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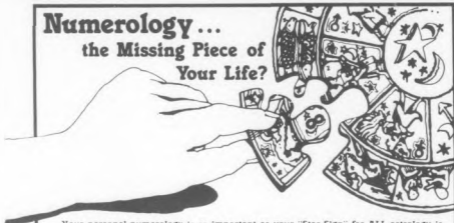


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The only other instances of translation that are of public knowledge are those of Enoch, and of Jesus Christ. Since the circumstances of their ascensions cannot at this late date be investigated, it remained for the lone modern instance of this phenomenon to be validated or invalidated, as the case might be.

Friend Stuart, a noted writer of esoteric literature, began an intensive investigation of the Skarin case many years ago. For over a decade he accumulated all the evidence he could uncover, including interviews with a number of persons claiming either first- or second-hand knowledge of the matter.

Reason Skarin, husband of Annalee, is alleged also to have translated at about the same time. The couple reportedly have been seen periodically during the intervening decades, the most recent occasion being in the year 1982. Moreover, eight hard-cover books believed to have been written by Annalee since the translation, have been produced by a well-known publisher and are currently in print.

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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

I have hoped all my life to be confronted with rational people who would respond to challenges of their established beliefs in a reasonable way. Unfortunately this happy occasion has yet to take place.—Curtis Fuller

AT LAST, a scientific theory to explain the mysterious losses of ships and aircraft has been proposed. It may even help solve the enigma of those lost navy planes that figure so largely in the mythology of the Bermuda Triangle. Richard D. McIver, an oil industry consultant, writing in the June issue of *American Association of Petroleum Geologists Bulletin*, says the possible cause of all these lost ships is "gas hydrates."

McIver is talking about a gassy ice that forms at ocean depths of 1000 to 1200 feet or deeper. Depending on the temperature of the seawater, the hydrates could form a fairly solid dome and thus trap huge bubbles of natural gas. If such a dome were broken suddenly that gas would escape rapidly, breaking up into myriad tiny bubbles with a specific gravity much less than the surrounding seawater. A ship crossing such a surface would sink almost immediately because it would weigh more

than the gas-water it was displacing.

Similarly, such gas ascending into the atmosphere from this sea gas bubble could cause the engines of low-flying aircraft to fail. These gas blowouts, McIver writes, "might explain some of the many mysterious disappearances of ships and planes — particularly in areas where deep sea sediments contain large amounts of gas in the form of hydrate."

Roland von Huene of the United States Geological Survey in Menlo Park, Calif., is quoted by *Science News* as agreeing that McIver's theory is a "rational scenario." However, von Huene is not convinced that the hydrates form in a solid layer, although seismic profiles do show them. "What we've encountered up to now is only a disseminated form of the hydrate, and no large continuous layers," he says.

McIver's theory would require different conditions than the U. S. Deep Sea Drilling Project has found to date.

At present it is well to remember that the mysteries of missing ships and aircraft are still mysteries and McIver's theory is still only a theory.



THE CHIMU'S DOWNFALL

MANY ancient civilizations have perished or been weakened by

natural disasters. Archaeologists and historians grope for clues as to why they disappeared but the puzzle usually remains unsolved.

It is gratifying to report, therefore, the solution to the mystery of the decline of the sophisticated Peruvian desert civilization of the Chimu, which preceded the Incas by many centuries. Like so many ancient cultures the Chimu were irrigators whose canals once extended 400 miles along the arid Peruvian coast; between A.D. 500 and 1200 they managed to irrigate far more land than we are capable of irrigating today.

Dr. Michael E. Moseley, curator in charge of South American research at the Field Museum of Natural History in Chicago, has discovered that the desert landscape has been rising at the rate of about 3.3 feet per century so that the Chimu canals were gradually lifted higher than the rivers that brought water down to them from the Andes.

Excavations of the canals were conducted at about 500 sites in the Moche River Valley 300 miles north of Lima. The archaeologists have found that the coast and the Andean ranges are steadily rising as the floor of the Pacific Ocean is thrust under the continent.

This continuing upthrust, according to Dr. Moseley, cut off irrigation water from about 25 percent of the land that was under cultivation. This loss of cropland, along with a series of catastrophic floods and possibly incursions by enemy people, essentially destroyed the great Chimu culture before the Spanish conquerors arrived.

Was the Chimu civilization more advanced than that of the Incas who came later? In many ways it may have been. They were superb potters and weavers.

Dr. Charles Orloff, a General Electric engineer, is quoted by the *New York Times* as saying that the Chimu canal designers "employed concepts of fluid dynamics that Western hydrologists only began to implement during the last 100 years." Unfortunately they knew nothing about plate tectonics or the movement of continents and they couldn't have done much about it if they had.



FUDGING DATA

PARapsychologists are compelled by their subject matter to be extremely cautious in design and conduct of their researches. It is true that a couple of them have been guilty of fudging data but this has been promptly exposed and openly discussed. Parapsychologists have found that openness, honesty, and full disclosure are the only proper ways to proceed.

Although it is probably impossible to design any scientific experiment which is not open to criticism, Establishment scientists tend to be supercritical of parapsychologists and less critical of themselves. But recently so many instances of scientific fraud have been uncovered that the Establishment is being advised to cast the mote out of its own eye.

Last July 26 the *New York Times* editorialized on what it calls "a shallow diagnosis of science fraud" by the Association of American Medical Colleges. Because of the "surprising number" of cases of scientific fraud that have been exposed recently, many at leading medical schools, the Association issued a report advising medical schools what to do when a faculty member is ac-



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cused of research cheating.

The *Times* quotes the report critically because it states that "science is self-correcting and the principal deterrent to fudging an experiment 'is the overwhelming probability that fraudulent data will be detected soon after presentation.' "

But, the *Times* continues, none of the original frauds was brought to light through the standard mechanisms by which scientists check each other's work, including review procedures.

"Those who were caught faking scientific data evaded these mechanisms with ease," the editorial writer points out. "They were mostly caught because associates had private doubts about their veracity."

