins who were adopted by different families at an early age and met in 1979 for the first time. Six months later Bouchard described them as having been together virtually every minute since. "I think this is incred-

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ibly striking as a psychological observation. You couldn't take two strangers and put them together at random and get the same result."

But ESP is not proven, he says. He has heard stories of pain shared by twins. In one case a twin said he experienced a sharp ankle pain when his brother broke his ankle. Bouchard doesn't doubt the truth of these reports. But it's all anecdotal, he says. It lacks the kind of scientific evidence

produced by controlled experiments.

To which Keith responds: "I don't have a laboratory and it would be very difficult to design a study where you put twins in separate rooms and stick pins in them."

Keith's attitude typifies those persons who, whether they are twins or not, have had psychic experiences of their own or have witnessed them. "I've had the phenomenon of receiving messages from my brother, such as

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the need to communicate with him immediately," he told Edelson. "I may be doing God knows what, and I get the feeling that I've got to call Donald. He picks up the phone and says, 'Oh, you got my message.'"

To Dr. Keith, this answers the criticism of lack of controlled experiments. "My response to my fellow scientists is 'so what?' I don't need a controlled experiment to make me believe in what I already know exists."



THOSE CHAPLIN SISTERS

IT IS commonly believed that parents are in part responsible for the closeness of identical twins. They dress them alike, treat them alike, encourage their sameness. The twins described by both Drs. Bouchard and Keith, however, were cases (except for Dr. Keith and his twin brother) of identical twins who had been separated as infants and grew up in different environments.

But the amazing similarities of identical twins brought up together is dramatized in a story that came to our attention in July 1980 of English sisters, Greta and Freda Chaplin, 37, who cannot bear to be separated. Their case was published when they both threw themselves in front of a car belonging to Kenneth Iveson, 56, who had once been friendly with them and on whom they had developed a romantic fixation. Iveson went to the police and the magistrates put the sisters on probation, which they violated by following Iveson to work and standing outside the factory where he is employed. The last we knew the magistrate assured them they would spend a

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Actually, I never dreamed that one day I would be able to perform some of the amazing feats of the fabled Tibetan Masters—feats that require long, hard years of study and discipline. But luckily, I learned a "short-cut" method for fulfilling my desires. It works like magic for me and others I have revealed it to. Now I am going to make it available to you.

MY INCREDIBLE STORY

When I lost my wife and my job at the same time not so long ago, and things looked very bleak, I thought, "What the heck, now is the time to see the world." I had always been fascinated by stories of the hidden wealth of Tibet, and the miraculous powers of the "Masters" who lived there. So I took my meager savings and after a long journey to northern India, I finally got in a small caravan leaving Bhutan on foot for Lhasa, the capital of Tibet.

It was a hellish trip. The nights were bone-chilling cold, my feet were sore, and, after endless days of weary plodding, I was ready to quit. Then, when I thought that things could get no worse, we were suddenly buried in an enormous avalanche. One moment there was only the sound of shuffling feet and labored breathing in the thin mountain air. The next moment the snow came rumbling down on top of us. Just as I was trying to shield a young boy from the devastating fury of the avalanche, I finally got it. A huge boulder of snow and ice slammed into my chest and I fell backwards to the ground.

THE TIBETAN MASTER

When I came to I was in a small hut and a saintly-looking, bearded old man was bending over me.

"Ah, my son," he said, "it was not time for you to go. Your work is not finished."

I was too weak to question him but I knew I owed my life to that old man. And then I wondered how he had healed me. Half a dozen of my ribs had been broken and the ice had severely gashed me in several places. But there



MY DREAMS COME TRUE

To tell you the truth, I didn't know what to think, but I didn't want to hurt the old man's feelings, so I took the PRAYER WHEELS. Maybe I was imagining it, but as soon as I held them in my hands I felt a strange sort of power come over me. I suddenly felt like I could do or do anything I wanted. About the highest priority I had right then was getting back to the good old U.S.A.!

"Yes, it is time for you to go home," said the old monk. He must have been reading my mind! "Remember," he continued, "if you use the PRAYER WHEELS only for yourself, their power will soon vanish. But if you use them to help others, their power will continually increase for you."

Well, to make a long story short, I wound up going home in style, hired as an aid to a very wealthy man who was returning from a climbing expedition to Everest. A lucky coincidence? Perhaps, but I sure wasn't about to throw away those MIRACULOUS PRAYER WHEELS!

When I got back, I was feeling kind of tired, so just for the heck of it, I took out PRAYER WHEEL NUMBER

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month in prison if they bothered Iveson again.

The important part of this story, however, is the twins' closeness. They sleep in a double bed, both hold the frying pan handle while they cook breakfast and once when a social worker gave one a green cake of soap and the other a pink cake they wept. The cakes had to be cut in two so each could have half a green bar and half a pink bar. When coat buttons failed to match the twins moved them around so each had an equal number of green and black buttons.

They spend their days in an occupational therapy unit arranging the same flowers and sharing the same knitting wool. Their hands move in unison when they talk or work.

Keith Coxon and his wife Adrienne run the hostel where they live. He says they're "intelligent and sensitive." A senior psychiatrist called in as a consultant reported to Michael West of the Associated Press that "their total parallel identity, particularly their constant oneness in speaking, takes them far beyond any other sets of identical twins known to psychological medicine. This must be the nearest thing the world has ever seen to a daily unrehearsed dazzling display of telepathy."



BIRTH PANGS

ALTHOUGH some psychiatrists work on the philosophy that birth experiences are important and perhaps central to the later development of adult behavior, historically most psychiatrists and neurologists have doubted that any infant can carry

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the memory of birth through to adulthood. They will have to revise their views if the findings of David Chamberlain, a San Diego psychologist, are accepted.

Chamberlain reported on a study of 10 mother-child pairs at a recent meeting of the American Society of Clinical Hypnosis. He claims that hypnotized children accurately report their birth experiences as verified by the detailed recollections of their mothers. His study confirms earlier research by David Cheek, a San Francisco obstetrician-gynecologist, who hypnotized young adults whom he had delivered and of whom he had detailed birth records on file. The recollections of his subjects under hypnosis show a significant correlation with the original obstetric records.

Chamberlain says that the child's

recall corresponds to the mother's recollections on such things as her hairstyle, the obstetric instruments, conversations in the delivery room, the character and behavior of nurses and doctors, and the mother's emotional and physical state, according to a report in *Brain/Mind Bulletin*.

He admits there are puzzling contradictions and significant omissions in his findings but feels they are important nevertheless. He feels that "the usual rituals of obstetrics, parenthood, education and other social systems are in urgent need of humanization."

Chamberlain's view is that if birth memories are real, as he believes, we should begin treating birth as "an arrival ceremony for a true human being — one who will actually experience, care, remember and be educated by

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has studied at the Carl Jung Institute in Zurich. She is the author of *Living Your Dreams* published by Harper & Row, 232 pages, \$8.95.

Delaney's "dream incubation" process involves at least five steps:

(1) Go to bed with a notebook and for 10 minutes write down what you did and felt during the day.

(2) Define a problem.

(3) Turn out the light and immediately begin thinking about that problem. Repeat your definition of it several times. Your mind may wander, but come back to it. Of course you may fall asleep within seconds or minutes.

(4) As soon as you wake up — whether during the night or in the morning — write down what you can remember. Don't wait. "The first cup of coffee will wash your dreams away," warns Gayle.

(5) After breakfast "interview" your dream. You will learn to ask the correct questions to jog your memory and remind you what you knew all along. You can interpret what you learn yourself or ask a friend, family member or group to help you. The dreamer should describe each person and object in the dream as though he or she "were a stranger on another planet," advises Delaney.

The technique, she says, will give you insights into your relationships with friends, children, spouse, family — and yourself. The insights will tell you what is really going on in your life. They can help you improve your self-image.

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A DUMB ROCK

DON BRENNAN of Vancouver, Wash., recently displayed a small, round, pockmarked black rock that does strange things. Don's late brother Robert found the rock in the desert outside Las Vegas a number of years ago and there's something mysterious about it.

The rock is about the size of a quarter and seems perfectly round except for one small flat portion. But when put down on a smooth flat surface it rocks back and forth and vibrates for as long as 55 seconds before finally coming to rest.

"It's so weird. I've sat and watched it by the hour. It fascinates me. It's just a dumb rock that does all the tricks," Brennan, 52, a retired baker, told Bob Sisson of the *Vancouver Columbian*.

He says university professors

wanted to cut the rock open to see what was inside but Brennan's brother refused and put it in his safe deposit box. Now it is in the custody of Robert Brennan's son Bob, Jr., but Don thinks it belongs in the Smithsonian Institution.



ANOTHER HUMAN TORCH

WE MISSED this when it happened last October 9: Jeanna Winchester, 19, a Navy airman stationed in Jacksonville, Fla., suddenly and inexplicably burst into flames while riding in a friend's car.

Winchester herself and other witnesses believe she may have been the victim of spontaneous human combustion, a phenomenon in which the body itself burns, although just how it ignites is still a question.

FINALLY!

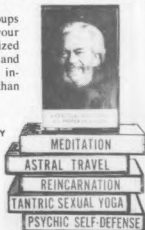
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Jeanna was taken to the Brooke Army Medical Center's burn unit, the Institute of Surgical Research, and by late December was reported to be in satisfactory condition. She was given skin grafts — especially for her severely burned right side.



800-MILE JAUNT

CURTIS MURPHY, 18, of Ada, Ohio, near Lima, got his dog Rocky from the Allen County Humane Society in March of 1980, when the dog was about six months old. Curtis named him Rocky and took the dog with him to Ozark, Ark., when he went there to work on a ranch. Murphy returned to Lima in July, leaving Rocky with friends, intending to send money to have him shipped back to Lima. But Rocky left soon after Murphy departed.

On Friday, January 9, 1981, Curtis received a phone call from the Ada police notifying him that they had Rocky. He had been picked up by Kevin Gallimore, 13, of nearby Wapakoneta, Ohio, who noticed Rocky's dog tag and traced the owner. Rocky hadn't quite made it but he was only a few miles short on his 824-mile search to rejoin Curtis Murphy.



WHAT, NO ESSENES?

THE DEAD Sea Scrolls continue to be controversial. Now Dr. Norman Golb, a University of Chicago scholar, says these oldest known versions of passages and books from the Old Testament could not have been written and hidden by the Essenes as everyone has claimed. Milt

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Freudenheim discusses Golb's views in a copyrighted story in the *New York Times*.

Golb believes that the scrolls were hurriedly taken from libraries in Jerusalem for safekeeping in A.D. 70 when the city was under siege and shortly before it was destroyed by the Romans. They were hidden in the caves at Qumrun where they remained until they were discovered in 1947.

Golb points out that Pliny the Elder, a Roman historian, described the Essenes as a solitary and celibate group. But, he writes in the Proceedings of the American Philosophical Society, "No doctrine of celibacy could be located in any of the scrolls. Contrary to early expectations, graves of women as well as of men were found in the ancient cemetery." He also points out that the Manual of Disci-

pline found among the scrolls advises having children — something the Essenes would not have countenanced.

He concludes that the scrolls describe a wide variety of practices, beliefs and opinions . . . spiritual currents which appear to have characterized Palestinian Judaism between the Old and New Testaments, not "the special notions" of a few thousand Essenes.



PIGEON TALENTS

ONE argument made on behalf of ESP holds that we haven't identified its energies, carrier waves, vibrations or mechanisms because we don't possess the physical equipment to identify these phenomena. Parallels can be drawn between the apparent solidity of the chair you are sitting on

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and physics' assertion that your solid chair is a swirling mass of electrons orbiting atoms. Your chair really is mostly open space and compressed to its ultimate matter (whatever that is) it wouldn't be as big as the head of a pin.

It is already known that cats can see better at night than humans can because they are more sensitive to infrared wavelengths. Insects which see in the ultraviolet are thought to perceive an entirely different world from the one we see. Science knows that porpoises and many undersea animals perceive — in fact, actually "see" — by reflected sound waves akin to the navy's sonar. Pit vipers, which include rattlesnakes, copperheads and water moccasins, perceive the presence of warm-blooded animals by the "pits" beneath their eyes which are sensitive to infrared vibrations.

The point is this: we humans are insensitive to many of the energies and vibrations that surround us, just as we are insensitive to X rays that affect photographic film, to the radio and TV broadcast energies that course through our bodies at all times and to the floods of cosmic rays that penetrate us without our knowing.

And we now learn that pigeons, which only gradually are revealing their extraordinary talents, can see in the ultraviolet area of the spectrum; they can detect polarized light; they have little magnets in their brains that help them fly home over long distances. They are believed to detect storms hundreds of miles away by "hearing" the sound of surf pounding on the shore through infrasound — airborne vibrations as low as two cycles per second.

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Dr. Melvin Kreithen, who recently moved from Cornell University to the University of Pittsburgh, has discovered that pigeons have these sensory abilities far beyond our own. He also believes they are able to detect earthquakes. The lowest frequencies humans "hear" is 20 cycles per second. But pigeons can hear at one-tenth that frequency. Kreithen is experimenting by building a small earthquake machine to generate simulated earthquakes. He says that an earthquake that generates sounds at two cycles per second "will be heard by a pigeon before the bird feels it, and this means it can detect it without having to be on the ground."



PORPOISE TRUTHS

ARE PORPOISES the friendly, docile, lovable friends of man that myth and researchers have been telling us they are? Karen Pyron of New York University says they can be aggressive and dangerous and in addition they are not all that smart.

Pyron's information comes from porpoise trainers. Novice trainers soon learn that porpoises can be very aggressive. A porpoise that has become accustomed to humans does not hesitate to challenge human dominance by threat-displays and blows, she says.

"A porpoise who is in the water with an aggressive porpoise is at a dangerous disadvantage. The sentimental view that these animals are harmless stems at least in part from the fact that they are usually in the water and we are usually on boats or dry land. They can't get at us."

The idea that porpoises are smart

probably arose because of their large brains. But those brains developed to adapt the animal for sonar, for life in the water, for all the things these warm-blooded creatures need to survive under circumstances where man cannot live very satisfactorily. Man might seem like a dumb bunny to porpoises but some experienced trainers, says Pyron, don't consider porpoises smarter than dogs, although a majority rate them somewhere between a dog and a chimp.



NEWS & NOTES

• Last December Elvita Adams, 29, of New York City clambered over an eight-foot-high spiked iron fence surrounding the observation deck of the Empire State Building and jumped from the 86th floor. High winds gust-

ing up to more than 30 m.p.h. blew her back onto a balcony on the 85th floor. Her only injury was a broken leg.

• Chemical engineers have been at their wits' end trying to develop means to detoxify the dangerous chemicals they are producing and to which we all are exposed daily. Microbiologists may have found the answer for many of such chemicals. They are developing microbes that eat toxic chemicals — even such “delicacies” as the defoliant 2,4D. Certain strains of *Pseudomonas*, it appears, may be programed to devour chemical wastes, including PCB's and kepone.

• Chinese in the province of Kiangsu have launched an official campaign against gambling and “superstition.” Apparently the latter includes witchcraft, fortune-telling, drawing lots and “the criminal sale of fake medicines.”

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The Visit of the Plumed Serpent

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By Luis Enrique Arochi

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in English, Spanish and Portuguese
Photographs by Flora L. Phelps

DIEGA de Landa, a 16th-Century Spanish priest, wrote that when he was in Chichen Itza the Indians told him that a great lord named Kukulcan had ruled there and that this was shown to be true by the fact that the main building bore his name.

That structure, which is described in de Landa's book *Relacion de las Cosas de Yucatan* (Report on the Affairs of Yucatan), is the principal pyramid. When Francisco de Montejo was there with the soldiers in 1527, he decided to call it the "Castle," and ever since then that name has been used for the Pyramid of Kukulcan. Its restoration was begun on February 22, 1927, with the use of a large number of its original materials.

The Pyramid of Kukulcan was built about the 12th Century. It is nearly 80 feet high and some 180 feet on a side. Its exterior decoration seems to be related to the Maya calendar which is based on the movement of the sun.

Relief of warrior priest and serpents is one of many examples at Chichen Itza decorated with the plumed serpent motif.





Offerings may have been placed on tongue of monolithic serpent head which stands at the bottom of each staircase on the main facade of the Pyramid of Kukulcan.

At the bottom of each staircase balustrade on the main facade there is a monolithic serpent head about 4½ feet high. Because of the angle of the sun on the equinoctial days in March and September when spring and fall begin, one or the other of the heads ceases for a moment to be a mere ornament.

At dusk on the equinox, the rays of the sun fall across the corners of the nine stepped platforms of the pyramid and strike the staircase wall. As the sun sinks, a wavy pattern of light and shadow appears along the staircase wall and seven isosceles triangles of light are formed as the shadow pattern descends, progressing from the top downward toward the giant serpent's

head. As the sun sinks the last triangle formed is first to disappear and the others follow, until the final triangle at the top vanishes as the sun falls below the horizon and darkness swallows the pyramid.

What do these seven isosceles triangles represent? When the seven triangles are formed and linked to the illuminated serpent head, they suggest an enormous reptile's body.

Because of its great size and the isosceles triangles, the serpent represented on the pyramid might be a boa constrictor. But the shape of the head and the way the skin is portrayed on the stone head suggest that it is a chiaroscuro representation of a rattlesnake, the most spectacular such re-



Archaeological research suggests several Maya cities and buildings have astronomical orientation and calendar symbols decorate such monuments as main pyramid.

presentation in the world. Indeed, the actual markings of the rattlesnake are also isosceles and equilateral triangles. The species occurs at Chichen Itza and abounds in Yucatan.

The serpentine light pattern on the pyramid in March would be a sign that it was time to prepare the land for sowing, for burning the forest before the rainy season. In September, when the effect is again produced, it would indicate that the rainy season is over.

The building known as the Observatory shows that the builders of Chichen Itza had an accurate knowledge of the cardinal and intercardinal points. In this building, when the sun sets at the equinoxes, sunlight slowly moves through one of the windows until, if one looks diagonally from the left-hand outer edge, the sun may be seen descending and disappearing be-

hind the horizon. This indicates the cardinal point west at the very moment when the last triangle disappears from the Pyramid of Kukulcan. This shows the functionalism of the north-northeast orientation of the pyramid.

The cardinal points east and west correspond to the points on the horizon where the sun rises and sets on the equinoctial days; identifying them requires a good knowledge of the apparent movement of the sun.

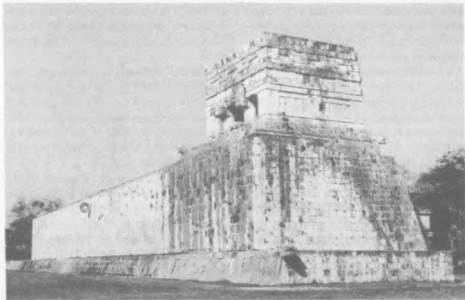
The Maya solar year and the Maya religion also are related to the pyramid at the March equinox. Bishop de Landa describes a festival set by the solar calendar in the month of Xul in honor of Kukulcan, an important festival which people came from afar to celebrate.

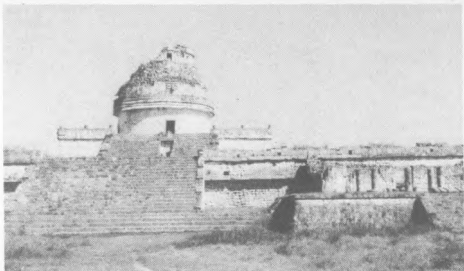
De Landa provides sufficient information to indicate that at Chichen Itza



Altar at Copan, a ruined Mayan city in Honduras, bears carving of a congress of astronomers. Scholars say it may have been New World's first professional meeting.

Enclosing a ball court and surmounted by temple, this building has walls elaborately decorated with serpent sculptures. In ways that astonish modern man, the Maya builders applied the principles of mathematics, geometry, astronomy and religion.





The building known as the Observatory shows that the builders of Chichen Itza had an accurate knowledge of cardinal and intercardinal points. The alignment of its west window corresponds almost exactly to setting position of sun at the equinoxes.

the Maya solar year of 365 days began with the month of Yaxkin (first sun) and ended with the month of Xul (termination or end) when the serpent appeared in light and shade.

It is also possible to identify Kukulcan with the sun. Landa notes that on the last day of the year, Kukulcan, the plumed serpent, descended from the heavens to receive services, vigils and offerings.

Let us imagine the triangles forming from above downward in the direction of the head. The seven isosceles triangles would extend a distance of more than 110 feet along the outside wall of the staircase balustrade, the great head of the snake would be in full sunlight, and at the top of the pyramid would stand the five feather plumes mentioned by Landa as an indispensable element for the celebration. All

these would suffice to announce the arrival of Kukulcan from the heavens to receive offerings. These may have been placed on the tongue of the great head.

