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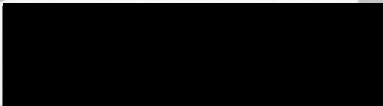
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Almost any individual description of an anomalous phenomenon given by a nonscientist can be picked apart; it is the similarity among a large number of independent accounts that must be considered in judging the probability that a general phenomenon is real.

—Thomas Gold and Steven Soter,
Cornell University, in *Science*,
June 12, 1981

SCIENTIFIC speculation must be great fun but science properly demands more than speculation when great questions are under review. Still, there are so many unknowables, especially when we are dealing with historical subject matter, that the bases which the speculators use to support their arguments often turn out to be no more than rationalizations for their *Great Idea*.

One such iffy matter is the theory accounting for dinosaur extinctions proposed by Prof. Walter Alvarez of the University of California and his colleagues. Their idea, described in the May 1982 *FATE*, is that the impact of a giant meteorite or an asteroid killed the Cretaceous giants.

This theory is not universally accepted by any means but some of the objections

seem to be mere conservative foot-dragging. Recently, however, a long-time subscriber to *FATE* sent us a brief summary of a counter theory proposed by Dr. James (Dinosaur Jim) Jensen. The Alvarez group had better answer this before proceeding with further refinements of their theory.

Speaking before the annual Delta County, Colorado, Historical Society last April 23, Jensen stated flatly that the Alvarez theory must be invalid because crocodiles also existed at the time the dinosaurs became extinct and crocodiles are still with us. Why didn't the asteroid impact exterminate them?

To this question one might add that if birds are descended from one branch of the dinosaur group — as it appears they are — why are they still with us?

Jensen is curator of the new Earth Science Museum of Brigham Young University at Provo, Utah. He has uncovered bones of the largest plant-eating dinosaur ever discovered and those of a carnivorous dinosaur twice the size of any previously found from the Jurassic period.



MORE ON MARS EFFECT

GEORGE O. ABELL, professor of Astronomy at the University of

California at Los Angeles, has finally responded formally (although not directly) to Dennis Rawlins' critical article "sTARBABY" published in the October 1981 issue of FATE.

Abell's article, which appears in *Psychology Today*, is a reasoned report on the research of French psychologists Francoise and Michel Gauquelin. Apparently he has done considerable work with their material himself — work badly needed after his cavalier treatment of their claims a few years ago.

Briefly, the Gauquelins report statistics showing certain planetary effects on specialized groups of people, that is, on people born under certain planetary positions. In the specific case described in "sTARBABY" the Gauquelins proposed that a significant number of champion athletes were born when Mars was in key sectors of the sky.

Professor Abell remains skeptical. He hasn't found flaws in the mathematics of the data but wonders if the sample can be correct. Although he states he would be "delighted if they [the Gauquelins — who 'are intelligent and delightful people'] turned out to be correct; it would provide a terrific challenge to science, and make life terribly interesting. . . . But I believe it is far, far more likely that in 20 years or so the Mars effect and other planetary correlations will have been forgotten. . . ."

This was written, one gathers, as a response to the criticisms Rawlins made in "sTARBABY" although Abell's article makes no direct reference to the controversy the FATE exposé generated.

Abell states, incorrectly, that the Committee for the Scientific Investigation of Claims of the Paranormal was not officially involved in the study. It



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was. As Rawlins has shown, CSICOP bungled the investigation and covered up the results when they seemed to confirm the Gauquelins' theory. By ignoring the implications of this scientific Watergate, Professor Abell has made what is otherwise an excellent article into a self-serving whitewash — if not of himself, of CSICOP.

**ADDENDUM**

BARRY SINGER, a tenured associate professor of psychology at California State University, Long Beach, has been one of the most vocal and active members of CSICOP. In May, according to Associated Press, Singer was suspended with pay from his teaching post for offering course credit to students who participated in sex orgies, extramarital affairs and homosexual encounters and reported on their experiences. Singer later resigned.

**ADDED ADDENDUM**

ABOUT THE time of Singer's resignation a horde of tiny, bug-eyed green toads descended upon the Central Florida town of Longwood. Jesse Michael said that when he got up Tuesday, May 25, to open his patio door "a three-inch wall of toads just fell in. You couldn't sweep them out fast enough." It's been a good year for toads in Florida. The invasion was "like an old-fashioned biblical plague."

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what happens to purgatory and to heaven? Are they merely postponed? If karma is in effect, what happens to hell and the punishment of sinners? Does karma replace those concepts? And what of angels and demons, free will and divine intervention?

This is not to deny that evidence exists for reincarnation in the Bible.

Buddhism was perhaps the first proselytizing religion and it is known from ceramic effigies that there were Buddhist monks in Palestine at the time of Christ. Could they have influenced Christianity to lean toward reincarnation?

To promote exploration of this question the Academy of Religion and Psychological Research is conducting a \$250 prize essay contest on the subject: "Reincarnation — Can Christianity Accommodate It?" The deadline for submissions is March 1, 1983. Entries and

inquiries concerning this competition should be addressed to Boyce Batey, Executive Secretary, The Academy of Religion and Psychological Research, 326 Tunxis Ave., Bloomfield, Conn. 06002.

All papers are to be typewritten, double-spaced, and accompanied by two photocopies. They are to be 3000 to 5000 words long. Submission of an entry implies the granting of first publication rights for a period of two years to the *Journal of Religion and Psychological Research*, regardless of who wins.

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Oh, I tried to keep going. In Paris I limped through Notre Dame and along the Champs-Élysées. And I went up in the Eiffel Tower although I can't honestly say I remember the view. My feet were so tired and sore my whole body ached. While everybody else was having a great time, I was in my hotel room. I didn't even feel like sitting in a sidewalk cafe.

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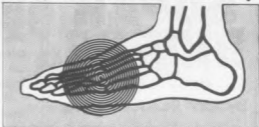
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William Crookes, famed scientist and psychical researcher of the 19th and early 20th Century. Crookes was a man for all seasons: president of the British Society for Psychical Research and of many other scientific organizations including the British Association for the Advancement of Science, the Institution of Electrical Engineers, the Society of Chemical Industry and the Royal Society itself. He had credentials.

New Scientist observed the great man's anniversary with a somewhat patronizing and brief article by Martin Sherwood, who refers to him as a "shadowy character, remembered best for the Crookes radiometer or his interest in Spiritualism."

It is this last interest, of course, that destroys Crookes' work in the minds of conventional scientists. No matter that his research paved the way for the discovery of both X rays and the electron. No matter that he identified the spectroscopic line of helium, previously known only through its presence in the spectrum of the sun. No matter that he discovered the previously unknown element thallium. Forget that his techniques for producing vacuums led to Edison's development of incandescent light bulbs. The man was a fool because he was interested in Spiritualism.

Sherwood admits Crookes' experimental techniques were meticulous. But that he wasted some of them on psychical research, even though he exposed some fraudulent mediums along the way, binds him as an idiot.

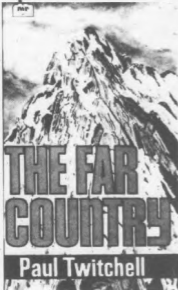


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icists have used every calculation and measurement they could think of in attempts to disprove it. It withstood them all, however, and has become the basis of 20th-Century physics. But now comes another heretic.

Henry Hill, a University of Arizona physicist, has been in the news in recent months because maybe — just maybe — he has discovered an error in the General Theory of Relativity. The result is a ferment in the field of physics. Hill explained at a meeting in the New York Academy of Science late in May that only the day before he had been nearly thrown out of the office of another physicist to whom he was describing his findings.

The Associated Press has explained the controversy in excellent lay terms: "One of the triumphs of Einstein's theory was its explanation of a slight deviation

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in the orbit of Mercury. The orbit, a giant oval path around the sun, precesses, or rotates ever so slightly. Before Einstein, scientists were unable to say why."

Einstein's calculations showed why; however, they were based upon one unproved assumption — that the sun is perfectly round. Because the sun's surface is obscured by burning gases no one has been able to see whether it is perfectly round. But using a very sensitive telescope, just north of Tucson, Ariz., Hill has concluded that the sun is flattened slightly at both poles. Hill could not actually *see* the shape of the sun to determine this but calculated it by observing and carefully measuring waves of burning gases traveling across the sun's surface.

The reception to all this varies from open-minded analysis by some physicists to snarling denials by others who have built their entire theories around Einstein's calculations.

"A very prominent physicist told me I'd better be right, because if I was wrong, I'd be finished in physics," Hill said.

Sounds as if they'd like to bury him as they have buried Sir William Crookes.



NDEs AND PREDICTIONS

A NEW aspect of Near Death Experiences (NDEs) is described in a forthcoming report by Kenneth Ring, author of *Life at Death* and a professor of psychology at the University of Connecticut. Ring's research, he says, indicates that some people close to death have genuine precognitive ability; they foresee personal or world events. Ring's report (a version of which is to be pub-

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lished in FATE) describes 13 persons who experienced this phenomenon.

Heretofore panoramic life-reviews have been fairly common in NDEs but the *previews* described by Ring and reported in *Brain/Mind Bulletin*, have not been previously described.

"The previews are presented conditionally as something that will happen if the person continues to live," the *Bulletin* reports. "Experienced as a vivid memory rather than a forecast the previews often are highly detailed. One subject reported that during an out-of-body experience, while on the operating table at age 10, he was told he would be married at 28. He experienced sitting in a room of the house in which he, his wife and two children would live.

"I *knew* that I was married," he said. He 'felt' married, something ordinarily impossible for a 10-year-old to experience. 'It is this strange, impossible feeling that I remember so clearly, and this is why the incident remained in my mind. I had a memory of something that was not to happen for almost 25 years. But I was not seeing the future, I was experiencing the future. In this incident the future was now.' "

In his premonition there was a strange object behind the wall that he did not recognize. Twenty-five years later, when he came actually to live the experience that strange object turned out to be a forced-air heater — an appliance unknown in the country of his childhood.



VISIONS COME TRUE

RING reports that those near-death survivors who describe prophetic visions had particularly deep NDEs. "In addition, virtually all of them have

related an encounter with a higher being or beings, which is not typical of most NDEs."

Typically the prophetic visions are experienced as remembered rather than acquired knowledge. They encompass such varying activities as geographical changes, socioeconomic breakdowns, nuclear war followed by an era of global peace and brotherhood.

One woman told of seeing the eruption of Mount St. Helens and was laughed at by husband and friends. The actual eruption took place a few hours later. Another man described the Three Mile Island Accident to his wife two days before it happened.

Ring warns that these prophetic visions need to be interpreted cautiously and above all they need to be studied.



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sus is that there are two ghosts; one is friendly, the other frightening. No one knows who the scary ghost might have been but the friendly one is believed to be the shade of Robert Porterfield who founded the Barter Company in 1933.

"Since Bob's death (in 1971) he's been seen all over the theater," says Mark Dawidziak, author of a book about Barter, *Love Made Visible*, which is scheduled for fall publication.

Dawidziak has interviewed many persons who have had experiences with the ghosts, including Rex Partington, an actor and director who took over as producer from Porterfield.

"I was in the theater by myself. I looked up in the balcony and there he was. In a sense it was kind of nice," Partington told UPI.

But the frightening presence was manifest long before Porterfield's death. One report speaks of a man in a black cape and top hat dashing into sets stored backstage. Usually, though, this entity is not seen but is felt as an "aura of evil." Whether real or not, the Barter's actors clear out of the theater as soon as possible after all performances.



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all of man's economic problems eventually will be solved by technology. Others are extremely skeptical, holding that fundamental scientific laws cannot be transcended and that our problems ultimately will revolve around availability and cost of energy.

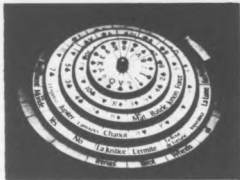
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- It is estimated that world resources of "heavy crude oil" are larger than those of the more easily extractable lighter oils ever were. Some of it is so heavy it must be mined — as in the case of the Alberta tar sands. One of the problems dealing with heavy oil is cracking it (separating it) but new methods now seem to have solved that difficulty, including one called the Dynacracker.



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We may find the answer to what it is toward the end of next year when Pioneer 10, having passed beyond the orbits of the known planets, will enter what is regarded as deep space. Pioneer 11 will follow.



LITTLE ICE AGE?

WE SIT comfortably in our man-made environments insulated from heavy weather, secure in the belief that, with only a few minor irritations, our climate will continue unchanged year after year, decade after decade. Unfortunately we really don't have records going back far enough to assure us of this.

But history warns us. When Norsemen colonized Greenland 1000 years ago the climate there was mild and their cattle flourished. A few centuries later the climate became so bitterly cold that ships could not get through the ice floes to reach those farms and the Norsemen in Greenland disappeared.

There were "little ice ages" in the 15th and 17th Centuries when average temperatures fell no more than three degrees.

Now Richard C. Willson, a physicist at the Pasadena Jet Propulsion Laboratory, says that a small but persistent dip in the sun's energy output may lie behind the blizzards, ice storms and bitter cold of last winter. "There is a very small change in the total energy output

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of the sun," Willson says, "but it has great potential significance. The persistence of this decrease and its preceding this very harsh winter is a very suspicious climatological circumstance. It's almost the equivalent of a smoking gun."

Willson says it is still not clear whether this slight solar cooling is temporary, is a previously unnoticed part of a normal sun cycle or is the beginning of a trend toward a new ice age.



ON CATASTROPHES

ONE OF the persistent claims that drive many Establishment scientists bonkers is that great world changes have occurred as a result of immense natural catastrophes. In recent years, however, more and more scientists are coming to believe in catastrophism although they still disagree on exactly what kind of catastrophes we are talking about.

Walter Sullivan recently summarized some of the evidence for catastrophism in the *New York Times*, commenting particularly on the "great extinctions" that took place in prehistoric times.

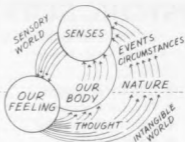
On top of the thick layer of Cretaceous period chalk in Denmark is a thin layer of clay filled with fishbones which in turn is overlaid by another thick layer of chalk laid down during the Tertiary period.

"Few of the creatures whose remains abound in the lower chalk are found in the upper deposit. Much of the Cretaceous marine life had been exterminated. Fossils in the overlying chalk trace how replacement species gradually evolved. On land, the fossil record indicates widespread extinctions of plants

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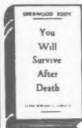
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and animals, including the giant reptiles, but the evidence for suddenness is less clear."

Mass extinctions appear to have occurred 500 million years ago at the end of the Cambrian period, when roughly 52 percent of all animal families became extinct; at the end of the Devonian period, 350 million years ago, about 30 percent of animal families, most sea creatures, disappeared; at the end of the Permian period, 225 million years ago, half of all animal families became extinct, including 96 percent of marine species; at the end of the Triassic period, 180 million years ago, 35 percent of all animal families including 80 percent of all reptiles disappeared; at the end of the Cretaceous period, 65 million years ago the dinosaurs and numerous other species vanished — and as recently as the Pleistocene period, only 6000 to 8000 years ago, most giant animals such as mastodons, mammoths and giant sloths disappeared — except in Africa.



WORLD IN COLLISION

THE KIND of catastrophe that most scientists now seem to favor is Earth's collision with a giant meteorite or asteroid. But there are other possibilities; The explosion of a nearby star could have flooded the earth with deadly radiation, killing most life. Another celestial disaster could be the passage of the sun and its planets through a relatively dense cloud of interstellar dust, which would have reduced the amount of sunlight reaching Earth's surface. Another theory, says Sullivan, is that from time to time the earth may encounter a swarm of asteroids which



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bombard the planet. Tremendous volcanic activity is still another suggestion.

Of course, there could be more than one kind of catastrophe but it becomes certain huge meteorites or asteroids have struck the earth in the past and may again. The research of Dr. Walter Alvarez and his colleagues at Berkeley has firmly established the likelihood of such devastating impacts in ancient times. The scientists' identification of iridium-rich layers in sediment around 65 million years old, from two dozen locations around the world, provides strong evidence for this. Their claim that the impact of an asteroid several miles in diameter accounts for the iridium is increasingly accepted. Still controversial, as noted in our opening paragraphs however, is their belief that this disaster accounts for the extinction of dinosaurs which some paleontolo-

gists insist was a gradual occurrence.



CONTINENT-MAKERS?

THOSE scientists who favor the asteroid catastrophe theory point out that the moon and the planets are pockmarked with impact craters and a number have been identified on earth, most recently the three-quarter-mile-wide meteor crater in Arizona. This crater was caused by a terrific impact about 30,000 years ago but is not on the order of the catastrophes we are discussing here. Although about 100 circular declivities have been identified on the earth as possibly representing meteoric impacts, three-fourths of the earth's surface is covered with water and underwater craters probably would not be noticed. On the surface of the earth many of the circular declivities them-

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selves are so eroded (which can't occur on the moon) that no positive identification is possible.

Now, however, Klaus Jurgen Schultz of the McDonnell Center for Space Sciences at Washington University in St. Louis suggests the continents themselves may have been formed by the impact of huge meteorites or asteroids.

"We've uncovered patterns in gravity density which lead us to believe that North America was formed after a giant meteorite crashed into what is now central Canada," Schultz says. "North America should not be unique."

The evidence used by Schultz and his colleagues, John Klasner, a geophysicist, and William Cannon, a geologist, is based on large-scale gravity measurements which show underground impact rings stretching from Hudson Bay in the north to south of the Great Lakes. Their study shows the huge bull's-eye ripple effect of such an impact centered in the middle of Canada.



COINCIDENCE AT WORK

- A gigantic "mystery cloud" circling the earth about 10 miles up is said to be the result of a volcanic eruption that threw 250 tons of material into the stratosphere. At this writing, however, no volcano or volcanic eruption has been located.
- In San Francisco a police officer has filed suit for \$18,400 disability pay on the grounds that the curse of King Tut may have caused the stroke he suffered while guarding the Egyptian king's funeral mask two years ago.



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CAHOKIA: FIRST AMERICAN METROPOLIS

PART I

Not until the mid-1800's did New York City eclipse this ancient city which had ceased to exist more than 400 years earlier.

By Jim Miles

A LONG-HELD misconception in Archaeology is the notion that ancient North America was never inhab-

ited by advanced Indian civilizations like those of the Aztec, Maya and Inca in Latin America. In recent years archaeologists have been astonished to discover that one of the greatest nations of



Commanding the entire Mississippi Valley, Monks' Mound rises in four stages to an ultimate height of 100 feet. An enormous bi-level temple once occupied its flat top.

the prehistoric world existed in the Mississippi Valley and that its capital, the first American metropolis, was the largest urban development to exist in America until the mid-1800's.* It is even more startling that this great city had been built according to complex geometric and astronomical formulas worked out by a class of scientists and engineers. We call the city Cahokia — and until 20 years ago Americans were almost unaware of its existence.

A quarter of a million people lived in Cahokia, a city built on a fertile plain where five major rivers flowed into the Mississippi. An agricultural economy developed first with a scope never before seen in the New World. From this base a surplus of food contributed to the growth of a substantial industrial and artistic community and traders ranged for 1000 miles in every direction.

Cahokia's central city, often called "downtown" by archaeologists, covered six square miles (3400 acres) with 75 acres under mounds. The mounds once numbered between 100 and 140 but few survive today. Population estimates for the city run from a low of 25,000 to a more accepted 50,000 and up to 250,000.

It is difficult to describe the physical appearance and everyday life of a people who disappeared 500 years ago and left no written records. We can assume they wore clothing made from animal skins and they may have mastered the art of weaving, for evidence of this type is perishable and everyday artifacts were not buried in graves. However, Cahokia existed long enough to produce several different styles of pottery. The most



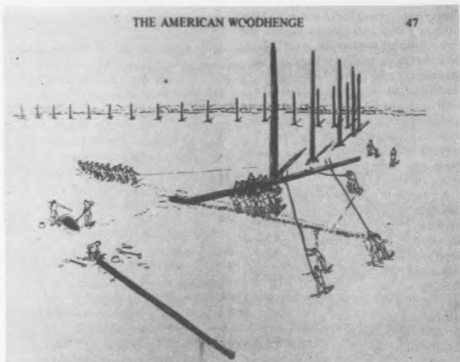
William Iseeminger, Site Interpreter, Cahokia Mounds Museum

Mounds in pairs, a conical mound and a pyramidal mound, surrounded Monks' Mound but only these in front survive.

prevalent is called Old Village Pottery and dates through the period of greatest activity at Cahokia — A. D. 1050-1300. This globe-shaped pottery was decorated with incised paddles bearing various geometrical designs.

The last Cahokian pottery era, called Mississippian Middle, provided a great variety of ceramics; jars, bottles, bowls and pans. These were highly decorated with incised scroll patterns and geometric designs. The pottery was light in weight, thin walled and predominantly gray, white and pink in color.

*It took this long for New York to eclipse Cahokia's capital which had ceased to exist more than 400 years earlier.



Teams of workers raise a Woodhenge circle, one of four at Cahokia. Astronomical knowledge derived from this primitive computer was incorporated into the monumental structures found throughout the city (Fig. No. 27, *Explorations Into Cahokia Archaeology, Bulletin 7*, reproduced with permission of Illinois Archaeological Survey).

Cahokians certainly had spears for hunting and defense but their primary weapon was the bow and arrow. No bows will ever be found but the tiny, delicate arrowheads, prized collectors' items today, had to be fired from a bow.