What would the *Times* do about it? The newspaper doesn't say exactly but implies that the entire system by which research credits are assessed is to blame. As things stand currently, department heads and well-known scientists pressured to do research and to obtain positive results take credit for work done by others even though they have not participated in the work. When the fraudulent research is uncovered, they should be tarred with the same brush that tars the actual perpetrators — for negligence if nothing else.



AVOIDING THE TRUTH

WHILE WE are discussing the politics of science, we wish to call your attention to a discussion of the problems raised by FATE's definitive article "sTARBABY" (October 1981 issue) in *Newsweek* for August 30, 1982. Although FATE (for some reason!) was not mentioned, the article by Walter

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About the Author

Earlyne C. Chaney has been writing, teaching, and healing for 30 years. She is the superlative channel for *Astara's Book of Life*, nearly 150 esoteric and mystical lessons. She is the author of *Remembering—the Autobiography of a Mystic*, *Kundalin and the Third Eye*, *The Book of Beginning Again*, and *Secrets of Mount Shasta*.



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Goodman reviews the problems raised by the Gauquelins' research on "cosmobiology" which has so many conventional scientists in a tizzy.

UCLA astronomer George O. Abell, whom Goodman quotes, excuses his opposition to the Gauquelins' research on the grounds that the French investigators "have no way of proving they did not cheat."

On the other hand, two prominent British psychologists, H. J. Eysenck and D.K.B. Nias, say there's no valid criticism of the Gauquelins' data or techniques. Eysenck and Nias declare the research "compares favorably with the best that has been done in psychology, psychiatry, sociology or any of the social sciences."

So we're back to square one. If you think that those who claim to speak for science are impartial, reread "sTARBABY."

Newsweek quotes Abell as noting "drily" that "if the Gauquelins' planetary effects are real, they are truly astonishing. . . ."

Even more astonishing is the scientists' avoidance of research results not to their liking.



OUTSIDE MAINSTREAM

WHILE THE Committee for the Scientific Investigation of Claims of the Paranormal has been a terrible disappointment to those of us who had hoped for an impartial investigatory body under scientific auspices, a new organization has come into being which shows promise of being just that.

It is the Society for Scientific Exploration, which had its first meeting June 2 to 4 at the Center for Adult Educa-

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tion, University of Maryland. There are about 130 founding members, all of whom hold professorial appointments at major universities.

The purpose of this Committee is to explore topics outside the mainstream of science — primarily because they run counter to established scientific knowledge. A position paper for the Society states:

“Thus ‘precognition’ violates the principle of causality, and ‘UFO reports’ sometimes seem to describe phenomena that violate the laws of motion. Since the relevant evidence is ‘soft’ (typically narrative in form), there is good reason for scientists to be skeptical of the reality of these purported phenomena.”

Prof. Peter A. Sturrock, Institute of Plasma Research, Stanford University, the new president of the Committee, says, “We see little prospect of arriving at an assessment of such phenomena (beginning with their reality) until they are subject to the normal processes of open publication, debate and criticism.”

Among other members known to FATE readers are Ray Hyman, University of Oregon; Cyril Ponnemperuma, University of Maryland; Ron Westrum, Eastern Michigan University; David M. Jacobs, Temple University; Ian Stevenson, University of Virginia.

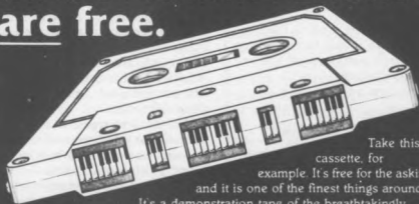
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that little serious research has been done to determine the differences between people who are left-handed and those who are right-handed. Apparently there are more variances than just the use of hands and feet. So, for 45,000 readers of FATE who are left-handed — and the 405,000 right-handed readers of FATE who are interested, here are some of those differences:

- Left-handers appear to show more resistance to infections and to cancer because of a more active autoimmune system which protects them.

- Because of their more active autoimmune system, however, left-handers have a higher than normal incidence of autoimmune diseases that specifically affect the gastrointestinal system, thyroid gland, skin and muscles (11 percent compared with four percent for right-handers).

- And left-handers include more than their share of stutterers and persons with dyslexia and other learning disabilities. Relatives of left-handers suffer learning disabilities three times more often than do the relatives of right-handers. Ten percent of left-handers have such learning problems compared with only one percent of right-handers.

Dr. Norman Geschwind of Harvard and Dr. Peter Behan of Glasgow, Scotland, did the research which produced these findings. They believe that the cause of these differences is an excess of testosterone (a male hormone) among lefties.



STILL JUST THEORY

NEARLY TWICE as many males as females are left-handed — 10 per-

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cent as compared with six percent. It is known that high levels of testosterone may slow the growth of the left side of the brain, the side affecting language development. At the same time, the excess testosterone makes the right brain more powerful, which in turn leads to left-handedness — because the right side of the brain controls the left side of the body. At least this is the present theory.

Now the question is: what causes the high testosterone production which produces left-handers? At this writing apparently no one knows.

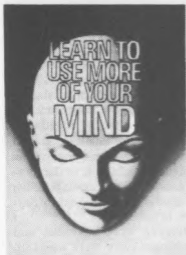


BIORHYTHMS

THE IDEA that biorhythms can be put to practical use has been scoffed at by scientific researchers who assure us there's nothing to be learned from the handy calculators that presumably chart human potential. Various studies, including one conducted by the U.S. Navy, have supported the biorhythm theory but the general attitude has been a sneer.

Now Harvard and Stanford University scientists have produced strong evidence that biorhythm charts can be valuable in specialized industrial situations. Researchers associated with the nonprofit Center for Design of Industrial Schedules, in Boston, report that they increased production at a Utah potash mine 22 percent by rearranging workers' schedules to coincide with their natural biorhythms.

Jerry E. Bishop reports in the July 23 issue of the *Wall Street Journal* that the researchers took 85 workers at the Ogden potash mines of Great Salt Lake Minerals & Chemicals Corporation and changed the sequence and frequency of



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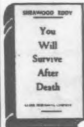
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all of their schedule changes.