It is not difficult to understand the effect produced in the minds of the watching people as the sun-god descends to his pyramid, signaling the beginning of the season for preparing the land for sowing or signaling the end of the year.

The principles of mathematics, geometry, astronomy and religion all contribute to the production of this equinoctial fantasy of light and shade, this wonder of the world that thrills even the most skeptical and demonstrates once more the scientific and technological genius of the Maya and Toltec.

In our time, at the vernal equinox,

the duration of the solar-tropical year is determined and the hour adjusted according to the apparent movement of the sun and the rotation and passage of the earth. On that day, the sun does not distinguish between the man-made terms Old World and New World, for at the equinoxes the light of the sun is distributed equally over the planet Earth from the north pole to the south pole. Every point on the globe has 12 hours of light and 12 of darkness. Day

and night are equal in length everywhere throughout the world.

Light and darkness draw no distinctions of race, color, nationality or ideology. Indeed, the vernal equinox could well be dedicated to equality and world peace and the calendar might begin on the day the plumed serpent descends, the day when at Chichen Itza the seven isosceles triangles of light are formed on the Pyramid of Kukulcan.



DEATH OF AN ACTOR

By Raymond J. Ross

ON DECEMBER 16, 1887, Frederick Lane, understudy for the famous British actor William Terriss, rushed into the Adelphi Theater in London, anxious to tell anyone who would listen about his dream, a dream that proved to be one of the most amazing ever recorded.

To actress Frances Olive Haygate, Lane said, "I dreamed last night that Terriss lay in a semiconscious condition on the stairs leading to the dressing rooms. I could see him surrounded by all of us and I could see his chest bare and I heard someone say he had been stabbed —"

"Oh, Frederick," Miss Haygate broke in, "you must have had a few too many at the pub."

Having lost his audience, Lane darted off to relate his dream to two actors, S. C. Henry and H. Carter Bligh. Their response was like Miss Haygate's: "Next time, old boy, forget the pub and go direct to your room."

All that afternoon Frederick Lane was haunted by the dream. He tried to toss off the clammy feeling that pursued him but found it impossible. By

dinnertime he was so tense he could hardly swallow.

A half hour before curtain time when William Terriss stepped from his carriage and approached the stage entrance, Frederick Lane's dream became grim reality. Out of the shadows came a man whose face was a mask of madness. In his clenched fist he held a long-bladed knife.

The *London Times* for December 20, 1887, related that Terriss had been "murdered by a madman who stabbed the noted actor as he entered the stage entrance of the theater." Semiconscious, he was carried "inside the theater and placed on the floor of the dressing room stairs. There, his chest bare and surrounded by members of the cast, Terriss died."

Alongside the story of the actor's death, the *Times* ran the story of Frederick Lane's premonitory dream.

Alice Johnson, associated with Newham College, Cambridge, secured the details of the dream and supporting affidavits from every person Lane had buttonholed in the theater that afternoon.

CROISSET MEETS THE MASTERS

Baffled, the great psychic asked, "How could the composers' spirits have been squeezed back into material bodies?"

By Paul Huson

THE LATE Gerard Croiset was unquestionably one of the world's most able psychics. A native Hollander, he made a specialty of tracking down missing persons and solving seemingly insoluble crimes. European police consulted him a number of times and his record over the last 40 years was spectacular. He also performed psychic healings but his healing activities are not so well known as his feats of detection.

I interviewed Croiset several years ago while researching my book *How to Test and Develop Your ESP* and in the intervening time I thought of a number of additional questions I wanted to ask him in person. I therefore jumped at the chance when journalist Willem Oltmans, a personal friend of Croiset's, offered to set up another meeting for me. It took place in Amsterdam on July 12, 1976.

Croiset looked just as I remembered him from our previous encounter. He sat hunched in his favorite armchair clutching a battered briefcase which

bulged with notes and references. His brilliant blue eyes were as penetrating as ever, his hair as wild, his understanding even more acute.

A question uppermost in my mind concerned his understanding of death. Is there an afterlife?

Until six months earlier, Croiset told me, he had had definite ideas about what happens after death. Through his personal experience with the tragedy of death, often encountered in his work, he had come to believe that a human being is composed of a spirit, a soul and a material body, all interacting and "circulating like a centrifuge," as he put it. The confining power of the material body resists the centrifugal force of the spirit and gives man his form as a space-time entity, he said. At death, when the material bond is loosened, the spirit is released from its space-time limits and "springs out" into a state that is incomprehensible to us at this time. He seemed to be implying that communication is unlikely between such liberated expanded entities

and us matter-bound humans.

That is, so he had believed until six months before our interview when something unprecedented happened and showed him he would have to change his ideas. Prof. W. H. C. Tenhaeff, holder of the chair of parapsychology at the State University of Utrecht, The Netherlands, had invited Croiset to view a German documentary film about the now well-known Rosemary Brown, an English housewife and amateur pianist who claims to be in mediumistic contact with the spirits of many dead composers. She has transcribed a number of compositions, allegedly "given" to her by the spirits, and many of these, as it happens, do sound remarkably like the real McCoy. Needless to say, controversy surrounds Mrs. Brown's work and music critics line up on both sides to attack or defend her.

While viewing the film, Croiset was frankly surprised by the vivid aura he saw around Mrs. Brown's film image. So unusual were his impressions, moreover, that he felt he should investigate further and accordingly arranged to visit London and observe Mrs. Brown at work.

As he talked, a tingle of excitement crept up my spine, for I realized that the great Croiset himself, no stranger to psychic manifestations, was obviously awed, even baffled, by what he experienced during that visit.

Quietly and intensely, Croiset said that while Mrs. Brown played for him he perceived the image of a hand touching the left side of the aura around her head. There it seemed to produce a beam of light which traveled downward to her solar-plexus



Rosemary Brown, a housewife who lives in a suburb of London, is the central figure in a dramatic musical mystery.

chakra, then along the nerves of her elbows and fingers. Croiset told me he immediately recognized this auric light play as that which occurs when he works to heal paralyzed children. However, in this instance, the agency responsible, the mysterious hand, appeared to be external to Mrs. Brown.

Then, as Croiset watched, he became aware of two human images standing behind the oblivious pianist, a young man and an old one. With a shock, Croiset recognized them as

Beethoven in his youth and in his old age. Next, Croiset tried, unsuccessfully, to sketch another emerging image.

"A man from Vienna," he had whispered.

"Schubert," answered Mrs. Brown, without looking up from her playing.

Then the light left her fingers and the piano music ceased.

"It's finished," she said.

Croiset was astounded. For the first time in his life, he said, he had witnessed psychically a manifestation which strongly suggested *communica-*

tion with the dead. But it was hard for him to accept.

"How could the composers' spirits have been squeezed back into a space-time framework?" he asked, his blue eyes filled with genuine puzzlement.

At the time of my visit, he was obviously still baffled by this experience. And somehow it was reassuring to know that Croiset, even Croiset, one of the few great psychics of our age, could still be awed, baffled and perplexed by the mysteries of the unseen world — as we mere mortals are.



ARROWHEADS ON THE FLY

By Don Davis

A LITTLE antique shop in eastern Oklahoma stirred up quite a to-do in the summer of 1973. On a hot dry Sunday afternoon, lots of folks were in the shop located in the tourist area of the Grand Lake of the Cherokees.

Nothing seemed out of the ordinary until an Oklahoma dust devil came through the parking lot. This type of miniature tornado doesn't usually do any damage except to fill your eyes with sand and then only if you happen to be in its path. This one was a little bigger than most and carried more sand and wind than usual and things did get a little hectic for a few minutes. Doors slammed shut, dishes on the shelves rattled and papers flew.

The front door of the shop, facing toward the dust devil, slammed shut so hard that it bounced back open. Between 10 and 15 people looked up in time to see a picture frame holding

about 25 arrowheads stand straight out from the wall. The frame fluttered and vibrated until its string broke. Then it just sailed in a downward arc toward the middle of the room. Everyone jumped back as the frame quivered in midair, then watched it sail out through the front door.

With the mounted arrowheads still intact, the frame swept across the porch and out between two parked cars and out of sight. Everyone ran outside to see what had happened to the arrowheads. We looked high and low but they were gone, frame and all. We searched the yard, the fence rows, the flowerbeds, under and inside and on top of the cars, and even the trees, finding nothing.

The arrowheads are still missing. To this day, as far as anyone can find out, not one piece or part of the frame nor one single arrowhead has ever been located.



XENOGLOSSY — PROOF OF REINCARNATION?

Whether the Indian woman Uttara's case is possession or rebirth it suggests that the personality survives physical death.

By James Crenshaw

DR. IAN Stevenson in recent years has pioneered scholarly research into what he calls cases of the "reincarnation type." He probably has become the world's leading authority on xenoglossy, defined as the ability of a person to speak a foreign language he or she never has learned.

The term was coined by Dr. Charles Richet (1850-1935), the French physiologist and Nobel prizewinner, who was also a noted psychical researcher. The word is derived from the Greek prefix *xeno* (pronounced *zeno* as in *Zen*), meaning *strange* or *foreign*, plus *glossy*, from the Greek *glossa* = *tongue*. Cases of xenoglossy have been described for many years by various observers but never studied with the exacting thoroughness of a researcher such as Stevenson who now heads the division of parapsychology at the University of Virginia School of Medicine. He is a physician and psychiatrist and formerly was chairman of the department of neurology and psychiatry.

As in some of his other investigations of reincarnation types of cases, principally of children who appear to remember past lives, his latest study took him to India. There he and research associate Dr. Satwant Pasricha, who was originally from northern India, investigated intensively what later was titled "A Case of the Reincarnation Type with Xenoglossy" (reported in the *Journal of the American Society for Psychical Research*, July 1980, Vol. 74, No. 3).

The new case involves a mature, well-educated woman who suddenly began speaking in another language than her native Marathi, the language of her home area in west central India. Her parents were startled and confounded when in 1974 Uttara Huddar, then 32, underwent a complete change of personality and appeared not to understand Marathi. After some difficulty communicating it was discovered she spoke only Bengali, a language that members of the Huddar family,

including Uttara, had never learned and could not speak. At first they had to communicate by gestures until some persons were found who could speak Bengali.

The new personality called herself Sharada and in time made it known through interpreters that she had lived all of her short life in Bengal. She appeared to be totally unfamiliar with Uttara's surroundings or locality around the large city of Nagpur (where Uttara was born) in the state of Maharashtra. Even more confounding was Sharada's insistence that she was a married woman, whereas Uttara was not.

Sharada was extremely shy, especially in the presence of men, but managed to make it known that she preferred Bengali clothes and food. Uttara's father and mother eventually were able to pick up enough Bengali to understand her wants. Sharada remained "in control" (not necessarily in the mediumistic sense) for several weeks.

Stevenson heard about the case in 1975 when a newspaper clipping was sent to him from India. With the help of Prof. P. Pal, a lawyer and magistrate who is a native of Bengal, as well as other Bengalis, it was established that Sharada spoke Bengali fluently. Careful investigation showed that Uttara could not have obtained a working knowledge of the language through normal sources. Furthermore, from the reports of her conversations as Sharada, it appeared — at least preliminarily — that the life she described was in the early part of the 19th Century, probably during the period between 1810 and 1830.

A comparison of the two personalities, Uttara and Sharada, was overwhelming. While Sharada obviously was a poorly educated, shy, almost childlike young woman, a subservient housewife type typical of West Bengal in the early 1800's, Miss Huddar is highly educated and outgoing, having attended both high school and university in Nagpur, where she obtained her master's degree in English and public administration. She also became a part-time lecturer in the postgraduate department of public administration at the university.

She speaks Hindi and English as well as Marathi, has studied Sanskrit a little and took a few lessons in the writing of Bengali script. She has given no evidence, however, that she can speak the language or pronounce Bengali words with the authenticity and fluency displayed in Sharada's speech.

In contrast to Uttara's active life, the Sharada personality insisted on spending much of her time in virtual seclusion, engaging in religious rituals and prayers to the Bengali goddess Durga. She also sang devotional songs, some of which were recorded and identified from a tape as typical of Bengal.

"We submitted the tape which included such songs to a person who is something of an expert on Bengali music," Stevenson told FATE. "He is a professional singer of Bengali songs, so I would think he is in a position to recognize their authenticity."

Stevenson also was able to discover that the songs were "rather old." A written report on this point is being sought.

How do Uttara and Sharada react to the intermittent intrusions?

They were — and presumably still are — only vaguely aware of each other's activities. The researchers found little overlapping of consciousness, an unusual characteristic of cases of the reincarnation type, where memories tend to intermix. Uttara was found to be mostly "amnesic" as to anything that happened during the Sharada phases. Generally she had to be told what happened during those phases. For Sharada, the world was alien. She regarded Uttara's family as strangers, referring to them in Bengali as "these people." She seemed to continue in the consciousness of her life in the last century, not understanding modern appliances, utensils or modes of travel such as automobiles or trains.

Sharada claimed to recognize one of Uttara's male acquaintances as her husband back in the 19th Century and, unlike her reactions to other men whom she tried to avoid, was greatly attracted to him, but he failed to reciprocate.

She never said in so many words that she had died but told of an incident that occurred when she was 22 which indicated the end of that lifetime. While she was picking flowers a snake bit her toe and caused her to become unconscious. She seemed unaware of any events or passage of time since then until she emerged in the 20th Century.

But who is Sharada? (One cannot say "was" because she reportedly continues to manifest.) Stevenson and Pasricha continue to ask this pertinent question as they continue their research and analysis of the evidence.

DR. IAN STEVENSON is Carlson Professor of Psychiatry, Division of Parapsychology, Department of Behavioral Medicine and Psychiatry, University of Virginia at Charlottesville. When this case was investigated, Dr. Satwant Pasricha was Research Scholar, Department of Clinical Psychology, National Institute of Mental Health and Neuro-Sciences, Bangalore, India.

In the meantime, we have these possibilities:

(1) She may be a separate "entity," a personalized survivor of a 19th-Century life who at times "possesses" Uttara, either in the mediumistic sense or in the sense of a completely involuntary intrusion or "true possession."

(2) She may be a "secondary personality;" such manifestations are well known to psychiatry.

(3) She may simply have picked up enough Bengali and, with a potential novelist's flair for historical fiction, put together a dramatic story of village life in West Bengal. (Uttara is known to have enjoyed reading Marathi translations of Bengali novels.)

(4) She may represent a case of what is hypothetically known as "inherited memory," a kind of genealogical throwback to an ancestral consciousness that might have been handed down through past generations of the family.

(5) It might be a case of extrasensory perception, referred to in some instances as "super-ESP," enhanced by an "altered state" of consciousness. (Uttara did engage in meditation exercises at one time.)

(6) She may be, as Stevenson is inclined to believe preliminarily, a case of the "reincarnation type," still living

in the memories of a past life and occasionally emerging as a manifestation of Uttara's hidden remembrance of that past. The distinctive feature of this case, however, is the remarkably fluent xenoglossy.

This last is the important element that is not easily explained away. Indeed, Sharada has consistently displayed what Stevenson describes as *responsive xenoglossy*. The term refers to a subject's ability to carry on a two-way conversation in the unlearned language, in this instance Bengali, and to respond meaningfully to comments and questions.

Sharada's conversations were not only responsive but were characteristic of early 19th-Century Bengali, in that they were lacking in such modern terms as those borrowed from English after the industrial revolution.

Sharada likewise exhibited what is known as *recitative xenoglossy* — that is, words, phrases or speeches which are "recited" from previous sources consciously or unconsciously acquired. She in effect, of course, "recited" the religious songs of which she seemed so fond.

It is the responsive xenoglossy in such cases that has especially interested Stevenson in recent years, beginning with his detailed study of the Jensen case in 1974. (*Xenoglossy: A Review and Report of a Case*, a 264-page monograph published by the ASPR in that year.) Jensen manifested through a female subject, speaking responsively — although haltingly — in Swedish with some intermixture of Norwegian.

In 1976 he published his first report of an example of German xenoglossy. This was the Gretchen case (ASPR

Journal, Vol. 70, No. 1), in which an English-speaking housewife began responding in the unlearned foreign language while under hypnosis for pain relief. Gretchen said in German that she had lived as a young girl in the town of Eberswalde during the latter half of the 19th Century. She said she died violently at age 16 during a period of strife between civil and church authorities, she being a Roman Catholic.

Stevenson experienced some difficulty in verifying certain details of the Gretchen story, even though he speaks German. He and German language experts also became acutely aware of many deficiencies in Gretchen's use of the language, such as errors in grammar and faulty word order. Her pronunciation likewise was not always the best.

Gretchen represented herself to be a teenaged girl without formal education. Nevertheless, she did in fact speak German "most of the time quite intelligibly" and responsively.

"After some years of doubt," he wrote, "I now have no hesitation in saying that I am quite convinced that the subject did not learn German normally." He had come to the same conclusion in the Jensen case, although there was a paucity of extended conversational material in the foreign language.

Probably Stevenson's most important conclusion in the Gretchen report, however, is this statement, which is now reinforced by the exciting evidence of the Uttara/Sharada case:

"In reporting the Jensen case, I argued that the ability to speak a foreign language is a skill, that skills cannot

be acquired without practice, cannot be transmitted either normally or paranormally, and that if it can be shown that a person has not normally learned a foreign language that he can speak responsively, then we have evidence of the existence and influence on him (or her) of another personality which had at some time learned that language.

"In short, authentic cases of responsive xenoglossy provide for me important evidence of the survival of human personality after death."

There is evidence of survival, Stevenson points out, whether one accepts the indications of "possession" (e.g., the "control" of an entranced person by a discarnate personality) or the concept of reincarnation.

He found that he was unable to decide firmly between the two interpretations in either the Jensen or Gretchen cases. He sees no reason to be rushed toward a final judgment in the Uttara/Sharada case but added:

"It seems to me enough for the present to conclude that responsive xenoglossy derives from *some* paranormal process. If my assumptions about skills be allowed, the responsive xenoglossy further indicates survival of a human personality after death and its later manifestation in the sessions with xenoglossy."

Having long since committed himself to the survival principle, how does Stevenson distinguish the *mode* of survival in the Uttara/Sharada case? He and Pasricha dispose of the various alternatives in the following manner:

Mediumship or, more likely, nonvoluntary "possession."

In a brief report in the *American Journal of Psychiatry* (pp. 1591, December 1979, Copyright 1979), a copy of which was kindly furnished to FATE by Stevenson, it is stated: "The marked alterations of personality in this case have some resemblance to mediumistic trances but the differences are greater than the similarities. Mediumistic trances are almost always induced voluntarily, whereas Uttara's personality changes occurred quite involuntarily. Mediumistic trances usually last an hour or two at the most; Sharada remained 'in control' for days, sometimes for weeks."

The more recent ASPR *Journal* report (July 1980) states: "The somewhat rapid onset and cessation of the Sharada phases, as well as the marked difference of personality that occurred when the phases changed, strongly resemble behavior observed in cases of the possession syndrome. Similarly the amnesia each personality appears to have had for events occurring to the other, even though it was not total, suggests the possession syndrome more than a case of the reincarnation type."

Stevenson explained to FATE's writer that *possession syndrome* is a term used particularly in Indian psychiatry in cases where the ordinary personality is replaced by another aspect of that personality which usually represents itself as a spirit.

"It is rather like our cases of multiple personality," he said. "So we would say there is nothing parapsychological in its manifestation."

The report went on to say: "The feature of responsive xenoglossy, however, indicates this is no ordinary case

of the possession syndrome but might instead be one of true 'possession.' This implies that Sharada is a discarnate personality — that is, that she consists of surviving aspects of a real person who lived and died in the early years of the 19th Century and who, almost 150 years later, came to dominate and control Uttara's body."

Secondary personality.

In the 1979 report Stevenson and his colleague said: "The case also has some resemblance to cases of secondary personality but the usual secondary personality claims to be more or less contemporary and collocal in the same geographical location with the primary personality, whereas Sharada described a life in another part of her country and about 150 years earlier. Furthermore, the usual secondary personality has no paranormal powers, although there have been rare exceptions. Sharada's ability to speak fluent Bengali constitutes, in our opinion, a paranormally acquired skill." (That is, acquired in a previous incarnation or by a separate personality.)

In some cases of multiple personality, it was noted, the secondary personality will know what the ordinary or primary personality does and can remember this afterward, while the primary personality has no memories of the conduct of the secondary or "take-over" personality. There also have been cases of "bilateral amnesia" in which neither personality appears to know anything of the activities of the other during their manifestations. The two personalities may alternate in dominance over many years. The patient (in psychiatric cases) may also

show alterations of behavior and memory during different chronological periods of his or her life.