Other than arrowheads and hoes, stone artifacts are rare at Cahokia. Celts* and adzes have been found which prove the Cahokians worked extensively with wood — although none of the wood products survives. A few stone picks, chisels and drills, used for work on leather, have been found along with boatstones,* ear spoons and dis-

dals (round, smooth concave stones used in a game of marksmanship). Animal bones, primarily deer, turkey and bear, and antlers were used as needles and drills and grizzly bear canines imported from the Rockies were split, cut, polished and drilled for use as pendants.

Shells were used extensively for decoration, especially conch shells from

*A celt is a prehistoric stone or metal implement shaped like a chisel or ax head. A boatstone is a stone artifact found in ancient sites in midwestern and eastern North America. It is shaped like a dugout canoe and is thought to have been a weight for the weapon called the throwing-stick in archaic times. But 2000 years later, in Cahokia's Mississippian period, stones shaped like the hulls of boats were used only as ornaments or necklaces.



the Gulf of Mexico. Whole shells were suspended as pendants and literally millions of small shell beads were fashioned into necklaces. Mound burials all over America contained thousands of these beads which probably were attached to cloth or fur robes which disintegrated.

* * *

CAHOKIA is located across the Mississippi River from St. Louis, Mo., along the banks of an ancient channel of the Mississippi between

"Keeper of the Time" stood on a high platform near the center of the sun circle and studied the sun's movements.

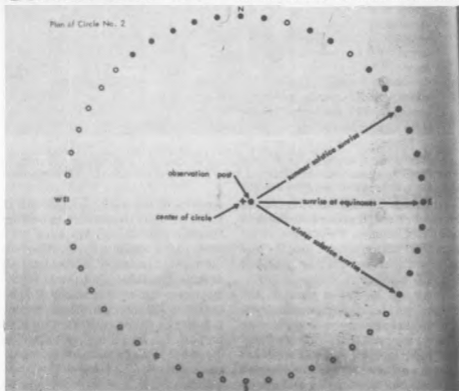


Fig. No. 26, *Explorations Into Cahokia Archaeology*, Bulletin 7 (reproduced with permission of Illinois Archaeological Survey) is diagram of American Woodhenge.



Round, grass-thatched house is typical of early Cahokia dwellings. Few archaeological sites provide evidence of dwellings but at Cahokia 500 house foundations (usually rectangular) have been uncovered. There may have been 50,000 altogether.

Cahokia and Silver Creeks. It extended north to what today is Granite City and south to Columbia. Villages and farms occupied the whole area and the city exercised direct control over an area of 100 square miles.

There was no better place on the North American continent for the development of a thriving civilization. The area is called American Bottom and it is 60 miles long and one to eight miles wide. This broad level plain contains some of the most fertile soil in the world. Also American Bottom is nearly the geographical midpoint of North

America. It drains the Rockies and 13 major tributary rivers. A few miles from Cahokia, the Illinois, Missouri, Meramec and Kaskaskia Rivers flow into the mighty Mississippi. The advantages of American Bottom for the establishment of a trading community is illustrated by the strength of modern St. Louis. The region's natural resources supported a vast trading network which used the great river system for transportation.

Villages and farming communities within a radius of 100 miles helped support Cahokia's population. The towns,

I **CROSSED** the Mississippi at St. Louis. After passing through the wood which borders the river, about a mile in width, I entered an extensive plain and found myself in the midst of a group of mounds, from a distance resembling enormous haystacks scattered through a meadow. Around me I counted 45 mounds or pyramids. These mounds form something more than a semicircle a mile in extent. . . . When I reached the foot of the principal mound, I was struck with a degree of astonishment not unlike that which is experienced in contemplating the Egyptian pyramids. What a stupendous pile of earth! Were it not for the regularity and design manifest, the circumstance of its being alluvial ground, and the other mounds scattered around it, we would scarcely believe it to be the work of human hands.

Nearly west was another of smaller size and 40 others were scattered about on the plain. Two were seen on the bluff at a distance of three miles. I everywhere observed a great number of smaller elevations at regular distances from each other and which appeared to observe some order. I conclude that a populous city had once existed here, similar to those of Mexico described by the first conqueror. —*J. M. Brackenridge, early American traveler, 1811.*

spaced eight miles apart, usually had three mounds and a plaza. Also a Cahokian community was located several hundred miles north at the midpoint between the homeland and the important copper mines near Lake Superior. Another city 250 miles away was sited near a prime source of lead. From all across the continent flowed copper, lead, salt, buffalo hides, flint and a hundred other resources.

The city of Cahokia and its complex social system appeared suddenly. Every facet of the city had been preplanned and methodically put into effect. Who did the planning?

New ideas of religion, social control and construction and even new types of pottery, houses and projectile points were introduced abruptly. Where did they originate?

Archaeologists have dated the meteoric rise of Cahokia to the approximate time of the decline of the Maya and Toltec nations in Mexico (circa A.D. 700-800). Could refugees from Latin

America have brought new ideas into the Mississippi Valley?

Skeletal evidence indicates that a new type of people replaced the natives about this time. The original inhabitants of this area were long-headed people of the Hopewell culture and the newcomers were round-headed. Little is known of their facial characteristics but they flattened the skulls of infants by binding them tightly to cradle boards. Their skeletons also provide evidence of bone deterioration, probably from syphilis.

Were the newcomers Mayan or Toltec?

Archaeologists hedge on this question. No one is willing to state definitely that ancient Mexicans invaded the Midwest and supplanted the Indians who had been living there. They prefer to believe that refugees from the dying cities of Mexico followed the Mississippi River upstream to this ideal site and settled — in a process of cultural diffusion rather than conquest.

The construction of the Cahokian metropolis was made possible by some simple innovations. First, about 100 years before the city was founded, a different breed of people moved into the area and brought with them a new variety of corn; these may have been Mexican immigrants. The corn they brought was extremely productive, unlike any strain the native Americans had encountered. The second simple but momentous innovation was the hoe. Near Mill Creek, Ill., 100 miles south of Cahokia, traders found a layer of soft clay which held deposits of flint in flat round pieces. These were easily shaped to form hoes which could be attached to wooden handles. These hoes could dig deeper than the old hand-held digging sticks and later could be used to destroy competing weeds. Using this tool, the agriculturists of Cahokia could tend large fields of corn, enough to produce a surplus for the nonfarming population.

The hoes varied in length from eight to 18 inches. All were round with convex sides and when they became dull they were resharpened until the blade was completely worn out. The hoes were so valuable that the miners went to great lengths to acquire them. The tunnels they dug through the soft clay extended 30 feet and at the bottom of the mines were side shafts going in various directions.

Many of the hoes were found in buried caches. In 1868 Charles Rau of the Smithsonian Institution was monitoring the construction of a new road when he found three separate caches arranged in a triangle. The first contained a bushel of marine shells; the second, over 100 pounds of chert and greenstone

boulders; the third, an incredible supply of 75 flint hoes, each laid on the edge of another and arranged in a circle. None had ever been used and this raised the question of whether the caches were a merchant's "stores."

* * *

CAHOKIA was a bustling city. The rivers bore heavy traffic — fleets of large canoes and huge rafts transported raw material, which highly skilled artisans then transformed into beautiful exotic goods, and shipments of these finished products in turn left the city by way of the rivers. Every day an estimated 30,000 pounds of corn flowed into the city and its suburbs just to feed the populace.

Supplementing the corn was a rich assortment of natural foodstuffs, including abundant fish, shellfish, wild game, nuts and berries. Archaeologists have found bones of 30 different species of fish, seven birds, seven turtles, 28 mammals, four amphibians and two snakes which were part of the Cahokians' diet.

Many shipyards were needed to build the canoes and rafts; acres of docks for loading and unloading of goods were required. There had to be a large warehouse section where goods were stockpiled. The intricate canal system must have needed maintenance. There was probably a traffic control system on the waterways and perhaps even toll booths where merchants contributed to their maintenance. There were commercial districts where traders met and industrial areas where artisans and laborers manufactured goods for export. The most important manufactured items were flint hoes and jewelry. Exotic artifacts that survive today are arrowheads, ceremonial spearpoints and pendants

delicately chipped from flint and obsidian.

Cahokia was a manufacturing and distribution center for the entire continent. Trade extended north to Wisconsin, south to the Gulf of Mexico, east to the Atlantic Ocean and west as far as the Rockies; Cahokia's unique hoes and arrowheads have been found in those areas. And mica from the Carolinas, seashells from the Gulf, obsidian from the Rockies and copper from Upper Michigan have been found at Cahokia.

Few archaeological sites provide evidence of dwellings but at Cahokia 500 house foundations have been uncovered. There may have been 50,000 altogether, many built on the same site over a period of several hundred years. The one-room houses were rectangular, 10 to 25 feet long, and one family inhabited each one. Between vertical posts sunk into narrow trenches, the walls were covered with mud and woven mats under peaked grass-thatch roofs. These structures did not have smoke holes or furniture. The dwellings were clustered along streets, canals, plazas and large public buildings. Archaeologists have found the foundations of 10 houses on one site. Because they were built of untreated wood, houses, temples, public buildings and all other structures needed constant replacement.

Every citizen must have had an occupation. Available evidence indicates that Cahokia was a highly structured society, with classes of priests, civic leaders, warriors, farmers, merchants, artisans and probably slaves (reflected in the mass sacrifices and the great amount of physical labor required in construction activities). Evidence of an artistic class came from houses which contained large



JIM MILES, a native of Mobile, Ala., received his B.S. degree in history and a master's degree in education from Georgia Southwestern College in Americus, Ga. Since 1977 he has taught social studies at Peach County High School in Fort Valley, Ga., where he lives with his wife Earline.

His hobbies include investigating American archaeological mysteries, UFOs, Fortean phenomena and southern folklore and history. His first article was published in *FATE* in 1975 and since then his writing has appeared regularly in *UFO*, occult and treasure magazines.

quantities of waste flint and broken stone and bone tools. Artisans must have worked here. Priests and civil leaders lived in the temples and farmers lived in agricultural communities all around the metropolis. Merchants carried on trade and warriors had to be on hand to protect the entire populace.

And the building of the huge earthen mounds went on throughout the existence of the city. The most striking construction, indeed in the whole of North America, is Monks' Mound. It was named for a group of Trappist monks from Kentucky who established a monastery here. They were given the land in April 1809 by Nicholas Jarrot whose claim to 400 acres at Cahokia, including Monks' Mound, was affirmed on December 1, 1808. The Monks farmed the lowest terrace but left after a few years because of disease and famine. The land reverted to Jarrot in 1813.

Monks' Mound is the largest prehistoric structure in North America and only two stone pyramids in Mexico — Cholula and the famed Pyramid of the Sun at Teotihuacan — are larger. Even so, Monks' Mound has a larger base area than even Egypt's Great Pyramid of Giza.

West of Monks' Mound were four mounds arranged around a center plaza. Aerial photographs revealed a walled compound 1200 feet long inside the plaza with a series of round huts within the walls. The compound was shaped like a keyhole and doors opened into it from the huts. Archaeologists say this structure was probably "ceremonial" in nature.* A second half-serious explanation of this enigma is that it served as a prehistoric sauna.

Commanding the entire Mississippi Valley, Monks' Mound rises in four stages to an ultimate height of 100 feet. It was 10 feet higher, but a conical mound on the summit was leveled by an early settler, T. Amos Hill, who acquired the land from Nicholas Jarrot and built

*When archaeologists claim that a structure was probably "ceremonial" in nature, they are usually admitting complete bafflement as to its true function.

a house atop Monks' Mound in 1831. At its rectangular base the mound is 1037 feet long and 790 feet wide; it consists of 32 million cubic feet of earth and covers 16 acres. It was built in 14 highly structured stages between A. D. 900 and 1250. Earth was dug from surrounding areas with flint shovels and placed in baskets which weighed 40 pounds fully loaded, then carried to the mound. Many "borrow pits," shallow holes where dirt was removed, can be seen in the area. Once piled, the earth was sculptured into the desired shape.

By the time construction of Monks' Mound began in A. D. 900, the main plan of the city had already been established. Between 1050 and 1150 most of Monks' Mound had been completed, but there are indications that it was not entirely finished. After 1150 lesser mounds were sites of intensive construction activity but between 1250 and 1500 two ramps leading up the side to the summit were added to Monks' Mound.

Every authority on Cahokia believes the second level, 66 feet high, had a special importance, religious or ceremonial. Nelson A. Reed, Washington University, St. Louis, Mo., said of the irregular ridges and gullies on the side of the second level: "The unfinished nature of the second terrace suggests that work on the mound was interrupted in an incomplete stage, never to be completed." Dr. E. C. Krupp, editor of *In Search of Ancient Astronomies*, wrote of the same enigma: "... the enigmatic, fluted and lobed form of the second terrace . . . and many other subtle details imply greater complexity in the use of the mounds than we might have at first thought."

One corner of the second level is higher than the others and postholes have revealed the pattern of several buildings, presumably temples, public buildings or homes of the elite. Archaeologists are convinced that the second level is special but they cannot say exactly why.

The third level, 96 feet high, was reached from the second stage by two ramps on the eastern side. The fourth stage is only four feet higher than the third and this may have been related to the positioning of a great temple.

Mounds in pairs surrounded Monks' Mound. For an unknown reason, round conical mounds were paired with pyramidal mounds, constructed on a line parallel to each side of Monks' Mound and oriented to each cardinal direction. Between the two mounds were raised areas which may have been public plazas or ceremonial grounds.

What was the function of this great mound? It contains no burials and seems to have been intended as the base for a huge temple which has been described as larger than three tennis courts. It was 135 feet long, 65 feet wide and 50 feet (four stories) high. Portions of the three-foot-thick walls and clay floor were found intact; the height of the temple is estimated by the diameter of the larger postholes. Hundreds of poles, three feet in diameter, were embedded in the floor to a depth of seven feet to hold up the vaulted roof.

Dr. Melvin K. Fowler, an archaeologist associated with the University of Wisconsin, Milwaukee, who classified the mounds at Cahokia by shape and function, found three major types. The conical (round) mounds were for burial of the rich elite. (Commoners were

interred in vast cemeteries in the surrounding flatlands. Early white settlers swore that the entire area was one giant graveyard.) Most of the mounds were rectangular, flat-topped pyramids with buildings on their summits — either temples, homes of priests and political leaders or mortuaries. The most important type was the ridgetop mound of which there were six. These had rectangular bases but sloped upward to form a sharp top edge. They served as markers for the city limits.

CAHOKIA had such a highly developed social system that archaeologists have called on sociologists to explain various aspects of the society. Their colleagues in the liberal arts are studying Cahokia to learn how the society dealt with such problems as overpopulation, inner city decay, organization of the tremendous public projects, trade patterns and the distribution system for feeding the masses of workers.

Sociologists have identified four types of urban centers within the metropolis of Cahokia. A diamond-shaped "city limits," formed by the intersection of imaginary lines drawn through the four ridgetop mounds, enclosed the inner city, which was the largest center of population and controlled the political and ceremonial life of the region. There were four or five "second-line communities," outlying cities with multiple mounds, each occupying about 100 acres. Farther out were the third-line towns, each having one pyramidal mound and 10 to 30 acres. Beyond them were the agricultural settlements without mounds or manufacturing facilities, just houses and farms.

"Downtown" Cahokia was surrounded by five large satellite cities, all within 10 miles of the "capital." One of the largest was the Mitchell site (named for a nearby town) seven miles north of Cahokia. On its 100 acres were 11 mounds, including four large pyramids more than 30 feet high which demarcated an extensive plaza. It was located on Long Lake, an oxbow formed by an old channel of the Mississippi. The construction of three railroads in 1873 totally destroyed the Mitchell site but not before excavation had produced the largest signal pole found in the area. It was a bald cypress log 10 feet long and 3½ feet in diameter. It came from the largest post pit in the area and James Warren Porter, University of Wisconsin, Madison, believes it was central to community life and that it had a sacred or administrative function.

The largest of the satellite communities was East St. Louis. Located on the eastern bank of the Mississippi, it contained 26 mounds. A string of 15 mounds extended along the old riverbanks bordering the oxbow canal which connected this city and Cahokia. Most of Cahokia's trade must have traveled along this waterway. This extensive prehistoric city was totally destroyed as the modern city of East St. Louis was developed.

On the west bank of the Mississippi, on the site of present-day St. Louis, stood Cahokia's rival, for the great river could easily be controlled between this city and East St. Louis on the other side. At one time the city on the western bank was called "Mound City," so named for its 27 earthen tumuli. The second largest mound in the area was found here and named "Sugar Loaf" for its distinctive shape. It was 50 feet high and covered

an area of one acre. Before Sugar Loaf was demolished in 1869, Monks' Mound, almost 10 miles away, could be seen clearly from its summit.

Within this mound an impressive burial was found in a timber-framed tomb 75 feet long, 12 feet wide and 10 feet high. Its smooth floor, slanted walls and ceiling were plastered with hard yellow clay. Some 20 to 30 individuals had been buried here, spaced several feet apart, according to newspaper accounts of the period. Great numbers of shell beads, probably more than 100,000 in total, covered every skeleton from thigh to head. Whatever else was found was never scientifically examined but quickly dispersed to private collectors.

Early white settlers found pyramids, cones, gardens and terraces all over the river plain with bones particularly in evidence. The early historian J. M. Brackenridge noted that this region "exhibits proof of an immense population. The great number of mounds and the astonishing quantity of human bones dug everywhere or found on the surface . . . announced that this valley was at one time filled with inhabitants and villages."

Two other large second-line communities, Lebanon and Dupo, had less importance than the three described. These are named for nearby towns, for the real names of ancient Indian sites will never be known. Cahokia was named for the Cahokia Indians who inhabited the area when the French arrived in the 17th Century but these Indians did not build the mounds.

* * *
BEFORE extensive interstate highway construction began in 1961, Dr. Warren Wittry of the Cranbrook

Institute of Science (Bloomfield Hills, Mich.) began salvage work in an area 3000 feet west of Monks' Mound. During his hurried excavations, Wittry made a discovery of great importance. He found four circles composed of oval-shaped holes. The four intersecting circles, from 210 to 480 feet in diameter, had been surrounded by large upright poles but only the pits remained.

Impressions in the bottom of the pits revealed that the timbers had been two feet in diameter and probably 30 feet in height. The pits themselves were oval-shaped, seven feet long and two feet wide. One end of each was shallow but the pit deepened to four feet at the other end. Wittry called this a "bathtub shape." Examination of this mystery revealed that the technique used by the Indians to erect the posts formed these pits. The giant timbers were slid into the shallow end of the hole and lifted from the deeper end. (This is the method used by the ancient Britons at Stonehenge.)

Wittry decided to concentrate on one of the four structures, designated Circle No. 2. Radiocarbon dating placed its construction at A. D. 1000. It had 48 posts, all evenly separated by $7\frac{1}{2}$ degrees as seen from the center of the circle. Attempting to ascertain whether the posts had astronomical significance, Wittry discovered that Circle No. 2 had been used to determine the solstices and equinoxes. He hypothesized that an observer standing on a platform at the center of the circle could see the first light of the rising sun in alignment with certain poles on those significant astronomical dates. Because the wooden timbers roughly resembled the monoliths of Stonehenge and also incorporated astronomical knowledge, Wittry

named these circles "American Woodhenges."

On the basis of Wittry's hypothesis, archaeologists expected to find a sighting pole at the center of the circle but surprisingly, excavations in 1963 by Dr. Robert L. Hall of the Illinois State Museum found nothing there. Instead, the site of a post was found five feet east of the center. Dr. Wittry did some quick calculations and decided that the ancients had been thinking more clearly than our archaeologists, because the summer solstice sunrise could be seen from the top of this off-center pole by sighting over another pole. The prehistoric astronomer standing on this timber could look 205 feet across the circle to foresight poles* on the eastern horizon for the sunrise on the solstice and equinox mornings. The midsummer sun rose over the fourth pole from the north; the midwinter sun rose over the fourth pole from the south.

Other postholes in the area, the purpose of which has not yet been identified, may have refined the astronomical sightings and made them even more sophisticated. It appears that this complex computer was dismantled in ancient times, for not even stumps remained in the postholes.

Since Wittry began work at Cahokia in 1961 he has spent most of his seasons there (today mainly supervising graduate students). The interstate highway work was finished by the mid-1960's and salvage work continues annually on the parts of the site not damaged by the highways.

In the fall of 1976 Wittry found sub-

*The center post in the Woodhenge was the backsight, the outer posts in the circle the foresight. When the backsight and appropriate foresight were aligned, the sun would be seen to rise or set over the foresight pole.

stantial confirmation of his astronomical hypothesis in a pottery jar in the posthole marking the solstice sunrise. Incised in the center of the pot were two symbols — the sun symbol (a circle with rays extending in all directions) and a cross which usually signifies the four directions.

The latest information demonstrates that the western half of the circle of posts was used to mark the sunsets of those same astronomically significant days. And there is evidence that the circle may have been used to watch the movements of the brightest stars in the heavens and even the motions of the moon, which has a 56-year cycle and can be used to predict solar eclipses.

These circles certainly led to the development of institutionalized astronomy and probably to ceremonies or rituals to celebrate or observe celestial cycles. Archaeologists believe that a priest stood atop a platform on the pole near the center of each circle and studied the rising of the sun and the shadows it cast. This "Keeper of the Time" would let the populace know when an impor-

tant date was approaching.