The rationale for the changes, according to bishop, is that "the human clock seems usually to work on a 25-hour cycle, or one hour longer than the earth's day-night cycle. As a result, the body is capable of resetting the internal clock by an hour every day without much difficulty. Factory work schedules, however, don't take this into account and may require a worker to jump from the midnight-to-eight shift to the four-to-midnight shift. This drastic resetting of the internal clock may take three days to a week to accomplish."

By adjusting work schedules and making changes every three weeks instead of weekly, the rate of potato harvesting was increased by 22 percent and the rate of processing was increased by 13.5 percent. These gains were maintained over a nine-month period.



DOWSING A DROWNING

POLICE at Lake George Village, N. Y., were notified on February 14, 1981, that John Montgomery III, 26, and Thomas W. Parks, 24, had gone in their truck to buy a quart of milk and had not been seen since. Authorities searched unsuccessfully for the pair for two weeks. Then they contacted Ted Kaufmann, a retired public relations executive, who lives in nearby North River. Kaufmann has a reputation for being able to dowse anything.

Using a map and pendulum Kaufmann concluded that the two young men had driven out on the ice of frozen Lake George and broken through. He said the truck was in 30 to 40 feet of water about 3½ miles north of Lake George Village.

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On April 21, 1981, Montgomery's body was found along the shore a mile south of the location Kaufmann had indicated on the map. Two weeks later Sergeant Edward Litwa of the Lake George Police Department asked Kaufmann to try to pinpoint the location of the sunken truck from a boat. He indicated a spot in the lake where he believed the truck was and marked it with a buoy. A frogman sent down to hunt for it found nothing. Six weeks later Kaufmann and Litwa were again in the boat and Litwa was using a scanning device which located an anomalous object. Kaufmann's pendulum identified it as the truck and he said the body was lying nearby.

Three hours later divers found the truck completely covered with silt and only 17 feet away from the buoy marker. Parks' body was nearby.

Litwa stated in a letter quoted by *New Realities*: "What amazes me is that in May Kaufmann was off the mark by only 300 yards and on the 6th of June he was right on target . . . I have no words to explain my feelings as a witness to what happened today."



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earth's orbit from elliptical to more nearly circular and back to elliptical again. Milankovitch matched these changes in orbit with the ice age cycles and concluded that the rhythm changes caused the ice ages. He did not completely convince climatologists, however, because the orbital rhythm he described would change the amount of heat reaching the earth's surface by only 0.18 percent.

Many climatologists consider this too small a change to produce an ice age. But writing in the journal *Climatic Change*, Peter Fong of Emory University, Atlanta, recently published new calculations which require a decrease of no more than 0.13 percent to bring on an ice age. Among the new factors Fong considered are the latent heat of melting and freezing gigantic ice masses, their shape, and the way they change the reflectivity of the earth's surface as they advance and retreat.

Present computer models, says Fong, are tuned to atmospheric changes and cannot be applied to such a long-range problem. The editor of *Climatic Change* says Fong's paper has generated "strong but mixed reactions."

**CONFUSION ON ARARAT**

IN AUGUST a Turkish-American expedition sponsored by a fundamentalist Christian group in Colorado Springs, Colo., received permission to climb Mount Ararat to search for the biblical Noah's Ark which presumably came to rest there — or at least on some mountain bearing the same name. The expedition was led by James Irwin, the former astronaut, and ended rather abruptly when Irwin was injured in a

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100-foot fall from an ice ridge. What happened thereafter is typical of the kind of nonsense engendered by similar expeditions engaged in a similar search.

Yucel Donmez, a Turkish-American resident of Chicago, told United Press International that "the expedition has revealed solid evidence that the Ark is lying up there. Although I cannot disclose what we have found I can say that it's pure and solid proof we have."

At the same time, UPI reported that two American members of the expedition had reached the summit and that a Turkish military officer who accompanied them said they had failed to find any trace of the Ark.

Problem: Which UPI report do you believe?

**OF CATS AND MONSTERS**

IN THE fall of 1981 William and Marsha Madeiros were walking on a path toward their car in the town of Truro, an undeveloped area of sand dunes and scrub pines near the tip of Cape Cod, when they encountered what they believe was a puma.

"It was a beautiful day toward the end of September, maybe the first week in October," Mrs. Madeiros told Peter Anderson of the *Boston Globe*, "My husband and I were walking on the trail to our car, which was in the Naitonal Park parking lot. My husband put his arm out to stop me and said, 'You see WHAT I see?' Together we said, 'It's not a fox.' It had a very definite long ropelike tail like the letter J. It hit the ground and went up. We figure it was about as tall as our knees and weighed about 60 or 80 pounds. We were frightened and froze. He was in the path

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and didn't see us at first. As we made some noise he turned and we saw his face and short ears."

The animal walked along the path slowly and moved off into the woods. The Madeiroses, meanwhile, were reluctant to report their sighting.

Peter Anderson investigated the matter in more detail and found that two hogs belonging to Police Officer David Costa had been clawed horizontally, indicating the attacking animal had jumped on their backs. On hearing the commotion a relative of the Costas had released four dogs which presumably chased the predator away.

Several months later, on February 7, 1982, Rodney Allen, a Truro police officer, claimed that a mountain lion crossed the road in front of his cruiser.

The strange thing about these sightings — but characteristic of similar

sightings across the country — is that no tracks or other signs of a puma/cougar/mountain lion were found. The National Park rangers actively sought signs of a large cat but found nothing. Herb Olsen, National Seashore Superintendent, said, "We've got a number of staff members who are very competent in distinguishing tracks. Our personnel have not found any cougar tracks at all."

A cat report next turned up in Albany, N. Y., where a resident told police he had seen a puma.

All this despite the fact that the last puma was shot and killed in Massachusetts in 1858.



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ancient pine log that occasionally floats on the Loch's surface. The monster's "snout" and "fins" are huge lumps of resin on the log, Robert Craig, a Scottish engineer, says in *New Scientist*. He suggests that the log alternately sinks and floats depending on gas which forms in the depths, bringing it to the surface and then letting it sink again.