The researchers reported, "We believe the present case resembles the second type of multiple personality — with the important difference that the intruding secondary personality remembered events from a life that ended before the subject's birth." Such a conclusion favors the reincarnation theory, they believe.

The fantasy-fiction hypothesis.

This idea is readily disposed of if the evidence supports the definition of responsive xenoglossy. After diligent research into all of the various aspects of Uttara's life, as well as visits to small villages in West Bengal that Sharada had mentioned, the research team concluded there was little chance Uttara could have inherited the fluent Bengali her other personality spoke or have acquired normally the detailed information she related.

In addition, early 19th-Century genealogical records were traced and showed names of male members of a family corresponding to information given by Sharada concerning her relatives. One of the relatives mentioned by Sharada was not found in the Bengali genealogy but further searching turned up a document containing the missing name. The 1827 document was a property agreement between this man and two other family members, a brother and an uncle of Sharada, whom she had named and who were listed in the genealogy. The investigation produced no information indicating that Uttara had ever visited Bengal.

Inherited memories.

If it were assumed that Uttara had descended from the 19th-Century Sharada and reproduced her memories via inheritance, the memories necessarily would include the ability to speak fluent Bengali. Scientists long have contended (as does Stevenson) that acquired skills cannot be transmitted genetically. Also ruled out by this hypothesis would be the many cases of the reincarnation type he has investigated in which a child of five years or less remembers recent past life experiences. The child could not have acquired these memories through a line of inheritance because of the short interim between lives.

The objection would not apply in the present case but Sharada declared she had no children; hence, no inherited memories.

Extrasensory perception, super-ESP or telepathy.

This conjecture would require that Sharada must have acquired all of her information about the Bengali life and customs, as well as her distinctive personality traits and mannerisms, from some unidentified external source by means of telepathy or ESP.

It would be necessary also to explain the responsive xenoglossy, which is eliminated as a learned skill, not conceivably acquirable by the strongest extension of ESP or "super-ESP." (The latter term, now somewhat out of fashion, implies a kind of catch-all, anything-goes guess that almost everything is possible in a highly developed paranormal mental state. This would seem to relegate the concept to the domain of supernatural miracles

rather than scientific observation.)

What is left now from the list of various interpretations in the Uttara/Sharada case is the favored final explanation.

Reincarnation.

Several factors incline Stevenson and Pasricha in this direction. Some details are consistent with a case of the reincarnation type and an emergence of past life memories: (1) Sharada's statements indicated she died after being bitten on the toe by a snake. (2) Uttara had a phobia about snakes as a child. (3) Her mother while pregnant with Uttara often dreamed she was being bitten on a toe by a snake, which she kicked at, and thereafter waked in terror. The implications of carry-over memories directly associated with Uttara seem clear.

Additionally, while Sharada's personality appeared to be very different from Uttara's normal personality, some "overlapping" — i.e., sharing of information — did occur between them, enough in fact so that at one period the two personalities seemed to be slowly fusing. To date, however, such a fusion has not occurred and so far as is presently known Sharada continues to emerge as her distinct self.

Nevertheless, the phenomenon of memories appearing to "take over" a subject is not unfamiliar to psychopathologists, according to Stevenson, who of course is himself a psychiatrist. Memories of stressful events may intrude and at times completely dominate a patient, he says. In recalling the past events the patient may become oblivious of present time and speak of past events in the present tense as

though they were being relived.

The Uttara/Sharada case differs from the usual reincarnation type cases of young children investigated by Stevenson in India. It is unusual in these cases for the ordinary personality to become completely suppressed by the "take-over" personality — with some exceptions. "We have known a few cases of this type in which the subject's memories of a previous life appear to 'take over,' at least for some hours or even days, and mask the child's ordinary personality," the researchers report. "During such periods, the subject may be as oblivious of his surroundings as Uttara seemed to be of hers during the dominances of Sharada."

Stevenson, incidentally, cited a number of cases in which subjects remembered past lives after becoming adults, such as the Gretchen case and that of Edward Ryall in England, for whose book *Second Time Round* (titled *Born Twice* in the U.S. edition) Stevenson wrote the introduction.

In concluding the Uttara/Sharada report, Stevenson and Pasricha say they believe Sharada may be regarded as an instance of the temporary return and control of a subject by a "previous personality" with memories from a previous life. They cautiously add: "We cannot say how Uttara obtained these memories of a previous life; but the feature of responsive xenoglossy tells strongly against the interpretation that she acquired them by extrasensory perception. We are, therefore, entitled to conjecture, at least provisionally, that Sharada was a previous incarnation of the person now identified as Uttara. If that is so, then the Shara-

da memories are a part of Uttara but remained hidden until they began to emerge periodically when she was in her 30's."

They emphasize that their conclusions are only tentative, pending further investigation. The Uttara/Sharada case is "unique in our experience," they concede, and consequently subject to potential reassessment.

Because it is unique, more inquiry into the significance of the xenoglossy aspect may be indicated. The 1980 report declares that "Sharada did learn some Marathi" and protested — presumably in Bengali — that Marathi was a "harsh" language.

This may raise a question as to the learning ability of a completely dominant reincarnation type of personality as opposed to a separate, discarnate one. The latter, if it be regarded as a quasi-autonomous *real person*, rather than a mere set of memories, might be independently capable of acquiring a language skill, whereas a complex of memories might not.

An analysis of other cases that could shed light on this point would go far toward resolving the issue of rebirth versus "true possession" in xenoglossy cases.

Whatever the answer, either interpretation strongly suggests continuity of life and, as Stevenson suggests, the survival of personality after death. Xenoglossy thus may be the key to this ancient philosophical problem.

NOTE: Dr. Stevenson is preparing a new book that will include results of the latest research in both the Uttara-Sharada and Gretchen cases, with emphasis on responsive xenoglossy.

UFO-ing With Betty Hill

Her close encounter with humanoids made her famous.
Now, 20 years later, she's still seeing UFOs — or is she?

By Pearl Gonzalez

IT'S NINE O'CLOCK on a New Hampshire midsummer night and Betty Hill is keeping her promise to take us "UFO-ing." We've been driving along Route 108 in East Kingston, some 25 miles from her home in Portsmouth, right through her famed "landing strip."

"You see, I know how to watch for UFOs," she says. "You have to be very quiet and you have to keep your lights out. You have to hide."

Betty pulls her car over to the side of a marsh thick with deeply-scented foliage. She switches the lights off. We tone down our voices. The only other sounds are cricket-chirping, mosquito-buzzing and rock music blasting out of a distant stereo. The only lights are a three-quarter moon, a few persistent stars that break through the haze, and the burning tip of Betty's ever-present cigarette.

We wait. Of our group only Betty has ever seen a UFO.

Suddenly and unexpectedly Betty throws open the door, jumps out, looks up at the sky and cheerily calls out, "Okay, babies, do your stuff!"



Betty Hill's UFO abduction experience was the subject of a best-selling book and a popular NBC television movie.

Nothing happens for a long time. Suzy suggests they might not like rock and roll. Suzy is my daughter, visiting from Seattle.

The other invitees are Fred and Yolanda Kaas, a young couple from

Queens, N.Y., who met Betty when she lectured recently at a UFO conference in Manhattan. Fred has had psychic experiences all of his life, dreams of UFO encounters and wants a real one. He has brought along a highly sensitive tape recorder to pick up UFO-related sounds.

Sharing two pairs of binoculars, we're scanning the skies. Betty tells us there aren't nearly so many UFOs in summer when they seem to go away for a few weeks. "But when they come back there's a big increase in their numbers, and more than 40 percent of them are the disk type and the others are barrel- or ball-shaped and some are about 100 to 200 feet across. The model that captured us was around here from 1961 until 1975. In fact, it was the *only* kind around here until then. When they left, all the other kinds appeared. That is, except for one night a couple of months ago when I saw one like the abducting model. I tried to photograph it but it was too far away. It's the only kind I don't have a picture of and —"

Betty interrupts that sentence to begin another. "Look!" she exclaims, pointing upward. "There's a UFO now!"

We look. The object looks very much like an airplane too far away to be audible. It flies toward Pease Air Force Base in a very straight line until it is out of sight.

Betty insists it couldn't possibly be a plane. "It was close enough for us to have heard the motors, for one thing, and we didn't hear them. Then, if you knew anything about the FAA regulations, you'd know this craft did not have regulation lighting."

Fred asks why it didn't have a glow. Betty laughs. "What you're seeing, hopefully what you are going to see tonight, are real UFOs, not movie versions, nothing you've seen on TV or in nine-tenths of what you've read. We have to be cautious because if they see us they'll go away. They begin to act like planes to fool us. They avoid people because people shoot at them."

We hear the sound of a motor. It's on the ground with two powerful headlights and slowly approaching. Two policemen pull up. They want to know if we're all right. We tell them we're out for the fresh air. One recognizes Betty. "See any tonight?" he asks. She tells him, "They're doing okay." When the officers drive off Betty says they report their own sightings to her continually.

Again nothing happens for a long time. Finally Betty starts to walk quietly down the road which is as dark as the mouth of a cave. We call for her to come back. Fred goes after her. Eventually they reappear and she grins. "They know me," she says. "If I'm off by myself maybe they'll come."

* * *
TWENTY YEARS ago come September 19, 1981, Betty and her late husband Barney underwent an experience that became a milestone in UFO history. Passing through New Hampshire's White Mountains on their way home from a Canadian vacation, the Hills discovered they were being followed by a UFO. The time was 11:00 P.M. The object followed them for about an hour. It was close enough so that they could see human-like figures observing them from inside the craft.

When the Hills arrived home in nearby Portsmouth, they assumed it was midnight. Instead it was 2:00 A.M! That meant there was a two-hour period they could not account for. Eventually, as patients of Boston psychiatrist Benjamin Simon, they underwent hypnotic regression during which they described being taken aboard a UFO and physically examined by extraterrestrial beings.

In 1966 John G. Fuller's best-selling *The Interrupted Journey* gave the story worldwide publicity. NBC aired a television-movie version called *The UFO Incident* on October 20, 1975. The Hills' experience is undoubtedly the most famous UFO encounter of all time.

Most UFO investigators accepted the story despite a later refutation attempt by would-be debunker Robert Sheaffer. Even the air force took note of the episode in its manual *Introductory Space Science*, part of an elective course in physics taught at the Air Force Academy. Marjorie Fish sparked a still-unresolved scientific controversy when she concluded that Betty's sketch of a "star map" she supposedly had seen while aboard the UFO indicated that the humanoids came from the Zeta Reticuli solar system.

In the first days and weeks following their sighting, the Hills' lives went on pretty much as before. Barney continued to work as a post office employee and Betty, a graduate of the University of New Hampshire, as a social worker. But then one night they returned home to find not only a pile of leaves stacked in the middle of their kitchen snack bar but — sitting right on top of it —

the blue earrings Betty had worn the night of the abduction!

The blue earring incident was only the first of many bizarre events to come. Barney and Betty would come home to see Betty's coats piled in the middle of the living room floor, with Barney's scarf on top. Once an electric kitchen clock was set back three hours and 15 minutes when there had been no electrical interruptions. On other occasions all the water in the house was either turned off or running at such terrific force that the entire premises were flooded.

In addition to these poltergeistlike manifestations, the health of both the Hills began to deteriorate with Betty having frequent bouts of near-fatal pneumonia, heart and circulatory problems and peritonitis. Barney developed an ulcer and other ailments and eventually, Betty says, "became totally disabled. For a year and a half he couldn't function at all. And he didn't respond to medication. This is really why we went to see Dr. Simon, to find out what was causing our problems." Betty has always insisted the revelation of the UFO incident was a "by-product" of their medical trip.

Barney died at the age of 46 in 1969 of a disease prevalent in his family, a cerebral hemorrhage. "The UFO incident had nothing to do with it," Betty says.

Betty later retired from social work and continued the frequent public appearances she had started making with Barney in 1964. Her fellow New Hampshire residents often came to her with their own UFO stories. Today she goes "UFO-ing" at least three times a week, mostly alone, and finds life as a

local celebrity exhilarating and rewarding.

"At a recent lobster festival," Betty beams while we're still en route to our evening of UFO-ing, "the man on the mike looked up, saw me and said, 'Welcome, Betty Hill! You've put us on the map with the greatest landing area for UFOs in the world!' I said I couldn't have done it without all the people who have been reporting to me for 12 years." Actually, Betty says to us, the sightings in the area began as far back as 1932.

Local UFO investigator John Oswald doesn't believe that, we point out. He says you can't tell a landed UFO from a streetlight.

Betty laughs good-naturedly. "I'd tell you what I think of Oswald but I don't want to be sued!" she says. "Anyhow, we are close to the spot he says there are streetlights. Do you see any streetlights?"

Fred, Yoli, Suzy and I see no streetlights.

The car goes over a small wooden bridge which reminds Betty, "One time when I came over this bridge a UFO went right underneath it and I thought it was going to collapse it vibrated so. Everything was shaking back and forth."

Under the bridge?

"Sure. UFOs go under water with just as much ease as they go into the atmosphere."

And you've seen that?

"Sure, everybody around here's seen it. The fishermen see them frequently out above the waves over the ocean and they've seen them going in and out of the water. When they go down into the water there's a big blue flash and

people have seen them coming up again after that. People have seen them coming in and flying low over the beaches in the middle of the afternoon. Then they'll go up and fly behind a cloud. Hide out. They sometimes land in the weeds.

"But what scared the life out of me was Labor Day when it was cold and rainy and near dusk. You see, the people who live here always go down on holidays and give our good wishes to the ocean. You know, we say, 'Merry Christmas, Happy New Year, ocean.' So I was going down to do that when I looked down into the water and saw two headlights. At first I thought a car had gone off the cliff into the water, so I immediately started looking for tire marks. There were none. I went back and before you know it a UFO comes up and flies away over the wave tops."

Does Pease Air Force Base keep a UFO watch?

"Well, they usually say what's flying around is military aircraft or something like that. One night a lady called the base and said one of those things that you say doesn't exist is sitting in my driveway! But Pease really watches UFOs. They know if there's a fire on the base the UFOs will be flashing red lights. If there's an accident they'll be flashing blue lights. I guess they do that because they want to help us. They're observing us. Maybe they also want to trade with us. Maybe we have things they need. We'll be acting the same way when we go to other planets and I think that could happen in 10 or 15 years if we have enough money to develop the energy."

You sound as though you think

UFOs are only physical. No psychic or paranormal connection at all?

"You bet I think they're only physical and nothing else, knock on metal!" she laughs while rapping on the metal of the car.

Do you come out in the daytime looking for physical evidence of UFOs you've seen the night before?

"Oh, yes. I find marks on the ground or in the snow in the winter where the legs have set down. Sometimes they leave a ring and sometimes they don't leave any marks. But the marks they leave aren't very deep. I collect all of this evidence on photographs which I show at my lectures. Maybe I'll put it all into a book one day."

Aren't you afraid of being kidnaped again?

"Yes, I am, but they let me go the first time. . . ."

* * *

TWO HOURS have passed since we started UFO-ing. The original aura of dramatic expectation has slowly faded away with each passing craft whose form does not appear to differ from the first. All in all we've seen about 10 craft, some with varied types of lighting, mostly white. One object had two parallel headlights. Others had no lighting at all but were visible in the light cast by the stars and moon.

Once, when we hear the sound of a motor, Betty acknowledges, "Yes, that one is a plane. You can hear it. And it's carrying regulation lighting." All of the craft have flown in a straight direction except for one which changes its course in midair and flies off in the opposite direction. Betty insists it is a UFO that spotted us and got away be-

fore anybody could shoot at it.

At evening's end Yoli remarks that if Betty says we've seen UFOs we've probably seen UFOs. Suzy and I remain skeptical but Fred says that if five out of 10 had no lighting at all, they cannot be planes.

* * *

EARLIER in the day Betty had hosted a barbecue in the ample garden behind her large two-story frame house. The fare that graced the wooden picnic table included spicy barbecued chicken, potatoes baked with alternating onion slices, freshly-picked corn and other delicious items. Betty grows or raises most of the food herself, much of it at her mother's place "where there are acres." Betty's friends and neighbors enjoy the bountiful surplus.

One of her friends, a young artist named Bill Adair, drops by. He's been UFO-ing with Betty and she coaxes him into telling how he moved to New Hampshire from Ohio after a UFO followed him clear across the state of Pennsylvania. Then Bill talks about a night out with Betty:

"About nine months ago five objects were flying over the railroad tracks not less than 300 or more than 500 feet away, in sequence. As they flew over the tracks they would glow very bright. It seemed as though they were playing some kind of air circus in the middle of the night for my benefit."

Betty interjects, "Bill, tell them about the UFO playing songs to you." But before Bill can speak, Betty describes the scene. "Bill is out and he's parked and it's late fall and he had the windows down and he's playing cassettes of Christmas carols. All of a

sudden a UFO came up the tracks and beeps out 'I Saw Three Ships Go Sailing By.' Now I'm a quarter of a mile away. I got home in 15 minutes. Bill made it in 30 seconds flat!"

Bill claims he's had 30 sightings during the 10 years he's visited New Hampshire, compared to 10 in Ohio for the same period of time. Not only that, but his health has improved and his life in general has picked up. He'll probably go on seeing UFOs "for the rest of my life because I want to."

The conversation drifts into a discussion of the soil on which UFOs have landed. Betty darts into the house exclaiming, "I'll show you something science can't explain!" She returns with a white rock about a foot and a half long and eight inches high. It weighs less than a pound; when rubbed, the object, composed of a white chalky-plastic material, yields a white powdery substance.

"Science doesn't know what this is at all," she announces proudly. "Everyone who's analyzed it comes up with a different explanation. I've been picking this stuff up for years. I show it on my slides. A ball of white coming down from the sky, rolling onto my hand. That's what I was picking up when they abducted me. No science that we have knows anything about it — or about UFOs either."

Perhaps no science can explain either what Betty tells us happened that very morning.

Betty had driven Fred and Yoli, who arrived several hours before Suzy and I got there, to downtown Portsmouth for lunch. "When we came out, there were no car keys," Betty says. "I turned my handbag inside out. We

went back to the restaurant and made quite a search. I reported it to the police but no results. The only way we got back was through a friend who brought me the extra set of keys I keep in the house. I can't explain it. I only know these kinds of things keep happening all the time and they never did before the abduction. But I really don't think it's too important. It's a puzzle but I don't think it's in the psychic realm as some people like to think."

We remind Betty that Dr. Berthold Eric Schwarz, a parapsychologist and psychiatrist, had looked into Betty's background and found a family history of UFO sightings and psychic abilities. Betty herself, Schwarz discovered, had precognitive abilities which more than once foretold the death of someone close to her.

Betty dismisses the matter. "These experiences happened when I was young," she says. "They seemed to go away by the time I was 20. And I was over 40 when I was abducted and had long lost the psychic abilities I once had. There's no connection with the abduction and the strange disappearances and reappearances and other things and my once having been psychic. And just to prove it, I recently tried to take a class in psychic development but I was the lowest one in the whole class." She laughs.

* * *
LATER, WHEN I talk with John Oswald, I tell him there were no streetlights. He says we must not have been at the right place, the railroad. He believes Betty's abduction story but scoffs at her more recent claims of outlandish numbers of sightings and

other weird experiences. She's damaging her own credibility, Oswald asserts; in effect the wild stories aid the debunkers who seek to discredit her original account. Oswald thinks Betty's current behavior is her way of dealing with the fact that "she knows UFOs are real."

Veteran New England ufologist Ray Fowler, like Oswald, thinks Betty was abducted back in 1961. "There is no doubt that was a real experience," he tells us. "But after her husband died, perhaps she had an emotional reaction and needed to make these wild claims. John Oswald and a colonel from Pease Air Force Base were with Betty when she pointed at a streetlight and said it was a UFO. She means well, I'm sure, but perhaps she can't help what she's doing."

A lady lieutenant at Pease Air Force Base tells us that the so-called UFOs area people report "are merely weather phenomena inherent only to New England territory because of its position right on the sea."

The Federal Aviation Administration responds more specifically. Howard G. Law, Staff Specialist, Flight Standard Division for the Eastern Region, informs us that FAA regulations require a red light on the left wing tip of an aircraft and a green one on the right wing tip; a white taillight; an anticollision rotating red light usually on top and strobe lighting which is a continuous white flash easily visible from the ground, noticeably different from the other lights which are not always so visible.