The most obvious purpose of such devices is for use as a calendar — extremely important to an agricultural society. Ancient astronomers could determine the best days to plant and harvest. As observers noted the days on which the sun had reached its eastern- or western-most limits, these days no doubt became religious holidays devoted to a sun deity.

Even more important to the study of Cahokia is the fact that its people utilized the astronomical and accompanying mathematical knowledge gained from their Woodhenges. This knowledge became part of their building techniques.

Dr. E. C. Krupp, editor of *In Search of Ancient Astronomies*, writes:

"Superimposed upon the landscape of Cahokia is a pattern whose principles are drawn from the sky and incorporated into the architecture. A search for the ancient astronomers of Cahokia may enhance our understanding of ourselves."

(This is Part I of a two-part article.)



DR. GERTRUDE SCHMEIDLER RECEIVES AWARD . . .

THE SOUTHERN California Society for Psychical Research awarded its Distinguished Achievement Award for 1980 to Gertrude Schmeidler, Ph.D. Dr. Elizabeth McAdams, president of the Society, announced the award in the fall of 1981. Previous awards were given to Drs. Karlis Osis and Raymond A. Moody.

The SCSPR award, the only one conferred by a major psychical research organization, is given in recognition of significant contribution to

the field of parapsychology.

Dr. Schmeidler, a member of the faculty of the psychology department of the City College of New York and a resident of Hastings-on-the-Hudson, N. Y., is the author of *ESP in Personality Patterns* and has published numerous research papers. She is one of the earliest researchers in experimental parapsychology and has worked with the late Dr. Gardner Murphy, has researched Rorschach testing and ESP and has directed psychokinesis experiments with psychic Ingo Swann.

UFO Abduction in France . . .

WHO TOOK WHO FOR A RIDE?

Did beings from another world contact
two young men or did two young men fool the world?

By Hilary Evans with Michel Piccin

AT 5:00 A.M. on November 26, 1979, the police commissariat at Pontoise, on the outskirts of Paris, received a phone call. "A friend of mine's just been carried off by a UFO!" an excited voice exclaimed.

Nine hours later, after a morning spent answering questions, the missing man's friends made a second phone call, this time to Radio-Tele-Luxembourg. Within hours their story was a world-wide sensation. The "Cergy-Pontoise case" was to become the most celebrated UFO incident ever reported from Europe.

Before six months had passed, one of France's best-known science-fiction authors had written a book on the affair. A few months after that, one of the witnesses produced his own book-length account. Numerous articles appeared in the papers and there were countless interviews on radio and television. The witnesses told their story to the police, to reporters, to investigating groups of all kinds. And as if this were not enough, they staged conferences at

which further and more astonishing revelations were given to the world and started their own journal to keep the public informed of the latest developments.

The story the young men told was dramatic, to say the least. Franck Fontaine, 18, Jean-Pierre Prevost, 26, and Salomon N'Diaye, 25, made a precarious living by selling jeans and other clothing in street markets. Jean-Pierre and Salomon lived in neighboring apartments on the edge of town; Franck had a home less than two miles away.

On the night the affair began, Franck had slept at his friend Jean-Pierre's apartment. The two planned to rise early next morning to work the street market at Gisors, some 37 miles distant. Although the market didn't open until 8:00 A.M., they were anxious to get there early to secure a good place. They were also concerned about their Taunus estate car whose starter was out of action.

Awaking at 3.30, they revived themselves with coffee, then started the car

by pushing it. Franck sat with the motor running while his companions brought down armfuls of clothes from the apartment upstairs. Suddenly Franck pointed out a bright cylindrical light in the sky. When it went out of sight behind the building, Jean-Pierre went in to fetch his camera. Franck, hoping for a better view of the object, drove the car out of the parking lot and up onto the main road.

His companions looked out of the apartment windows and saw that Franck had stopped the car on the road. They also noted that the engine was stopped which meant they'd have to push-start it all over again. Jean-Pierre ran downstairs in irritation, calling Salomon to forget about his camera because the UFO had disappeared anyway. Salomon said that from his window he'd seen their car enveloped in a ball of light.

As Jean-Pierre saw when he and Salomon approached the vehicle, all but the rear of the car was swallowed up in a clearly-defined luminous cloud, while several smaller balls of light were moving around it. All of these smaller spheres except one were swallowed up into the larger one, from which a tail of light emerged, swelling to a cylindrical shape like the supposed UFO they had seen earlier. This in turn absorbed the larger sphere before shooting upward and vanishing.

Jean-Pierre and Salomon quickly discovered that Franck was no longer inside the car, nor was he anywhere else in the surrounding area. Jean-Pierre sent Salomon to telephone the police. As he himself stood watching the car, he saw the final manifestation of the phenomenon: a remaining ball of light seemed to nudge the car till the door

closed; then it disappeared like the others.

Shortly afterwards the police arrived on the scene. They asked Jean-Pierre and Salomon to go to the gendarmerie for examination.* The young men returned to Jean-Pierre's apartment about midday; before returning to the gendarmerie in the afternoon for further questioning, they informed the press. In no time reporters converged on Cergy and besieged the gendarmerie and the young men's apartment. In due course they were followed by representatives of UFO groups.

In the days to come a dazzling variety of theories to explain Franck's disappearance were advanced. Some accepted the UFO explanation; others looked for more mundane solutions such as murder or draft evasion.

Then, on the morning of Monday, December 3, precisely one week after his disappearance, the world learned that Franck Fontaine was back after spending a week as the guest of extraterrestrial aliens.

* * *

RADIO LUXEMBOURG got the news from a caller who said he had seen Franck reappear in the cabbage field alongside the main road where he had disappeared, enveloped once again in a ball of light. From the light a silhouette had emerged and he had recognized it as Franck. The caller asked the radio station to inform the gendarmerie and immediately inquiries were resumed.

Franck said he thought he had fallen asleep in the cabbage patch and during his slumber someone had stolen his car,

*The French police force, a civilian body, is not concerned with UFO sightings and refers all such cases to the gendarmerie, a military body controlled by the Ministry of National Defense.

which wasn't there when he "woke up." It was some while before his friends could make him understand that an entire week had passed. Franck claimed that he could remember nothing of that week except for some strange, confused dreams. Subsequently, though, he was able to recall a few details of his abduction and stay in a laboratory and even produced a sketch of the interior.

Since no crime had been committed, the affair was no longer the concern of the authorities who after carrying out some inconclusive tests lost interest.

But the UFO investigative groups were determined to get at the truth of the matter. The account presented above, taken from several reports and statements, is the "official" version. But in many instances, as investigators found, there were several alternative versions, some of them containing incidents that simply could not have taken place as reported. One by one, over the weeks and months that followed, these discrepancies were noted and probed. The dossier compiled by the French organization CONTROL, detailing these discrepancies, is itself almost book-length.

Both Jean-Pierre and Salomon, as well as Franck after his return, insisted they knew virtually nothing about UFOs. The fact is, however, that Jean-Pierre's brother was the local representative of the American-based Aerial Phenomena Research Organization. Franck had seen the film *Close Encounters of the Third Kind* and admitted to investigators from GEPAN, France's official UFO research bureau, that he was interested in spiritism.

At the time of the abduction the magazine *Tele-Poche*, a television-program

guide, was serializing a picture story in which a character is abducted by a UFO, then returns and recalls details under hypnosis. Other details coincided closely with the Cergy case. There was a copy of the magazine in the apartment at the time of Franck's alleged abduction. Moreover, on the very night of the incident French television featured a serious discussion about UFOs.

If the trio were not watching the UFO program that evening (they say they were not), their memories of what they were doing are strangely confused. Their public statements gloss over the fact that there were five persons, not three, in the apartment that Sunday night. The two others were Corinne, Jean-Pierre's girl friend, and Fabrice Joly, who was there because he had a valid driver's license and had agreed to drive the Taurus to Gisors for them.

Publicly the three witnesses had stressed that since none of them was qualified to drive, their sincerity was shown by their willingness to go to the police even though their story involved an admission of illegal driving. Of course this claim would be meaningless if Fabrice's presence were known. Why Fabrice was not awakened at 3:30 like the others remains a subject for conjecture, although in the light of other revelations a plausible explanation will not be hard to find.

In describing the first phase of the incident, the UFO sighting, the witnesses' memories varied widely. They saw a "huge beam," a "flash," a "ball" or a "long-stretched tail." Two of them said it was traveling at great speed; the third said it was going fairly slowly. It took either a few seconds or one or two minutes to cross the sky and it was trav-

eling either east to west or north to south or southeast to northwest.

Similar confusion blurs their accounts of the next few critical minutes, the central event of the whole incident: who saw what, from where, and when. It so happens that just at the stated time of the alleged incident another resident of the apartments returned home. He said he saw *two* men get into an estate car and drive away — which contradicts the young men's assertions in every particular.

The circumstances attending Franck's return from his space trip are even more contradictory. Take the matter of the phone call reporting Franck's reappearance. Radio Luxembourg insists the caller was anonymous but Salomon, who identifies himself as the man who made the call, claims that he gave his name and address. Salomon said he phoned about 5:30 A.M. but Radio Luxembourg's telephone staff doesn't come on duty until 6:30. The call was logged a little after that time and at 6:50 Radio Luxembourg, acting on the informant's request that the authorities be notified, passed on the news to the gendarmerie.

Salomon later admitted that he phoned Radio Luxembourg first because he hoped to claim a reward which had been offered for information about Franck. Unfortunately he had forgotten that the reward had been offered not by Radio Luxembourg but by Europe 1, another company.

Then there is the question of what was said to have occurred. The "official" account states that the caller, supposedly Salomon, was up at 4:30 A.M., looked out his window and saw a ball of light out of which Franck emerged.

But a somewhat different account was published in the local newspaper. The reporter, Iris Billon-Duplan, had become closely involved with Jean-Pierre and Salomon in the course of investigating the affair. On the evening preceding Franck's return she was working with his two friends, preparing a major article on the case. Some time after midnight Salomon went off to bed in his neighboring apartment. Jean-Pierre had told Iris that as a result of the affair they were unable to earn any money and were out of cash to buy food. So Iris took Jean-Pierre back to her home where they would complete the article and she would give him some food to bring back.

Thus it came about that when Franck awoke in the cabbage field and — seeing no sign of his friends — came knocking on Jean-Pierre's door, he got no reply (there's no mention of Corinne, Jean-Pierre's girl friend, who seems usually to have been staying in the apartment). Franck then tried Salomon's door and this, according to Iris, was *the first Salomon knew of his friend's return*. Leaving Franck at his apartment, Salomon rushed round to Iris' home and brought Iris and Jean-Pierre back to greet the returned abductee.

It is hardly likely that a trained reporter such as Iris would have gotten her facts wrong. Unless for some reason she is not telling the truth, hers has to be the preferred version, which means that the ball-of-light story is an invention. Apparently Salomon, instead of phoning the police immediately, told the media a more sensational version of the return than his companions were willing to confirm.

* * *

MANY OF these contradictions and discrepancies were noted by investigators at the time and led to a widespread reluctance among ufologists to accept the case as genuine. Nonetheless, early the following year science-fiction writer Jimmy Guieu published a book-length account of the Cergy-Pontoise affair. Even before commencing his investigation, Guieu had declared in an interview, "Franck Fontaine has well and truly been abducted on board a UFO. True, I haven't questioned the young man's two companions. All the same, I hold *a priori* their story to be true."

Although some might feel such immediate, unquestioning acceptance hardly indicated a scientific approach, Guieu insisted that his book was "not fiction, but a scientific inquiry."

His book contains new material which introduces a totally new dimension to the case. It reveals that the target of the extraterrestrials had not been Franck at all but his friend Jean-Pierre. Franck had been, in Jean-Pierre's phrase, merely the "catalyst." Jean-Pierre was the true contactee!

We have seen that Franck at first denied being able to recall any details of the week he purportedly had spent hurtling about in outer space. But he now informed Guieu that this had been no more than a pretext to get the police and the press off his back. Even now, his memories were only intermittent and he still claimed that for most of the week he had been asleep. Inevitably the investigators' thoughts turned to hypnotic regression. But Franck wanted nothing to do with hypnosis.

Jean-Pierre, on the other hand, declared himself willing to see if under

hypnosis he could recall any additional details. Thus Franck's extraterrestrial abductors got the chance to communicate with us earthlings. Speaking through the entranced Jean-Pierre, they identified themselves as the "Intelligences From Beyond" (*Intelligences du Dehors*, or IDD). Their spokesman was an entity named Haurrio, a friendly, loquacious individual resembling in appearance the ufonauts of *Close Encounters*.

Methodical presentation of objective fact is sadly absent from the pages of Guieu's book. Instead we have a narrative written in a particularly irritating French manner, rich in rhetorical questions, excited exclamations and sentences ending with a suggestive. . . . And the incidents he relates, even if they start on a just-credible level, soon slide into the utterly bizarre. Jean-Pierre, while his companions are fast asleep, is confronted by three sinister figures, two of them zombies. Jean-Pierre is teleported to a mysterious assignation in Marseilles. Jean-Pierre is taken to a secret rendezvous in a disused railway tunnel in the mountains. Jean-Pierre, not Franck, now occupies center stage.

Jean-Pierre's own book, published later in 1980, claims to reveal "the truth about the Cergy-Pontoise affair." Whether it fulfills this claim is open to question, but it is certainly a remarkable work in that it manages wholly to avoid mentioning either of his companions; a reader unfamiliar with the other accounts would never guess that Franck had been the original hero of the case.

While Guieu's book is breezily professional, Jean-Pierre's is ramblingly amateur. It is much less readable but no less unconvincing. For the most part it consists of an incoherent farrago of

"wisdom" dispensed by the IDD, linked by a spatter of "factual" statements which, although welcome as patches of solid ground amid a morass of vagueness, are hardly calculated to reinforce our belief. Take, for example, the most carefully described incident in the book, Jean-Pierre's excursion to the secret rendezvous at Bourg-de-Sirod in the Jura mountains.

One day in December 1979, shortly after Franck's return, a stranger calls on Jean-Pierre and offers him a lift to Bourg-de-Sirod. A traveling salesman, he claims to have come to Jean-Pierre's door as though guided by an unseen power. Not only does he not know Jean-Pierre, he has no reason to suppose that the young man has any reason to go to Bourg-de-Sirod, an obscure village some 130 miles away near the Swiss border. Jean-Pierre, who had been planning no such trip, nonetheless accepts the stranger's offer as a sign from his extraterrestrial contacts.

The salesman leaves Jean-Pierre at Bourg-de-Sirod and arranges to pick him up next day for the return journey. Jean-Pierre sets off up the hill toward a tunnel. In front of it he finds a group of seven young men gathered round a fire. One of them calls him by name. He is a young man from the Sahara who had written him recently. It turns out that the young men are all contactees selected by the IDDs. They have been summoned from various parts of the world for some kind of meeting. In due course Haurrio arrives.

He tells them that this meeting has been arranged in order to reinforce their mission as ambassadors of the new thought. Next a beautiful female IDD leads them on tour of the tunnel which

the extraterrestrials are using as a UFO base. Jean-Pierre sees several craft similar to ones he had observed as a boy (for we now learn, quite casually, that far from having had no previous interest in UFOs, as he told the police and the press, Jean-Pierre has frequently seen them in the past).

At one point during their conference Haurrio thanks the contactees for having made their way to Bourg-de-Sirod, not an easily accessible spot, from distant parts of the globe, at such inconvenience to themselves. The reader may wonder why, if the IDDs could abduct Franck in a luminous cloud and could teleport Jean-Pierre to his Marseilles assignation, they could not have ferried this little group of contactees by similar means. To reach Bourg-de-Sirod from the Sahara would be a formidable journey even for an executive armed with credit cards. Jean-Pierre doesn't address this question and it does not seem to have troubled the young men themselves.

Next morning Jean-Pierre finds his helpful traveler waiting to ferry him back to Cergy. He says nothing about his fellow contactees although you'd think at the very least they'd want to talk things over in a local cafe over coffee and croissants before setting off on the long journey back to the Sahara, to Sweden, to Spain and elsewhere.

Sad to say, such exciting incidents are rare in Jean-Pierre's book. Mostly Haurrio sermonizes on how we earth-folk must do something about the way things are going before it's too late. Jean-Pierre himself insists that "no testimony, no proof, is necessary to diffuse the Truth." Speaking of famous contactee George Adamski (once again he

turns out to be better informed about UFO matters than he originally admitted), he says, "What does it matter to know, at the factual level, where real life ends and imagination takes over? Isn't it more important to take into consideration the content of the messages?" Jean-Pierre seems to be telling us that in his own story the line between fact and fantasy is not too finely drawn.

It goes without saying that the identity of the other contactees is not revealed. Dare we hope that each is preparing to publish his own account of the "truth" of the affair? Nor has anyone traced the salesman who so conveniently turned up to transport Jean-Pierre to his rendezvous. We *are* given a map indicating the precise location of the tunnel/UFO base; but before you go rushing off to see it for yourself, you should be warned that the IDD have ways of concealing it from curiosity seekers.

When Jean-Pierre went there with Franck in 1977, even he couldn't find it and when he asked the villagers about it, their previous friendliness turned into embarrassed silence or awkward evasion as if the subject were taboo. Only later did his extraterrestrial friends tell him that if he had had the strength of his convictions he could simply have walked through the illusory rocklike screen that had deceived him into thinking the entrance of the tunnel was solid rock.

* * *

SO A spectacular and widely-publicized UFO case turns out to be composed largely of fiction, fantasy and fraud. Faced with such a stew of nonsense, what kind of explanation comes closest to making sense of it all? Perhaps the following:

Jean-Pierre, who had a reputation among those who have known him as a practical joker, told CONTROL investigators, "You bet I'm a clown! I've always loved playing tricks." Apparently the widespread current interest in UFOs in France, as evidenced by the television programs and magazine articles as well as the recent release of the film *Close Encounters* (which also features a confrontation with UFOs in a remote mountain location), prompted him to stage a hoax. It is even possible that an additional motive may have been to have fun at the expense of his brother, seemingly a serious ufologist.

Was the whole affair nothing but a childish prank? No, and it is this aspect that gives the Cergy-Pontoise case its special interest. I suggest that, underlying the ingenious charade he persuaded his friends to enact, Jean-Pierre had a serious purpose. We know that he had always been a political activist, even to the extent of being imprisoned for distributing antimilitarist propaganda while doing his military service. (Characteristically he exaggerated this, claiming that he spent two years in prison when it was actually only 30 days.) Throughout his book he contends that the authorities disapprove of him because of his anarchist beliefs. Casting himself as an enemy of the establishment, he implies that the IDDs chose to contact him because they approved of his antiauthoritarian views.

In real life, when he found that his simple joke had mushroomed into a headline news story, he realized he had a unique opportunity to spread his "philosophy." By casting his ideas in the form of extraterrestrial communications, he made sure that people listened

to him as they would never have listened to a young market-trader. By using the mouthpiece of Haurrio, he secured an authority for his ideas which concealed — at least from the believers — their essential triteness.

How deliberate was this process? I

suspect that in large measure Jean-Pierre was fooling himself. But I also believe that when he said Adamski's message was a more important matter than the validity of his contact claims, he was also presenting a justification for his own fabrications.



ALL THAT GLISTERS IS GOLD!

A YOUNG Australian prospector and his wife stumbled on a gold lode which has been estimated to be in excess of \$3 million at current prices, according to a *London Daily Telegraph* report released in July 1981.

Bill Sulcs, aged 30, and his wife Margaret had been prospecting in the outback goldfields 600 miles inland from Perth for months. They were carrying a metal detector while crossing a paddock where they had previously found a few small nuggets. Suddenly

the detector began to click loudly. They started digging and saw the glint of gold in some slate and found some nuggets.

In association with Kalamunda Commodities, a company that owns 30,000 acres around the Sulcs' find, they continued the search and discovered they had unearthed a lode, every prospector's dream.

From a ton of rock and dust, assayers are returning an extremely high \$8000 in gold.



ON TIME FOR NEW YEAR'S EVE

By Paul Steiner

EVERY New Year's Eve the clocks used as world standards add one second to the 31,536,000 they have ticked off for the year. The extra second comes at the stroke of midnight.

Writing in *Omni* magazine, Stuart Diamond says, "When you are watching the ball in Times Square on December 31 wait one second to break out the champagne if you want to celebrate the New Year with scientific accuracy."

For the past six years scientists have

added the extra second so that the world's clocks will continue to match the spinning of the earth. The earth has been slowing down for several decades so our clocks are really moving faster than the earth's rotation.

Diamond explains, "While the five minutes or so that we're off so far doesn't make much difference, the sun would rise at noon in a few thousand years if the situation were not adequately corrected."

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 TIME 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.

PREPARED FOR PICKPOCKET

By Hugo I. "Doc" Wiener

WHEN I left Graymoor, a Franciscan retreat for laymen, and before I boarded the Conrail commuter train to go from Peekskill to New York City, I had an overpowering premonition that I was going to be mugged on the train. As a last-minute precaution I hurried to the local post office and sent the contents of my billfold to my California home by registered mail. I still have the envelope postmarked October 29, 1979. I kept only \$100 which I pinned to the inside of my undershirt.