By this time you readers must be joining us in devout prayers that the genuine monster will be caught soon if only to spare us any more outlandish theories.



"BUENA FOOT"

IT'S A good thing to review this crazy business of monsters every once in a while — for sanity's sake. The scenario is always eerie. The creatures appear. They are seen, smelled, tracked. But they are never captured. And they always are creatures that are out of place at the time and area where they are encountered.

Residents of an apartment complex at 7601 Franklin Ave., Buena Park, Calif., report a new 1982 version of Bigfoot, promptly dubbed "Buena Foot" by skeptics. Frank Missanelli and his wife Lorraine smelled the beast and "heard it growl and roar," they told Nicole York of the *Los Angeles Herald-Examiner*. "Most of the people in the area believe in it because of what they saw — the [creature's] tracks — and heard. They still think it's out there somewhere."

Police think the "monster" is a very large bearded transient but David Bienes, another witness, says, "It couldn't have been human. My friend saw it first, in the middle of the creek. He's six feet, three inches and this thing

was far larger than him. We stood out there and smelled the odor. It scared us to death — we ran.”

* * *

Reno policemen Kris Beebe and Jerry Jones were waterskiing on Lake Tahoe when they saw “something huge” break the water behind them. Beebe described it as “some sort of fish, dark gray or black. It was a minimum of 10 feet but could have been four or five times that, since we saw only a small part of it. I

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yelled at my friend [Jones] and we saw it break water a second time. It was moving from South Shore to North Shore." Beebe said it had smooth skin and was undoubtedly a living thing. There have been a number of strange and unexplained sightings in Lake Tahoe in recent years.

* * *

Chesapeake Bay has its own monster, "Chessie," which Robert Frew, his wife and some Memorial Day guests believe they saw swimming off the Frews' home on Love Point on the Bay's east shore. "The first time we saw it, it was about seven feet long and had a round head about 10 inches in diameter," Mrs. Frew said. "It dived down and when it came up we saw it was about 20 feet long."

The Frews videotaped the sighting but their tape has gotten mixed reviews.

Members of the Enigma Project who viewed it describe it as showing a serpentine form at least 30 feet long, black or dark brown in color and swimming well. But Emory Kristof, an underwater photographer for the *National Geographic Magazine*, who has dived in Loch Ness seeking its monster, said the tape was of little value. "It looks like four kids swimming inside a plastic bag," he said. "It's so jerky and amateurish. . . you can't tell very much from it." Members of the International Society of Cryptozoology were to view the tape but we have not seen their report.



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and vials of holy water on their desks to ward off the ghosts until they moved out in August 1982. The corporation is a nonprofit federally funded social organization and Executive Director Nick Ramon, who admits seeing a black-hooded figure stalking along the building's modern hallways, said the ghost was the reason his organization was clearing out.

"You may think it's funny," Ruben Reyna, fund-raising coordinator, told UPI. "But you stay here awhile and you won't think it's funny."

Employees have reported hearing eerie organ music and strange noises and seeing furniture vibrate and lights flash during the past year. Doorknobs jiggle when no one is there; a radio turns itself on; papers disappear and reappear mysteriously.

Reyna was playing his guitar in the staff conference room late one night when he heard pipe organ music. It built to a climax and then stopped abruptly. Andy Cortez, who owns the building, says there's no organ anywhere in the area.



OCEANIC WATER SYSTEM

REVELATIONS of a dynamic ocean floor system that constantly recycles all the water in the world's oceans has led some scientists to feel it may be the discovery of a lifetime. At least, Prof. John Edmond of the Massachusetts Institute of Technology says it's the discovery of the decade.

The mechanism is associated with the 30,000-mile system of mid-ocean ridges where the seafloor is spreading.

An enormous quantity of seawater is flowing through cracks caused by this spreading and is heated to as hot as 700 degrees F. when it comes in contact with the hot lava beneath. The superheated underground water then is expelled through other cracks in the earth's crust. In the process it becomes extremely acidic and absorbs large quantities of metals from the hot rocks. These metals are then transported in solution to the seafloor where they are precipitated.

The description of this process tells scientists for the first time where many of the earth's rich deposits of metallic ores come from and it may lead to new ideas of where to find them. It is now believed that the hot springs in the ocean floor are as important in controlling the chemistry of the seawater as are the rivers and streams that pour into the oceans from the dry land. In fact, Edmond says that the total amount of material being carried up through the seafloor vents is as large or larger than the amount brought into the oceans by earth's rivers.

The terrific pressure at these ocean depths prevents the superheated water from turning to steam and also prevents the volcanic eruptions occurring there from exploding or being visible on the surface. These findings are revolutionizing the ideas oceanographers and geologists hold regarding the mechanisms of metal deposits.

The seafloor system takes an estimated eight million years to recycle all the water in the world's oceans — but the earth has been around long enough to have its water recycled 500 times by this mechanism.

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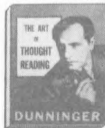
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DID THE CHINESE DISCOVER CALIFORNIA?

The ancient Chinese had seaworthy junks, the argument goes, and the Kuroshio current of the north Pacific and the prevailing winds swing inexorably eastward toward the American coast . . .



By Frank J. Frost

Reprinted from *ARCHAEOLOGY Magazine*
Volume 35, No. 1, Archaeological
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Doughnut-shaped stone found in Mediterranean Sea is in Sicily's Mozia Museum. Stone anchors—simple weights with rope holes—date from the later Mediterranean Bronze Age (circa 1500-1100 B.C.). Examples have been found in Egypt, Israel, Cyprus, Greece and Sicily.



Small doughnut stone may have been used as a net anchor. Many artifacts found at the Palos Verdes site seem not to be anchors; their function is a mystery.

IT HAS always been easy to make headlines with a sensational archaeological discovery but working archaeologists know that such finds occur with the approximate frequency of Halley's comet. Therefore, excavators who have spent their lives sorting through broken crockery or the foundations of 40 generations of hovels tend to become somewhat giddy in the presence of journalists and to allow magic phrases to escape their lips: "Proves the validity of the Bible" or "Possibly explains the legend of Atlantis."