"You rarely can see red and green lights," Law explains. "It depends on the angle from the ground. It's much

easier to see the white taillight. The rotating red light is the least visible of all because of the arc which prevents it from being seen from the ground. But don't forget, these lights are designed so that they can be seen by other aircraft!"

How does FAA know a pilot is obeying the regulations?

"Pilots are by and large honest and the regulations are in effect from sunrise to sunset."

If you saw an unlighted plane, would you think it was a UFO?

"Military aircraft can operate without lights on certain occasions. But if you mean by a UFO something extraterrestrial, forget it. If you mean physical pieces that fall from satellites and other spatial matter, these would be unidentified flying objects."

* * *

BACK IN Manhattan Fred shows me some unusual photographs he had taken in Betty's garden a few hours before we'd gone UFO-ing. All of the photos in which Betty does not appear are normal. But without fail every photo in which Betty is present is misty; even more odd, the people in it are uncannily transparent, like Technicolor ghosts. Fred remarks that although she denies it Betty must have some kind of psychic energy. When I tell him of a report in which Dr. Schwarz writes of "spirit" pictures involving Betty's close friend May, Fred says that clinches it. Maybe, he suggests, Betty has a mission to alert people to the existence of UFOs "for whatever purpose."

Later I phone Betty to see if she ever found the car keys. She had kept the old purse in a kitchen cabinet, she

tells us, and three weeks after the keys disappeared she looked into the purse again — and there they were! She says she is not amazed. "This is nothing unusual. But I can't think of any way to explain it."

Something does amaze her, however. Yesterday happened to be the 19th anniversary of her capture and

she had gone to "the place where I really had been abducted," a lodge in the mountains. "I haven't been there since April. There were three birch trees then that were only one foot tall which are now seven or eight feet tall. I never saw anything grow that tall so fast. It is unbelievable. There must be something there."



THE PENINSULA PYTHON

By Loren Coleman

IN THE summer of 1944 a huge snake which came to be known as the Peninsula Python stirred up a lot of excitement along the Cuyahoga River in the wooded valley between Akron and Cleveland, Ohio.

The creature first appeared on June 8, 1944, when Clarence Mitchell saw it slithering across his cornfield. It left a track the width of an automobile tire and Mitchell said the snake was about 18 feet long.

Two days later, Paul and John Szalay reported a similar track in their fields and two days after that Mrs. Roy Vaughn called the fire department when the giant reptile attacked her hen house. The snake climbed the fence to her chicken coop and devoured a chicken.

Zoos in Cleveland and Columbus offered rewards for the capture of the

live Peninsula Python. When sirens sounded on June 25, a signal that the creature had been sighted, the towns emptied as residents headed out in search of the python — only to learn it had been a false alarm.

On June 27 the snake leaped down from a dead willow tree on Mrs. Pauline Hopko's land. It frightened her milk cows who broke their halters and ran off across the fields and her dogs who cowered under Mrs. Hopko's skirts.

After several more frightened women reported seeing the snake, professional searchers moved into the area. The snake was reportedly seen a few more times in the fall. By first frost, residents expected the buzzards to find the snake dead of the cold but the Peninsula Python was never seen again, dead or alive.



THE SHADOW OF COMING EVENTS

SHORTLY before the citizens of Calgary, Alberta, were to vote on the construction of a new multimillion dollar city hall and square, a national television news show reported that the proposal had been defeated because Calgary voters "did not need" the new civic center. "That," the announcer added, "is voter power." The newscast was aired about two weeks before the plebiscite in November 1979 which narrowly defeated the proposed center. — *W. Ritchie Benedict.*

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.

EYEWITNESS TO DEATH

By Gail V. Baker

DURING MY junior or senior year in high school, which would have been in 1969 when I was approaching my 17th birthday, I had a dream. When I woke from the dream the details were etched on my mind and they are still surprisingly clear.

In my dream I was about 15 years old and dressed in heavy peasant clothing. I was accompanied by an older woman who I felt was my mother. I never saw her face and we never actually spoke. We both wore long skirts, large men's shoes and thick cotton blouses and our heads were covered with shawl-scarves, the ties of which crisscrossed our chests and tied behind our backs. We walked quickly and quietly, ever watchful for armed men. I was very nervous and feared a confrontation with soldiers, knowing we would be killed if we saw any. The countryside was fairly flat and very gray. It had rained earlier and felt as if it would rain again. We walked along

a straight road. We were returning home with empty baskets, having sold some produce in the marketplace.

In the dream we suddenly saw, on the road ahead of us, a small band of men in uniforms. They were sitting at the side of the road near a military truck parked in the ditch. Mother and I stopped immediately, turned quickly



Gail V. Baker

and began to retrace our steps. We were intensely frightened and hoped our approach had not been seen. But we were out of luck. The commotion behind us told us we were being pursued.

The land was flat but we managed to find a hiding place. In a deep, wet, weedy ditch we crouched, then lay flat. We could hear the scuffing of boots in the mud and gravel. I held my breath and listened to Mother's rasping breathing. Then they saw us. I heard the machine guns click off of safety. The air exploded. Mother screamed and I felt the searing pain of the bullets in my legs and back. In a matter of seconds we were dead. The feeling of being shot was unlike anything I had ever imagined in a waking state. Death was merely a cessation of all senses — a black void.

Then I awoke from my dream. I often remembered it through the years that followed but it meant virtually nothing to me. None of it fit into my present life.

Then in 1979 my husband Ali and I were living in Iran. One Friday afternoon we were watching a film entitled *The Great Wars* on television. The film was French-made and was dubbed in in Farsi. Because of the language barrier I was unaware of most of the information being supplied by the narrator. My husband told me the scenes shown were of Germany during World War II. I was astounded, therefore, to see a long straight road splitting a broad, flat agricultural area. I recognized it immediately as the scene of my dream almost 10 years before. Furthermore, I was able to identify the region as being Russian; I now

knew enough history and geography to fill in the blanks.

"That's Russia!" I exclaimed to my husband, although he had said it was Germany. "It's Russia and I know it's got to be World War I, not II."

Ali had begun to disagree with me when the narrator verified my identification. Later on there were scenes of peasants dressed exactly as my mother and I had been dressed in my dream.

Needless to say, my husband was shocked. I, however, felt depressed and nauseated the rest of the day. Was it a coincidence? Or had I just seen the site of my murder over 50 years after my death?

I have always believed in reincarnation but I had never felt any special attachment or familiarity with Russia. Naturally I have an aversion to wars and destruction, but so do many, many people. But I do believe I died in such a way, in such a place, in the first decade of this century. — *La Monte, Mo.*

MISSY CAME TO

By Kay Jackson

OUR YOUNGEST daughter Missy had been sick for several days. On October 19, 1976, the day before her seventh birthday, the doctor gave her another shot and told us to bring her back the following morning if she wasn't feeling better. But before we even left the office, Missy began to have trouble breathing.

This time Dr. Allen Alpard examined her. When he discovered that Missy was in a diabetic coma, he had her sent immediately to the Sierra Medical Center Hospital in El Paso, Tex., where we live. Although the doctor and nurses worked frantically,

they were forced to conclude that Missy might not make it through the night.

My husband Earl insisted that I go home to be with our older daughter Kathy. Leaving the hospital was the hardest thing I've ever done. I couldn't bear the thought that we might lose our little girl.

Kathy and I tried to console each other and at 10 o'clock we both went to bed. Several hours later our dogs awakened me, wanting outside. I got up to let them out. I glanced at the clock and noticed it was 2:55 A.M.

After I let the dogs back in, I returned to bed. I rolled onto my side, with my back to the edge of the bed, and tried to go back to sleep. Suddenly I felt as if someone had come into the room and stood behind me. But that couldn't be, I knew. Kathy and I were alone and the dogs weren't acting as if someone had broken in. In the past Missy would sometimes get up in the night and stand by my bed. I usually awoke right away and after telling me what she wanted, she would go back to her room.

I knew I had to be imagining things but unable to shake the feeling, I rolled over to look. There was no one there and I soon drifted off to sleep.

The next morning, after Kathy went to school, I drove to the hospital. When I entered her room, Missy was awake. She was pale and weak but I knew, to my immense relief, that she would get better.

My husband spoke, "Missy came out of the coma at 3:00 A.M." That was all he said.

I was too stunned to respond. Three o'clock — the same time I had sensed



Kay and Missy Jackson

someone standing by the bed!

Did Missy come to tell me she was out of the coma and was going to be okay? — *El Paso, Tex.*

PATH OF THE TORNADO

By Mona Stewart Gregerson

WE HAD moved to Cincinnati recently from Seattle, Wash., and of course had been through hundreds of bad rain- and windstorms. In the middle of one such storm, as I was putting finishing touches to dinner, a strange feeling came over me. I grabbed my purse and told my daughters I *had* to meet the city bus my husband Jerry and teenaged son Brad always came home on. I had never met the bus before. The rainstorm wasn't the reason for my concern; both Jerry and Brad carried umbrellas and didn't really mind walking the five blocks in the rain.

Yet I felt compelled to give them a ride home. I didn't understand it but I couldn't ignore the feeling.

I pulled up behind their bus; they got into our car and I drove them home. Instead of driving the way they normally would have walked, I took another street. We arrived home and they went in to get ready for dinner. As



Mona Gregerson

I entered the house I observed a strange dark spot in the sky. Suddenly the electricity went off. Our lights had gone out so many times before that we had kerosene lanterns on hand which we lit without really thinking much about it.

Our youngest daughter finished dinner and went off to do her homework. She came back to tell us that hundreds of people were walking past our house, all going in the direction of Jessup Road, the road Jerry and Brad usually walked home on. Since ours was a quiet and normally deserted street, we followed the crowd to see what the attraction was.

When we looked up Jessup Road our brains had trouble taking in the sight; we were looking at the complete destruction of that section of Jessup Road. It was impassable! Trees nearly three feet in diameter had been sheared off about 15 feet above the ground and they had torn down all the electric wires as they fell into the road.

It was determined by the next day that two small tornadoes had touched down in the five-block stretch of

Jessup Road between the corner where we lived and the place where the city bus let passengers off.

A representative of the utility company said it was extremely fortunate that no people had been walking on Jessup Road at that time because if the trees hadn't crushed them they would have been electrocuted by the many live wires which were lying in a tangle up and down the road.

I had never been in a tornado, nor had I recognized the dark spot I saw in the sky as a tornado. I only know that if I hadn't had that inexplicable compulsion to meet the bus and chauffeur Jerry and Brad home, they would have been badly injured or killed — they would have been in the middle of the destruction area when the tornadoes struck. — *Cincinnati, Ohio.*

THE DISAPPEARING HILL

By Jean Kelly

WHEN I was young I used to go fishing with my father Joseph Myerscough and we frequented one particular spot on the River Dibble at Preston, Lancashire, England. It was Horseshoe Bend at the bottom of a hill near some large woods. The actual fishing area was a man-made cove which my father explained to me was very deep due to some excavations carried out during World War II.

In November 1950 I was 10 years old and one Sunday while we were fishing I began to feel uneasy — I didn't know why — and the longer we stayed the uneasier I became. I was relieved when my father told me to pack up, that it was time to go home.

Instead of walking home through the woods as we usually did, my father

decided that we should climb the hill immediately behind us. As we climbed and scrambled between the trees, my feeling of unease changed to terror. I have never been so afraid before or since. After what seemed an eternity we arrived at the top of the hill and soon reached home — to my immense relief.



Jean Kelly

I had almost forgotten my feelings by the next evening when I saw the front page of our local paper. The headline read, "Two men drowned by landslide."

Albert Edwards, a 42-year-old miner, and Jack Southern, both of the town of Wigan, had been fishing at the exact spot where Father and I had been the day before. Heavy rains had weakened the ground and the hill at Horseshoe Bend slipped into the water. The body of Jack Southern, buried under hundreds of tons of clay and earth, was never recovered but some time later canoeists found the body of Albert Edwards three miles from the scene of the landslide. — *Preston, Lancs., England.*

ME, A POLTERGEIST?

By Mary Kirk

POLTERGEIST phenomena, when they happen, usually seem to occur in a household containing adolescents. It is suggested that the frustrations of that age subconsciously vent their energies in mischievous occurrences, in throwing objects, moving furniture or producing unusual noises and odors. Our case, however, was atypical.

There were three adults and one child in our household: my 64-year-old mother, my six-year-old daughter Kathy, my new husband Tony, 27 (we had been married about a month), and I, also 27 years old. We had no teenagers; yet the things that happened can be ascribed only to a poltergeist. Looking back, I think it is clear that a confused, frightened, frustrated young woman of 27 could easily have set up the vibrations of an adolescent.

We had moved into a gray-brick duplex on Evergreen Street in Detroit, Mich., right after we were married. My mother and daughter slept in the tiny bedrooms upstairs while my husband and I got the sofa bed in the living room. The bathroom was upstairs; the kitchen was downstairs. From the kitchen one could go to the basement which contained the furnace, the hot water tank and many pipes. We had no washer or dryer and because we had nothing to store, the basement was empty and unused. Our neighbors did not share this basement; all parts of the duplex were separate.

The alarm clock rang at seven on that late July morning in 1964. Tony went upstairs to shave while I went into the kitchen to start breakfast. As I

was making coffee I suddenly heard a gushing sound from the basement. Knowing everyone else was upstairs I opened the basement door, turned on the light and walked down a few steps — far enough to be able to see that water was gushing from a pipe near the hot water tank. I quickly called Tony to take a look at what I thought was a leak in one of the pipes. He ran down and found the water pouring just as I had said, but the pipe was not broken. A valve had been turned on.

Being a worrywart, I was unhappy with the situation. How did the water get turned on?

"Vibrations from passing cars and trucks, heavy footsteps, noisy planes," suggested my engineer husband.

Perhaps. Yet there was a red tag reading "CAUTION" attached to that valve and since the tag was from the gas company, I called them.

The gas man arrived promptly to check things out. He said the tag was

misplaced. As for the water, no vibrations could have turned it on full blast; someone had turned it on, he insisted. I knew, though, that no one could have. My mother and Kathy hadn't even gotten up yet that morning. My husband had just gone up. None of us were sleepwalkers and besides, the gushing noise was not there when I first entered the kitchen. I heard it start.

That valve turned itself on two more times in the next three or four months. November, I know, was free of any such occurrence. And the cessation coincided roughly with my going into psychotherapy. As I vented my feelings, gained new insights and matured, my frustrations dissipated, robbing the poltergeist of the energy it needed — I think.

What I will always wonder is whether initially the poltergeist knew water would gush forth — or whether gas was supposed to escape. — *Rocky River, Ohio.*

PETRIFIED WOMEN

By Dwight Whalen

WHEN Ella Ireland of Brockton, Mass., died of acute gastritis in the fall of 1896 her body was buried in a family plot in a cemetery on the city's outskirts. The following April the coffins had to be removed to another location. During the disinterment a worker's pickax accidentally dislodged the cover of Mrs. Ireland's coffin. Her body, to the man's surprise, showed no sign of decay. She appeared to be sleeping peacefully. Even the flowers on her breast seemed as fresh as on the day of her burial.

Investigation revealed that her body was petrified. It was as hard as if carved from a block of marble. Authorities conjectured that the phenomenon was caused by the peculiar chemical composition of the soil in

the cemetery. A spring which boiled up nearby was strongly impregnated with mineral substances.

Bill McNeil's column "Voice of the Pioneer" in the June 1979 issue of *Early Canadian Life* carries a report of another woman of stone. Dewey Nickerson, a fisherman on Nova Scotia's Cape Sable Island at the turn of the century, described a discovery made by fishermen on nearby Seal Island:

"They found a petrified woman there ... and people used to come from everywhere to have a look until finally they moved her over to Mud Island and buried her in (a) field. Even there, they used to come and dig her up just to have a look. Finally the man who owned the field said he'd shoot the next man who came to dig her up."

MY PROOF OF SURVIVAL

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.

HAIL AND FAREWELL

By Eric Tiedt

IN JUNE 1972 I was working as a bartender in Tallahassee, Fla., at the Tradewinds, a country and western bar and restaurant on Lake Jackson. At 2:00 A.M. on Saturday, June 17, I got off work and went to the lakefront home of some friends where we drank, danced and talked the night away. Dawn found us looking out over the lake, unwilling to break up our party. We had breakfast and sat around through the morning and into the afternoon.

I had to be back at work at 7:00 P.M. and I was thinking, "I'll get no sleep before work tonight." But I didn't make a move toward home until five o'clock. Driving home on West Tennessee Street I almost regretted all those hours without sleep. I had promised my good friend Eddie Gray that I would go boating with him Saturday morning and I had stood him up. I knew once I explained it he'd understand, though.

Driving along and fighting the traf-

fic, I suddenly felt very tired. I must have dozed off, for I felt someone shaking me awake. However this happened, it saved me from running up on the car ahead of me. It seemed so unnatural the way I was awakened that I took note of the time; it was 5:34 P.M. I continued the drive home, more alert now, and prepared to go to work.

When I arrived at the Tradewinds I



Eric Tiedt

saw a large crowd of people standing at the edge of the lake. I knew something terrible had happened. When I asked, I was told they were searching the lake for Eddie Gray's body. Someone saw him fall out of his boat about 5:30 that evening and he never came up.

As darkness surrounded the lake the search was halted but at dawn it began anew. Eddie Gray's body was found at 11:30 Sunday morning.

I shall always believe that at 5:34 Saturday afternoon, Eddie's spirit saved me from a serious accident while he was saying his last good-bye.

— Tallahassee, Fla.

I SAW JESUS

By E. J. Juarez

HIGHER and higher I soared, sailing into an endless luminous blue void. Without any sentimental attachment to the relinquished temple which was my body, I had a feeling like no other I have ever experienced. My spirit was free and my mind and the essence of my soul ventured forth simultaneously.

My body lay comatose in San Francisco General Hospital as a result of a tragic accident on the night of August 20, 1955, when I had fallen from a two-story window ledge onto a concrete sidewalk. I learned later I had a cerebral concussion. But now I didn't even care to remember the fall as I ascended freely, with a feeling of joy and happiness that I had never known in my 4 1/2 years of life.

I soon found myself in a huge celestial alabaster chamber. It was brilliantly lit, although seemingly without any electrical or natural light. What



E. J. Juarez

shone even brighter than the light was the glowing feeling of joy and happiness that radiated from the endless multitude of children who were present. I shared their joy when I found Jesus Christ seated before me.

I sat down next to a young boy about my age. He was smiling and his smile never faded, even after I replied "yes" to Jesus' question of whether I wanted to live or not. It was apparently a choice between me and the boy; apparently one of us was to return to life on earth and the other would stay.

The next thing I knew I had departed the celestial chamber. I found myself in my hospital room, hovering over my still comatose body. Without further thoughts, my spirit form zoomed into my corporeal body as if into a vacuum. This jolted my body and I awoke for the first time in five days. I found myself strapped down to a hospital bed, wondering what I was doing there.

After this my recovery was routine and I was discharged on September 20, 1955, a month after the accident.

I continued to wonder about my celestial experience through the years.

But it wasn't until now, a quarter of a century later, that I have dared reveal my own encounter; psychic phenomena have become more acceptable in recent years.

The thing that convinces me that my experience was real is that a young boy, around my age and with a similar injury, was also in Ward Two and he did die while I was in my coma. I sometimes wonder what would have happened if I had answered Jesus, "No! I don't want to live." Would the other boy have lived instead of me?

I have discovered that my mind is definitely a part of my spiritual psyche. And I have been further blessed; I have seen Jesus Christ. — *San Francisco, Calif.*

I MISS MOUSE

By Selina Farrar

ONE HOT moonlit night in July 1974 my aunt Selina Thomson and my sister Peg Farrar and I stopped in Ashcroft, British Columbia, en route from Revelstoke to Victoria. We stayed in one of those motel units with one separate bedroom and a pull-down bed in the kitchen-dining area. I settled down for the night on the pull-down bed with my male Chihuahua Jeremy in his usual position on the pillow snuggled into my neck and my female Chihuahua Mouse tucked in behind my knees.

About two in the morning I awoke. There were not two bumps in the bed with me; there were three. One, right beside my feet, was much heavier than a Chihuahua would account for. My first thought was that a cat had got in through the open window. I was kind of surprised that my dogs had not

stirred but I reached for my glasses and hitched myself up to look down at the foot of my bed. Jeremy snorted a bit and moved over but didn't really wake. Mouse slept on quietly. I, however, got the surprise of my life. Beside my feet sat a silvery white cairn terrier. Despite the fact that she was white instead of brindled, I immediately recognized the family's old cairn terrier Tessa who had died the September before at my mother's home in Scotland. She opened her mouth and panted at me in a dog smile and then disappeared.