Just before the train arrived at Grand Central I spied a pickpocket working precisely as I had visualized. I had clearly pictured every detail. He worked smoothly and silently. I did not let the thief know that I was aware he had lifted my billfold. It contained a single dollar bill and five play money bills.

I quickly reported the theft to the conductor who took it matter-of-factly. He said, "So what? Happens every day to a lot of careless people." He told me

to report it to the police on arrival at Grand Central and that's what I did. The thief was sitting on a bench in the waiting room and I pointed him out. Before the policeman would take any action he asked me to sign a complaint; then with another policeman he apprehended the thief. I got my wallet back with the dollar bill and play money still in it.

I am an inveterate traveler. I have traveled the world but never before or since have I emptied my billfold and



Hugo I. "Doc" Wiener

sent the contents home. Did I for once in my life foresee an event before it actually happened? — *Cabazon, Calif.*

THE HAND OF GOD?

By Joan W. DiNatale

MY HUSBAND Tom and I were stationed in Alaska in 1961 and although he was on temporary duty in the Aleutians the children and I were living in a house in Eagle River near Anchorage. There were two routes by which our house could be reached. The long way was about two miles up a gradual hill and the short way was down a flat road and up a steep hill to our street. My friend Anne Ratliff was also alone with her children, her husband being with mine. Her trailer was two miles away or one mile, depending on which route was used.

When I received word that the men might be coming home sooner than the 120 days they were supposed to be away, I wanted to visit Anne. I decided to take the short way and piled my five children into our station wagon and started down "Deadman's Hill," which in January was packed with snow and ice. This road joined the main highway at the foot of the hill at a point just above a bridge over a gorge and a partly frozen river. When I touched the brakes to slow the wagon, they did not hold. In no time my speed had increased to 70 miles an hour. I turned into the skid but nothing worked. The wagon was spinning, gaining speed and heading inevitably for that highway, that bridge and that drop. I told the children to lie on the floor and I remained as frozen as the ice outside, holding the useless steering wheel.

I screamed, "Oh, God, stop this!"

Suddenly I felt a crunch and the wagon stopped dead on the lawn of a little church. I thought I had hit a church sign but I didn't wait to see. I drove the rest of the way to Anne's trailer.

The children were all right but I had pulled a muscle in my shoulder. I called the police because I thought I would have to pay for the sign I had damaged. They came and looked over the area where I had stopped. I had not hit a sign or a rock buried in the snow or anything else that the officers could see. They didn't understand what had stopped the vehicle. Next they examined my station wagon. The bracing between the doors on the driver's side had been pushed in and three long thin dents marked the front door on the driver's side. One of the police officers said to me, "Lady, that looks for all the world like a partial handprint, a very large one."

I believe God heard me ask for help and He gave it. He stopped the station wagon in the only way my mortal mind can grasp, He put out His hand. — *Mesa, Ariz.*

HEAVEN-SENT PREVIEW

By Nancy A. La France

I WAS 20 years old in March 1972 and into my third year of marriage with an 18-month-old daughter Tracy. My husband Eric and I planned to have a second child to complete our family.

One afternoon I stood in the kitchen of our Manomet, Mass., home washing dishes and absently gazing out the window. Vaguely I heard an infant crying, that mewling sound of a newborn. Drying my hands, I walked through the house to see if my next-door neighbor

Margaret Davis had company. Often her sister Laura Schneider would visit and put her newborn son Allen outdoors in a carriage bed. I was surprised to see there was no one home next door.

I returned to the kitchen and no sooner had I put my hands into the dishwater than I heard the crying again, louder and more persistent. I turned quickly — and through the open door into my bedroom I saw a baby lying on my bed. Mesmerized, I went to the doorway, wondering how such a beautiful baby could be there. Her tiny feet peeked out from her pink nightgown as she cried lustily and beat her tiny fists on the bed. When I stepped closer stretching out my arms, the baby disappeared. I fell to my knees and cried, deep wracking sobs of disappointment.

About 11 months later I laid my three-week-old daughter Trina on my bed for her afternoon nap and started to wash the breakfast dishes. I was halfway finished, with suds up to my elbows, when my baby awoke and cried for attention. I turned and looked toward the bedroom. A shiver went through me as the events of 11 months earlier flashed through my mind. I was gazing on the very same scene: my daughter clad in her pink nightgown beating her tiny fists and kicking her feet. — *West Palm Beach, Fla.*

THE SYMBOLIC FLAME

By Emily Royce

ON A BRIGHT June day in 1976 I was graduated from high school in the Newtown-Langhorne area of lower Bucks County, Pennsylvania. It was a memorable day for me and all of my



Emily Royce

friends and one of us, Maureen MacDonnell, had even greater cause for celebration.

Maureen had a congenital heart defect and the doctors thought she would never be able to finish high school with physically normal students her own age. Her strong spirit had helped her overcome her handicap and on that graduation day we were all especially proud of her.

I never actually saw Maureen after that time. However, my cousin Linda Courtney lived next door to the MacDonnells. Through her I would occasionally hear about Maureen — who had ambitiously gone on to get a degree from the local community college!

Because Maureen no longer played a part in my life it was odd, even a little frightening, when in October 1980 I dreamed about her three nights in a row. In the first two dreams I answered a knock on my front door to find Maureen standing there, dressed in ordinary street clothes and carrying a lighted candle. I was delighted to see her but each time, instead of coming inside, Maureen just smiled and silently turned away. In the third dream when I

answered the knock I saw only the extinguished candle on the doorstep.

The next time I talked to Linda I learned that Maureen had died suddenly. Her heart had failed on the day of my third dream.

A burning flame has always been a symbol of life. For some reason and in some way, Maureen had communicated that to me before and after her death. — *Pandel, Pa.*

THE MISSING EGGS

By Martha Boust Bussey

As told to Wadyne Bussey Lindberg

ALTHOUGH I am now over 93 years old, I remember well a special dream I had in 1896 when I was eight. I can still feel my excitement and satisfaction over the consequence of that dream. Some experiences stay with us for a lifetime.

My widowed mother, Martha Elizabeth (Ferguson) Boust, had leased an 80-acre ranch several miles distant from the one on which we lived in Fresno County, California. In preparation for moving to our new place Mama had my grown-up brothers Paul and Eugene take over a cow and a flock of chickens. Then Mama sent my sister Edna, 16, and me to tend the cow and chickens a

couple of times. We were instructed to leave enough feed and water to tide the animals over until we could move our household furniture and other belongings.

On our first trip, although Edna and I searched for the hens' eggs, we could not find any. Because "butter and egg" money was important, I felt we had let Mama down by not finding the eggs.

The next time we were to go there Mama cautioned us to look more thoroughly for the eggs. "The hens are laying," she said, "and their eggs have to be there, somewhere."

After we tended the cow and chickens Edna and I went into the house and cleaned it. We swept, scrubbed, washed and polished the windows until the house was spotless and ready for our move. Then we looked for the eggs.

But, as before, not one egg was to be found — not in the henhouse, not in the other buildings, not anyplace. We searched the barn, of course. It was a large, elaborate barn with a spacious drive-in storage area for the carriage. The hayloft was along one full length of the barn, while the other entire length was given over to a manger for horses, open except at one end where a special little manger was portioned off with boards clear down to the floor. We could find no eggs.

Finally we gave up the search and, to wait out the intense heat of the Fresno afternoon before starting home in the wagon, lay down on the cool floor in the house. We both fell asleep and I had a dream. Clear and vivid as life I saw exactly where to find the eggs.

Edna awakened me. She said, "Come on, Mattie. It's very late and the afternoon's almost over. Mama will be wor-



Martha Boust Bussey

ried. We'd better start home immediately. I'll hitch up the horse."

But I knew where the eggs were! I'd show her — right where they'd been all the time! We could take them home to Mama.

But Edna didn't believe in my dream. In fact, she was a little bit angry at me. Dream or no dream, I didn't know any more than she did where they were. Wait and search again? No! We had to

leave right now! She insisted.

Disregarding her scolding I ran on outside and into the barn. With her at my heels I ran straight to the special little manger. I showed her. There! At the bottom of the manger near the floor was a hole just large enough for the hens to get through. And behind the boards was their huge nest of eggs — just as I had seen them in my dream. —*Ashford, Ala.*



MY PROOF OF

SURVIVAL

FATE will pay \$10.00 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE, Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

THE UNHAPPY WATCH

By Barbara Carrothers

MY UNCLE Alfred Hogan, a fireman on the Pere Marquette Railroad, carried a big fancy watch with a rushing train engine engraved on it. My father John Carter always admired the watch and he and Uncle Alfred kidded about Uncle Alfred leaving the watch to my dad in his will.

When Uncle Alfred was killed in 1916 or 1917 my dad waited for my Aunt



Barbara Carrothers

Viola to give him the watch. But Aunt Vi, who did not like my dad one bit, gave the watch to her brother, my Uncle Millard Jones.

Uncle Mil wore the watch about three days and then put it in the drawer and left it there for a while. He tried a second time to wear it but very soon put it away again. When Aunt Vi came to visit he gave the watch back to her. He told her that every time he wore it, it felt heavy as a rock and pressed into his side; it was too uncomfortable for him to wear.

A year later my aunt remarried. At that time she gave the watch to Uncle George who was a Spiritualist. He wore the watch for a few days and then he asked Aunt Vi if Uncle Alfred had promised the watch to someone else. She told him it had been promised to my dad but she wouldn't give it to him because of the bad feelings between them.

Uncle George made her take it to my dad that very week. Dad wore the watch for years without trouble. Once Uncle Alfred's wishes were carried out, there was no more problem. — *Coloma, Mich.*

ANOTHER DRIVER

By The Rev. Ronald Adkins

IT WAS late at night. I was driving back to my rectory in Devon, England. Although I was feeling extremely tired I comforted myself by thinking that I had only five more miles to go before I reached home.

It was at this point that the road swung sharply around to the right and then went onto a bridge built over a wide creek. I must have fallen asleep, for when I came to I was on the bridge

and the car was rushing straight toward a wall.

Apparently the shock was such that I just could not move and I waited for the impact, for the car to hurtle through the wall into the icy water below.

At the last moment the steering wheel was swung very sharply to the left and the car missed the wall by a fraction of an inch. The steering was then straightened out and, very shakily, I took control of the car.

I knew some other hand than mine had saved me for I had been far too petrified to do anything. And because the scent of lily of the valley filled the car, I knew whose hand it was. Lily of the valley was my beloved mother's favorite scent.

Two years before this took place in July 1957 she had died but she came back from the Other Side to save me. — *Gunnislake, Cornwall, England.*

PHONE CALL FROM...WHERE?

By Charles Crabbe Thomas

AS ATTORNEY for the plaintiff I filed the following report to the public in a civil action (Docket No. 68980) in Burlington County (N.J.) District Court:

Eugene Margolis, Plaintiff
vs.

Thomas Murphy and Henrietta
Murphy, Defendants

Charles Crabbe Thomas says that:

(1) I am an attorney at law specializing in commercial law, which includes the collection of bad debts.

(2) I represented Eugene Margolis who was confined to a wheelchair. However, he had numerous real estate interests, including rental properties. It was

often my job to collect the rent from delinquent tenants and tenants who had left properties without paying.

(3) I had not heard from Mr. Margolis for at least a year when I received a telephone call from him at the end of May 1978. He directed my attention to the account of Thomas Murphy, suggesting that I had not put my full efforts into the collection of this debt.

(4) I sent the office girls to look for the file and learned that it had been closed out. When they brought it up from the cellar where we keep our dead files I found that there had been a default in our suit against Mr. Murphy but no judgment had been entered. It was therefore necessary for us to give him a new notice of application for judgment before we could obtain one and proceed further with the collection. Accordingly, my secretary prepared the notice and sent it out to Mr. Murphy's last known address on June 1, 1978. It went out by certified mail and a copy went by regular mail.

(5) Both the certified mail and the regular mail were returned to me with the information that Mr. Murphy had moved more than a year ago and the post office had no forwarding address for him. Therefore, on June 14, 1978, I wrote to Mr. Margolis stating that mail to Mr. Murphy had been returned and asking if he had any idea where the debtor might be located so that we could give him notice.

(6) In answer to my letter Mrs. Margolis telephoned me and said that her husband had been dead for more than a year.

For more than four years I have tried to find an explanation for this course of



Charles Crabbe Thomas

events. The file was closed out and this means that unless someone brought the file to our attention it would remain buried in our dead file graveyard. I had completely forgotten about the matter at the time of the telephone call. If I had remembered it I might also have remembered hearing that Eugene Margolis had died. That was tucked away in the back of my mind from whence it did appear under the pressure of Mrs. Margolis' phone call. Afterwards I vaguely remembered hearing of her husband's death.

There was a phone call — but who made it? I cannot be sure that the voice was that of Eugene Margolis; I don't know that I could recognize his voice even now. However, who else would have knowledge of the action against Murphy? Mrs. Margolis? But the voice was that of a man. Of course the debtor Murphy knew about it but the probability of his telephoning and reminding me that I should take some action against him is remote. It is beyond the realm of possibility that the few persons (court employees) who knew about Margolis'

action against Murphy would undertake the phone call as a practical joke.

I am left with the conclusion that Margolis, after his death, telephoned to remind me of a duty I owed him. And if he could do that, so can others. — *Woodbury, N.J.*

I'M GLAD HE'S DEAD . . .

By Harriet Waggy

Leonard Kirkpatrick is dead — and I don't care. He is dead, they say, because he went swimming when he had been told not to and he drowned.

But yesterday he had been alive and he had stolen a dime from me, a dime my mother had given me that morning to buy lemons. Leonard had taken it and spent it on candy at noon. Do you know how much candy a dime would buy in 1935? A lot — enough to make a boy very popular with his school friends, enough to make a small girl fear to go home lest she be blamed by her mother. But now I am even. Leonard is dead.

The funeral is set for 2:00 P.M. Of course Leonard is the topic of our conversation, not only among our class but throughout all of the Polson, Mont., grade school. Poor Leonard.

Now something else is happening. A knock comes at the closed classroom door. The teacher opens it but no one is there. She closes the door and a few moments later a knock comes again. No one is there.

The teacher knows someone is pulling a prank. She enlists the help of another teacher to catch whoever is doing this. Now two teachers and the principal are stationed in the hall — and still the knocks come and still no one is



Harriet Waggy

there. The children are frightened and the teachers are frustrated. But there is no one to blame — except Leonard.

We take time for lunch and by one o'clock we are ready to walk to the funeral parlor. The knocks seem to come closer together just before we start. The funeral is short, emotional and upsetting, for children do not understand death. But I look at Leonard and I do not cry.

Back in the classroom we talk about the funeral and about Leonard — but we hear no more knocks at the door. The teacher explains that it must have been Leonard letting us know he was thinking about us. Now he is at rest and we won't hear the knocking anymore and the teacher need not be stationed outside the door. By the end of the day we are ready to go home and the funeral and Leonard himself are beginning to fade.

But not for me. Leonard is dead and I'm glad. — *Spokane, Wash.*



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Jerome Clark and Loren Coleman's sensational book "Creatures of the Outer Edge" describes the strange animals which mysteriously appear and disappear on the edge of reality . . . huge winged things, giant cats, furry men, boxing kangaroos. They attack with fang and claw; some whistle; some growl; some flee; some have eyes that glow red in the dark. They leave tracks; they're seen by many persons, *but none are ever caught* because they come from the strange borderland of

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Fire Walking Has Its Pitfalls

Anyone, doped-up or otherwise, has to be crazy to walk through fire — unless he has some kind of mystical immunity.

By Sebi Brecci

FOR A SHORT time during World War II, between April 1942 and June 1943, the 70th Fighter Pursuit Wing, to which I was assigned, was based in the South Pacific at a Fiji Islands location called Nandi Airport.

One day a few of us in the unit were invited to witness a fire walking ceremony at a village some 30 miles away. The participants would be Fijian and East Indian men, women and children.

I'd heard of such ceremonies but had always considered them fakes, since I was sure participants probably coated their feet with a fire-resistant chemical and waited until the embers had cooled; either that or they were on dope so that they couldn't feel the heat.

I was eager to learn how the fire walking was done. I intended to talk with some of the participants and ask them some tough questions. I was certain they wouldn't be able to hide the truth from me.

It was still dark when we arrived that fall morning. We parked in a clearing

near some huge trees, then walked to a roped-off area near a pit about 10 feet wide and perhaps 30 or 40 feet long.

The pit had wood chips piled flush with the rim. The chips, glowing a bright red, obviously had burned for a considerable length of time. The heat was so intense that I could feel it on my face and I considered moving behind some of the other spectators for protection.

But I remained where I was because I wanted to get a close look at those fire walkers. While on the one hand I was ready to dismiss the whole thing as a fake, on the other I couldn't help thinking that anyone, doped-up or otherwise, would have to be crazy to get into that fire; even if a chemical kept his feet from burning, he'd surely suffocate from the intense heat.

The participants could be heard somewhere in the distance engaging in a noisy ceremony. Someone said the fire walkers had been making such noises most of the night; they would come to the pit as soon as they had "readied their minds and bodies." Despite my questions the speaker would say no

more, nor would anyone else I asked.

Perhaps an hour later the noises got louder and louder as the fire walkers approached us. Before long they — there were about 20 of them — burst through the trees. Each was dressed in a loincloth and nothing else. As if in a state of wild possession, the walkers approached the hot pit, which they circled a few times, their bodies fanning the blazing embers.

Then, screaming something unintelligible (at least to me), they stepped one by one into the fire and walked quickly across the embers to the other side of the pit. Once across, they dropped to the ground in front of a small statue, then fell over on their faces, apparently unconscious.

I quickly left the roped area and ran to the side of one of the unconscious men. I studied his feet and surrounding skin. He had several layers of heavy skin, something like a quarter-inch of leather, on the underside of his feet, but there was not a sign of a burn from the ordeal. The skin on his legs, thighs and entire upper body looked normal from what I could see in the dawn's early light.

I checked several others. All were the same. Somehow the intense heat had not affected the fire walkers' skin. I was ready to believe they had developed an immunity to fire.

First, however, I wanted to talk with one or more of the participants and especially to the middle-aged woman who had crossed the fire carrying a small child on her shoulders.

I soon discovered that it was not going to be easy to obtain the information I sought. "It's an ancient art," one said. "We can't discuss it with anyone."

The woman who carried the child told me by gestures that she could not speak English. She dashed off toward the roped-off area near the pit.

Just when I thought any further questioning was futile, a big Fijian, with typical straight wiry hair, skirt and bare feet, walked over to me. In an almost perfect English accent (Fiji at that time was an English colony) he asked if I wanted to know how the fire walkers crossed the pit without being burned.

The story he related, if true, was disappointing. In fact, all the time he was talking I suspected he was merely keeping me there with him until all of the fire walkers left. I still feel this way even after all these years. But here is what he told me:

"Fire walkers are a special breed of people. Not everyone could walk into a hot fire and leave it without burns. These people can. It's a learned ability — you saw some young people crossing the flames, if you will recall. By the time they reach maturity, they will have walked through many, many pits of hot embers. Their bodies will not show even the slightest sign of burning — and there is good reason for it. It's called preparation."

Although I didn't believe a word he said, it was the way he was telling it — his deep voice, the inflection and emphasis on each word that he thought important — that fascinated me.

"It's really mind over matter," he said. "There are no drugs, just endless incantations until each man is prepared to do just about anything. It's like hypnosis. Why, even you could persuade yourself you could walk through the fire. Once you do, you can — and emerge unscathed."

He spoke for half an hour and said much more. What I've recorded here is what I remember. He made sense. Yet I wondered.

I asked a doctor with the Nebraska Medical Center whether a person could actually put himself into such a frenzy that he could walk through fire and emerge without burns.

"One certainly can," he declared. "It's done every day, in fact, to accomplish a variety of things. Don't you suppose, for example, it takes some sort of mental preparation to take that step into suicide? To pull the trigger of the gun placed against one's temple?"

"You hear of players in various sports preparing themselves mentally. They get all fired up, then go after opponents. It's all on the same order. The preparation is the same, even for a fire walker."

"But how do you explain his not getting burned?" I asked.

"All I can say to that is that man has a great deal of resistance to things — yes, even to fire. That is something that can't be explained in any other way."

Several years ago I met a man who said he'd watched many fire-walking ceremonies in the Fiji Islands and on one occasion he said he had tried to walk across a pit.

"It's as your Fijian friend told you: a question of preparing your mind. It's what the others did who walked across. But they made it. I didn't. I spent more than two weeks in a hospital for burns after they pulled me out of the fire. It was a terrible experience. You've got to hand it to those people who cross that hot fire. It takes some real mental gyration — a lot more of it than I've got, I'm afraid."

So maybe that is the story. Maybe my Fijian was telling the truth. I know one thing: I have no plans to try it myself.

MARIJUANA IS DANGEROUS

AT THANKSGIVING time in 1981 Henry Vanderplate had special reason to give thanks. A resident of a South Broward, Fla., trailer park, Vanderplate, aged 59, told *Miami Herald* staff writer Fred Grimm of his narrow escape 11 months earlier.