How often have such quotes surfaced in the *New York Times* on a slow news day, thus creating a self-perpetuating legend? Worse, on the exotic outskirts of scholarship lurk the Heyerdahls and the von Danikens whose only interest is

in the sensational and whose immediate objective is the lucrative publication of "pop" archaeology.

Upon encountering any potential news story, most archaeologists tend to cringe and forget it. But it is healthy and corrective from time to time to nip mythmaking in the bud, to remind a wider audience of the implacable logic of real scholarship. And sometimes even the *real* facts provide an interesting story. The Palos Verdes Chinese anchor mystery is such a case.

* * *

FOR ALMOST three centuries a few Western academics have enthusiastically advanced the theory that Chinese explorers visited the coast of North America as long ago as A. D. 500. That Christopher Columbus discovered America has already been

challenged, of course, most demonstrably by the Vikings and less convincingly by Phoenicians, Hebrews, Carthaginians and Egyptians in the Atlantic and by Polynesians in the Pacific. Are the Chinese of some distant era participants in what has been called the "great pre-Columbian transoceanic regatta"?

Until recently, all Chinese mariner theories rested on a single piece of evidence — an excerpt from *History of the Liang Dynasty* (A.D. 502-57) which describes the voyage of the Buddhist monk Huishen to the land of Fusang. Those who believed Fusang could be identified with America extracted the parts of the account that seemed to describe people and plants of the western American coast. They totally ignored the remainder, which is full of things like emperors changing the color of their clothes according to the year.

Despite a steady stream of books and articles on the subject during the 19th Century, students of Chinese history made virtually no response, evidently thinking that to discuss such fantasy was beneath their dignity. One exception was Gustaaf Schlegel of the University of Leiden, who took the time in 1892 to show that the land of Fusang was in fact entirely familiar to ancient Chinese mapmakers; they placed it just off the northeast Asian coast. The titles of officials mentioned in the Huishen story were of Korean origin, said Schlegel; the land of Fusang was the island of Sakhalin.

Anyone familiar with the literature on Atlantis, the wreck of Noah's Ark or the Lost Tribes of Israel knows that Schlegel might as well have saved his breath. Supporters of Asian voyages to

America have continued to argue their theories throughout this century, using the logic made famous by the adventurer Thor Heyerdal: Because such a voyage is possible it becomes probable — even inevitable. The ancient Chinese had fine seaworthy junks, the argument goes, and the Kuroshio current of the north Pacific swings inexorably eastward toward the northwest coast of America. The prevailing winds have always been known to blow in the same direction.

A recent attempt to duplicate such a Chinese voyage, incidentally, was less than convincing. The authentically constructed junk began to leak and the crew was rescued just before the ship sank, after having covered 1800 miles in three months, a rate of 20 miles a day — actually slower than the speed of the Kuroshio current itself.

Recently, however, the discovery of some curious stone artifacts has given new impetus to belief in a Chinese Columbus. Authorities on both sides of the Pacific have hailed these stone objects as the proof required to show a pre-Columbian presence on the California coast.

Stone anchors — simple stone weights with a rope hole bored through them — are well known from the later Mediterranean Bronze Age (circa 1500-1100 B.C.). Examples have been found in Egypt, Israel, Cyprus, Greece and Sicily. In 1973 a U. S. Geological Survey vessel operating a dredge far off the southern California coast brought up a doughnut-shaped rock, obviously shaped by human hands and similar in design to some of the most primitive Mediterranean anchor stones. Manganese deposits on the stone



Barrel-shaped stone recovered from Palos Verdes weighs almost 500 kilos (1010 pounds) which rules out its use as an anchor. It may have been a permanent mooring.

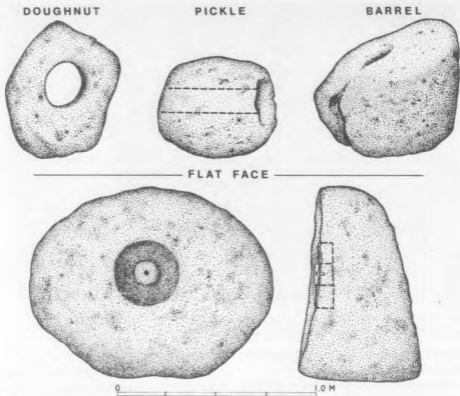
seemed to indicate long submergence on the ocean floor.

Two years later, off the Palos Verdes peninsula south of Los Angeles, two professional divers, Wayne Baldwin and Bob Meistrell, found at least 20 worked stones lying in and around a kelp-festooned reef in about five meters (16½ feet) of water. Some of these were raised and brought to the storage yard of a dive shop in Redondo Beach for closer examination.

In response to reporters' questions, some exciting theories were suggested by William Clewlow, at that time associated with the UCLA Institute of Archaeology, and James R. Moriarty III, an anthropologist from the University of San Diego. Clewlow told the *Los Angeles Times* that on the basis of style the stones "appear to be 500 to 1000

years old," a startling observation considering the limited amount of style required to bore a rough hole in a rock. He also claimed that many archaeologists believe in a long and continuous contact between Asia and America — a gross distortion of current opinion in the ranks of what has always been a cautious profession.

Moriarty, convinced that the stones were evidence of an ancient Chinese shipwreck, sought expert advice both on the geology of the stones and on ancient Chinese nautical practices. He sent rock samples to the University of Minnesota for analysis and photos and drawings to experts in China for their analysis. This material attracted the attention of Fang Zhongpu, a prominent maritime historian. In the August 1980 issue of *China Reconstructs*, an English



Stone shapes have been named to describe their type—doughnut, pickle, barrel and flatfaced. The latter are large and probably weigh even more than the barrel type.

language magazine devoted to publicizing the life and achievements of modern mainland China, Fang resurrected the story of the monk Huishen and the legendary voyage to Fusang. He then described the capabilities of Chinese ships and sailors as early as the Fourth Century B. C., leaving no doubt that long transoceanic voyages could have been made, whether by accident or design.