At this time I was very worried about Mouse. Two months before she had been the victim of one of those sick people who go about poisoning dogs. Her system had lost the ability to manufacture new blood and she had to have a transfusion every month. However, the vet was hopeful that eventually her system would return to normal. I thought that Tessa's appearance was an assurance that Mouse would recover and said so to my aunt and sister when I woke them.

Three months later I realized my in-



Mouse, the Chihuahua

terpretation of the visit was wrong. Mouse did not respond to her latest transfusion and died. Then I knew that Tessa had actually come to tell me that she would be taking care of Mouse in the next world. I still miss Mouse, just as my mother misses Tessa, but we know they are together. — Victoria, B.C., Canada.

MOVE!

By Roland A. Johnston

AT DAWN on an August morning in 1941 my battalion and Companies A, B and C marched out of the army air force base in Tucson, Ariz., on a 25-mile foot journey over the barren desert to our bivouac area high in the rugged forest of Mount Lemon. I was a private in basic training.

It was past midnight when several hundred weary soldiers reached their destination: a ravine between two mountains. After the company commander ordered us to fall out, we sought a place to rest. In the moonlight I spotted a level clearing on which stood a pine tree on the incline of the mountain. It looked like a perfect place for my buddy Earnest Carroll and me. Earnest claimed one side of the tree and I took the other.

Too tired to pitch my blanket, I fell on the pine needles and sank into deep slumber. I don't know how long I had slept before I heard a woman's sharp, commanding voice shout, "Roland, a rock is falling! Move away from the tree!"



Roland A. Johnston

I sprang to my feet and shook my buddy awake, warning him of our peril. He got up, clearly unhappy, and snapped, "Have you gone crazy?" The words had just left his mouth when abruptly a crackling, moving sound disturbed the stillness of the night.

We stared in shock at the rim of the mountain where something was moving. A huge boulder had lost its mooring and was tumbling down the mountainside, gathering speed all the while. It rolled past our tree and scraped the bark, thundering over the spot where moments before I'd been sleeping.

Trembling, I knelt and silently thanked my angel guardian for saving my life. In the years since then I have come to believe the voice I heard was that of my sister Nell, to whom I had been quite close before her death in 1930. — *Twentynine Palms, Calif.*



Physicians Evaluate Near-Death Experience

"It was like watching a movie. I knew I was going to be perfectly safe, whether my body died or not."

By Michael B. Sabom and Sarah A. Kreutziger

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RECENTLY a new interest in the study of the psychological aspects of death and dying has emerged. Along with this interest numerous reports of the unique and detailed experiences of persons encountering near death situations have appeared in the religious, lay and parapsychological literature. Over 100 of these near death experiences (NDEs) have been reported by Dr. Raymond A. Moody, Jr., in his recent best seller *Life After Life*. The jacket of the book carries Moody's statement that he is "convinced that this unexplained phenomenon has great significance for philosophy, medicine and the ministry as well as for the way we lead our daily lives." However, little mention of these NDEs has been made in medical publications and few physicians are aware of their occurrence.

Intrigued by the purported nature and significance of these NDEs, we began interviewing survivors of near-fatal encounters in March 1976 in an effort to document the existence, nature and clinical implications of the

NDE. The results of this 20-month investigation form the basis of this article. Preliminary findings of this study have been reported elsewhere.

ONE HUNDRED hospital patients (71 male, 29 female) who could clearly recall having suffered a near-fatal crisis resulting in a complete loss of awareness of surroundings (unconsciousness) were interviewed. Sixty-eight of these were obtained from the authors' daily hospital contacts and 32 were referred to us from other sources. The mean age of patients at the time of interview was 53 years (range 17 to 86). Psychotic and demented patients were excluded from the study.

Details of the crisis event were obtained from the patient and corroborated by family and referring physician and medical records when available. When more than one crisis event was recalled, the most recent and/or the one associated with an NDE was selected. Information obtained at the interview included: (1) demographic and sociological data including age,

sex, race, years of formal education, occupation, religious affiliation and religiosity; (2) details of the near death crisis both while conscious and unconscious; and (3) effect of the near death crisis on the patient's fear of dying and belief in afterlife. Each patient was allowed to describe the experience in his or her own words. If necessary, clarification was later obtained through specific questioning. Religiosity was evaluated using the following scale: 0 for agnostic and 1, 2, 3, 4 for formal religious belief with absent, rare, occasional and weekly church attendance respectively. Knowledge of NDE from other sources was determined at the end of the interview. When possible, interviews were tape-recorded for future reference.

Records of each interview were reviewed and the content of each NDE (when present) was analyzed. The 68 patients from our daily rounds, Group A, were then divided into subgroups with and without recollections of an NDE. Demographic and sociologic data, effects of the crisis event on death anxiety and afterlife beliefs, and knowledge of NDE from other sources were statistically compared between these subgroups. The background characteristics of only these patients were compared, to avoid the biases inherent in comparing demographic and sociologic data in patients referred from different sources. The content of the NDE was analyzed in all patients, however, since this data was felt to be less dependent on the method of patient procurement.

Near-fatal crisis events associated with unconsciousness were found to be as follows: cardiac arrest (67), non-

cardiac systemic illness (20), accident (5), intraoperative complication (7), and suicide attempt (1). Mean age of patients at time of crisis event was 46 years (range 5 to 76).

Thirty-nine of the patients recalled nothing of the period of unconsciousness. Definite recollections while unconscious (NDEs) were reported by 61. The details of these 61 NDEs were surprisingly consistent and of three types: self-visualization from a position of height (autoscopy — 16 patients); passage of the consciousness into a foreign region or dimension (transcendence — 32 patients); or a combination of autoscopic and transcendence (13 patients).

During the autoscopic experience, all patients noted a "floating" sensation "out of the body" unlike any felt before. While "detached" from the physical body the patient observed his or her own body in clear detail. Nearby objects (many out of "view" of the patient's body) could often be seen (cardiac monitor behind the patient's bed, etc.). In most patients observation of the type and sequence of resuscitation measures occurred at the time physiologic unconsciousness was most certain (during a grand mal seizure, cardioversion of ventricular fibrillation, injection of intracardiac medications, etc.). In one patient's words, "It was like sitting up in a balcony looking down at a movie." An overwhelming sense of calm and peace pervaded the whole episode. The experience ended abruptly and was followed by the regaining of consciousness.

A typical example of an autoscopic experience is given in the case of a 49-year-old male security guard. Medical

records indicate that the patient experienced a cardiopulmonary arrest while in the hall of the emergency room. Resuscitation attempts were prolonged (approximately 30 minutes). Closed chest massage, artificial respiration with an Ambu bag and other appropriate resuscitation measures were unsuccessful in converting ventricular fibrillation. Respiration and blood pressure were finally restored after two 400 watt-second shocks. An acute anterior myocardial infarction was later diagnosed. The guard recalled his experience in these words:

"I just couldn't stand the pain anymore . . . and then I collapsed. That's when everything went dark and black. After a little while, I was sitting up there somewhere . . . floating, soft, easy, comfortable, nothing wrong . . . I could look down and I had never noticed that the floor was black and white tile but that's the first thing I remember being conscious of. . . . I recognized myself down there, sort of curled around in a half fetal position. Two or three people lifted me onto a stretcher and strapped my legs and moved me on down the hall. . . . When they first threw me up on the table the doctor struck me, and I mean he really whacked the hell out of me. He came back with his fist from way behind his head and he hit me right in the center of my chest and then they were pushing on my chest . . . and they shoved a plastic tube, like you put in an oil can, in my mouth. . . . It was at that point I noticed another tablelike arrangement with a bunch of stuff on it. I knew it later to be that machine that they thump you with . . . [this cart] was

making a terrible racket as they were wheeling it down the hall. That caught my attention right away . . . I could see my right ear and this side of my face because I was looking away . . . I could hear people talking . . . it [cardiac monitor] was like an oscilloscope, just a faint white line running across. It wasn't a big scope like they put a TV monitor on you during cardiac cath. . . . It just made the same streak over and over . . . they put a needle in me, like one of those Aztec Indian rituals where they take the virgin's heart out, they took it two-handed, I thought this very unusual . . . then they took these round discs with handles on them and put one up here, I think it was larger than the other one, and they put one down here [patient pointed to appropriate positions on chest] . . . they thumped me and I didn't respond. . . . I thought they had given my body too much voltage. Man, my body jumped about two feet off the table. . . . It appeared to me in some sort of fashion that I had a choice to reenter my body and take the chances of them bringing me back around or I could just go ahead and die, if I wasn't already dead. . . . I knew I was going to be perfectly safe, whether my body died or not. . . . They thumped me a second time. . . . I reentered my body just like that. . . . I've lived with this thing for three years and I haven't told anyone because I don't want them to put the straight-jacket on me. . . . That was real. It's real as hell. If you want to, you can give me sodium pentothal. . . . It's a pretty kinky experience."

The elements of the transcendent

experience were more variable and often colored by personal beliefs and attitudes. One recurrent theme was present, however. The experience usually began with the passage of consciousness into a "black void" or "tunnel." With a sense of being "lifted" or "moved," the patient entered a foreign region or dimension brightly lit and of great beauty. Surroundings were "indescribably beautiful" and usually consisted of trees, grass, flowers, etc. A "border" was sometimes perceived (gate, stream, fence, etc.) over which the patient could not pass. A "brilliant white light" was occasionally present and was thought by some to have a religious significance. Deceased relatives, friends or other people were encountered and a nonverbal interchange of thoughts ensued. The general message of this exchange was perceived by the patient to be that it was "not my time to go" and that "I must return for some reason." Many patients emphatically did not want to "return" because the experience was so enjoyable.

A 67-year-old housewife suffering from chronic heart failure who became unresponsive in an intensive care unit and had to be cardioverted several times for a "tachycardia" had the following transcendent experience.

"I felt like I was lifted. I don't know how to explain it to you. . . . It was just beautiful . . . trees were there but they were all in the shadows of gold; no green, no blue, nothing else. . . . It was like a beautiful sunglow and sunset. . . . The water was like a shallow creek . . . it was like you would go for a splashing wade. . . . All I could hear

was the splashing of the water . . . and on the bank was my grandmother, granddaddy, my mother and daddy, one child that my grandparents had but I knew nothing about, and a man . . . but I did not see the man . . . everybody was happy . . . they didn't say anything. . . . But all that registered with me really and truly was that my husband was coming with outstretched arms in the water and I was coming too . . . he looked just like when he used to walk into a room . . . happy . . . it would have been easy to have gone on with him . . . I think he would have carried me on across. . . . It seems to me that within a few seconds he would have had ahold of my hand . . . and within a second or two it all went away, no rhyme or reason. . . . It wasn't my time to go on. . . . It wasn't my decision, because if it had been, I guess I would have [gone]. . . . I don't have any fear of dying . . . [my doctor] doesn't want me to read that book [*Life After Life*] for a while. He doesn't want me to be depressed just yet. But it really hasn't depressed me because I feel like, I'll tell you truthfully, that I'm left here for some reason . . . what that reason is I'm not going to tell you. . . . I [later] asked my minister 'Do you think I'm crazy?'"

Thirteen patients experienced both autoscapy and transcendence. The elements of these combined NDEs were similar to those separately outlined above. The following example comes from a 56-year-old executive who had been run over by an automobile with multiple injuries to the head, abdomen and extremities. While being evaluated in an emergency room he suffered

THETA is the journal of the Psychical Research Foundation, a nonprofit organization which has been actively involved in scientific research on survival since 1961. In articles, abstracts, book reviews, commentary and news from around the world, *Theta* publishes the best of serious scientific research into psi phenomena — psychic healing, near death experiences, mediumistic communications, reincarnation, poltergeists and hauntings, and altered states of consciousness such as out-of-body experiences.

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a cardiac arrest and experienced the following:

"When I was in the emergency room I seemed to be there but then I wasn't there. . . . I seemed to see myself on this gurney or whatever and they moved me to a table. . . . I seemed to be one of the participants in there but farther from the table than anyone else . . . in the background. . . . I was able to look down. . . . I was able to see all this . . . the table was over at that end of the room and the doctors were on the right side of me and they had a lot of nurses on the left side. There was also a priest there . . . they didn't have to give me pain shots or anything because I was completely out of it. . . . I just kept saying, that isn't me . . . but I knew it was me and that something had happened. . . . I thought the whole thing was strange; I had never experienced anything like it. . . . I wasn't frightened in the least. . . . I was all black from the road tar . . . I had cuts all over my face that were bleeding. I remember the way the leg was, all the blood; I remember one doctor saying 'he is going to lose his leg.' . . . In the meantime they gave me a tourniquet on my leg . . . the monitor was at the back of my head, in the back of me . . .

I was able to see the line on the monitor . . . and all of a sudden it stopped and it looked like a TV tube when you reset the tube — you see that green line go across — and it made one continuous noise . . . then I heard somebody say 'It's stopped' or something like that . . . and I remember one of the doctors banging on my chest, pushing on it . . . that's when they brought this unit out . . . they were rubbing those things together . . . and I was there all this time and I thought 'My God, this can't be me.' I came off the table about nine to 10 inches . . . I seemed to arch . . . and then I was in complete, total darkness . . . I didn't know where I was or what I was doing there or what was happening . . . time has no bearing on it at all. . . . I started getting scared and all of a sudden there was a light down at the end, the light got brighter and all of a sudden I seemed to be floating in air . . . a lot of beautiful blue . . . the clouds floating by. I was like in a shaft or beam of light and I was traveling through it . . . then I had a very gentle pressure on my head . . . something stopped me and said that I had to go back. And I said, 'Why me, Lord?' and whoever it was said my work wasn't done on earth, that I had to go back. And I felt a great disappointment be-

cause it's undescrivable, it's so peaceful and restful. . . . I really didn't want to go back. I felt like I could float in there the rest of my life, I mean for all eternity. . . . I started back the way I had come, floating through this light . . . before the accident I had always thought that it [dying] would be very unpleasant . . . I was always frightened of it . . . Now I'm not afraid any more . . . I don't talk to anybody [about this]. I'm afraid to because most people think you're sort of batty . . . [they would say] boy, this guy really has got marbles loose up there."

Of the 68 patients in Group A, 29 (43 percent) recalled an NDE. The background characteristics of Group A patients are summarized in Table 1. No significant differences were found between patient groups with and without an NDE.

The effects the crisis event had on the death anxieties and afterlife beliefs of Group A patients are summarized in Table 2. The recollection of an NDE was associated with a decrease in death anxiety and increase in afterlife belief which was significantly different from patients without an NDE.

Knowledge of the NDE is not unique to our time or culture. The *Tibetan Book of the Dead* (Evans-Wentz, 1960), compiled from the teachings of Tibetan sages in the Eighth Century A.D., describes a passage similar in many details to the autoscopic and transcendent experiences of our patients. Similar accounts can be found in the literature and arts down through the ages.

We have concluded that the NDE is

a real and consistent event for many patients unconscious and near death and that most patients are reluctant to discuss their experience for fear of ridicule. In addition, we found that the elements of the autoscopic and transcendent experiences of our patients were identical to those reported by Moody and that knowledge of NDEs from other sources and sociologic and demographic factors seemingly did not affect the occurrence of NDEs (Table 1).

A generally accepted explanation for these phenomena is not presently available. Several theories have been proposed, including:

(1) A "mental picture" of ongoing events could conceivably be constructed solely from verbal input into the brain of a semiconscious patient.

However, some of our patients gave detailed autoscopic accounts of themselves and their surroundings from a time when no one else was present. In others, the recalled details included visual descriptions of objects (including size, shape, location and usage) and events not ordinarily discussed during a resuscitation attempt (i.e., oral airway, defibrillator paddles, intracardiac needle, etc.).

(2) A temporal lobe seizure resulting from brain hypoxia could cause visual illusions and feelings of unreality in patients near death.

But this seizure disorder also produces: (a) illusions of people as distorted, flattened, or half-figures; (b) sudden feelings of despair, guilt, anxiety and terror; (c) suicidal and aggressive urges; and (d) vestibular and olfactory experiences. None of our patients reported these sensations. In ad-

TABLE 1
Characteristics of Patients in Group A

	With NDE	Without NDE*
Patients	29	39
Age (mean years)	49	52
Sex (male)	23 (79%)	32 (82%)
Race (white)	29 (100%)	35 (90%)
Education (mean years)	11.4	11.0
Occupation		
Professional	2 (7%)	8 (20%)
Clerical, sales	11 (38%)	10 (26%)
Laborer, services	16 (55%)	21 (54%)
Religion		
Christian	25 (86%)	34 (87%)
None	4 (14%)	5 (13%)
Religiosity Index†	2.3	2.3
Other knowledge of NDE	14 (48%)	25 (64%)

Abbreviation: NDE = near death experience (see text)

*All comparisons between these two groups were not significant to the .05 level

†Religiosity index — see text

TABLE 2
Effects of Near-Fatal Encounter on Patients in Group A

	With NDE	Without NDE	With vs. Without
Patients	29	39	
Death Anxiety			
Increased	0	5 (13%)	N.S.
No change	9 (31%)	34 (87%)	p<.001
Decreased	20 (69%)	0	p<.001
Belief in Afterlife			
Increased	20 (69%)	0	p<.001
No change	9 (31%)	39 (100%)	p<.001

Abbreviations:

NDE — near death experience (see text);

N.S. — not significant to .05 level

dition, the accurate visual description of ongoing events which occur during unconsciousness could not be easily explained by the seizure hypothesis.

(3) Drugs can produce vivid and convincing distortions of reality.

However, the medical records of several of our patients indicated no drug usage at the time of unconsciousness. In addition, the wide variety of positive and negative experiences reported by individuals during drug-related hallucinations does not jibe with the consistency of the elements in NDEs. When a patient with an NDE had previously had a delusional experience from medicinal narcotics, this drug-related hallucination was perceived to be clearly different from the NDE (the NDE being clearer, not distorted, more "real" and associated with a calm and peace not previously encountered).

(4) A form of "depersonalization" has been described in persons faced with extreme danger.

Many of the subjective phenomena attributed to "depersonalization" (increased speed of thoughts, automatic movements, lack of emotion), however, were not reported by our patients. In addition, the depersonalization hypothesis is based on a study of individuals who had perceived the threat of extreme danger but had rarely experienced unconsciousness or been physically near death. Many of our patients, however, suffered unconsciousness and physical near-death without prior warning.

(5) Autoscopic hallucinations have been described in psychiatric patients and consist of seeing a "double" which usually appears without warning.

But during these hallucinations, the perception is of the "double" by the physical body ("original"). This "double" is most frequently seen only as a face or face and bust, is usually transparent and commonly imitates the movements and facial expression of its "original." The emotional reaction to seeing one's "double" is often sadness accompanied by a feeling of coldness and weariness. These features of autoscopic hallucinations are clearly different from those found in NDEs.

(6) Spiritualists long have maintained that the physical body can make "contact" with another dimension through "astral projection." In addition, religious writings have alluded to the promise of an afterlife. A discussion of the relationship of these hypotheses to NDEs falls outside the purview of this paper.

Although these NDEs are presently inexplicable, their effect on the death anxieties of the individuals involved was often dramatic (Table 2). Most of our patients emphasized that their previous fears of death were definitely reduced, if not totally eliminated, by the NDE. Alleviation of this fear, in turn, assisted many in coping with the day-to-day uncertainties of a terminal condition. In addition, the patient who had experienced a near-death phenomenon was often relieved at being able to discuss his experience in an atmosphere of openness and understanding and was comforted by the knowledge that others had had similar encounters. Finally, medical and paramedical personnel involved in patient care have indicated that an awareness of these NDEs (from local presentations) has been meaningful in both

their personal and professional lives.

In summary, 61 NDEs were found in interviews of 100 patients who had been unconscious and near death. While unconscious 16 patients viewed their body and physical surroundings from a detached position of height several feet above the ground (autoscopy), 31 experienced the passage of consciousness into a foreign region or dimension (transcendence), and 13 experienced both autoscopy and transcendence. Social and demographic

characteristics of patients, or knowledge of NDEs from other sources, seemingly did not affect the occurrence of an NDE. Patients recalling an NDE emphasized that their previous fears of death were definitely reduced, if not totally eliminated, by the event. The NDE cannot be adequately explained at the present time. Further investigation into the cause of NDEs and the implications these experiences may have on personal and social concepts of death and dying is needed.



EARN A MASTER'S DEGREE IN PARAPSYCHOLOGY

JOHAN F. Kennedy University in Orinda, Calif., is offering the first accredited master's degree in parapsychology in the United States. Parapsychology is a specialization within the University's Graduate Program in Consciousness Studies which, as part of JFKU, is accredited by the Western Association of Schools and Colleges. Other specializations include Comparative Religion and Mysticism, Consciousness and the Arts, Transpersonal Counseling and Holistic Health Education.