Thanks to the Lord and nature's call to get out of bed at 3:30 A.M. one morning in January, Vanderplate told the reporter, "I got up to go to the

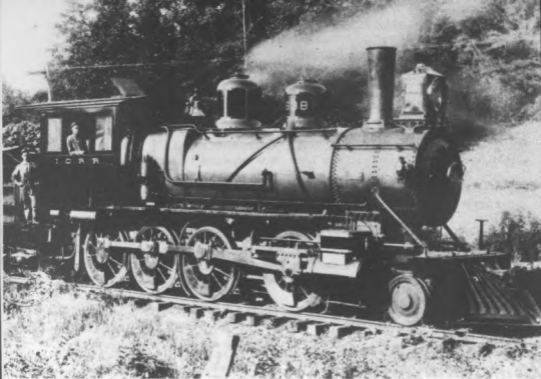
bathroom — or, I would have been killed in bed. I suddenly heard a loud crash and rushed back to my room. Everything was in shambles."

What caused the near catastrophe? A bale of marijuana, dumped from an airplane by a smuggler, tore through the roof of Vanderplate's home, left a jagged hole, then landed on his bed!

Moral: Marijuana is dangerous — puff by puff or in bulk.

BANK ROBBERY DEFENSE: HYPNOSIS

A 30-YEAR-OLD man who underwent hypnosis to lose weight said the treatment also left him with a desire to rob a bank. Ronald Springston of Wheeler, Ark., was tried in November 1981 for stealing \$8314 from a branch bank in June. Defense lawyer William Putman said his client was told by weight clinic hypnotist Gene Peters that he was strong and intelligent and could even rob a bank.



In 1898, two years before his death, Casey Jones (in cab) was already a famous engineer, known for his ability and for bansheelike wail of his engine whistle.

The Ballad of Casey Jones

No Man Escapes His Fate

Dreams of death on the rails
haunted fabled engineer till
the day he met his destiny.

By Joseph Trainor

WHEN 36-year-old John Luther Jones climbed into the cab of Engine No. 382 the night of April 29, 1900, he did not suspect that he was about to enter the ranks of America's folk heroes. Yet the fatal train ride that ended in the wreck at Vaughan,

Miss., enshrined "Casey" Jones in the hallowed halls of folklore.

The Casey Jones story is astonishing not for the heroism of the engineer but for the weird events that preceded the wreck of the Cannonball. Casey's death was predicted not once but three times by a psychic. Casey himself was involved in episodes of precognition throughout his life.

John Luther Jones' rendezvous with destiny began with his birth in south-eastern Missouri on March 14, 1864. He was the son of Frank Jones, an itinerant teacher, and Ann Nolen Jones. When young John (or "Luther" as his family called him) was 13, Frank Jones accepted a teaching post across the Mississippi River in Cayce, Ky. The family traveled to Birdspoint, Mo., to catch the ferry to Kentucky.

Here on May 26, 1876, Casey Jones had his first brush with the paranormal. Casey was seated on a hillside watching the railroad carferries wend their way upriver to Cairo, Ill. The rest of the family, including his youngest sister, eight-year-old Emma May, waited patiently at the dock for the ferry.

In his 1936 book *Casey Jones* Richard Lee describes what happened next: "Suddenly, Emma shrank back, colliding violently with her mother's knees, and her childish voice shrilled a piercing note of frantic terror. The child was staring wide-eyed at the swirling river vapors. She buried her face in her mother's skirts, which, in a measure, muffled her wild outcries. Then Emma's cries ceased as abruptly as they had begun, and she became utterly silent. But terror lingered in her eyes."

Frank and Ann Jones were baffled. Emma was a well-behaved child. For days afterwards she was haunted by this incident and found a measure of comfort only when she was held in the arms of her favorite older brother, John Luther.

Jones lived in Cayce for two years before leaving home to work for the Mobile and Ohio Railroad. He served as a "lightning slinger," or apprentice telegrapher, at the M & O yards in Columbus, Ky. There were many other men named Jones at the yard, so the supervisor gave the lanky 15-year-old the nickname "Casey" after the town where the young man lived.

To a youth from the backwoods of Fulton County, Columbus must have seemed as exotic as Baghdad. The town boasted a rip-roaring red-light district known as "Railroad Boulevard," patronized exclusively by the men of the M & O. Casey soon made the acquaintance of the proprietress of the bordello across the street from the M & O roundhouse. Mrs. Sadie Carlisle, a tall, long-legged redhead who sometimes appeared on the second-story porch wearing a dressing gown, corset and silk stockings, smoked cigarettes in public, which was considered a shocking act in Victorian America. For Casey it was love at first sight.

His affair with Mrs. Carlisle made him a frequent visitor to the bawdy house. In due course he became friends with Mrs. Carlisle's bartender, Wallace Saunders.

Saunders, born a slave in Mississippi in the late 1850's, was a gifted psychic who had been plagued by vivid dreams from his early childhood. His precognitive dreams always came in a sequence

of threes. The first dream would be a close-up view of some object. The second dream would be sharper, with the point of view removed some distance from the earlier object. The third and final dream would be a movie fragment of the event about to happen. From his own experience Saunders knew that once he experienced the third dream the event was certain to occur.

A devout Baptist, Saunders felt guilty about these clairvoyant dreams. He never dreamed about anything pleasant. The visions always forecast disasters and tragedies. He suspected that the devil was using him and he sought refuge from the "curse" of precognition in a series of tiny fundamentalist churches. When Casey met him, Saunders was a member of Columbus' Beacon Zion Church.

Jones and Saunders made an odd pair, the strutting, six-foot white telegrapher and the slight, serious-faced black bartender. But nobody bothered Casey about it, just as his liaison with Mrs. Carlisle was never mentioned, probably because Casey had a reputation as a tough brawler. At the age of 16 he had broken a man's jaw in a fight in one of Columbus' bars.

In 1883 Casey applied for a fireman's position. He had his eye on an engineer's job but promotion was notoriously slow. During this period he met and married Jane Brady, a short, cool-eyed brunette.

Then in 1887 a yellow fever epidemic killed dozens of experienced personnel working for the Illinois Central Railroad. Firemen were upgraded to engineers to fill the now-empty positions and the company set about hiring replacement firemen. Casey applied for

a position and was hired on March 1, 1888. He became a fireman on a freight train running from Jackson, Tenn., to Water Valley, Miss.

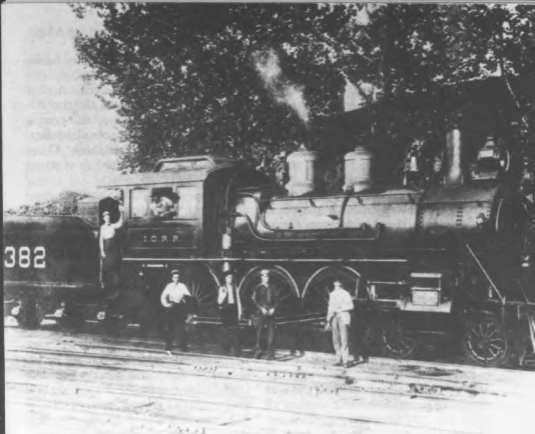
The young couple moved to Jackson and were soon joined by Casey's sister Emma who took a job at the Hayes-Brown Department Store as a salesgirl. Casey went all out to prove himself to the Illinois Central management. Two years later, in February 1890, his efforts were rewarded. The Illinois Central gave him a fast freight on the same run he had worked as a fireman. Casey had realized his childhood dream. He was an engineer at last.

Casey spent the year 1892 running freight out of Centralia, Ill. That September, while visiting the Illinois Central roundhouse at Water Valley, he spotted his old friend Wallace Saunders who recently had been drummed out of the Beacon Zion Church for alcoholism. Apparently the old-time religion had had little effect upon his precognitive dreams. He had taken to drink in an attempt to blot out his psychic visions. Casey felt sorry for his friend and got him a job as an engine-wiper at the Illinois Central roundhouse.

A short while later Wallace admitted that he had had a precognitive dream about Casey. He said, "I had some funny dreams about you, Mr. Casey. You was lying still and a bale of hay was on top of you. There was a lot of shelled corn scattered around."

Casey, visibly shaken, snapped that Wallace should leave the gin alone and changed the subject.

In 1893 Casey was assigned to a fast passenger special which ran back and forth between Chicago's Loop and the



Railroading friends of Casey Jones, who died in wreck of Engine No. 382, posed in front of engine as it stood in Water Valley, Miss., just after it was repaired.

World's Columbian Exposition in Jackson Park. At the close of the World's Fair he took charge of Engine 638, described by author Lee as "a huge engine with eight drive wheels and two pilot wheels, the finest achievement to that time in steam locomotive engineering and design." Casey, who considered it "the most beautiful locomotive in the world," ran it to Water Valley for a refit. The day he arrived at the Illinois Central yard, he ran into Wallace again. He asked if Wallace had been dreaming and the black man admitted that he had. Again the dream had involved Casey's body, a bale of hay and shelled corn.

"If that dream hits again," Wallace said ruefully, "it's gonna mean something."

* * *

ENGINE 638 was turned over to Casey for freight service between Water Valley and Jackson. As the operator of the Illinois Central's locomotive showpiece, he was now a famous man and Casey did his best to play the part. According to Miller Williams, "He helped the spread of that fame considerably with the six-toned calliope whistle he used on the engine. It sounded something like a banshee making a whippoorwill call and it was known to everyone working on the rail-

road tracks and in the cotton fields along his run."

For the following three years Casey led an uneventful life in Jackson with Jane and his three children. His sister Emma had grown into a raven-haired beauty. Early in 1896 she became engaged to Vincent Hatcher, a drummer (salesman) from Chicago.

In March 1896 Casey attended a party for Illinois Central employees at the Southern Hotel in Jackson. Emma was with him. Wallace Saunders was working as a waiter. With Emma on his arm Casey hailed his friend and asked if he had had any bad dreams lately.

An oddly-troubled expression flitted across Wallace's countenance. He said he had dreamed about a big river, a big boat and a big storm.

Emma became extremely agitated. She said the talk about the river was upsetting to her. She was trembling all over, with her hand clasped about her throat. Her brother thought back to that curious episode in 1876 when eight-year-old Emma had panicked at the ferry in Birdspoint, Mo. Casey took his sister to a row of chairs at the side of the ballroom. He urged her to forget the matter but she couldn't.

In the weeks that followed the normally vivacious Emma became strangely withdrawn.

One day in early May, Casey had lunch with Emma at the department store where she worked. He saw that she was still upset about the encounter at the party. Overcome with curiosity, he asked her what she had seen that evening in Birdspoint.

Her face grew pale. "I saw death, Luther — death in a terrible form. It

was just as if I were about to be engulfed and destroyed."

Emma's words were to come back to Casey later that month. On the evening of May 26, as Casey was coming off duty, a fellow engineer, John Baxter, handed him a dispatch. Casey ripped it open and gasped as if struck by a physical blow.

Emma was dead. She had gone down with the steamboat *Katherine* one mile off Birdspoint. It was 20 years to the day since she had experienced that weird surge of panic at the ferry.

According to the *New York Times* of May 27, 1896, Emma, listed on the passenger manifest as "May Jones," boarded the *Katherine* at her berth shortly before 8:00 A.M. She intended to do some shopping upriver in Cairo. The Midwest had been wracked by severe thunderstorms that week but Capt. John F. Hacker decided to risk the trip anyway.

As the ship passed Birdspoint, dark clouds descended and the sky turned an eerie green. A tornado funnel dropped out of the clouds and skittered across the mile of water between the point and the steamboat. Winds blowing at 500 mph lashed the *Katherine* tearing away her smokestacks, bridge and cabin. The ship turned turtle in seconds, drowning everyone still below. Thirteen passengers, including Emma, died.

Casey stared at the dispatch in his hand, then muttered to Baxter, "Is that what the poor little girl saw out there in the river?" Then he turned abruptly and walked out of the roundhouse.

Emma's tragic death changed Casey. He had always been a "fast-

roller" at the throttle. Now he became reckless. It was almost as if he no longer cared whether he lived or died.

Nonetheless Casey was given the prestigious New Orleans Special No. 1, the fast express from Chicago to New Orleans, nicknamed "The Cannonball." In April 1898 he met Wallace at the Jackson yards again. Wallace said he had had the dream for the third time. "I want to tell you goodbye," he remarked sadly.

They shook hands in silence. Wallace never saw Casey alive again.

* * *

ON JANUARY 1, 1900, Casey was transferred to the Illinois Central yard at Memphis and assigned to freight runs to Canton, Miss., so that he would become familiar with the Cannonball's roadbed. His new locomotive was Engine No. 382, a 12-wheeler built by the McQueen Manufacturing Corporation. No. 382 had the reputation of being jinxed but Casey had no trouble with it on the February day he made his shakedown run out of Memphis' Poplar Street station.

On the evening of April 29, 1900, Casey backed No. 382 into the yard after a long run from New Orleans. He was told that the southbound engineer was ill and was asked to run the Cannonball down to Canton where a replacement engineer was waiting. After a quick conference with his engineer, Sim Webb, Casey agreed to go. But he insisted upon taking Engine No. 382.

The train did not leave Memphis until 12:50 A.M. The Cannonball was 95 minutes behind schedule and Casey had been ordered to close the gap en

route and arrive in Canton on time.

Sim Webb noticed that Casey was behaving oddly. He appeared to be in a semitrance state. Webb later told investigators that "Mr. Casey had a white eye." Lee defines "white eye" as "akin to the morbid state said to be induced by certain drugs."

When the Cannonball reached Durant, Miss., they were only 20 minutes behind schedule. Here, according to Williams, "He picked up orders to meet No. 2 at Goodman and then to 'saw through' freight and passenger trains at Vaughan. . . . Casey met No. 2 at Goodman, as scheduled, then pulled the throttle wide and headed for Vaughan at 70 miles an hour with his six-tone calliope whistle going full blast all the way. 'We're going into Canton on time!' Sim remembered him saying, 'If we're not delayed by that mess of trains at Vaughan.'"

There were four trains converging on Vaughan at that moment. Just ahead of Casey, going south, were No. 83, a 44-car freight train operated by John Markert, and No. 25, a passenger train bound for New Orleans.

Racing north toward Vaughan were No. 72, a 36-car freight train, and No. 26, a Chicago-bound passenger express. The passing facilities at Vaughan were limited. There was a 3148-foot passing track just east of the main track as well as a sidetrack for unloading freight cars just west of the main line.

Williams describes the scene: "The first train to reach Vaughan was southbound freight No. 83. It turned into the passing track at the north switch. When the northbound [freight] 72 arrived, it took the same passing track to

the south switch. The two freights together were four car-lengths too long to clear both switches. A flagman named Newberry from 83 was sent north to place warning torpedoes on the track and signal the two south-bound passenger trains that they were to be 'sawed' through Vaughan. South-bound passenger train 25, warned by Newberry, who was 3200 feet north of the north switch, and by a torpedo which had been placed 500 feet south of Newberry, pulled cautiously into Vaughan and executed the 'saw'."

What 25 did was to pull up to the caboose of 83 which was still sitting in the main track. Then 72 pulled out into the main track south of Vaughan. No. 83 pulled all the way into the passing track, clearing the way for 25 to chug south until it reached the south-bound switch, which was now blocked by 72's last four cars. As soon as 25 was past, the freight train 83 once again backed through the north switch onto the main track. No. 72 pulled up into the passing track, thus clearing the main track for 25 to continue to New Orleans.

Williams writes, "Instead of remaining in their 'south-saw' position to wait for Casey's Cannonball to pull parallel to them, the two freights (83 and 72) were 'sawed north' so that Chicago-bound passenger No. 26 could get to the business track and out of the way of the Cannonball."

Then disaster struck. As the two freights began to move south again, an air hose exploded at the rear of 72, locking the brakes into position. This left four of 83's freight cars sticking out onto the main track at the north switch. And worse, there was a sharp

curve on the main track about a quarter-mile north of the junction so that oncoming engineers could see nothing of the traffic jam ahead.

Meanwhile Casey Jones was rolling merrily along at 75 mph, staring ahead through rainswept darkness. He seemed to be in a daze. As they bore down on Vaughan, Casey turned to Webb and murmured, "Oh, Sim, the old girl's got her high-heeled slippers on tonight. We ought to pass Way on time."

Half a mile north of the switch, around the curve just out of sight of the station, Newberry waved his lantern frantically as Casey shot past at 70 mph. Either Casey had taken the signal as confirmation of his previous order (to be prepared for 83 and 72) or he had not even seen it.

Webb later testified that he happened to look out the window and spotted two red lights. He shook Casey and shouted, "Look out! We're going to hit something!"

No. 382 detonated the torpedo which flagman Newberry had placed on the tracks. Casey hit the brakes but inexplicably his famous whistle was silent as he passed the whistling board a few hundred feet beyond.

Webb yelled at Casey to jump. Instead Casey applied the emergency brakes. "You jump — I'll stay!" he shouted.

Engine No. 382's speed was down to 50 mph when Webb jumped. Casey managed to cut it even more before the engine slammed into the caboose of 83 at approximately 3:52 A.M.

The result was a terrifying crash heard for miles around. The caboose was shattered to pieces. As splinters

and twisted metal flew in every direction, 382's nose plowed into the next car, from whose wreckage dozens of bales of hay erupted, and on into the next car, releasing tons of shelled corn over the right of way.

Then 382 ripped loose from her tender, leaped 20 feet from the track and came to earth with her smashed forward end pointing in the direction

from which she had come.

Casey Jones lay dead in the wreckage. An iron bolt was sticking through his neck and a bale of hay rested across his body. The ground around him was covered with shelled corn.

This was how Wallace Saunders found him when he came down from Jackson with the Illinois Central salvage crew.



STOLEN LETTERS RECOVERED

THE FBI has recovered 19 priceless letters written by Napoleon which were stolen in the mid-1970's from a French library. Arrangements are being made to return the letters to the French Army Museum in Vincennes, France.

The letters are "priceless in terms of historical value to the government of France and to the world," said James O. Ingram, special agent in charge of the Chicago FBI office. They were writ-

ten by Napoleon Bonaparte to Marshal Louis Berthier of the "Grand Army" and in them the Emperor confided his thoughts on the French campaign during the Napoleonic Wars of 1806 to 1815.

The letters had been stolen by a French citizen, the FBI said, and were sold to an unwitting American who donated them to Chicago's Newberry Library.



DOUBLE TROUBLE

NANCY REAGAN has a problem; people just won't take her seriously. When she introduces herself — "Hi, I'm Nancy Reagan" — people crack up. Telephone operators hang up on her and department store clerks laugh in her face.

The tall blond 26-year-old teacher from Sioux Falls, S.Dak., has gotten

used to it, however, and cites certain advantages in sharing a name with a first lady. No one forgets it and everyone pronounces it correctly.

Whenever she grows weary of all the name jokes, she just thinks of her cousin, a rock 'n roll drummer who lives in Spokane, Wash. His given name is Ronald.

RUSSIAN WORLD OF ESP

Soviet researchers stress "bioenergy," a human emanation which can surmount any barrier, as the force behind inexplicable feats of healing, psychokinesis and telepathy.

By Alexander Spirkin
Photo courtesy Novosti Press Agency

THE VISUALIZATION of places and things from miles away (remote viewing), the movement of objects untouched by human hands (psychokinesis), clairvoyance and precognition—what underlies these phenomena? For more than a year in my laboratory in Moscow we have been experimenting with all of them. We can say now that besides the five senses we know well, there are others. . . .

Forty-eight years ago, Alexei Krivorotov, a Russian "healer," felt that his hands seemed to emanate some sort of energy that had a healing effect on a sick organism. He could not understand this himself until in 1964 he happened to be in Krasnodar in the Northern Caucasus region of Russia.

There he met Semyon and Valentina Kirlian, the husband and wife researchers who had devised a means of photographing various types of currents and radiations. Krivorotov amazed the Kirlians by his ability to transmit a sort of bioenergy, which he could intensify at will, and they decided to try to catch

this emanation on film. They were successful.

In the Kirlian photograph something like an aurora borealis seems to emanate from Krivorotov's hands. A blue halo shows all around an orange spot which grows lighter toward its edges. The photograph was taken at a moment when Krivorotov was making no effort to radiate energy. When he did make such an effort, protuberances resembling solar prominences appeared on the blue halo. Kirlian photography captures on film the biological field which humans, animals and plants all emanate.

The energy of the biological field of an extrasensor (the term I use to designate a person who repeatedly demonstrates extrasensory perception in any form) can be registered by such instruments as the photoelectronic multiplier. Furthermore, we have ascertained that by an effort of will an extrasensor can increase the energy of his biological field almost sixfold.

Plants respond to this energy. For instance, a man's biological field emitted through his fingers can exert an influence on bean seeds; they will begin to grow much more rapidly. If these



Russian extrasensor Dzhuna Davitashvili, center, participated in an experiment in Tbilisi involving the treatment of a peptic ulcer. It took her only 15 minutes to dry up the ulcer and five minutes to produce evidence of new tissue formation.

energies are targeted toward water and the water is used to feed plants, they look more succulent and greener and do not wither until they are actually frost-bitten.

The American investigator Cleve Backster who experimented with plants attributed to them an ability to perceive human emotions. I believe, however, plants are sensitive not to emotions as such but to biological fields. If a man is bitter or resentful, his field will be "aggressive" and the plant will pick this up.