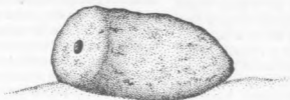
Finally Fang cited the material sent to him by Moriarty. The stones with holes were of the type "known to have been used for thousands of years as an-

chors" in China. He quoted a monk's remarks from a sea voyage chronicle in A.D. 417, saying, "The sea was so deep that we could find no place to drop our stone pillar." Fang concluded his article by calling for further exploration for relics along the California coast which "may well turn up more evidence of friendly intercourse between China and the Americas in ancient times."

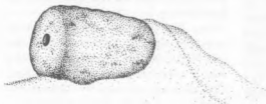
Even more enthusiastic was a writer in the August 1980 issue of *Westways* magazine, who interviewed Moriarty about early Buddhist voyages and the Palos Verdes stones and suggested that

DEEP WATER SITE

PILLAR



PILLAR



SPHEROID



About a quarter mile out to sea three objects lie in 65 feet of water: the pillars, more than a yard long, and an enormous spheroid which may weigh over a ton.

these early visitors to the New World "affected the development of American civilization by introducing Asian styles, implements and inventions, by teaching the ancient Mexicans how to write, how to decorate their buildings and how to worship God" — a most peculiar thing for a Buddhist to teach!

Meanwhile, Moriarty and his colleague Larry Pierson set down their conclusions in an article published in the *Anthropological Journal of Canada* in 1980. The monk Huishen made his obligatory appearance; the trans-Pacific voyages by Oriental ships were documented.

Moriarty and Pierson also reported

previous evidence of artifacts — from carbon steel blades on the Washington coast to ancient Japanese Jomon-style pottery in Ecuador. The doughnut stone brought up by the U. S. Geological Survey was mentioned. The Palos Verdes stones, however, were hailed as evidence of "a large shipwreck of Asiatic origin, probably going back several hundred years, in view of the little that is preserved. . . . Stylistic comparisons with historical, archaeological and ethnological data indicate great antiquity for the anchors. Geologic studies show that the stone from which they were made is not of California origin. . . . It seems clear to us that

Asiatic vessels reached the New World in pre-Columbian times.”

* * *

IN VIEW of how much is being deduced from the Palos Verdes stones, it is time to take a closer look at them. One rigid law of archaeology states that evidence is virtually useless unless properly recorded at the instant of excavation. Irregularities in recording can lead to permanent historical mysteries because once an object has been removed from its context no reconstruction is possible. The U. S. Geological Survey's stone doughnut must remain a mystery because the find spot cannot be visited; it lies beneath 4000 meters (13,000 feet) of water. But the Palos Verdes site is undisturbed. The professional divers who discovered the stones, although not trained archaeologists, had both a good knowledge of and respect for archaeological method. Realizing that the site was difficult to visit they took a number of specimens for closer examination but only after recording the location of each one. There is no doubt that the stone objects now in the yard of the dive shop in Redondo Beach belong to and are representative of the mass of stones still under water.

Nor is there any mystery about the kind of stone used to make the objects. Despite the claims of Moriarty and Pierson, the Palos Verdes stones were carved from a shale with a high content of the mineral cristobalite; this was determined by tests conducted by the University of California-Santa Barbara geology department in 1980. They are almost certainly Monterey shale, one of the most common coastal formations in southern California. Presumably some-

one already in California shaped these stones and drilled their holes. Both the large number of objects (about 20) and their wide distribution over more than an acre of ocean bottom seem to rule out any conceivable pattern left by a shipwreck. Instead, the impression left is of an area where boats anchored frequently and occasionally lost their anchors. The question remains, therefore, what visitors frequently came to this reef and anchored, using primitive weight anchors made of local stone? One need look no further into the past than the last century.

As California began to grow economically in the wake of the mid-19th-Century gold strikes, there was a concurrent demand for labor. This demand was met by Chinese immigration, particularly from the Canton area, where unsettled political conditions and lack of opportunity made the promise of a new land appealing. A stream of Chinese workers disembarked onto the San Francisco docks seeking employment in the mines and subsequently on the railroads. Most of these refugees also had some experience with fishing, one of the major sources of protein back home, and they must have marveled at the teeming waters of the California coast, totally unexploited by the meat-eating Americans of the last century.

Recent work by Eve Armentrout Ma, a University of California-Davis anthropologist, traces the immigrant Chinese development of California's first fishing industry. They began by catching and selling shrimp and sturgeon from San Francisco. Within a few years Chinese fishermen had moved north and south along the coast and

were catching all kinds of fish, shark and abalone from Vancouver Island to Cabo San Lucas. They built traditional junks and sampans, using the redwood logs so readily available along the coast.

Much of their catch was sold locally but the Chinese fishermen found that a lucrative export trade with their homeland was possible, particularly in dried shrimp and abalone. Although they used hook and line for some varieties of fish — barracuda, for instance — most of the meager literature on their fishing methods refers to various kinds of nets as the usual means of catching fish and shrimp. Later, when competitors were endeavoring to legislate the Chinese out of the fishing industry, the size and use of nets was regulated.

The Chinese fishermen established permanent fishing villages all around San Francisco Bay as well as in Monterey and San Diego. They also set up temporary camps in more remote areas, such as the Santa Barbara Channel Islands. A number of these temporary camps have been located on the western side of San Clemente Island and half of a stone anchor was recently found on the eastern shore. Although it was not associated with a recognized camp, it too was made of local stone.

* * *

IT IS HARD to resist the working hypothesis that the Palos Verdes stones represent evidence of 19th-Century California Chinese fishermen who made frequent visits to a reef rich in marine life. Even today, after a century of eager exploitation and depletion by the coastal fisheries, underwater photography is hampered by the swarms of fish. The Palos Verdes site has bare-

ly been explored; certainly it has not been thoroughly surveyed. The number of stones and the extent of their distribution are not known. Many mysteries remain; one of the most curious is the purpose of many other stone artifacts which do not seem to be anchors.