Programs at the University are oriented toward the needs of working people, all required courses being taught in the evenings or occasionally on weekends. The major formal requirement for admission is a bachelor's degree from an accredited college or university. Admissions decisions are based on college transcripts,

letters of recommendation and a personal statement of the student's reasons for pursuing graduate study at JFKU.

The specific goals of the program are to provide students with the necessary background to teach college-level courses in parapsychology, to plan and execute parapsychological research projects, to evaluate research in the field, and to appreciate the broader metaphysical, ethical and spiritual implications of the field.

The director of the program is Dr. John Palmer, a past president of the Parapsychological Association. Other faculty members include D. Scott Rogo, Dr. Arthur Hasting and Dr. Jeffrey Mishlove.

Information about the program may be obtained from Dr. Palmer, c/o John F. Kennedy University, 12 Altarinda Rd., Orinda, Calif. 94563.



HIS HOROSCOPE HAD IT RIGHT

IT WAS enough to make Brian Flattery of Mission Hills, Calif., a confirmed believer in astrology. In June 1979 he bought a horoscope from a computer which read: "You will be a super jackpot winner." One hour later he won a record-breaking \$285,000 on a slot machine at the Flamingo Hilton Hotel in Las Vegas, Nev., topping by \$5000 the record set two weeks previously. — *W. Ritchie Benedict.*

PENTAGON'S SECRET PSYCHIC TASK FORCE

For three decades the American military have tried to use ESP as a weapon in the Cold War. Are they succeeding?

By Randy Fitzgerald

IN A MANNER reminiscent of poltergeists, news stories in Washington, D.C., occasionally exhibit a tendency to rattle around in reporters' closets for months or years, to be whispered about but rarely seen. When the stories finally materialize in print, readers react with astonishment or alarm, forgetting the wealth of accumulated evidence that should have made the story an anticlimax rather than a revelation. Such is the case with two columns Jack Anderson published earlier this year concerning the Pentagon's "top-secret psychic task force."

Anderson's reporters, Dale van Atta and Ron McRae, had known for many months that the American military were involved in psychic research. As McRae explains, "I had sources telling me about this for a year. I just ignored it because I'm not that interested in the paranormal and I didn't take it very seriously. I thought it was just an eccentricity on the part of some military officers. But then this article appeared in *Military Review* and the effect was to convince me that there were people in the Pentagon who were

really taking it seriously."

In the December 1980 issue of *Military Review*, the professional journal of the U.S. Army, Lt. Col. John Alexander wrote that "there are weapons systems that operate on the power of the mind and whose lethal capacity has already been demonstrated." His eight-page article, entitled "The New Mental Battlefield," discusses in general, unclassified terms American and Soviet research into remote viewing, Kirlian photography, bioenergy and related parapsychological effects. It was a relatively innocuous article for which Alexander was paid a \$30 honorarium.

"I wrote the article based on my own interests as opposed to involvement in any project," Alexander says. "I thought if there was any reaction it would all be internal [within the army]. I thought people would tell me I was crazy or something. But I never imagined that the public furor would be like it is."

That furor — perhaps we should more accurately describe it as a "media" rather a "public" furor — unleashed soon after the first Anderson column appeared on January 9, 1981.

Referring to psychic research as "futuristic fantasies" conducted by Pentagon supporters of "voodoo warfare," McRae reported that from a closely guarded basement room in the Pentagon a psychic task force, budgeted at six million dollars a year, works to narrow the alleged ESP gap between the United States and the Soviet Union. A follow-up column on February 4 had McRae outlining a National Security Agency project to use ESP in cracking Soviet codes. Rep. Charles Rose, Democrat of North Carolina, a member of the House Committee on Intelligence and probably Congress' most vocal defender of psychic research, was quoted as advocating a kind of Manhattan Project to develop psychotronic weapons.

By now other media were clamoring for the story. McRae received phone calls from reporters for *Omni*, *Science* 81, *Discover*, ABC's 20/20, CBS' 60 Minutes and newspapers from Hamburg, Germany, to Jerusalem. His agent began circulating a book outline asking for a \$200,000 advance. McRae said he intended to milk the story for all it was worth.

"It'll be a straight, reportorial book exposing the extent to which the U.S. government is involved in military applications of parapsychology. We won't make a judgment on it," McRae promises although he is quick to add that in general he views psychics as "a bunch of cheap magicians who don't have any more paranormal powers than my dog."

Discover produced the most luridly skeptical of the follow-up articles. Calling the psychic task force mission "nonsense" and a waste of tax money,

the magazine boldly announced, "There has never been a shred of legitimate evidence to support the murky claims of parapsychologists." With information apparently gleaned from McRae, *Discover* revealed that the U.S. Navy has 34 psychics under contract; each is paid about \$400 a month to track the movements of Soviet submarines. The navy, as the military routinely does in these situations, denied the story.

New York psychic Shawn Robbins was one of those approached to work on the navy project. "A navy officer in civilian dress came to my home last year wanting me to do remote viewing," Robbins told a FATE reporter. "He met with me twice. The navy wanted me to tell how many submarines were in a particular area. The money I got was a foundation check." Robbins says she can't remember the name of the foundation, nor would she reveal the name of her navy contact, since "there may be future work involved."

After Anderson's second column appeared, the Soviet embassy on 16th Street just a few blocks from the White House distributed a press release trumpeting Soviet scientific advances in parapsychological research. That seemed a rather predictably unpredictable response for a government which over the years has alternately ridiculed psychic phenomena and then, as in the case of *Los Angeles Times* reporter Robert Toth, has refused to permit its scientists to discuss the subject with Western writers for fear of jeopardizing "state secrets." The circumstances seem to suggest that the press release may have been intended

to serve a subtle yet insidious function in the CIA/Soviet KGB rivalry.

For nearly three decades the CIA and KGB have conducted disinformation campaigns designed to spread confusion about new military armaments each side is developing. Psychic research apparently became a pawn in this spy intrigue during the late 1950's, when a French publication declared that the American military had successfully used telepathy to communicate with crewmen aboard the atomic submarine *Nautilus*. The article probably was fabricated and planted but soon thereafter Soviet scientists were once again allowed to pursue psychic research after many years of having had their work suppressed.

A similar situation occurred in 1970 when *Psychic Discoveries Behind the Iron Curtain*, by Sheila Ostrander and Lynn Schroeder, was published. The Soviets soon withdrew official recognition of scientific studies of the paranormal while members of the United States Congress began badgering military authorities not to allow the Soviets to open a "mind warfare" research gap over this country.

American intelligence and military agencies have been as secretive as the Soviets when it comes to revealing even an approximation of the budget allotted to psychic projects. McRae's estimate of \$6,000,000 spent last year is based — by his own admission — on nothing more than a guess made by one of his sources. In his *The Search for Superman* science writer John Wilhelm quoted an Atomic Energy Commission security officer who claimed that in 1975 the government supported

between 30 and 40 classified projects investigating the psychic realm; most such projects were camouflaged under such categories as biofeedback and sleep and dream research. The price tags ranged from \$47,000 for a navy study of remote viewing to \$80,000 on a NASA contract to develop an ESP-teaching machine.

Three intelligence agency reports evaluating Soviet psychic research claims, each declassified and given wide distribution in Congress and the military, have probably done more to increase the level of funding for parapsychology in this country than all of the reported successes of our own psychics combined.

The first report, prepared by the Office of the Surgeon General in 1972, was entitled "Controlled Offensive Behavior — USSR." A second, "Soviet and Czechoslovakian Parapsychological Research" (1975), was prepared by the army's Medical Intelligence and Information Agency; like the first report it was declassified by the Defense Intelligence Agency. The third report was prepared for the CIA by five scientists at AiResearch Manufacturing Company in California and was released in 1976. All three studies come to a similar conclusion: that the Soviets are spending large amounts of money on secret KGB research which their scientists believe will yield breakthroughs revolutionizing espionage and warfare.

"I believe the Soviets are actually building prototype equipment for psychic warfare," Dr. J.W. Eerikens, a physicist who helped write the CIA report, says.

* * *

WE HAVE no way of knowing for certain how long and how seriously agencies of our government have been involved in investigating the paranormal or in monitoring Soviet interest in this field. If we did know, we could make some basic assumptions about whether the current hype about "mind warfare research gaps" is a justifiable concern or simply nothing more than a scare tactic which like "bomber gaps" and "missile gaps" is intended to help inflate the overall Pentagon budget. My own experience with the CIA may offer some clues in this regard.

On June 17, 1979, I filed a request with the CIA under the Freedom of Information Act for access to all parapsychology-related documents in agency files. After the CIA acknowledged receipt of my request, it did nothing further for six months. Finally I threatened legal action under the FOIA appeals procedure. A week later CIA information officer Mark Brandon telephoned.

"We have your request processed," he told me. "We're releasing about 500 pages. But I should forewarn you that it's mostly just trash."

It was. For two hours I sat in a CIA reading room skimming through translations of superficial and contradictory Soviet literature on psychic phenomena. The titles skipped from "Parapsychology: Fiction or Reality?" to "The Phenomenon of Skin Electricity." It was as if a CIA employee had taken a vacuum cleaner and randomly passed it over agency files marked "weird." Several of the documents had absolutely nothing to do with parapsychology. One was simply a translation

of a Russian scientist's attempt to debunk the ancient-astronaut theories of Erich von Daniken.

Once again I wrote to the CIA. I pointed out that I had specifically asked for access to documents concerning research the United States government was conducting. If this material could not be released because of national security considerations, I wanted the CIA to put it in writing.

Two more months passed before I received nine CIA documents, mostly internal memos, totaling 21 pages. This time nearly all of the material dealt with research the CIA had initiated or contemplated; much of the information was previously released to the Church of Scientology. Obviously, where there were 21 pages, some referring to ongoing CIA projects, other related documents must exist. But spokesmen for the CIA refused either to confirm or to deny the agency possessed additional documents, thus making it unnecessary for them to cite national security as grounds for withholding such materials.

Nonetheless the released material is revealing in several respects. Three of the documents are from January and April 1952, a period in which the CIA was first developing a drug-testing program called Artichoke, later nicknamed Project MK-ULTRA. A document dated 9 April 1952 discusses whether ESP capabilities are affected by drugs and observes that "using barbiturate drugs such as sodium Amytal, the ESP fell off and was restored by the use of caffeine." Another of the documents specifically mentions possible Artichoke applications of ESP.

It appears that from the very begin-

ning drug experimentation and parapsychology were inextricably linked in the CIA's program to harness and manipulate the human mind. Former CIA officer Victor Marchetti says these drug and brainwashing experiments, rather than being terminated in the mid-1960's as the agency claims, were gradually redirected back "into the realm of parapsychology."

"When I was a member of the CIA Director's staff in the late 1960's, the agency was still deep into drug experiments," Marchetti reports. "Furthermore, the scientific spooks were then progressing into parapsychology, experimenting with mediums in efforts to contact dead agents, with psychics in attempts to divine the intentions of the Kremlin leadership and with even stranger phenomena."

The most intriguing of the FOIA documents is a four-page memo, dated 7 January 1952, which proposes turning ESP into an "atom bomb" of espionage by recruiting a team of psychics who would undertake spy assignments for the CIA. It suggests a three-year developmental program as a first step in making "a serious effort to push the [ESP] research in the direction of reliable application to the practical problems of intelligence."

The individual who wrote the memo, probably a CIA staff psychologist, left no doubt what he thought the agency position on the paranormal should be. "If, as now appears to us as established beyond question, there is in some persons a certain capacity for extrasensory perception, this fact and consequent developments leading from it should have significance for professional intelligence services."

The memo writer, after discussing the problems of replicating successful ESP experiments, concludes, "It looks as if . . . the problem of getting and maintaining control over the ESP function has been solved."

It is known that Duke University parapsychologist J. B. Rhine conducted his first secret psychic research project for the army in 1952. While there is yet no direct evidence that the CIA program was ever funded, we can, however, venture a reasonable guess. As Marchetti and other former agency employees have pointed out, the CIA never releases all of what it has accumulated on any given subject — not to Congress, not to the President, not to anyone. What it does reveal is known in the trade as a "limited hang-out." This information is designed only to provide clues or to sketch the parameters of a particular area without giving away the depth of the agency's involvement or interest.

Significantly, the documents the CIA has released concerning its own work in parapsychology are concentrated in three areas:

- (1) How ESP is connected to the agency drug program.
- (2) How ESP could be applied to problems of intelligence.
- (3) How the agency "has a production capability" to control animal brains from a distance (21 April 1961 memo).

We know the CIA initiated a long-term program of drug experimentation in an effort to control the human mind. We know too that the agency undertook "guided animal" studies to make robots out of dolphins, dogs, cats and other creatures. Similarly, there is

strong reason to suspect that the CIA embarked, as far back as 1952, on laboratory studies and active monitoring and recruitment of apparently psychically-gifted persons. These efforts continue to this day.

One of the nine CIA documents is a reprint of a bulletin published in 1969 by the Maimonides Dream Laboratory at Maimonides Medical Center in Brooklyn, announcing a series of tests of ESP, psychokinesis, remote viewing and precognition. Among those who participated was Shawn Robbins who says she was told that part of the funding "came from a government agency" and was funneled through charitable foundations. Nearly a decade later, it was a former Maimonides employee who introduced Robbins to Naval Intelligence as a prospective remote-viewing contract worker.

The media in general were hardly justified in viewing the Anderson columns, despite the several new details they provided, as anything particularly significant. In June 1977 newspapers worldwide had headlined the Soviet detention of *Los Angeles Times* newsman Robert Toth for having allegedly received "state secrets" about psi particles from a Russian scientist he encountered on a Moscow street corner. Of course, as the press accounts emphasized, "U.S. officials in Washington expressed skepticism about the allegations against Toth, saying that parapsychology is unlikely to involve secret military information."

Five days after Toth's arrest, *New York Times* reporter Flora Lewis wrote a lengthy account of what immigrant Soviet scientists had to say about

KGB parapsychological research. She concluded that ESP had indeed become a fixture of Soviet attempts to develop psychotronic weaponry. On August 7, 1977, John Wilhelm was given nearly two complete pages in the editorial section of the *Washington Post* to explain a series of CIA-supported remote-viewing experiments at Stanford Research Institute in which several psychics allegedly succeeded in mentally viewing and describing a secret military satellite-spying installation in Virginia. *New Times* magazine devoted eight pages to the same topic eight months later.

In July 1979 *Omni* featured a story on Rep. Charles Rose who believes that remote viewing has military and espionage implications, although he concedes that the process "is not yet as accurate as satellite photography." The following year other publications carried the story of how the navy has a submarine-tracking program using psychics. The former director of the project, Capt. Robert Skillen, described how psychics were training navy and CIA personnel to develop their own remote-viewing abilities.

* * *

THE MEDIA REACTION to the Anderson columns tells us less about how long a memory the press has and more about how easy it is to manipulate public policy questions using leaked information. McRae's original sources for the columns were in all likelihood skeptics of the paranormal. By publicizing the military and intelligence agency involvement with psychics, these skeptics inside the Pentagon and the scientific establishment hoped to eliminate what they be-

lieve to be frivolous use of tax money. Meanwhile Congressman Rose and several Stanford Research scientists intimate that some of these skeptics may have suspicious motives for wanting American psychotronic research stopped while the Soviets proceed with theirs.

We must view this intergovernment struggle from the larger perspective of the overall debate over defense priorities. Should we build more tanks or concentrate on devising strategies to disable the other side's tanks? Should we simply construct more missiles or develop a capability using futuristic concepts to disable the other side's missile personnel before they can ignite our destruction? The controversy is many-sided and the issues are sharp and divisive. The continuing debate about military applications of psychic phenomena is only one small, cutting edge.

The media furor over psychics raises once again the same old, largely unanswered questions of what the government knows about psychic phenomena and when it got that knowledge. Is government interest in the paranormal legitimate or just part of a disinformation campaign to confuse

the Soviets? Is this research an ongoing policy of the military and CIA or merely a by-product of the eccentricities and superstitions of a few high government officials?

Perhaps we can find a partial answer to these questions by asking a few questions of our own. Would the army and CIA spend almost 30 years (1952 to the present) and untold millions of dollars investigating and reinvestigating something that didn't exist in the first place? If this is so and it is all part of an effort to confuse the Soviets, why go to such extraordinary lengths to keep the results so secret so long? Or have the experiments produced such an espionage potential that the cloak of national security must always remain lowered?

Finally, can we really expect that a relatively few well-placed paranormal believers in the bureaucracy would be able to perpetuate their idiosyncratic projects, decade after decade, administration after administration, without producing bona fide cost-effective results?

If you think the answer is yes, then you must believe that the children of hardened skeptics grow up believing in Santa Claus and the Tooth Fairy.



BRAND NAMES OF THE FUTURE

By Paul Steiner

ACCORDING to Scot Morris, who conducted a competition for *Omni* magazine to find brand names to be used in the 21st Century, some of the winners are:

Betelgeuse: an instant space drink made from insects.

Valium of the Dolls: robot tranquilizers.

Trapezoid: a device for catching zoids.

Mrs. Pauli's Fission Chips: a high-energy snack.

Cy-Borg: the bionic tennis partner.

Quasimoto: a four-wheel hardtop moped made in France (affectionately known as the Hatchback of Notre Dame).

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Update . . .

By Jerome Clark

SHROUD SUPPORTER CHANGES HIS MIND.

One of the Shroud of Turin's most dedicated advocates, the Rev. David Sox, resigned his position as secretary of the British Society for the Shroud early in January. After studying the controversial cloth, said to depict the image of Jesus Christ, for eight years, Sox has decided it is a medieval forgery. He came to this conclusion after Dr. Walter McCrone discovered the image is made of iron oxide and held to the cloth with artists' tempera ("Update," January 1981). Iron oxide has been a component of paint for centuries.

WAS IT GHOSTLY — OR GIRLISH — HIJINKS?

The Enfield poltergeist, which electrified readers of English newspapers throughout the latter half of 1977 and inspired a popular book (and an article in June 1979 FATE), may have been considerably overrated, according to noted British parapsychologist Anita Gregory. Writing in Journal of the Society for Psychical Research, Gregory describes a number of episodes of suspicious behavior by two young girls (ages 13 and 11) who she believes were responsible — in a nonpsychic way — for many of the "poltergeist" phenomena. She thinks the incident may have begun paranormally but quickly turned into a farce for the benefit of sensation-seeking reporters and well-meaning but credulous investigators. In the same issue of the Journal Melvin Harris shows how some pictures of Enfield phenomena could have been faked.

EDGAR CAYCE STARS OFF BROADWAY.

Edgar Cayce's life is the subject of an acclaimed new play, The Freak, by Granville Wyche Burgess. When it opened in New York's WPA Theater late in February New York Times critic Mel Gussow wrote, "Such is the dramatic effectiveness of The Freak that by the end of the play one begins to allow for the possibility of Cayce's wizardry." The play, directed by Stephen Zuckerman, stars Dann Florek as Cayce.

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by Martin Ebon



ST. ELISABETH OF ZURICH

THE DICTIONARY defines *hagiography* as the "biography of saints" and as "an idealizing or worshipful biography." Both definitions may be applied to Derek Gill's *Quest: The Life of Elisabeth Kübler-Ross* (Harper & Row, New York, N.Y., 1980, 329 pages, \$11.95). Dr. Kübler-Ross, well known for her pioneer work in dealing with dying patients and their families, is obviously a woman of many saintly qualities. Gill's conscientious and skillful biography is deliberately uncritical and self-restricted.

The overall image of Elisabeth (as she is known to her large and, indeed, worshipful following) is that of female David fighting a succession of Goliaths. But anyone looking for enlightenment on Kübler-Ross' much-publicized involvement with a controversial group therapy-cum-Spiritualism group in California will be disappointed. Gill's account stops with Elisabeth's explosion into worldwide fame following a *Life* magazine article on her work in 1969.

A series of crucial events, traumatic as well as psychic, punctuated Elisabeth's early life. Certainly the fact that she was born as one of triplets, under death-defying circumstances, made for a dramatic beginning. She discovered that her identical twin Erika was in many ways a mirror image; they did not so much share traits and interests as supplement each other. Her parents Emma and Ernst Kübler fit the standard image of a solid, stolid Swiss-German couple.

In her sixth-year class Elisabeth wrote an essay on the theme "My Dream of What I Could Be" in which she expressed the

hope of becoming "a researcher and explorer of unknown frontiers of human knowledge." Throughout the book there are quotes and incidents that suggest a sense of destiny, of long-range commitment, of a path chosen by forces outside herself.