Some scientists consider the biological field a manifestation of several familiar physical fields functioning together as a system. Others regard it as a

specific field which has nothing in common with the already familiar electrical, electromagnetic, magnetic and gravitational fields. Vera Kulagina, a powerful extrasensor, can focus bioenergy to cause a blister on the body of a person standing six feet away from her. That means that the biological field includes an ultraviolet element as well. The biological field has unique features: it can surmount any barriers, it can be transmitted over large distances and it can convey information on a person's psychophysical state.

We have worked with an extrasensor who is capable of diagnosing an illness whether in the company of the patient or far away from him — even if only

shown a photograph, a drawing or a sculptural likeness. The extrasensor Vladimir Safonov is a case in point. While studying a plaster death mask of the anthropologist Professor Debets, Safonov said, "Death came through the ears." Only later did he learn that the cause of Debets' death was otitis.

Experiments in our laboratory confirm that a disease can be perceived this way even in its earliest stages. An extrasensor can detect prostate inflammation before doctors have discerned the pathology. Blood pressure can be determined almost as exactly as with the sphygmomanometer and such irregularities as radiculitis, cardiac arrhythmia, osteochondrosis, polyarthritis, neuroses and schizophrenia can be diagnosed almost unerringly.

An experiment staged in Tbilisi not long ago involved the treatment of peptic ulcer. It took extrasensor Dzhuna Davitashvili only 15 minutes to dry up the ulcer. In the next five minutes a light pink pellicle appeared, evidence of the formation of skin tissue.

I should emphasize that the human body, when receiving bioenergy, distributes it to all its organs, sending it first to those that need it most. The process may be compared to what takes place during acupuncture which harmonizes all the bioenergy processes occurring in the body.

The study of the biological field with its possibilities for diagnosing and treating diseases creates a number of new problems for science, not the least of which is the investigation of human bioenergy, still only partially understood. Advances in this research will add to medicine's arsenal of healing and diagnostic means.

In our laboratory we also have worked to decipher the biological fields of crystals, including those that have curative properties. It has been proven that the location of various natural resources can be determined by identifying their biological fields and that the field of each one is different.

The solution of riddles in the biological fields will help us understand some as yet inexplicable phenomena in the history of religion. Today we know that it is not "holy" water that cures but water irradiated by a biological field. The land on which churches have been built may produce similar effects — and there's nothing at all supernatural about that. In some places both men and animals feel extraordinarily good because they are nurtured by favorable emanations from the earth. On the other hand, in some areas the biological fields can only damage people's health.

Another extrasensory mystery is telepathy. Recently a group of scientists witnessed a telepathy experiment between Moscow and Leningrad. In the capital was transmitter extrasensor Yuri Kamensky, a biophysicist, and in Leningrad was actor Karl Nikolayev, the receiver. Both men knew that the objects of the information to be transmitted were solids. It was arranged beforehand that each object would be considered identified only if the extrasensor enumerated 12 of its specific features.

In Leningrad Nikolayev announced that he saw a round, rather long light-colored object with a notch on its side, and he went on to enumerate 12 specific features of the first object — a pair of compasses. He failed to identify the second — a powder case — although he correctly described some of its features.

Some researchers believe that images or thoughts are transmitted telepathically. I would not put it that way. An image is a subjective phenomenon which is the property of the brain and inseparable from it. I believe that the biological fields constitute the actual transmission. They enter the subconscious of the recipient extrasensor and call forth, involuntarily, the respective image. Recognizing one feature of it after another, the recipient finally shapes for himself the image of the object.

Are extrasensors different from the rest of us, are they "strange?" When we began to investigate them, we found that their biological fields are different —

stronger than those of other persons. They are all quite dissimilar in character and personality. Some have especially clear vision of the biological field. For instance, one young woman can see "through" a person — internal organs, how his heart beats, how his blood circulates. In short, her vision resembles a color X ray.

In my opinion the biological fields and the physical fields known to science are a manifestation of some more universal, more profound fields in the universe — and in our attempts to learn about the elements that make up their existence, we have taken one small step into the abyss of the unknown.

Alexander Spirkin, the author of this article, is a Corresponding Member of the USSR Academy of Sciences in Moscow.



ON THE RIGHT TRACK

ANYONE who doesn't believe the abominable snowman exists should talk to Igor Tatsl, a Kiev factory worker. He says that he and fellow Soviet climbers have a plaster cast of a footprint from a snowman, or yeti, which they found in August 1981 in Tadzhikistan near the Soviet-Afghanistan border. Asked why nobody has yet captured a yeti or even taken a good picture of one, Tatsl told Moscow's *News Weekly*, "We can suppose that these beings are close to us in their level of development. They may even be our closest relatives. Secondly, their senses are more highly developed than ours and it may be that they sense danger in our intentions.



DUBIOUS DISTINCTION

THE FIRST important breakthrough in the development of the bicycle was made by Kirkpatrick Macmillan, a Scottish blacksmith. Variations of the foot-propelled "hobbyhorse" had been in use since the late 1700's but in 1839, Macmillan invented the pedal-operated bicycle.

The inventor was soon to have another distinction. He became the first person to receive a fine for a bicycle accident when he knocked down a child in Glasgow in 1842. — *Sheila Makris.*

PETROGLYPHS RECORD COSMIC CATASTROPHE

Are southwestern America's petroglyphs the historical record of an 11th-Century celestial explosion or simply insignificant doodles?

By Mark C. Blazek



Some petroglyphs seem to depict deities and ceremonial aspects of American Indian pueblo life but the exact meaning of the widely varying forms remains a mystery.

ASTAR IN the constellation Taurus exploded 928 years ago, generating such force that astronomers classify it as a supernova, an event that occurs only once every few hundred years in our galaxy. For weeks after the blast on July 4, 1054, fiery signs of the explosion would have been visible in the noon sky. Even today we can see the remains of this awesome event in the form of the expanding cloud of glowing gases called the Crab Nebula.

The writings of 11th-Century Chinese astronomers record in meticulous detail their observations of this supernova but what of other peoples on the globe who may have witnessed the explosion? NASA and university astronomers and United States park rangers, working as a team, now believe they have found historical confirmation in the curious ancient art form called "petroglyphs."

Petroglyphs are found at only a few locations throughout the world. In America they are seen at widely separated sites in the southwest — Texas, New Mexico, Arizona and Baja California. Some petroglyphs seem to depict deities and ceremonial aspects of American Indian pueblo life but the exact meaning of the widely varying forms etched into rocks has remained an elusive mystery. While it is difficult to date most petroglyphs, rough estimates suggest they were carved between A.D. 1000 and 1500 — and it is known that the carving of petroglyphs ended abruptly with the Spanish occupation of the southwest in the late 1500's.

Dr. John C. Brandt, head of NASA's Goddard Space Flight Center's Laboratory for Solar Physics and Astrophysics, believes that at least one of the



Rock carvings on basalt in Indian Petroglyph State Park in Albuquerque have led to speculation that ancient men and women in the American southwest witnessed 11th-Century supernova. Starlike forms, birds suggest events in the sky.



recurring petroglyph forms is evidence that men and women in the American southwest did witness the catastrophic supernova of A.D. 1054. The telltale pattern depicts a large starlike object (often as a cross, a circle or an asterisk) near a crescent moon. Brandt and his colleagues contend that their calculations indicate western North America

is the only place on earth where men could have observed the blazing supernova next to the crescent moon.

Other petroglyphs reveal that kinship with nature was the core of Indian religious beliefs and the recording of this spectacular natural phenomenon would have been understandably important to ancient Americans.



PRESERVING THE MUMMIES

EGYPTIAN experts are finding that mummies which proved impervious to time cannot survive a tiny enemy—bacteria. Officials at the Egyptian Museum are treating 27 mummified bodies of kings and queens to halt attacks by fungus and bacteria, members of the thallophyte subkingdom. In October 1981, a Cairo daily newspaper, *al-Akhbar*, quoted Egyptian Antiquities Department authorities as saying all of the mummies will have to be treated before they are exhibited again in a special chamber.



TURNING NIGHT INTO DAY

MAN COULD turn night into day by placing mirrors on the moon and reflecting the sun's rays to earth. So said French scientist Christian Marchal addressing delegates attending the 32nd International Space Travel Congress in Rome in October 1981. He said his "completely practicable" project would provide enough light by which to read and work at night.

Marchal, an advisor at France's National Office of Aeronautical Study and Research, said moon mirrors could replace street lighting and save power throughout the world.



A GUTSY CALCULATOR

ONE CALCULATOR not only can take a licking, it can lure rabbits, too. Mrs. W. B. Alcorn who has a ranch south of Saratoga, Wyo., saw a group of rabbits congregating in a pasture and when she went to investigate she discovered they were attracted to an alarm sounding in a combination clock-calculator her husband had lost several months earlier. The calculator had survived 30-below temperatures during the winter and had been stepped on by a horse but it was still operating.

POOL BALLS IN LIMBO

Into what hole in space do pool balls fall when they're not where they should be and can't be found?

By Gene Cords

IN AN EFFORT to get good enough to be competitive in family pool matches I formed the habit of practicing every evening. After the supper dishes were done I would go to the basement to play alone. Sometimes I ran through a load of laundry but always I practiced my pool shots.

The night of March 17, 1980, my practice was mysteriously frustrated. Some of the pool balls had disappeared. The evening before I had laid my cue stick on the table and left the balls where they stopped — some in the pockets, some on the table and some in the bin. Now I gathered those from the table and the bin to rack up in the triangle. The balance of the balls would be in the tubes. Sometimes one or two got stuck in the tubes but sending another ball through brought them all out to the bin.

I used the cue ball to send through the tubes, once on each side. No ball except the cue ball came through. I looked into the bin again and felt all around it. Finding no balls, I sent the cue ball through the tubes again first on one side

and then on the other. Then I methodically sent the ball down all six pockets repeatedly. No luck.

Somewhat annoyed, I called up the stairs to my husband, "What did you do with the pool balls? I'm missing some."

Al came to the basement door and said, "I haven't been down there all day." I knew that was true, for he came home from work after I did and I hadn't seen him go to the basement.

He came down the stairs, matter-of-factly expecting to locate the missing balls without any trouble. He picked up the cue ball and sent it through the tube on the left side, then on the right. Silence except for the rolling-ball sound. No click of contact between two balls. He picked up the red ball from the triangle and sent that through. Nothing.

I said, "Five are gone."

"No," he replied. "Six. We have the cue ball in with the others. Take that out and you'll see six are missing: three stripes and three solids." Later he remembered the numbers of four of the missing balls: two, three, seven and 13.

We began to search the basement. I

looked through everything: the record player console, the TV cabinet, the laundry room, behind the wall enclosing the water heater. I looked in all the wastebaskets, the ice bucket, under all the tables, chairs and sofas, and in all the bags and boxes of stored items.

Al was doing the same thing but going back time and again to send another ball through the tubes. They had to be there. There is no way they can drop out of the tubes or get hung up. The tubes are about four inches in diameter and clearly round all the way. We looked through the basement some more, behind all the curtains, then stood staring at the remaining eight balls as if they could give us the answer. We had spent almost half an hour looking for six pool balls.

Mystified, Al picked up a colored ball and sent it through the tubes. This time we heard a click and one missing ball — No. 2 — came out. He used the cue ball the second time through the same tube. Once again, we heard the click and another ball came out. I stood at the bin end and watched as it came through. Al went to the tube on the other side of the table and tried again. Another ball, just one, came out. Back to the other side and it happened again. Always one ball at a time — but after about five minutes or so we had all the missing balls racked up in the triangle.

Where were those six balls while we were looking for them? And if they were in the tubes all the time, why did they come out one at a time instead of all together?



OUT OF THE MOUTH OF A BABE

IN SAYRE, Pa. six-year-old Earl Van Buskirk startled his mother a few weeks before his seventh birthday by announcing, "When I am seven years old I am going to die." The stunned woman laughed off the boy's strange prediction but to her horror, the week before his birthday little Earl came down with a fever. Just as he predicted the boy died on his seventh birthday in May 1901. — *Suzanne Hansberry*.



THE GOOD OLD DAYS

IN THE face of today's economic uncertainty, it is tempting to long for the good old days. To help us remember what they were like, here are a few quotes from newspapers of the past:

"All is darkness and despair. As a nation we are at the bottom of the hill." — *Detroit Free Press*, 1837.

"Nothing in this country is safe, solvent or reliable." — *Philadelphia Gazette*, 1857.

"Collapse is a grim reality. The days of the Republic are numbered." — *New York World*, 1873.

"On every hand there is depression, wreck and ruin. We can't go much further." — *New Orleans Picayune*, 1893.

"The old ship of state is sinking." — *The Wall Street Journal*, 1907. — *M. M. Savoie*.

THE HUMAN BRAIN: THE GREAT ENIGMA

PART II

To understand our world we must understand the nature of human consciousness — but its secrets continue to elude us

By **Michaeleen Maher**

LAST MONTH, in the September issue, we learned that specific body functions are carried out by specific portions of the human brain and that if the neurons which interconnect the left and right hemispheres of the brain are severed human cognition is altered. For instance, the human optical system is neurologically wired so that information from the area to the left of the spot where the eyes focus is processed in the right hemisphere of the brain and the area to the right of the eye focus is processed in the left-brain. Under some circumstances the left- and right-brains exchange information received but if other neurological connections are severed one-half of the brain may not know what the other half has learned. In other words, information cannot be interchanged between the left and right hemispheres of the brain. And furthermore, a dramatic effect of the split-brain operation is that information shown briefly to the left field and therefore processed in the right hemisphere of the brain cannot be verbalized because the speech mechanism is seated in the left hemisphere.

It is obvious that the more research that is done in attempting to understand brain functioning, the more complex the human brain appears to become.

It has been found that if two different words are flashed simultaneously on the screen and the patient is asked to name what he saw, he would respond with the name of the word flashed to the right of the brain's midline. However, once again his left hand would tend to pick out an object corresponding to the word that had been flashed on the left side of the screen, for that is what the right hemisphere had seen. Clearly, the right brain has the ability to recognize at least the names of simple concrete objects.

The use of chimeric stimuli, in which two different faces or parts of words were joined at the midline and projected together, demonstrated a phenomenon baffling to scientists and philosophers alike. Each hemisphere (at least in split-brained individuals) appeared to create an entirely independent world for itself, hallucinating or filling in whatever information was necessary to make that world complete. For example, if B A O E (from the words BALL and SHOE)

were presented, the right hemisphere appeared to see the whole word BALL, while the left saw SHOE despite the fact that the letters LL and SH never appeared on the screen at all. Similarly, if a happy and sad face were joined at the midline, the right hemisphere would believe it had seen the whole happy face, while the left hemisphere saw the whole unhappy one. Evidently each hemisphere processed the range of skills necessary for constructing a veridical model of reality in the absence of specific perceptual cues.

Many further studies were carried out in an attempt to understand the unique propensities of each hemisphere. The minor hemisphere, although mute, was obviously no slouch when it came to information processing and on certain tasks it was even shown to be superior to its eloquent neighbor on the left. Unknown faces, for example, were better recognized by the right hemisphere, as were meaningless forms or anything difficult to label with a name. Depth perception, recognizing rotated forms, retrieving patterns of dots, performing on visual and tactile mazes, etc., all appear to be handled significantly better by the nondominant hemisphere. It was shown that if a light were flashed at very low intensities, it could be seen more easily in the left field than in the right, meaning that the right hemisphere was more sensitive on this task. Similarly, acuity of touch was demonstrated to be superior in left-hand fingers. Braille is read better by the left hand, for example, and the left hand (right hemisphere) performs better on visual tactile tests with geometric forms. These kinds of difficult-to-pin-down aptitudes soon gained the right hemisphere the

reputation of being a visuospatial "holistic" processor — storing and retrieving information in "wholes" or "gestalts" rather than abstracting out particular features as the left hemisphere appeared to do. The left hemisphere, on the other hand, seemed to have superiority not only with verbal tasks but also with abstract analytical tasks, or those which involved temporal sequencing such as mathematical calculation.

The split-brain studies, taken together with the findings in brain-damaged patients and later with normal subjects, suggested that each half-brain had its own processing style and it became fashionable to dichotomize left and right brain functioning in terms of cognitive modes or "supramodes." Many characterizations were put forth, mostly by those who never had seen any brain-damaged or callosal-sectioned patients. The left hemisphere became the "sequential" analyzer, while the right brain analyzed information in "parallel." The left was "active-generative," while the right was "passive-receptive." "Propositional" versus "appositional" and "symbolic" versus "synthetic" enjoyed a left versus right vogue, as did Freud's concept of the unconscious, with the right hemisphere considered the home of concrete and metaphorical "primary process" thinking, while the left was the realistic and logical "secondary process" thinker.

In a sudden wave of popularity the right hemisphere was generously accorded many attributes which far outstripped the actual research findings. The long-neglected minor hemisphere now became the seat of the imagination, of dreams, of emotion, of creative abilities and intuition. Some said it was the probable home of ESP. Others worried

MICHAELEEN MAHER has been interested in parapsychology since taking an undergraduate course taught by Dr. Gertrude Schmeidler at City University of New York. Motivated to pursue full-time graduate study in this field she has earned Master of Arts and Master of Philosophy degrees at CUNY and expects to complete her doctoral dissertation in mid-1982. She has taught undergraduate courses in parapsychology, altered states and general psychology at Hunter College, Pace University and City College of New York.

Her research into human consciousness contributes to the ideas in this article. She writes, "The human brain, in its subtle and complex asymmetry, provides absorbing virgin territory to parapsychologists and physiologists alike. I feel that we are on the threshold of important new advances in the history of science, developments that will offer fresh insight into age-old parapsychological phenomena."

With Dr. Schmeidler, she has coauthored a number of articles published in the *Journal of the American Society for Psychical Research* and with Sheldon Rochlin, she has produced a film titled *Tibetan Medicine: A Buddhist Approach*.

A two-year sojourn in India, where she visited the ashrams of many swamis, added to her scientific interest in parapsychology but left her frustrated by the



lack of rigor deployed in examining alleged psychic phenomena. Unsatisfied with the Oriental acceptance of these "miracles," she believes they deserve a much closer scrutiny.

Married and the mother of two children, Maher lives in New York City.

that the cold and calculating left hemisphere might actually interfere in some unspecified way with extrasensory ability. Thus "psi-conductive" and "psi-antagonistic" joined the ranks of handy labels for right and left hemisphere functioning.

Actually, the idea that ESP might be connected with the right hemisphere was first proposed in 1885 by Frederick Myers. Myers had noticed that people with injuries in the left hemisphere often expressed themselves in a way that was strangely similar to the expres-

sions of entranced mediums, who involuntarily wrote long passages containing elements of ESP. Myers maintained that during such "automatic writing" mediums used the "word-seeing" and "word-writing" centers of the right hemisphere and he suggested that left-brain-damaged victims also expressed themselves through the right hemisphere, which was still intact and healthy.

In more recent times Barbara Honegger has come up with a theory of automatic verbal behavior which is not inconsistent with Myers' idea. Honegger

has proposed that the lowest convolution of the *right* temporal lobe contains a verbal system which normally is inhibited by the preferred verbal system of the dominant left hemisphere. She believes that an independent consciousness, dissociated from the ego, is the natural epiphenomenon of the suppressed right hemisphere verbal center and that psi selectively triggers dormant memory traces in this verbal sphere. Paranormal events such as spontaneous psychokinesis, graphic automatism, synchronicities, entranced utterances, etc., all represent the right verbal system's attempts to communicate with the verbal system of the left hemisphere, much as two different people try to communicate without knowing what is going on in each other's minds.

The parallel defects in communication between the automatism of mediums and the expressions of left-brain-injured victims, which caught Myers attention, have recently been elaborated by Jan Ehrenwald, a psychiatrist. Ehrenwald has pointed out that striking similarities also exist between the drawings of the left hemisphere patients and the drawings of telepathic subjects, who try to perceive and render images which are ostensibly being "sent" by remote agents in distant rooms. Ehrenwald thinks that, in both cases, such drawings are spatially and temporally distorted because the dominant left hemisphere is not lending its special organizing capacities to understanding and reproducing the stimuli.

Two other modern researchers, Lendell and William Braud, have proposed a related theory. The Brauds believe that right hemisphere functioning is "psi-conductive" in general, while left

hemisphere functioning is in some respects "psi-inhibitory." In their view, both types of functioning are correlated with complex right and left hemisphere syndromes which manifest themselves on physiological, psychological and phenomenological levels. To test this idea they played tape-recorded analytical material (designed to engage the left hemisphere) to a group of right-handed college students and asked them to perform corresponding mental operations for about 20 minutes. Then the students took a psi test in which they tried to get a mental picture of a colorslide which was simultaneously being viewed by an agent in another room. The Brauds predicted that the students' analytical left-hemisphere mood or "set" would interfere with the effective ESP functioning. They expected these students to do worse on the psi task than another group of students who had previously listened to a "right-hemisphere" tape composed of music and natural environmental sounds. Their expectations were confirmed when the group that listened to the receptive, nonanalytical, noninterpretive tape did significantly better on the psi test.