The shapes discovered there fall roughly into four different types. The so-called doughnuts are almost certainly anchors, the larger ones for boats and the smaller possibly for nets. The so-called pickles may be anchors also. Moriarty and Pierson identified one pickle as a cargo boom counterweight, which once seemed an attractive idea. But a survey of the site shows at least four pickles with a rather wide distribution which indicates that these objects are either anchors or some other device customarily used under water. The third type, which is barrel-shaped, leads to further speculation. The piece moved to the dive shop yard weighs just under 500 kilos, or 1010 pounds, which seems to rule it out as a simple boat anchor. It may, however, have been a permanent mooring in the middle of a rich fishing ground. Two others still in situ appear to be the same size. Finally, the objects designated "flatfaced" have one flat face with a hole drilled at right angles somewhere in the center of the face. The rest of the configuration varies with the object but they all have impressive dimensions and probably weigh more than the barrel type.

The most peculiar "flatface" contains what has been referred to as a "starter hole." It has a shallow hole that looks as if it had been started by an enormous drill bit and then abandoned. The function of this stone is still a

mystery. About a quarter mile farther out to sea, three equally strange stone objects lie in about 65 feet of water. Two are columnar, a little longer than a meter (39.37 inches) with a hole running part of the length and what looks like a groove along the long axis. The third is an enormous spheroid with a groove running around its circumference. The most immediately startling impression made by these stones is their great size and weight. This stone ball apparently weighs well over a ton.

At this point, it seems that all of the Palos Verdes stones may be associated with the 19th-Century California fishing industry, as either anchors, moorings or devices concerned in some way with the manipulation of nets. No other human agency in the history of the California coast needed implements made of local stone or had the means to get them where they are found today. Further-

more, laborious drilling and shaping would seem typical of the Chinese tendency to seek frugal labor-intensive solutions to problems.

Unfortunately, 100 years ago other Californians were more interested in driving the Chinese fishermen out of business than in studying their technology. The limited literature on their activities has been exhausted and further research into the functions of their stone artifacts lies in the realm of oral history. An aged Chinese informant in Monterey remembers that stone anchors were in use in the early decades of this century.

The Palos Verdes site has now yielded photographs and drawings which should enable anthropologists to continue their research into California's first fishing industry. If the Chinese anchor mystery is to be solved, it will be by the scientific method rather than by fabulous speculation.



A MYSTERY AIRCRAFT OF OLD

By Dwight Whalen

A STRANGE aircraft, reminiscent of UFOs sighted in American skies in 1896-97, was reported several times to be flying over Chatham Township, Ont., in 1911. According to an item in *The Windsor Record* datelined Chatham, March 7:

"A mysterious aircraft has been floating around this vicinity for some days. The air car, which is of enormous dimensions, has been sighted by several persons whose veracity goes unquestioned.

"The strange part of the story is that

this particular conveyance travels the ether without apparent planes and seems capable of staying up for days.

"During the past three days it has been sighted from several villages round about but it has never been known to alight.

"Last night it was seen by parties in Chatham Township when it was brilliant with lights. For a time it floated along about 100 feet from the earth's surface, then suddenly with a great whirring, it rose to a high altitude and soon disappeared in the distance."

GHOSTLY GUARDIAN OF THE HIGHWAY

I was about to smash broadside into the truck just ahead—but my invisible companion's voice said, "Keep going!"

By Wanda Sue Parrott

WHO GUIDED me safely out of a steep mountain range that August night in 1962 when my car's brakes failed? If a mysterious disembodied voice had not commandeered my will — and my car — I might have been another highway fatality statistic.

I had dinner that night in Bakersfield, Calif., with a friend, a detective with the local police department, who insisted I should be carrying a gun.

"I don't want to carry a gun," I said. "If I had one and had to use it, I might harm someone and I don't want to do that."

Apparently thinking this was mulish idealism he argued, "What if someone attacks you? Aren't you afraid of being killed?"

"No, I'm not afraid to die!" I replied emphatically, not giving much thought to the full portent of my words. They would return to haunt me.

I set out for Los Angeles a few hours later in my stick-shift 1949 Chevrolet and about midnight reached the crest of the first incline on the highway known as "The Grapevine." To be on the safe

side, I had had my car serviced but I had felt some trepidation driving up the incline. The highway, also called the Ridge Route, was one of the most deadly in California, reputed to be a truckers' graveyard. Many trucks lost their brakes and rolled or crashed into the hills along the highway, while others, laboring up the steep incline, overheated, broke down and caused multivehicle smashups. But having made the first sharp ascent with relative ease, I felt more secure as my little car whizzed smoothly toward Los Angeles about 80 miles away.

When I decided to stop at a truckers' cafe about an hour later, I realized I was in trouble. The coffee shop lay in a mountain valley on the opposite side of the road. To reach its parking lot I had to turn left at the stoplight ahead, now showing green, so I began to brake. Instead of slowing down, the car sped on. The speedometer registered 75 miles an hour.

I reached for the emergency brake, pulling it all the way. Nothing happened. And the green light had turned to red, allowing a line of slow-moving semis to turn onto the highway. The

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trucks looked like a long train of box-cars crossing the road in front of me.

"I've lost my brakes. I'm going to crash," I thought dispassionately. I felt neither alarm nor fear, only awareness that death lay a few yards up the road.

Then I heard the voice, a masculine voice that seemed to fill the car.

"Stay in the inside lane! Don't try to pull off. You'll roll into an emergency lane and smash up or the car will break down and you'll be stuck. A woman in a crippled vehicle in the middle of the night is a prime target. Don't risk it. I'll tell you what to do."

It wasn't an actual physical voice, nor was it the voice we hear with the mind's ear — but it defied challenge. I must have made some kind of mental agreement to let this invisible presence guide me, because he took over. I did the driving but he told me every move to make.

"Keep on going just as you are," the voice commanded.

That advice seemed pretty silly, for I would soon smash broadside into one of the trucks ahead. However, I complied, noticing that the towering Fruehauf semitrailer in front of me suddenly seemed frozen; it was a vast opaque wall. With an uncanny serenity

I awaited the rending crash — but instead of smashing into the truck, I passed through it! I did not pass between two trucks. My car was continuing along the highway *on the other side of the line of trucks*.