At 16 she defied her father, who had wanted her to become his business assistant, and left home to work as a domestic in Geneva. After a miserable time there she managed to get a job in a Zurich biochemical laboratory which promptly went bankrupt. Next came a job in a dermatological lab at the city's Canton Hospital. Now she was "on the outer fringes of the healing profession's temple."

As the war was ending, sick, dying, desperate refugees crossed the border into Switzerland. Kübler-Ross came face to face with the horrors of war. She joined the International Voluntary Service for Peace. After that she went to Sweden where she received a message from an American Quaker, David Ritchie, asking her to come to Poland. Her destination, the town of Lucima near the Russian border, had been devastated by advancing and retreating armies.

After her return to Switzerland, Elisabeth met her twin's fiance and later husband, Seppli Bucher. To her, he embodied everything good and healthy; tall, good-looking and kind, he was an expert mountaineer and a lover of nature. Elisabeth noted that he "possessed many of the best attributes" of her father. His early death of cancer was traumatic for her because he had asked Elisabeth to see him shortly before he died and she had failed to do so.

Following a quarrel with her father, Elis-

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FATE

abeth rented a small room for herself while working to complete her medical education. Through mutual friends she met an American medical student, Emanuel Ross, whom she married and who persuaded her to move to the United States.

Throughout her life premonitory feelings, psychic hunches and apparently significant coincidences have influenced Elisabeth's life. She kept a diary. Now and then her entries had the quality of automatic writing: "At times when she wrote in her journal, it seemed as if the words came from elsewhere. It was then that she felt the nearness of Seppli, or if not of him then of some presence, some guardian angel. Usually when she felt his closeness, she was in the sunlight, for in her mind she always saw Seppli out-of-doors, bronzed, graceful and daring." These feelings may be regarded as a prelude to Elisabeth's later involvement with Spiritualistic or pseudo-Spiritualistic phenomena.

On their arrival in America Manny and Elisabeth went to work at the Glenn Cove Community Hospital on Long Island, outside New York City. Later Ross became a resident physician in neuropathology at Montefiore Hospital in the Bronx. Elisabeth accepted a psychiatric job at Manhattan State Hospital, a grim mental institution located on Wards Island. She insisted on treating patients as individuals outside the various schools of psychotherapy. She now feels that much of what she learned during those two difficult years came "from the patients themselves."

After one miscarriage Elisabeth gave birth to a son, Kenneth. In July 1961 she went to work in the psychopharmacology outpatient clinic of Montefiore. She also evaluated psychiatrically ill children and did psychiatric consultation in the surgical and medical wards. Her hunches and intuitions in dealing with patients puzzled and irritated some members of the hospital's psychiatric staff.

She returned to Switzerland to see her dying father. Although he required a good deal of technical equipment, Elisabeth arranged that Mr. Kübler should die at home. Viewing his body, she mused that "within the time taken for the exhalation of one breath a metamorphosis has occurred. The cocoon was left; the butterfly had flown."

The butterfly as an image of the soul or spirit has remained a symbol in Dr. Kübler-Ross' life.

The next major move was to Denver. The University of Colorado Medical School appointed Manny as assistant professor of pathology and Elisabeth as fellow in psychiatry. Traveling in the southwest before settling in Denver, Elisabeth had a déjà vu experience. In her youth she once had dreamed of riding through a western landscape, seeing herself as an Indian girl. Now, driving through Monument Valley, she observed just such a girl, virtually re-enacting the scene of her dream: "It was as if she, Elisabeth, were watching herself, dressed in Indian clothing, riding home. A feeling of peace she had not known before, a sense of harmony embracing time and space, man and nature, totally engulfed her." She felt sure she "had lived here before. She had come home."

At the university Elisabeth's mentor, Prof. Sydney Margolin, a pioneer in psychophysiological research, asked her to substitute for him in a lecture to 80 senior medical students. He told her she could

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pick her own subject. The rest is history — Elisabeth Kübler-Ross' personal history and part of the history of thanatology, the study of death and dying. Elisabeth opened her lecture with a survey of rituals and customs of other cultures and of the American way of coping with death. The second part of the presentation was an interview with Linda, a 16-year-old girl dying of leukemia. The lecture made a deep impression on its audience.

Elisabeth continued to have psychic experiences. Once, when she was taking a plane to Switzerland with her two children, she felt uneasy before boarding. Later, while lunch was being served, she "froze with fright," pushed the food off the table, fastened the seat belts for Kenneth and herself and picked up Barbara. "Within seconds and without any warning the plane hit an air pocket and dropped like a stone. The cabin filled with the screams of passengers,

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many of whom were hurled from their seats. Food trays and hand luggage were tossed about, and oxygen masks popped from their receptacles."

If Elisabeth hadn't snatched Barbara from her travel bed, the baby might have been burned with goulash or tossed violently out of the bed. Elisabeth wondered about "the premonition she had experienced." Ever since Seppli's death she had contemplated "questions of life and death and the intuitive guidance given from time to time to individuals." Gill, reflecting her thoughts, writes, "Surely there had to be some caring force, some communication that could not be explained by science. For how else to interpret a clear warning of danger that could not be picked up by the aircraft's radar?"

The book implies that a spirit guide, possibly the spirit of Seppli, warned Elisabeth of the danger.

When Emanuel Ross was appointed to the Northwestern University Medical Center, Elisabeth joined the psychiatry department of Billings Hospital on the campus of the University of Chicago, where her initial task was lecturing medical students on psychiatry. Her career as star lecturer on death and dying began when three theology students, who had heard about her Denver talk, asked whether she might help them in their work with dying parishioners. She agreed and asked the resident physician in charge of patients who might be willing to answer questions. The physician denounced the very idea of "exploiting" such patients. Other turndowns included a nurse who asked her whether it would give her "some sort of kick" to tell a 20-year-old in front of visitors that he had only a couple of weeks to live. One senior doctor called the whole idea "rather sordid, if not sadistic."

Eventually she was able to take the four students to the bedside of one old man who was concerned mainly with making peace with a son from whom he had been estranged.

Her seminars in Death and Dying used a "screening room." There Elisabeth and the patient could be observed through a one-way glass screen. Elisabeth's unorthodox teaching methods and psychiatric techniques were received "by most of her peers with ambivalence or jealousy."

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By Bryan Cook

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The Big Bang in Kübler-Ross' career was *Life's* coverage of 20-year-old Eva, who was dying of leukemia. In her journal Elisabeth spoke of Eva as "one of the loveliest human beings I have ever set eyes on." *Life* sent writer Loudon Wainwright and photographer Leonard McCombe to describe and illustrate the psychiatrist's interview with the dying young woman. The resulting article and photographs appeared in the magazine's issue of November 21, 1969 — and Elisabeth's life has never been the same.

The article enraged the hospital staff and Elisabeth's work at the institution came to an end. But letters from individuals and invitations to lecture and conduct seminars came from all over the world. Medical schools, nursing and professional associations, service clubs and churches wanted to hear how to treat the dying and what the dying had to teach those around them.

Cautiously Gill observes in a closing chapter that Kübler-Ross has since become engaged in her "propagation of the gospel that the existence of an afterlife has been validated by her scientific research and personal experiences." Gill notes that she contributes substantially to her "healing center," called Shanti Nilaya, in Escondido, Calif.

In an epilogue Elisabeth, at work on a book about her more recent experiences, says that "our research into life after death" will make it "obvious" why she was born a triplet; presumably it also will explain everything else that has happened to her. She refers to her "many wonderful mystical experiences, from cosmic consciousness to the awareness and ability to be in touch with my own guides" — spirit guides, that is.

The *Shanti Nilaya Newsletter* (December 1980) contains "A Letter from Elisabeth" which states, "My own autobiography will begin with November 1969, with the publication of the *Life Magazine* article." In other words, the Gill biography is a sort of *Life* before *Life*, Dr. Kübler-Ross' own work a *Life* after *Life*.

In the meantime *Quest* leaves unanswered questions that have been on the minds of Elisabeth's admirers and well-wishers since 1976, when she teamed up with Jay and Martha Barham, who were

operating the Facet of Divinity Church in Escondido. Elisabeth's Shanti Nilaya (Sanskrit for "Home of Peace") is separate from the church, although there is obviously some degree of overlapping between the two enterprises.

Kübler-Ross reports that Mrs. Barham is "working on her book about the Darkroom," a euphemism for seances conducted by the Barhams. It "will tell about the beginnings and development of the communication with our guides." Former members of the Shanti Nilaya group claim that spirit guides, communicating through the "mediumship" of Jay Barham, told Elisabeth that in a previous incarnation she was one of the teachers of Jesus.

At present the "Darkroom" seances are said to be restricted to a limited circle of insiders. Up to 1979 stories abounded that the circle attracted outsiders and that seances often led to sexual intercourse with alleged spirits who had managed to "clone" themselves by materializing as one of the mediums or participants.

Alarmed by these reports and concerned about Kübler-Ross' standing as a scientist, a number of persons cautioned her about

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her associations and utterances. However, out of concern for her unique role, an unspoken gentlemen's agreement existed to protect her reputation as long as possible. In my own book *The Evidence for Life After Death* (1977) I cautioned that by "her candor and daring, Dr. Ross at times risks her personal reputation for detachment."

Well, she has thrown detachment overboard. "Yes," she wrote me, "there are many people . . . who are worried that I have fallen or become psychotic. This is simply a projection of their own fears and I do not feel defensive about this. Anyone who goes a step beyond the usual will get such kind of remarks, and ultimately, the truth will prevail. . . . I am in good hands and with good guidance."

OTHER REVIEWS

EARLIER THAN YOU THINK by George F. Carter, Texas A & M University Press, College Station, Tex., 1980, 348 pages, \$19.95.

BEFORE COLUMBUS by Samuel D. Marble, A. S. Barnes & Co., San Diego, Calif., 1980, 246 pages, \$9.95.

BEYOND THE ANDES by Pino Turolla, Harper & Row, New York, N.Y., 1980, 364 pages, \$14.95.

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know now about the pre-Columbian period. They also give us some fascinating accounts of the scientific establishment's resistance to evidence (literally) unearthed by maverick researchers.

George F. Carter, recently retired from Texas A & M University, is one such maverick. A specialist in stone tools, he has long maintained that man came to the Americas in several migratory waves with the earliest arrivals appearing 100,000 years ago, perhaps earlier.

This belief has outraged not only those scholars who only recently have grudgingly accepted man's presence in the Americas 10,000 years ago but also those who insist that all Indians descended from Mongoloid stock. In *Earlier Than You Think* Dr. Carter presents a detailed, well-illustrated and fairly technical account which may tell the average reader more than he wants to know about the making and dating of stone tools. But his evidence appears to substantiate his conclusions. For dating bone remains, Carter accepts protein racemization, a relatively new method developed by Dr. Jeffery Bada of the Scripps Institute of Oceanography. Accepted in Europe where it has checked perfectly with other means of dating ancient sites, Bada's technique has been almost hysterically denounced here by scientists whose expressed beliefs it upsets.

Carter, on discovering that one of Bada's critics had never read Bada's papers, asked, "Don't you feel a little uneasy at criticizing and rejecting a man's work without reading it?" The critic answered, "No, I just take the word of others." Carter's book is full of similar examples of obtuse pigheadedness by status quo defenders.

Whereas Carter is concerned with earliest man, Samuel D. Marble, author of *Before Columbus*, is interested in possible pre-Columbian voyages in the fairly recent past. Like Barry Fell, whose work with Ogam script supports the idea that Celtic Christians preceded the Vikings to America, Marble believes that earlier voyages also were made by Egyptians, Phoenicians, Black Africans and Chinese. He clearly and succinctly outlines the evidence for such voyages.

Shorter and less technical than Carter's, Marble's book is a fascinating account of

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unorthodox archaeological studies in the Americas. Of particular interest to me is his suggestion that the legendary founders of the Incan civilization — four men and four women, fair-skinned and red-haired — could have been Irish monks and their wives. Frankly I think Marble, along with Fell, Cyrus Gordon and other archaeological heretics, has documented a case for numerous pre-Columbian voyages.

In this modern era of highly organized, well-funded university expeditions, Pino Turolla is a throwback to the solitary gentleman explorer of yesteryear. Trained in archaeology in Italy and now living in Miami, Turolla has made many trips into the South American backcountry searching for the origins of civilization there. But while his findings, published in *Beyond the Andes*, establish that human beings were there millennia ago — protein racemization testing by Bada has given dates exceeding 25,000 B.C. for some bone fragments — it is Turolla's side expeditions that may be of greatest interest to Forteaners. He inspected and dismissed as fraudulent the "Egyptian antiquities" collected by the aging and credulous Father Crespi in Ecuador. He entered the caves discovered by Juan Moricz but found no trace of the ancient golden astronomical artifacts allegedly seen by Erich von Daniken.

In Venezuela he heard and briefly saw the mysterious *Mono Grande*, the giant monkey whose existence is not officially recognized even though Swiss geologist Francois de Loys brought back a photo of one he shot in 1920. Later, on another cave exploration, Turolla and his companion fled from a howling, boulder-throwing beast whose cries and briefly-glimpsed form reminded him of the *Mono*.

For the pre-Columbian generalist the Marble book is clearly the best buy but all three deserve space in the libraries of serious students. — *George W. Earley.*

PHOTOGRAPHS OF THE UNKNOWN by Robert Rickard and Richard Kelly. New English Library, London, England, 1980, 144 pages, £7.95.

No one has ever accused paranormal phenomena of cooperating with mere mortals, least of all those who seek to photo-

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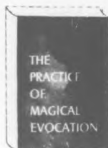
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graph them. And when someone says he has gotten an anomaly to stand still long enough for him to take a clear picture of it, the rest of us had better be on our guard because chances are we're being had.

Photographs of the Unknown reveals (although that certainly was not the authors' intention) that it probably is impossible to fill a 144-page book with authentic pictures of anomalies. Robert Rickard (who edits the wonderful *Fortean Times*) and Richard Kelly are not insensitive to the problem of fraud; nonetheless a number of dubious photographs have slipped undetected into these pages.

There are, for example, the "UMMO" UFO pictures (pages 56-57) which independent analyses in France and the United States have shown to be of a small model rather than of a giant spaceship. The Falkville, Ala., "humanoid" (page 96) reappears; the figure, as is well known by now, is not a ufonaut but a friend of the photographer's dressed in appropriate garb.

Page 106 has the notorious "Silver Belle" spirit-guide pictures, here featured as authentic even though repentant medium M. Lamar Keene has told exactly how they were taken in his famous expose of Spiritualist hokum *The Psychic Mafia*. Rickard and Kelly take psychic surgery (pages 116-17) more seriously than the evidence warrants. They suggest that the "preposterous Cottingley fairies might be ... the 'thoughtograph' of the young girls' conception of fairies" (page 11) when there can be no remaining doubt that the true explanation is considerably more prosaic; see my "The Cottingley Fairies: The Last Word," November 1978 *FATE*.

Rickard and Kelly devote four pages (140-43) to some highly suspect pictures taken during the Enfield "poltergeist" episode; the photographs have been devastatingly criticized by Melvin Harris (*Journal of the Society for Psychical Research*, December 1980). On page 124 the authors reproduce a series of stills from a movie, taken by James Bolen, of Uri Geller bending a fork. They do not mention (and probably are not aware of) the controversy surrounding the frames mysteriously missing from the film. Nor does the commentary accompanying the hoary Katie King photos (pages 108-09) refer to evidence that the

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"spirit" may well have been medium Florence Cook's sister.

I cite these lapses into carelessness or credulity because I am surprised to encounter them in a book by experienced Forteanes like Rickard and Kelly. Rickard's previous book, *Phenomena* (written with John Michell and reviewed in March 1978 FATE), a first-rate pictorial essay on Fortean occurrences and ideas, gave us reason to hope Charles Fort's intellectual and literary successor had finally appeared on the scene. Rickard, one of the few Forteanes who seemed to understand that above all else Fort was a skeptic, comes across in *Photographs* as something perilously close to an uncritical believer.

Still, the book, flawed as it may be, does bring together a great many fascinating pictures, some quite gorgeous, some startling, some stomach-turning (the weak of heart are urged to skip pages 114-15). Some, of course, are genuine "photographs of the unknown." Even those that aren't are great fun to look at, just so long as one remembers that in paranormal matters, as in life itself, things are seldom what they seem. — Jerome Clark.

PSYCHOENERGETIC SYSTEMS — THE INTERACTION OF CONSCIOUSNESS, ENERGY AND MATTER edited by Stanley Krippner, Gordon and Breach Science Publishers, New York, N.Y., 1979, 264 pages, no price listed, paperback.

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and other subjects. *Interaction* consists solely of reprints which originally appeared in *Psychoenergetic Systems*, drawn together with a brief prefatory remark or two by Stanley Krippner, who was the founding editor of that journal.

Right from the start potential readers should be warned that this book does not constitute light reading, nor are most of the contributions even meant to have mass-audience appeal. Most are written for professional scientists or well-versed students of science. Some chapters report on experimental research; the rest are basically theoretical in nature.

Of the experimental reports perhaps the most interesting is by physicist R. D. Madsen of the University of Denmark. He describes his experiments showing that by psychokinesis a psychic was able to alter the temperature readings on a thermometer. In another paper researchers from the University of Arizona tell how a psychic affected biochemical reactions in a yeast culture.

Other experimental papers of note appear in a section devoted to Kirlian photography. Some deal with attempts to produce the "phantom leaf effect." One of the big mysteries related to Kirlian photography is why a leaf, after a portion of it has been amputated, will sometimes appear whole when subjected to radiation-field photography. William Tiller of Stanford University suggests this effect could result from the activity of energy and biochemical processes known to occur in plants.

The book's many theoretical papers range from good to bad. Many of the contributors seem not to understand what constitutes a scientific hypothesis. The requirement of a scientific hypothesis is that it be experimentally falsifiable. In other words, you must be able to figure out a way to disprove your hypothesis through experiment. Some contributors, especially those from Iron Curtain countries, present hypothetical edifices that cannot be tested.

Recounting his intriguing research into the electrical communication systems inherent in the living body, Robert Becker of the Upstate Medical Center in Syracuse, N.Y., asserts that such a system is "an adequate mechanism by which almost all psychic or paranormal phenomena can be explained." But he never explains how! Nor

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does he show us how to design an experiment that can test his claim. In another paper Michael Persinger suggests that psychic phenomena may be the results of extremely low frequency electromagnetic field waves, infrasonic waves or high-voltage static electric fields. Yet these suggestions are a priori invalid because none of these mechanisms can explain precognition.

Interaction is not an authoritative exploration of various parascientific fields but it is a source of ideas for further research. — *D. Scott Rogo.*

BIGFOOT by Kenneth Wylie, The Viking Press, New York, N.Y., 1980, 268 pages, \$14.95.

According to his publisher, Kenneth Wylie "holds a Ph.D. in African Studies . . . is a trained historian and anthropologist . . . [and is] a woodsman and amateur naturalist." Because he forsook academia some years ago for free-lance writing, Viking Press clearly considered him well equipped to do a book like *Bigfoot*.

But what he has produced, after "more than a year of intensive research and analysis, combined with extensive travel," is a curiously flawed work. Whatever the evidence, Wylie doubts it. Be it film, footprints or feces, he views it as skeptically as he does the anecdotal sighting reports from the untrained observers he considers the "Bigfoot buffs" to be. That unflattering term is his oft-repeated designation for those amateurs who actively pursue reports of Bigfoot's presence throughout the United States; no real scientist, Wylie implies, would go into the field after a chimera. And here is where one begins to see the inconsistencies that riddle this book. There are far more of them than I can cite in this review.

Wylie insists that scientists are not automatically averse to Bigfoot's existence but says they won't hunt for one without such "hard" evidence as a corpse or a skeleton. He then complains that most tracks are found by buffs and that "few of the prints were studied on the spot by a qualified and impartial wildlife expert, mammalogist, or anthropologist."

He is skeptical, for example, of the many tracks found at Bossburg, Wash., noting

that "the larger primates, especially the great apes, are difficult to track in the wild." But he fails to tell us that the Bossburg tracks were found in snow, a medium more likely to show tracks than the leafy floor of an African jungle.

He also totally ignores the analysis of those tracks by Dr. Grover Krantz of Washington State University. Krantz, a physical anthropologist, is one of the few scientists who not only study the evidence Wylie deprecates but actively hunt the Bigfoot. Perhaps that is why Wylie, although he was in the Pacific Northwest to interview various Bigfoot buffs, didn't bother to call on Krantz. Historian Wylie may have feared he would be outgunned.