Richard Broughton, a researcher at Edinburgh, also decided to test whether or not the right hemisphere enjoyed a special advantage when it came to ESP processing. Broughton devised an ingenious test which he thought would also determine whether the left hemisphere was interfering, somehow, with ESP ability. He had subjects count backwards from 1000 by threes, fours or a combination of both, while at the same time trying to pick out the correct one of five geometric shapes placed on a low table by their sides. At the same time, subjects' friends in another room were

thinking about or touching the correct target shapes which changed from trial to trial. Broughton figured that the counting task would distract the subjects' left hemispheres and keep them from interfering with the effective ESP functioning of their right hemispheres. In order to give both hemispheres a chance to demonstrate ESP, Broughton had subjects pick out the targets sometimes with their left hands and sometimes with their right hands. He also gave them an opportunity to select targets without doing any counting, to see if their ESP scores were just as high when the left hemisphere wasn't occupied. Eventually he tried another left-hemisphere-distracting task, making subjects read aloud from boring law reports. At first his results seemed to support the notion that the right hemisphere could excel at ESP if the left hemisphere was kept busy. Such a finding was provocative and excited a lot of interest in parapsychological circles.

About this time I was a graduate student at City College of New York and, like Broughton, interested in the neurophysiological substrate of psi processing. It seemed to me, after reading a preliminary report of his results, that there might just be a significant flaw in Broughton's reasoning. What if the right hemisphere had excelled at the ESP task only because it was especially suited to process the geometric shapes that Broughton had used as targets? What would have happened if his targets had been designed to appeal to the left hemisphere and a right-hemisphere-distracting task had been used to keep the right hemisphere busy and out of the way? It was possible that under these conditions the left hemisphere would prove

to be equally good at ESP. Consulting with my adviser Dr. Gertrude Schmeidler I embarked upon a research project designed to retest Broughton's idea under the appropriate control conditions. When I collected the data I was both interested and disheartened to find that, indeed, my subjects were highly successful at a *verbal* ESP task when their right hemispheres were concurrently locating and tracing visual motifs. The advantages, if any, that the right hemisphere might have for ESP in general, remained experimentally obscure. Evidently if such a relationship existed it was not just a simple matter of the right hemisphere processing all ESP information.

ESP researchers are not the only ones who find the wily secrets of the hemispheres eluding their scientific grasp. Musical processing is another example of how theorists gradually are being forced to change their initial impressions about how the hemispheres work. Originally it was thought that, since the left hemisphere enjoyed a clear superiority for speech processing, maybe the right hemisphere excelled at processing music. Early experiments supported this idea but as research continued it was found that the brains of educated musicians behave quite differently from the brains of persons who were not musically trained. The left hemispheres of people who had devoted years of their lives to analyzing and thinking about music demonstrated superiority for musical processing. However, a finding is only as good as the test which is used to determine it and recently it has been demonstrated that the right hemisphere excels at analyzing steady state harmonic information rather than music *per se*. The left hemisphere appears to

be equally good at recognizing pure tones and even melodies. The tests which gave the most unequivocal evidence for a right hemisphere advantage in the processing of melodies happened to use melodies which were rich in harmonic information and this confounded the interpretation of the data.

It appears that the more we scrutinize the evidence, the more we must refine our notions about what it is exactly that each hemisphere excels at. Sometimes our early hunches prove to be unfounded but then again painstaking research may eventually support what began as a completely speculative idea. Emotional processing, for example, now appears to be well documented as a right hemisphere function. Emotional human sounds such as crying, laughing or shrieking appear to be recognized better by the right hemisphere. There is a significant tendency for subjects to look to the left (implying right hemispheric activation) when asked emotion-laden questions such as "Do you feel that your life has been a success?" Subjects give more weight to effective tone cues than to content cues when they evaluate passages heard by the left ear (right hemisphere) system. When an emotion-provoking film of a surgical operation was shown to subjects' right hemispheres (with the use of a complicated contact lens device) their hearts beat faster than did the hearts of subjects who viewed the same film with their left hemispheres. The surgical film and a Tom and Jerry cartoon were also rated more unpleasant and horrific when viewed by the right hemisphere rather than the left.

Occasionally researchers attempt to grapple with perplexing hemispheric

issues by proposing theories which, if true, would sweep a lot of research right under the rug. Michael Gazzaniga, after reviewing all of the split-brain literature, recently has arrived at the rather startling conclusion that the right hemisphere excels at manipulospacial processing and nothing more. He points out that the vast majority of studies which have appeared to show right hemisphere advantages have used a form of manipulospacial responding in the tests. If you ask the left hemisphere to respond in words and the right to respond by pointing to something, you may be tapping response biases. For example, although the left hemisphere may respond with piecemeal, analytical strategies, this is not to say that it did not perceive a stimulus holistically. Some time ago a scientist named Lieberman proposed a corollary idea. He suggested that grammatical coding alone may be the unique, specialized feature of the language hemisphere and what distinguishes its perceptual properties from those of the right.

When applied to memory Gazzaniga's idea is that verbal and nonverbal memory storage systems may be working away simultaneously. When asked to recall something stored in memory, subjects invariably recall far less than they can recognize. This is the often noted difference between recall and recognition memory. However, the recall response always calls upon the verbal system which has a limited capacity, while recognition responding gives the nonverbal manipulospacial system a wider berth of expression by asking only that it point out the recognized items. In short, perhaps it is not the verbal and nonverbal memory storage

systems which are lateralized but merely the response mechanisms themselves.

But even if hemispheric specialization boils down to a mere difference between grammatical coding and manipulospatial abilities, a gain in brain efficiency may be inferred from this evolutionary advance in organization. After all, if the hemispheres simply duplicate each other in function they reduce their overall processing space or capacity by one-half. Total brain power might be enhanced by devoting more space on one side to the development of a given function, which then would take up less or no space on the other side.

One of the interesting findings in the lateralization literature is that women are significantly less specialized in cognitive function than are men. This difference has held up across many tests, including those investigating ESP. What are we to make of this peculiar state of affairs? Are we to believe that women have been snubbed by the evolutionary process and are lagging along behind with brains inferior in cognitive organization to those of men? Or put another way, does the world's economic and political power reside largely with men because an evolutionary advantage in brain efficiency has greatly increased their cognitive power?

Not so, according to Jerre Levy, specialist in the evolutionary origins of laterality. Levy believes that the partial bilaterality which seems to characterize the brains of women came about *after* a fundamental asymmetry was already firmly established in the human brain. The partly bilateralized female brain is

seen as a brain which has begun to devote more space on both sides to one or the other of its formerly specialized functions. While a maximally lateralized brain provides for a fairly high level of ability in both of its specializations, the partly bilateralized brain is the one likely to excel in one or the other capacity. Because we exist as an interdependent species, Levy suggests that there is an evolutionary advantage in the selection of a variety of types of brain organization, rather than any one ideal type. In fact, no such ideal exists. Each variation in neural organization brings to the social group particular abilities or ways of thinking which together make a superior society, specialized in its own functioning.

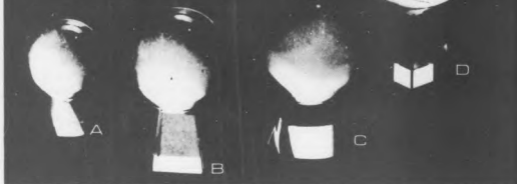
So where does all this leave us with respect to our understanding of the human cerebral hemispheres?

It is clear that we have yet to learn the basic secrets of the brain. Most of its enigmas continue to elude us. Much of what we thought we knew has proved to be in error. A grasp of the fundamental nature of human consciousness would seem a prerequisite to fathoming the intrinsic nature of the universe. Many minds, in many countries of the world, are dedicated to unraveling the present tangled web of research. With inspiration and effort, progress is inevitable. We who stand poised on the threshold of comprehension may well feel impatient. But we must remember that the course of human history is long and our scientific self-searching has only just begun to formulate the truly incisive questions.



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BOOKS

NEWS & REVIEWS

by Jerome Clark



MYSTERIES OF MIND

THE SOURCEBOOK Project, one of the man-made wonders of the world, continues. The Sourcebooks consist of loose-leaf and hardcover anthologies of articles, excerpts and abstracts, culled primarily from scholarly journals, which describe a wide range of scientific anomalies. In the past eight years over a dozen volumes in the highly-acclaimed series have been published and each has much to recommend it. But the latest, *The Unfathomed Mind* (The Sourcebook Project, Box 107, Glen Arm, Md. 21057, 1982, 754 pages, \$19.95), is, to my taste at least, by far the most interesting to date. It is also the most irritating.

Unfathomed Mind is subtitled "A Handbook of Unusual Mental Phenomena." Contrary to what one might expect, this is *not* a book about psychic phenomena. ESP, out-of-body experiences, apparitions and other paranormal occurrences do receive some attention in the book, but weirdly enough, they seem to make editor William R. Corliss so uncomfortable that throughout the text he repeatedly tells readers that there is no real evidence for psi and that "ESP reports . . . must be viewed with extreme caution."

This last remark follows a report, offered with no such cautionary commentary, that would have us believe Russian scientists can "dissolve" mental images by placing a magnet at the back of a subject's head!

The difference may be that the ESP account comes from the Boston Society for Psychical Research and the item about magnetism from *New Scientist*. Corliss apparently assumes that an unlikely story published in a "respectable" establishment journal has more credibility than a psi report

even from a highly reliable source (James Esdaile, a prominent surgeon and pioneering hypnosis researcher) and a conservative parapsychological organization (the Boston society was formed in 1925 by Dr. Walter Franklin Prince after he resigned from the American Society for Psychical Research to protest the ASPR's credulous acceptance of the bogus mediumship of Mina ["Margery"] Crandon).

In any case, if claims of psychic phenomena make Corliss so uneasy, why did he publish them at all? *Unfathomed Mind* is thick enough as it is, full of fascinating accounts of hallucinations, hypnosis, multiple personalities, psychoses, mass hysteria, acupuncture and mind-body interactions. A number of these, I might note, are considerably less well-documented than some of the paranormal reports Corliss includes.

Throughout his career as Sourcebook compiler Corliss has been walking a tightrope. On one hand he has commendably sought to draw the attention of scientists and intelligent lay readers to puzzling natural phenomena which probably they would just as soon ignore; on the other hand he has nervously tried to keep his establishment audience by concentrating on "anomalies" that, while interesting, are essentially no more than curiosities. Significant (and threatening) anomalies such as "ghosts, religious figures, monsters, UFOs, etc.," are dismissed (in three short paragraphs!) as "hallucinations."

Yet there is little if anything in the chapter on "Hallucinations: Sensing What Is Not" to support this interpretation, which not only begs a number of questions but makes all sorts of assumptions about the nature and

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occurrence of hallucinations that have not been verified in the literature of hallucination research. I recall a conversation I once had with a behavioral scientist who is studying hallucinations at a major university. Although an agnostic on the question of whether or not UFOs, ghosts, et al., really exist, he emphatically asserts that efforts to explain these phenomena as "hallucinations" are based on ignorance and little else.

In airing these complaints about Corliss' approach, I certainly do not intend to demean his considerable contribution. To anomalists the Sourcebooks are something akin to a national treasure and the unusual events his diligent research has uncovered have been poorly (if at all) dealt with in either the scientific or Fortean/parapsychological literature. All of us who wonder at this mysterious universe in which we dwell owe him our gratitude.

Nonetheless Corliss eventually may have to decide whether he is a conservative collector of mild oddities (a respectable Robert Ripley, in other words) or a radical critic of the current scientific paradigm. In trying to keep everybody happy, he may well end up making nobody happy, either the establishment reviewer (such as the *New Scientist* writer who — inexplicably, I thought — read a recent Corliss collection of biological anomalies as a defense of creationism) or the hardcore Fortean like me who expects Corliss to face, not evade, the difficult questions of anomaly research.

MIND MINUS PSI

MORTON HUNT's *The Universe Within* (Simon and Schuster, New York, N.Y., 1982, 415 pages, \$18.75) is a readable and informative survey of recent scientific

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research into the workings of the human brain, but it is also a book that suffers from rather serious intellectual myopia.

For example, while occasionally acknowledging that we don't yet know *everything* about the mind, Hunt remains serenely confident that we know the really important things, such as the answer to the eternally vexing question of what the mind is. Here's the answer in one sentence:

"What has seemed to philosophers to be mind — a different sort of stuff from the brain — is not a separate stuff at all, but a series of processes of immense complexity, the integration of millions or billions of neural events."

So rest easy, folks. All those bizarre phenomena that suggest otherwise — for example "altered states of consciousness, precognition and other paranormal abilities, out-of-body experiences, and the like" — are merely "quasi- and pseudoscientific" and of no interest to any serious "cognitive scientist," Hunt affirms in the first chapter. He writes that to include such issues in the field, in any case, would prevent the discipline from being "coherent." In other words, it is more important to have a tightly ordered "coherent" discipline than one that is free to consider all the untidy phenomena of nature.

The dismissal of paranormal mental phenomena in two sentences is a major failing of the book, sufficient in fact to cause the thoughtful reader to approach much of the rest of Hunt's work with a skeptical eye. One does not necessarily have to "believe" in ESP, psychokinesis or survival to feel this way. One need only know that, according to practically every poll ever taken on the subject, *most* people — not just a handful of loonies — have had what they took to be paranormal experiences. Many of these events are puzzling and extremely difficult to account for. Either the hundreds of millions of people who throughout history have reported such phenomena are all lying, or such occurrences are a not-uncommon element of human experience.

Perhaps one day we will find that "out-of-body" travel, near-death experiences, apparent telepathy and all the rest are not truly "paranormal" — or perhaps we will find that they are. At this stage it hardly matters. What does matter is that people experience these things (whatever their cause) and so far

nobody has been able to explain them. Simply to label them "pseudoscientific" and dismiss them is simply to blind oneself. After all, how does one study the workings of the mind, yet ignore some of the most recurring phenomena of the mind?

MIND SHRUNK

SEVERAL MONTHS ago, after Nicholas Wade of the *New York Times* questioned psychology's scientific credentials and commented favorably on the work of parapsychologists, an indignant psychologist protested that parapsychology is little more than "scientific pathology" — as opposed, naturally, to psychology.

In his preface to *The Unfathomed Mind* William Corliss states, incorrectly, that the "major opposition to parapsychology does seem to originate from physical scientists." In reality physical scientists have always

been more open to the possibility of psi than psychologists, some of whom have written on the "pathology" of belief in paranormal "pseudoscience." Prominent among these was Sigmund Freud, whose pronouncements on the subject set the tone for much of the psychological writing on the subject in the decades since.

Readers of David E. Stannard's *Shrinking History* (Oxford University Press, New York, N.Y., 1982, 187 pages, \$5.95, paperback) will have cause to reflect on the dangers of throwing stones from glass houses. Stannard, a professor of American studies at the University of Hawaii and author of the widely-praised *The Puritan Way of Death*, believes, with P. B. Medawar, that "psychoanalytic theory is the most stupendous intellectual confidence trick of the 20th Century."

Stannard says that "there is evidence indicating that the use of hastily trained college

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students and even psychiatric patients as therapists can produce positive clinical results superior to those reported by Freud and equal to or better than that obtained by modern professional therapists of various persuasions. In addition, other forms of therapy frequently report anecdotal success (admittedly, like that reported by psychoanalysis, unverified) at least as impressive as Freud's: scream therapy, dance therapy, 'rage' therapy . . . , shopping therapy, 're-birthing' . . . , computer therapy . . . , 'direct' therapy . . . , jogging therapy, and, of course, the much more substantial therapies of shamans, priests, and witch doctors."

Stannard cites a study by the iconoclastic psychologist H. J. Eysenck suggesting that psychotherapy, especially psychoanalysis, may in fact *endanger* a patient's mental health. Eysenck found that patients who had undergone no psychotherapy at all were more likely to recover from their illnesses than those who had. Eysenck and other investigators have concluded most mentally-disturbed persons "will recover or improve to a marked extent" within two years whether they receive psychotherapy or not. At best, as Stanley Rachman observes, psychotherapists do "no more than provide the patient with a degree of comfort while the disorder runs its natural course." The same can be said, of course, of witch doctors.

Stannard, an enormously learned and literate writer, is no mere polemicist. He contends that Freud's view of the nature of the psyche must be judged, like any other hypothesis purporting to be scientific, on how well it stands up to empirical examination. So he searches the literature of experimental psychology for actual evidence (as opposed to the metaphysical obfuscation that characterizes much psychoanalytic writing) and he finds the evidence to be all but nonexistent.

We learn that Freud based his ideas about the psyche on his experiences with a handful of patients, few of whom responded successfully to his treatments, and on his astonishing misperceptions of events in the lives of historical figures such as Leonardo da Vinci (which gave rise to the dubious practice of psychohistory — the psychoanalysis of famous historical personalities — a discipline Stannard savages). We discover that people's memories of how they raised their children or of how their parents raised them are fre-

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quently wrong, although that has not stopped psychoanalysts from employing such flawed recollections as a data base for constructing elaborate theories about the influence of weaning, toilet training and other early life experiences on one's later personality development. (In any case Stannard says, "Not a single . . . study of reasonable size or sophistication has shown any links between childhood training and subsequent personality.")

Stannard documents in devastating detail not only the essential illogic of psychoanalytic theory but also that theory's unfalsifiability — and unfalsifiability (the framing of a hypothesis so that there is no way it can be proven wrong) is one of the principal characteristics of a pseudoscience.

In an interview published in the October 1979 issue of FATE, sociologist Marcello Truzzi complained that the problem with debunkers of the paranormal is not that they are "too skeptical" but that they are "not skeptical enough . . . about the state of affairs in orthodox science."

Certainly one has to wonder about the state of affairs in orthodox psychotherapy when, according to an experiment Stannard cites, "A group of feigned mental patients in a variety of public and private institutions were readily identified as such by other 'legitimate' patients while the resident psychiatrists persisted in treating the feigned patients as schizophrenics."

After reading *Shrinking History*, I felt comforted with the knowledge that the mysteries of human beings continue to elude us, that our humanness is something that cannot be reduced to formulas, diagrams or predictable patterns of behavior. I would like to think there is no "human mind" — just human minds.

OTHER REVIEWS

SORRAT: A HISTORY OF THE NEIHARDT PSYCHOKINESIS EXPERIMENTS, 1961-81, by John Thomas Richards, Scarecrow Press, Metuchen, N.J., 1982, 338 pages, \$17.50.

SORRAT stands for the Society for Research on Rapport and Telekinesis, a group of amateur investigators who some 20 years ago founded an old-fashioned "home circle" for the development and observation of table levitation and other ostensible PK

phenomena. The group was organized by Prof. John Neihardt, the well-known poet and anthropologist, and continues after his death. John Thomas Richards, one of the original members, is currently the group's leading spokesman. The group claims to have produced levitations, raps, apports and even the movement and teleportation of objects in and out of sealed boxes during seances.

The critical reader of *SORRAT* is likely to be skeptical of these claims since most rely solely on the testimony of Dr. Richards, who often does not provide even the full names of other *SORRAT* participants. (Dr. Neihardt died some years ago.) Consequently independent verification of the claims outlined in this book is very difficult. Although his book is full of fantastic accounts of table levitations in full light, raps on demand and other phenomena, Richards cites no confirming testimony from any noted parapsychologists — with one exception to be discussed below — who could easily have been brought in to verify these psychic wonders.

The reader may conclude that no seasoned investigator has ever attended the *SORRAT* seances, but this isn't true. *SORRAT* fails to mention the many informal visits members of the Parapsychological Association have made to the Missouri-based group. I have spoken with four investigators who have attended seances with the *SORRAT* group or with individual members. None took what they saw seriously. They said the conditions of the seances were so lax that proper evaluation was impossible. Nonetheless Richards' account leads one to think the group conducts its meetings under tight control.

Only one researcher publicly supports the *SORRAT* claims. William E. Cox has been

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working with the group for several years although he was banned from the SORRAT seances some time ago. He has developed a sealed box which now rests in Richards' basement. Richards says that objects regularly move about inside the box or teleport in and out of it. He also claims that he has filmed these extraordinary events. Stills from these films appear in the book. Cox asserts, "We are up against either the most profound discovery in physics or the most brilliantly effected trick photography by unpaid experts."

It is too bad that most readers will not have the opportunity to see Richards' films, which leave one with a distinctly different impression from the one afforded by the stills so judiciously selected for this book. These films were shown as an unofficial presentation at the 1981 convention of the Parapsychological Association at Syracuse University. The movements of the objects in the allegedly fraud-proof box look exactly like the stop-action photography used in animation. In fact, the films look like poorly-done animation. They are so amateurish that the audience laughed aloud.

PA members were even more put off when despite persistent questioning, Cox would not say who processed the films and why a clock with a second hand had not been in view of the camera to show that the film had not been edited or stopped at any time.

All in all, the story of the SORRAT group represents a curious chapter in the history of parapsychology. It is either the story of a great breakthrough or the chronicle of an elaborate hoax. Until competent researchers conduct a proper investigation, we cannot decide which is the case. — D. Scott Rogo.

THE BIGFOOT CASEBOOK by Janet and Colin Bord, Stackpole Books, Harrisburg, Pa., 1982, 254 pages, \$14.95.

Do we really need another book on Bigfoot? Janet and Colin Bord (and their publisher) apparently think so, but what they have produced will be familiar to those readers already acquainted with Bigfoot lore. I fear it will disappoint them as it did me.

In compiling *The Bigfoot Casebook* the Bords, who live in Wales, have had to rely on media accounts, correspondence with various investigators and earlier books on the

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subject. From these sources they have collected 1000 Bigfoot reports from 1818 to 1980. Part II lists them all in chronological order with each sighting briefly described. In the eight chapters of Part I we get more detail but fewer accounts.

The book's major flaw is that it draws heavily on raw data. Far too many of its accompanying photographs, like their counterparts in innumerable UFO books, are merely of witnesses and investigators eyeballing the scene long after the stimulus for the sighting report has vanished.

We are given reports of creatures with humanlike hands, with clawed hands, with feet bearing two, three, four or five toes; creatures seemingly immune to bullets (although the Bords do list, without comment, a case or two in which someone claims to have killed a Bigfoot); creatures ranging in size from 47" to over 12 feet tall; creatures with long shaggy hair and even creatures so bereft of a pelt that scratches can be seen on limbs and body. We are offered creatures that can run 60 mph, that can hold back an automobile under full throttle, that are invisible, that are friendly, menacing, playful, aggressive, shy, noisy and quiet — in short, creatures that exhibit almost any kind of behavior you can think of.

We are also told that they have been seen virtually everywhere north of Mexico. On the Bords' sighting map only Quebec and Saskatchewan show no reports, a deficiency that will probably be remedied the next time someone is startled by a bear.

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What people really saw, versus what they think they saw, is the crux of the matter and here the Bords offer the reader no help. Unfortunately too many of these reports have not been investigated, just uncritically accepted. In most cases it is too late to determine the stimulus for the sighting, but one hopes Bigfoot researchers are beginning to recognize what the ufologists finally learned: numbers aren't proof. Proof is a Bigfoot, dead or alive, or an inarguably authentic photograph. The Patterson film, good as it is, isn't good enough.

So in the end we are left with a readable book which, sad to say, does not take us one step nearer to solving the Bigfoot mystery. Indeed, in failing to provide a critical assessment of reports and reporters, it may even have set back the pursuit of a solution. —
George W. Earley.

PSYCHIC CRIMINOLOGY by Whitney S. Hibbard and Raymond W. Worring, Charles C. Thomas Co., Springfield, Ill., 1982, 108 pages, \$16.75.

Psychic Criminology is a truly novel book. Whitney Hibbard and Raymond Worring, Montana-based private investigators who have been using psychics in their work, describe the book as an "operations manual" for psychic detection. This is one of those rare books that deliver what they promise.

Hibbard and Worring draw on their considerable personal experience. In addition they have studied the way police departments around the country use psychics. FATE readers will not be surprised to learn that psychics are being consulted more commonly than the police like to admit.

In two lengthy chapters the authors outline sound, practical advice on psychic criminology, including suggestions on how to recruit psychics, work with them for the best results and deal with them on a person-to-person basis. The authors have learned much from their own experiences. The book's "do's" and "don't's" approach is appealing and instructive.

These chapters are followed by a short one on ESP in daily life. It contains some intriguing comments on how synchronicity might be constructively used for leads and clues. Once again the authors take an empirical

approach to their subject matter.

Unfortunately the introductory chapters of *Psychic Criminology* don't match the quality of the rest of the book. These chapters are not necessarily weak but the opening one on the history of psychic criminology is too brief and chiefly anecdotal, and none of the stories is properly referenced. It should have been more scholarly and comprehensive. The next chapter, on ESP in general, makes several factual errors, the worst being to list CSICOP as a pro-parapsychology organization!

Apart from the use of psychics in archaeological fieldwork, very little has been written on the practical applications of ESP. This little book should help promote the idea that psychic abilities can be harnessed to deal with social problems. — *D. Scott Rogo.*

PAST LIVES, FUTURE LIVES by Bruce Goldberg, Newcastle Publishing Co., Van Nuys, Calif., 1982, 186 pages, \$6.95, paperback.

It should be possible to write a good book about hypnotic regression. Morey Bernstein's



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The Search for Bridey Murphy was generally denounced as superficial and uncritical but it stands out as a profound and carefully reasoned work in contrast to most of the literature on the subject, including *Past Lives*, *Future Lives*.

Bruce Goldberg, a Baltimore dental surgeon and hypnotherapist, uses past-life regression as a therapeutic tool in the treatment of clients with phobias, depression, anxiety and other psychological disturbances. He is neither the first nor assuredly the last hypnotist to wax enthusiastic over "past-lives therapy," as it generally is termed. But for the critical scientist the crucial question is: how can I be sure the reported past lives aren't simply fantasized? Dr. Goldberg answers: "My patients are able to overcome negative habits and eliminate phobias as a result of past-lives regressions. If they were simply imagining these scenes, these problems would not disappear."

Dead wrong, doctor! Equally dramatic results have been achieved through hypnotic dreams, guided fantasies and similar techniques in which the material is acknowledged to be fantasized. Relief of symptoms is no proof the reported past lives are historical realities.

Goldberg makes no effort to check the validity of even reported past lives in the 20th Century. In one instance he even gives away the probable source of the fantasy. After a Baltimore television personality reports a life as a British bomber pilot in World War II, he is startled to come across a British bomber of that vintage on his drive back home. To Goldberg the plane is a "karmic reminder" of the broadcaster's past life; to the skeptic the previously-unnoticed plane is almost certainly the genesis of the fantasized "past life."

If Goldberg's "past lives" are unconvincing, his feeble efforts at theory are ludicrous. His labeling of every bizarre occult doctrine as "parapsychology" is hardly surprising in view of his profound ignorance of both disciplines. Both Theosophists and academic parapsychologists will be appalled, which takes some doing on Goldberg's part. His "progressions" into future lives are, if anything, even worse. A sprightly writing style and the author's obviously noble intentions are not enough to save this volume from well-deserved oblivion. — *David Techter.*

REPORT FROM THE READERS

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

THE MYSTERY CONTINUES . . .

D. Scott Rogo's review of my book *Mind Out of Time?* (June 1982 FATE) leaves some misleading impressions which I would like to correct.

He presents me as a biased Roman Catholic rabid to denounce anything and everything having to do with reincarnation, yet contemptuous of bias in others. I am an unashamed convert to Roman Catholicism but my theology remains liberal and free-thinking; in my school years I was particularly attracted to the Buddhist way of thought.

I did not set out to write a "debunking" book. Initially I believed the best "past life" memory claims must come genuinely "out of time." My motive was to establish whether reincarnation claimants were reexperiencing the actual historical past. Had I been able to succeed in this, even in a single case, I would have been more than happy. It would have yielded enormous potential for rewriting history.

To my own disappointment, one reincarnation claim after another simply fell apart; none was derived from anything more than information the subject had acquired by perfectly normal means. I know now which historical novels were read by some of the most publicized past-life regression subjects and the titles and authors of these will be quoted in forthcoming editions of my book.

While at the outset Dr. Ian Stevenson's work appeared laudably scientific and objective, today I am convinced it is nothing more

than a well-intentioned facade. I would recommend that anyone who doubts my opinion should study the present social circumstances of each child with "past-life" memories in the Indian and Sri Lankan cases Dr. Stevenson has published, then compare these with the social circumstances of the deceased individual being "remembered." In general, one unmistakable trend predominates: children from poor, low-caste families "remember" past lives as millionaires, factory-owners, Brahmins and the like. Even Dr. Stevenson's writings show that the families of the deceased persons have seen through this pretense and its underlying pecuniary significance. I find it astonishing that Rogo fails to mention this most serious aspect of my observations on Dr. Stevenson.

I take greater exception, however, to Rogo's comments on my "hidden observer" chapter as "gibberish." I am not a psychologist. Accordingly I took the greatest care to have my writings checked by United Kingdom and United States psychologists listed in the preface to my book. The true source of the gibberish lies with Rogo. Through slipshod reading he has simply muddled my two clearly distinct terminologies: "passive observer" and "hidden observer." It is remarkable that Rogo should profess to understand so completely the "hidden observer" when the best of those who have researched it professionally continue to be perplexed.

As I say in my book, reincarnation may occur. The concept itself is more plausible and appealing than the traditional Christian

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image of heaven and hell. But today far too much evidence presented for reincarnation is not what it seems. Those who continue to cling to it are wasting time. They are also diverting attention from the true, continuing mystery, the human mind. — Ian Wilson, Bristol, England.

DOGGED DOGGEREL

This footnote appeared on page 20 of the April 1982 issue of FATE:

"K for Lord Kelvin (William Thomas) relates to a thermometric scale on which the unit of measurement equals the Centigrade degree and according to which absolute zero is 0°, the equivalent of -273.16°C., the point at which water freezes."

As soon as I read this I sent you the following response (which you did not publish):

Just between you and me
 Water freezes at zero C.

One more thing I need to say,
 It's really frozen at zero K.

My verse may not be the most brilliant thing I've done but I am wondering whether you are prepared to leave your footnote uncorrected. — Stuart W. Greenwood, College Park, Md.

HILARIOUS SCAM

I am truly amazed by the ad in the July 1982 issue of FATE that offers the book *Necronomicon*, "the long lost sorcerer's handbook put together in 800 A. D. in Damascus by the 'mad Arab,' Abdul Alhazred." The July 1982 *Science Digest* also carries an ad for the *Necronomicon*.

Any fan of the late H. P. Lovecraft will recognize the chicanery in these ads. The *Necronomicon* first appeared in Lovecraft's novel *The Nameless City* as the writings of the "mad Arab, Abdul Alhazred." After Lovecraft's death the mythos tradition was carried on by other well-known writers such as Clark Ashton Smith, Robert Bloch, Henry Kuttner and J. Ramsey Campbell.

In the book *The Trail of Cthulhu* (1952), August Derleth wrote: "... The Cthulhu mythos had sprung from a collection of incredibly old manuscripts and similar sources purporting to be factual accounts, though nothing was adduced to prove them anything other than fiction of a highly skilled order. These manuscripts and books [include] the *Necronomicon*. . . ."

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"The Cthulhu mythos was Lovecraft's 'flying memory' intended for his own entertainment and that of a growing audience. Also the fact that many readers should actually present themselves at bookstores and libraries in search of the imaginary books of the mythos would have amazed Lovecraft as much as it would have offered him new evidence of the gullibility of many people. . . ."

—Grace R. Hernandez, Glendale, Calif.

The "Necronomicon Report" is the most hilarious scam ever perpetrated on a gullible public. H. P. Lovecraft must be delightedly whirling in his grave, for he created the unmentionable *Necronomicon* and its author Abdul Alhazred.

It is not the first time the *Necronomicon* has been discovered but one hopes that the proceeds from its sale will go to the estate of Lovecraft, whose sole property it is. —Harry Davenport, Mississauga, Ont., Canada.

A CONTRARY VIEW

I cannot understand why "Nightmare in Iran" was published in the July 1982 issue of FATE. Nothing in its content makes it a feature article for your readers. If your political views coincide with Cynthia Brown Dwyer's and you were offering space for her to air them, you should have stated that for your readers.

If you are going to publish articles by fanatics who hold that "the U.S. is always wrong," please don't number them among Americans who suffer for doing their duty. Dwyer was not the 53rd hostage and I think it is in poor taste for you to give her that title.

Dwyer stuck her nose into a place where she wasn't wanted. Consequently she found out that professional protestants are not understood as well or treated as kindly in some parts of the world as they are here.

—Earl B. Miller, Arlington, Va.

PIRACY AMONG PUBLISHERS

In "New Books" (July 1982 FATE) J. Gordon Melton reviews *Sex and Religion* (Equinox Vol. IV series). I'm glad Melton was sufficiently interested in our book to write a review of it and that your magazine was sufficiently open-minded (not to say courageous) to run it.

I should like to mention that the price of our hardbound books (including *Sex and*

Religion, quoted at \$31 in your review) went up to \$44 in June. This may annoy some of your readers when they attempt to purchase the book.

Second, on the subject of my documentation to represent Society Ordo Templi Orientis (OTO), a question Melton mentions in passing, I do not think my legitimacy is public business; it is the business of the authorities. We have entered a suit against Donald Weiser and Samuel Weiser, Inc., for repeated piracy and are claiming \$400,000 in damages. The courts will decide on the legitimacy of everybody's claims. — *M. R. Motta, Supervisor General, OTO, Nashville, Tenn.*

PREBIRTH MEMORIES

Curtis Fuller's item "Birth Memories" (July 1982 FATE) interested me. I am one of those who have prebirth memories.

I remember the supreme comfort of the womb. The temperature was exactly right and I was never hungry. I do not remember being born, perhaps because I was injured by instruments during birth.

I have often wondered if I were hypnotized and taken back to that period, if I could remember more of the birth which must have been extremely painful for me and perhaps blocked out of my conscious memory pattern. — *Erma Frost, Fairborn, Ohio.*

INTRODUCING MARIE CORELLI

Shirley Lawrence's introduction to the works of Marie Corelli, described in "Bookstore That Was" (October 1981 FATE), brought back some nostalgic memories.

Marie Corelli, a lovely but rather frail young girl, had one consuming desire — to know the *truth* and the real purpose of life.



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Corelli was to become one of the greatest mystics of the late 19th and early 20th Centuries. Eager to share what she had learned with all who would accept it, she embarked on a literary career which covered almost 40 years, from 1886 to 1925. Her books, more than 30 in all, were eagerly sought after by people in all walks of life including British Prime Minister William Gladstone and Queen Victoria. My introduction was through her first work, *A Romance of Two Worlds*, but I consider *Ardat* her best. Over a long period I succeeded in acquiring all but two of Corelli's books. We who have shared her experiences have at least two things in common; we no longer have any doubts about the future nor do we have the slightest fear of what the uninitiated refer to as death.

I have a theory about Shirley Lawrence's experience. Marie Corelli, a loving, compassionate person, would have been happy to share her gifts with the world — but the world was not ready, nor is it now. But some persons are receptive and I have a conviction that Corelli is still looking for them. When she finds them she arranges the contact, sometimes in ways that may seem quite extraordinary but which, once our inner consciousness is aroused, can be seen as divinely natural. — *George N. Heflick, Beallsville, Ohio.*

BRITAIN'S "NEW UFOLOGISTS"

In his review of Jenny Randles' *UFO Study* (October 1981 FATE) Jerome Clark makes a number of references to Britain's "new ufologists." It is clear that he refers to the editorial staff of *Magonia* magazine, which includes me. (Incidentally, the rumors that your teeth fall out and you get eaten up by tulpoids in black if you mention us by name are greatly exaggerated.)

Clark thinks that we "new ufologists" believe that all UFO experiences are totally subjective. This is not quite true, although we certainly think that the evidence indicates a strong psychological component in all UFO experiences. Allan Hendry and Randles have certainly shown how psychological

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

processes operate with IFOs and the number of stopped car reports generated by the moon is staggering. Unlike superskeptics Robert Sheaffer and Philip J. Klass and many ufologists, we of *Magonia* are not willing just to throw such cases into the dustbin and ignore them. We suspect that psychological factors over and above simple misidentification are at work in such cases.

Clark's comment that the contact claim of the young failed artist "[has] about as much to do with the UFO phenomenon as reports from people who claim to be getting messages from the Russians through their teeth have to do with international communication" would be bad enough coming from a tyro who had read only the sanitized works of Stanton Friedman. Coming from Clark it is simply unbelievable. Do we have to do a rerun of the last 15 years of ufology to emphasize that there is no sharp dividing line between types of CEIIs, that there is a continuum along the line of strangeness with no sharp point where you can call "hoax"? This is the point that Randles was clearly trying to make.

Clark clearly hopes that somewhere in the middle of the spectrum of strangeness there will be a gap where psychological factors will not come into play — and there he will find the unique "UFO phenomenon." It is also clear that he finds the "hallucination hypotheses" of Monnerie, Basterfield and *Magonia* the most threatening of all. Here we can simply say that the "tone" of the experience and the circumstances in which it takes place, far from excluding such a possibility, make it very likely. When I first speculated along these lines more than a decade ago, I thought that some parapsychological phenomena might be involved. As time has passed, I have been as surprised as anyone (and a trifle disappointed) to realize just how much of the UFO phenomenon can be explained by known (although poorly researched) conditions such as highway hypnosis, radar operator hypnosis, jet pilot hal-

lucination, etc. — all described in the psychological literature.

Our general working hypothesis is that the UFO experience is in large part a subjective experience which can be triggered by a great variety of external and internal stimuli. And we do not rule out the possibility that some of these triggering stimuli might be very interesting indeed, although not, we suspect, the result of activities of extramundane intelligence. — *Peter Rogerson, Manchester, England.*

WHAT IS A CREATIONIST?

Reading Jerry Bergman's letter (Report from the Readers," April 1982 FATE) I got the impression that he and his colleagues believe that the universe was created by God using evolution, light-years of time and any other known or unknown mechanisms appropriate to the process. He asserts that while the creationists he knows may be religious scientists, they are not theologians. Further, he does not know what Curtis Fuller means by "literal interpretation of the Bible." Bergman knows no creationists who believe that the earth is less than 10,000 years old and that dinosaurs and prehistoric man existed only as fossil creations. Have Bergman and Co. never heard of John C. Whitcomb, Jr.?

In *The Genesis Flood* (1961), *The Early Earth* (1972) and *The World that Perished* (1973), all published by Baker Book House, Whitcomb presents nearly 800 pages of clever and impressive geologic arguments supporting Bishop Ussher's calculation from the Bible record that the earth and the universe began at or about 4004 B.C. Whitcomb argues that pre-Flood dating processes were disturbed by that catastrophe and cannot be understood in terms of present physical and biological mechanisms. Thus the speed of light in reckoning light-years, cosmic ray influx and carbon 14 dating have to be thrown out; they are ineffective in determining earth's age.

I gave Whitcomb's arguments the benefit of the doubt until he suggested that photons were set in motion from just the right positions to give modern astronomers the impression that certain galaxies were a few billion light-years away. To be "complete," Whitcomb asserts, the universe had to have an "appearance of age" at the moment of creation. This is tantamount to calling God a liar.

Fundamentalists who insist on a "literal interpretation of the Bible" seem to ignore the debt of gratitude we owe to the scholarly Massorettes of the Fifth, Sixth and Seventh Centuries A.D. who, in addition to devising the vowel-point system to supplement and clarify the ancient consonantal Hebrew, copied available manuscripts of the Old Testament with a scrupulous honesty which included the errors.

Thus such errors are not modern but are inherent in the source manuscripts from which the Massoretic Text was compiled. They discredit man, not God. Editors who correct such errors without even a footnote while leading readers to believe that their Bibles represent truth kept infallible by divine intervention walk, I believe, straight in the footsteps of the Great Deceiver.

I prefer to regard God alone as the source of truth. As a Christian I have no trouble believing that Jesus Christ was God's son or that He died and was resurrected. The Holy Bible affirms God's existence, power and love. But since the physical book is the product of many human hands I cannot consider it completely infallible.

I applaud Bergman's open-mindedness in continuing to read FATE despite trouble with his colleagues over its "hogwash." At least FATE publishers do not claim infallibility and they do open their pages to anyone who feels compelled to offer his particular facet of truth. — *Clifton J. Noble, Huntington, Mass.*

* * *

Jerry Bergman's attack on Curtis Fuller is unwarranted. Fuller stated the creationists were "clever, partisan and well-financed" which Bergman took to heart, saying they "pay their employees . . . wages slightly above poverty level." Since it is common knowledge who finances the creationists, Fuller's statement stands while Bergman's assertion only proves the creationists are cheap.

Anyone who wishes to see where the truth lies should read about the trial in Arkansas where the creationists brought out their big guns. If Von Braun and others are so dedicated to the creationist movement, as Bergman asserts, where were they when they were needed in Arkansas? One need only read Judge Overton's brilliant opinion to learn that creationism is religion, not science.

One of the most interesting aspects of the case was that not one single article could be found that had been written or submitted to a refereed scientific journal by the creationists. This drove Judge Overton close to impatience since it implied a secret international conspiracy.

If creationism is a science, as Bergman implies, the need for a paper on the subject to be presented to the scientific community is obvious. As a self-admitted author Bergman would do well to use his talents toward this end. On the other hand, if creationism is a religion, then the words of Reverend Magee, a Presbyterian minister in Little Rock, apply: "Anytime religion gets involved in science, religion comes off looking like a bunch of nerds." — *Hugh Capp, Chicago, Ill.*

THE INVESTIGATIONS

As a psychic investigator-teacher I would like to hear about FATE readers' experiences or knowledge of (1) manifestations of animal spirits, (2) psychic communication with animals and (3) instances of psychic healing attempted on animals and how successfully. My primary interest is in respect to horses, but other data are welcome. All confidences will be respected. — *W. K. Gorman, 610 E. Wisconsin St., Mount Pleasant, Mich. 48858.*

I am an investigator for the Pennsylvania Center for UFO Research and editor of its quarterly newsletter *Researcher*. I am interested in hearing from any Pennsylvania residents who may have information on sightings of UFOs, Bigfoot or other unknown creatures.

Although we are a statewide organization in existence since 1966, many persons do not know whom to contact after witnessing strange phenomena. — *Diane Enion, 3918 Meadowbrook Rd., Pittsburgh, Pa. 15227.*

In December 1978, while hitchhiking from place to place in Florida, I saw a strange star in the southeast. It was pulsating from superbright, when it appeared to be almost the size of a man's fist, to the brightness and size of a normal star. This kept up all night and in the dawn hours it was the last star to vanish from the sky. Did any FATE reader see this star? — *Ray D. Faulkner, Rt. 2, Box 262, Pisgah, Ala. 35765.*

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