Those "self-appointed Bigfoot experts" whom Wylie did interview do not fare well at his hands. Indeed, there is a definite elitist tone to his accounts as the "professional historian" takes the measure of such men as John Green, Peter Byrne and Rene Dahinden. Michigan's Wayne King fares worst of all, coming off as part buffoon and part Barnum, withholding information for money while enshrining a heap of purported Bigfoot fecal matter in a spotlighted glass case. By contrast, Wylie appears almost fawningly deferential when in the presence of scientists at the Smithsonian and the American Museum of Natural History. So much for objectivity.

Given Wylie's credentials, I expected a better book. Indeed, in such chapters as "Giants in the Earth" and "A Biological Connection?" the historian shines through and we get a capsule history of mankind's ascendancy as well as fascinating accounts of little humanlike creatures in Africa. It's too bad Wylie did not maintain the high standards of those chapters throughout the book. But despite its flaws, I suggest you read *Bigfoot*. There is gold among the dross.
— George W. Earley.

THE REINCARNATIONS OF ROBERT MACREADY by R. Macready. Zebra Books, New York, N. Y., 1980, 318 pages, \$2.75, paperback.

R. Macready is the pseudonym of an obviously intelligent man who spent over a year undergoing intensive "past-life" therapy in order to cure a sexual problem that

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would not respond to conventional treatment. (We are not told what this problem was; apparently it was impotence or some other symptom of anxiety.) The therapist who conducted the hypnotic sessions was Dr. Joel Whitton, a Toronto psychiatrist who is well known in Canadian parapsychological circles. *The Reincarnations of Robert Macready* tells the story of the author's experiences.

The book deals mostly with the way Whitton and Macready uncovered several alleged past lives, 10 in all, dating back to ancient times and up to the first part of the 20th Century. As the first introspective account written by someone who has undergone intensive treatment with this unconventional form of therapy, it presents an interesting psychological case study. *Reincarnations* is popularly written, however, and most of its chapters are extracted or summarized versions of the sessions Macready and Whitton experienced together. The stories of the author's past lives are captivating and colorful and usually focus on sex and violence. Macready attempts to show how his past-life experiences have affected his present interests, anxieties and sexual dysfunctions.

The book fails to make a good case for reincarnation since neither Macready nor Whitton investigated the historical accuracy of their information. Macready readily acknowledges that he entered reincarnation therapy solely to seek a cure for his sexual problems and had no interest in validating his "past-life memories."

Actually the psychologically sophisticated reader will find little that is mysterious about Macready's "reincarnations." There are numerous common threads running through the author's purported previous existences; the obsessive sexuality and religious conflicts seem to reflect problems that concern the author in his present life.

Although Macready writes that he felt better about himself after his therapy, he apparently wasn't cured of whatever problems led him to Dr. Whitton. So *The Reincarnations of Robert Macready* doesn't present a very good case for the efficacy of past-life therapy either. — D. Scott Rogo.



REPORT FROM THE READERS

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

SHOT TO HELL!

Adrian J. Alpendre of Fairview, N. J., in "Report from the Readers" (February 1981 FATE) asserts that accordingly to holy writ, as interpreted by the Holy Roman Catholic Church, reincarnation is antibiblical.

Well, there goes the Second Coming — shot to hell! — *Gardiner James, Fort Myers, Fla.*

Alpendre's letter, ostensibly laying out the Catholic Christian attitude toward reincarnation and psychic research, calls for some updating and clarification.

As a practicing Roman Catholic and occasional psychic researcher, I have sought out intellectual Catholic priests who have advised me that there is no essential conflict between Catholicism and delving into the mysteries of psychic phenomena, including the possibility of reincarnation. A practicing Catholic must be aware, however, that clairvoyance, etc., should not be considered the only means of seeking information about things unknown to our five senses. Reliance on God through personal prayer and other channels of grace also must be employed.

As to reincarnation, the Catholic faith has no *ex cathedra* doctrine regarding it. It is entirely all right for a sincere person to attempt to learn the truth or falsity of this belief for himself.

The psychic realm is not supernatural; it is supranatural, above nature, lying beyond our material world. It is not separate from

the material world but conjoins it. Psychic phenomena give us clues to the nature of the Oneness in which all creation exists. All major religions teach that we find our own true identity in the Oneness of God. Thus there can be nothing wrong in exploring the oneness of the psychic realm in the search for truth. — *Ann Druffel, Pasadena, Calif.*

Many so-called Christians, ignorant of Bible teachings, consider psychic phenomena the works of the devil. Yet biblical scholars have never been able to offer any explanation other than reincarnation for Matthew 17:10-13.

In these verses Jesus is asked, "Why then say the scribes that Elias must first come?" And He replied, "Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer them. Then the disciples understood that he spake unto them of John the Baptist." Is there any truth so clear as this?

John the Baptist speaks negatively when questioned about whether he is Elias. "And they asked him, What then? Art thou Elias? And he saith, I am not." It can be readily seen that instead of a denial of reincarnation, it is on the contrary a corroboration of it; else such a question could not have been asked. John, of course, just as we today have not, had no remembrance of a

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past life. He gave the only answer his conscious mind could supply.

If we take the psychic phenomena out of the Bible, especially the New Testament, the Christian faith is robbed of its very lifeblood: the star that led the Wise Men, Jesus reading the Pharisee's mind, the Resurrection, His appearances after death — all are forms of psychic phenomena. — John W. Boyd, La Grange, Ky.

Many biblical scholars believe reincarnation was part of the early Christian faith; some parts of the Bible can be so interpreted.

I can't prove at this time that reincarnation is a fact but if the majority of the members of any religious sect ever decide it is, then you may be sure that the views of the church will reflect that change. Yes, it is hard to give up the ideas of a lifetime in the face of new facts.

Two years ago I knew a man who didn't believe we had been to the moon. I asked him, "What evidence would you accept to make you believe man has walked on the moon?" He replied, "There is no evidence I would accept because I don't want to believe it!"

I want no part of any religion that forbids me to go down any road of knowledge I choose. The God I pray to tells me, "Go, look, explore — and you will find truth and wisdom." — James C. Shelton, Nashville, Tenn.

THE MUSIC LOVERS

In the March 1981 issue of FATE, B. E. Uminski of Homer, Alaska, writes of hearing "nature's music." I too have heard music in the forest but under different circum-

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stances. Twice in my life, in the rain, I have heard it.

Each time while walking in the woods in early summer I sought shelter under a tree when the rain started. I could hear thousands of raindrops hitting thousands of leaves and for about three seconds it sounded like the strains of a full orchestra.

I call these experiences an "auricular" illusion, comparable to the optical illusion of a mirage. The ear hears something; the brain translates it into something else. — *Richard E. Daugherty, Mahaffey, Pa.*

When I was a child in the 1930's my family lived in Augusta, Ga. Every summer we would visit relatives in Statesboro. During the trip in our Model A Ford I would doze and concentrate on the sound the tires made on the pavement. Slowly this sound would change to beautiful music. In my mind's eye I could see a large orchestra all dressed in formal clothes. This may have contributed to my fondness for classical music throughout my life. — *J. A. Davis, Columbus, Ga.*

Between 1972 and 1975 my husband and I lived near Naples, Italy, where he had shore duty. (He was in the navy.) I had the same experience as did B. E. Uminski whenever I dried my hair beneath a salon-type hair dryer which we carried with us among our other household possessions. The music I heard was beautiful and I always felt at peace and close to the Creator as I listened to it.

This has never happened in the United States so I feel the electric current in Italy had something to do with it or perhaps the locality in which we lived. Our villa was said to have been built over a filled volcano. — *Hazel McLane, Windsor, N. C.*

I have been awakened out of a sound sleep three times in my life by the sounds of beautiful music. As long as I lay still, the music kept on but it stopped as soon as I moved.

My father used to tell about an experience he had at the age of six. With five boys about his age, he climbed up on a wagonload of hay. Suddenly all heard singing overhead. They looked up, of course, but saw nothing.

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The music comes from another dimension. One is lucky to hear it. — *Bettie Brannon, Madisonville, Tenn.*

LOST IN THE MISTS

Every time I read attacks on Carlos Castaneda by such distinguished scholars as Richard de Mille and J. Gordon Melton, I wonder why. Castaneda's writing is a very real, very creative experience. Others who give me this are Carl Jung, Alan Watts, Greg Bateson, to name a few.

In my mind, life is an experience and not a scientific experiment. Why the frantic efforts by the "noncredulous" to destroy the beautiful experience of love, light and life?

Do Castaneda's critics believe that the rest of us are so impressed by the doctoral degree that we are willing to accept any "noncredulous" statement that they believe to be good for us?

I for one prefer to fly with Don Juan's crows — or, for that matter, to get lost in the mists! — *R. J. Mulder, Milwaukie, Oreg.*

THE OMEN

On December 20, 1980, reports of a plane crash on the southeast side of Decatur, Ill., started coming into the Macon County sheriff's office. The authorities found nothing and said the witnesses must have seen a falling star.

The last time this happened in the Decatur area, central Illinois was hit with a wave of sightings of "big birds." It started with a huge bird's attempt to carry away a 65-pound, 10-year-old boy in Lawndale, then on to Odin and Shelbyville where the birds were said to have been caught on movie film and tagged as turkey vultures. Turkey vultures standing 4 1/2 feet tall with a wingspan of eight to 12 feet, indeed!

The "big birds" following upon the reported plane crash may well have been coincidence but I myself am going to wait to see if another flap starts! — *Jerry D. Coleman, Decatur, Ill.*

ONE DAY IN MAY...

Over the years I have had a number of precognitive dreams. They always presage disaster in some form but so far they never have related to me or my family.

Just after Christmas 1979 I dreamed that I was somewhere in America and picked up

a book that had "Mark Twain" stamped on its cover. While I was thinking how odd that was, a loud clear sexless voice cried out in tones of great urgency, "Sunday, the 18th of May. Sunday, the 18th of May!"

That was all — but I woke up feeling quite shattered because such a dream always means something. I looked up the date on our new 1980 calendars and saw that the 18th of May indeed fell on a Sunday.

Then Mount St. Helens blew. — *Lillias Callard, Tamworth, N.S.W., Australia.*

HAVING IT BOTH WAYS

I do not believe in the reincarnation bit. Persons who relate near-death experiences all tell the same story: Their relatives were waiting for them and in most cases said, "It is not time for you to cross over yet."

Now you can't have it both ways. Either their relatives were waiting for them or they had been reincarnated and were not waiting for them. — *Aleta Eggle, Modesto, Calif.*

A TICKING BOMB

I have read and admired Curtis Fuller's sensible comments for many years but I was disappointed by his favorable reporting of Julian Simon's views on demography ("I See by the Papers," February 1981 FATE).

If the necessary source of cheap energy can be found to sustain the population growth, at what concentration of population would Simon say "enough"? When there is standing room only, many layers deep, covering every square foot of the globe?

It is the nature of human beings to be optimistic and that optimism may eventually be their undoing. It takes only one person out of four billion to trigger a doomsday bomb. It takes only a handful to poison the oceans. It takes only a small minority to bring to extinction any or all of man's co-existent animal creatures.

Mr. Simon is quoted as saying the only meaningful measure of scarcity is cost. Cost is best measured in dollars which then can be translated into man-hours at current values. The current trend in energy costs is not downward but upward. Productivity therefore (excluding improvements in mechanization) must suffer as energy costs rise.



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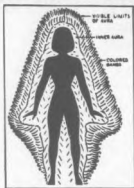


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Finally, Mr. Fuller writes that Simon says environmental well-being is not declining in the overall picture. That is a moot point. The overall consists of a number of particulars. Would Jacques Cousteau agree that the Mediterranean Sea is improving? Can the acid rain poisoning of all the freshwater lake fish in the northeastern United States contribute to an improvement in man's well-being? Is the ocean past all danger from poisoning by DDT and other man-made toxins? Can we safely assume that the plutonium being manufactured all over the world will not be harmful to man's well-being?

Any encouragement of continued population growth is irresponsible, shortsighted, cruel and dangerous to mankind's future well-being. More people on earth make absolutely no sense and fewer people would be better.

In less than 400 years from now at the present growth rate the entire land surface of this planet including Antarctica will have an average population density equal to the present population density of the principality of Monaco — which is eight times that of India. In the next 40 years after that, it will double. Possibly the present growth rate won't continue but unless people stop thinking along Simon's lines, it will. In the meantime how much damage will be done?

So far, in regard to this planet, man is behaving with no more intelligence than a culture of bacteria in a beaker which multiply until they have either consumed all of their energy source or poisoned their own ecosphere.

Eventually population growth must be stopped. Why not now? — Cecil P. Roberts, Carroll, Ohio.

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(Continued on page 135)

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REPORT FROM THE READERS

(Continued from page 126)

who may know of an event that was beyond the normal routine will contact me. — Thomas P. Deuley, P.O. Box 277, Mount Rainier, Md. 20822.

I would like the help of FATE readers in my reincarnation research. I would like to hear from anyone who has recalled a past life through waking visions, during meditation, by accidentally visiting areas in which he once "lived," through dreams or any other type of spontaneous recall. I hope such communications can be as detailed as possible. All information will be kept confidential. — D. Scott Rogo, Consulting Editor, c/o FATE, 500 Hyacinth Pl., Highland Park, Ill. 60035.

I am gathering information on old-time home remedies like those our grandmothers used. I think this is fast becoming a dying art and I would appreciate any home remedies FATE readers can send to me no matter how unusual they are.

Please send complete information on the remedy, what it is for, how it is used, etc.

All letters will be kept strictly confidential and I will answer all correspondents as soon as possible. — V. M. Cardwell, Route 2, Taylor Branch Rd., Frankfort, Ky. 40601.

UFO SPOOK LIGHT

Near an abandoned prison camp about seven miles north of Florence, Ala., there is an area where a UFO spook light can be seen regularly between 5:30 and 11:30 P.M. on practically any clear night. This phenomenon, which has been observed for more than 20 years, is circular in shape with a diameter between eight and 12 feet. Whatever the object is, it emits a bright orange glow and is usually the brightest object in the sky, second only to the moon.



This "light" generally flies at a slow speed and at an altitude from 300 to 2000 feet. At different times the lights have been seen to pulsate, flicker, hover, blink and suddenly disappear as if a light switch had been turned off. The average sighting lasts from three or six minutes and often three or four of the lights can be observed each night.

I have seen the phenomenon on numerous occasions and have photographed it. The 15-second time exposure showing the spook light moving slowly into some trees was taken at 9:35 P.M. on October 21, 1980. Notice the power lines in the foreground.

This UFO or spook light is currently being investigated by the American Association of Meta Science (AAMS). If FATE readers have any questions about it I will be glad to correspond. — Wyatt Cox, Rt. 1, Box 87, Iron City, Tenn. 38462.

A PERSONAL EXPERIENCE

I want FATE readers to know about my personal experience with Greta Alexander, the Delavan psychic (January 1981 FATE).

I visited her in Delavan about five years ago and was impressed with her abilities but I never made the long drive out there to see her again. Then last year my child was kidnaped, stabbed and left for dead. He was found in time and I went through a night of pure hell in the emergency room of a local hospital. When I got home I was dazed and numb and didn't know what to do. For some reason Greta's name popped into my mind

and I picked up the phone and dialed her number.

Greta herself answered. I told her what had happened and she took the time to comfort me. Then she told me all the circumstances surrounding the kidnaping, described the kidnapers and told me what would happen. She was right in every detail. My son has fully recovered except for some permanent scarring. — *F. S., Evans-ton, Ill.*

MORE ON THE WOLFMAN

Contrary to what J. M. Andrade may think ("Report from the Readers," March 1981 FATE), I did not write my letter on the Wolfman of Aveloso to debunk the case of Albano de Jesus' alleged lycanthropy. The title "Refutation of Lycanthropy" was not mine; it was added by the editors of FATE. I think the title gave my letter a more definite air of criticism than I intended it to have.

Actually, my suggestion that de Jesus' condition was due to paretic dementia as a result of syphilis was merely an attempt to propose a solution that I felt had not been considered by the physicians who treated de Jesus. Mr. Andrade's article did not give the impression that any detailed medical work was done in de Jesus' case. If he was indeed tested for syphilis, then of course paretic dementia could not be the cause of his affliction.

I am curious, however, about Mr. Andrade's assertion that no tumors were found. Although X-ray examinations had begun by the time of de Jesus' maturity, exact tests for deep brain tumors of the glioma or glioma type did not yet exist. Such a tumor, although benign in the sense that it would not enlarge or metastasize, could greatly affect the brain's functions in an intermittent fashion, giving rise to the pattern of fits de Jesus suffered.

My basic point, with which I concluded my original letter, is that Albano de Jesus was to be pitied for the shameful treatment he received. — *Paul B. Thompson, Warren-ton, N.C.*

CAYCE, CASTANEDA AND CRITICS

J. Gordon Melton's opinions have no place in your magazine! For that matter, Jerome Clark could use a little tolerance

expansion too, the way he scoffs at Erich von Daniken. First off, Jerry should learn not to stumble so clumsily over every little error of Erich's scientifically unschooled mind. Second, learning to read between the lines might help him perceive that all of Erich's arguments are and always have been pointed and thought-provoking. Von Daniken's books are merely an attempt to jar the scientific and archaeological communities as well as the self-satisfied general public out of their senseless, self-deceiving "what-if-it's-against-the-Bible" lethargy.

Melton, on the other hand, is outright wrong. In his reply to L. W. Robinson's letter ("Report from the Readers," February 1981 FATE) he justifies his position with untruths. First of all every single diagnostic reading by Edgar Cayce is "testable by objective yardsticks." This constitutes the great majority of Cayce's readings, not "the small number" Melton claims. Moreover, since the Association for Research and Enlightenment is not doctrinaire, let alone orthodox, Melton reveals himself as the typical blame-casting, orthodox-doctrine-wielding, fanatic denouncer of this late great psychic the world already has too many of. For this reason, no writings by this prejudiced tunnel-thinker should ever appear in your magazine again! — *Martin G. Ottow, Santa Ana, Calif.*

* * *

What astrology background has J. Gordon Melton that gives him the knowledge to brand Edgar Cayce's astrological references as "meaningless speculation"? Perhaps they are meaningless only to the ignorant.

As for Dr. Melton's continual criticism and skepticism of Cayce, how can we expect anyone who accepted Castaneda's ludicrous Don Juan to recognize a true prophet like Edgar Cayce? — *Winnifred A. Kemp, Mountain View, Ark.*

* * *

J. Gordon Melton's castigation of Castaneda for drawing on Alexandra David-Neel, et al, is analogous to belittling Shakespeare for borrowing from the English chronicler Holinshed. Castaneda's books are gentle, illuminating, exciting and often very funny. They're nicely crafted miracles that either touch you and amplify your life

or do not. Fiction, nonfiction? Who cares — except a bunch of sourpuss, sour-grapes academics?

It boggles my mind that Melton can so readily join the claue of Castaneda's detractors while continuing to sing the praises of a creep like Aleister Crowley. — *Jack Grant, Sebastopol, Calif.*

STRAIGHTENING THE RECORD

Some of the information in the newspapers concerning giant vegetables was incorrect and consequently Curtis Fuller's item "Vegetables From Where?" in "I See by the Papers" (February 1981 FATE) contains some misinformation. I wrote to the Rosicrucian Order (AMORC) to ask for the formula and the following is a paragraph from a letter I received in reply:

"There is a point about the news releases . . . that we wish to clear up. The farmer, Mr. Garcia, is not the person who developed the formula, nor is he a member of AMORC, nor did we receive the formula from him. The member of AMORC who developed the formula was Mr. Arredondo, and he arranged with Mr. Garcia to use his farmland for testing it. Therefore, Mr. Garcia's comments on that particular point are not valid, for certainly, in connection with the formula by the true originator, there [were] no extraterrestrial visitors involved." — *John Chajkowski, Tampa, Fla.*

TRUTHFUL OUIJA

The story "Ouija Tells the Truth" by Jessie B. Windsor (December 1980 FATE) reminded me of an incident that occurred when I was in college in the mid-1930's and a group of us in the college housing unit at Iowa State in Ames were playing with a Ouija board.

At this time the United States was not in World War II but we were discussing Europe's participation. One of us asked the Ouija board if the United States would be entering the war and it replied, "Yes." We again asked if it would be with Germany and the board replied, "No, with Japan." We all thought this so ridiculous that we simply laughed and went on to other questions.

Years later, after Pearl Harbor, I had cause to remember this. — *Julia O. King, Fort Dodge, Iowa.*

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