The only way to describe this experience is to say what went through my mind: "My God! My car and I dematerialized and rematerialized in a matter of seconds!" Whether or not this happened, my car was still traveling 75 miles an hour and I was able to see the trucks clearly in my rearview mirror.

The calmness which kept me from feeling fear prevailed as I ascended into the mountains from which I would descend into the San Fernando Valley of Los Angeles County. The next 20 miles were uneventful. Then the road began to make a wide arc into the dark valley.

Again my speedometer needle was hovering at 75 when the voice spoke. I knew nothing about using the transmission to "brake down" but my guide did.

"Now! Step on the clutch and shift into second gear," he commanded. "Up ahead is a gas station. Get into the right lane and turn into the station."

I saw the station a few hundred yards away and headed toward it. I would have to turn sharp right to enter the parking lot. Something firm seemed to press on my hands, guiding the steering wheel into the turn. I found myself heading at between 45 and 50 miles an hour toward a young man who was filling a customer's tank. Caught by surprise, he was unable to leap out of the way as my car squeezed past him through the narrow opening between the customer's car and the empty pump island. A cinder block wall lay ahead.

"Now! Push in the clutch and shift into low gear!"

I did. One inch from the wall the car crunched to a lurching stop.

The breathless attendant rushed to my window asking, "What happened?"

"I came down the Grapevine with no brakes," I said.

My serenity was gone. I sat in the station for half an hour, trying to calm down, while the attendant checked my brakes. The fluid was all gone. He replaced it and gave me instructions on how to pump up the brakes.

I started out again and spent most of the night driving on surface streets to reach my destination. The guardian who had guided me through the Grapevine made no further sound.

* * *

TODAY a modern four-lane freeway has replaced the old Grapevine.

Legends which once abounded about this truckers' death trap are seldom heard now, but one is occasionally repeated by old-timers. They say that before Interstate 5 made travel through the mountains safe and easy, the spirits of truckers who lost their lives on the Grapevine appeared to help motorists in danger.

Of course, that's only a legend — but I don't think I would have survived my brakeless night on the Grapevine if *someone* had not guided me.

I have often wondered if this experience occurred because I had announced so boldly to my detective friend that I was not afraid to die. Perhaps somehow I attracted the opportunity to prove that. Who knows what the outcome of that midnight drive might have been if my answer to his question had been yes?



FOUND AND LOST: A LANDMARK

ARCHAEOLOGISTS often are engaged in a race against time, digging, sifting and searching a site soon to be obliterated by a high-rise building, a pipeline or the waters rising behind a new dam.

The occasional important find is one of the rewards of salvage archaeology. According to *Science News* for July 19, 1980, archaeologists excavating a soon-to-be-flooded site in the Hamrin Basin of northern Iraq have made such a find.

Teams from the Oriental Institute of the University of Chicago and the University of Copenhagen have found a 5000-year-old round fortress with a vaulted roof made of mud brick. It is one of the earliest known vaulted roofs (parts of which are still intact) and McGuire Gibson of the Oriental Institute says the building is a landmark

in architectural history. Mud brick, he adds, is an unusual material to be used in a monumental building of this type.

The fortress is strategically located on what was the most important thoroughfare between Mesopotamia and the East and indicates that fortified settlements existed much earlier than had been suspected. The main structure is 88½ feet high with buttressed walls more than 13 feet high. Within it were found stone implements, flint sickle blades and copper tools and weapons. Also found were hundreds of fragments of a distinctive pottery which were used to date the settlement.

Because the structure is made of mud brick, the vault cannot be removed and preserved as an architectural landmark. The floodwaters are expected to cover it before the year is out.

NEAR-DEATH VISIONS OF THE FUTURE

By Kenneth Ring

BY NOW most people have heard of the near-death experience (NDE). These out-of-the-body experiences occur when an individual comes close to death as a result of illness or life-threatening accident. In the course of the NDE he may undergo a "life review" during which he seems to reexperience his entire life in a flash.

Recently I have uncovered evidence that a small number of near-death survivors sometimes also see events that they believe will take place in the future. Because at times these perceptions occur in the course of the life-review phase of the NDE, I have dubbed this phenomenon the "flashforward" experience. These flashforward experiences do not necessarily relate to the future of the individual but can relate to public or global events. These might best be called "world previews" or "prophetic" visions.

I have been conducting a special search for such cases, which are relatively rare, as part of my ongoing research into the NDE. This project has been an outgrowth of my work with the International Association for Near-Death Studies, headquartered at the University of Connecticut at Storrs, where I

serve on the faculty. Many of the cases have come from persons who wrote to the association and with whom I then corresponded and conducted interviews. In most cases, especially those that involved global vision, I traveled to various parts of the United States to tape-record their accounts or I arranged for the individuals to come to Connecticut.

Because the number of these visionary cases is small, it is difficult to draw firm conclusions from them. Nonetheless such reports represent a potentially important dimension of the NDE and make for some fascinating case histories.

Personal flashforwards represent the first type of these previsionary NDEs. As I have already noted, these premonitions usually are received during the NDE itself. Sometimes they come as the sequence of visions in the panoramic life-recall works its way up to the survivor's present life, then goes forward in time to reveal what his future will be or might be like should he return to his body and live. (Sometimes the NDE percipient is given a choice of dying or returning to life.) The second type of visionary experience occurs shortly after the NDE is over or else it "pops" back into memory only when the incident that

Are persons on the verge of death given previews of world-shaking events?

has been predicted takes place.

A case that illustrates several of these features was described to me by a woman who lives in the Midwest. Her near-death crisis occurred when her cervix was torn as she was giving birth to her youngest child in 1959. During her NDE she left her body and met various beings who conveyed knowledge of the future to her. She was told that it was not yet time for her to die. The beings showed her where she would be living and what she would be doing at a time in the distant future. These revelations surprised her since she was shown a town which was *not* the one to which she expected to move. Then she saw a scene from her future life.

"I was in a kitchen tossing salad, dressed in a striped seersucker outfit," she said. "My hair had streaks of silver in it; my waist had thickened some, but I was still in good shape for an older woman. There was a strong feeling of peace of mind about my bearing and I was in a joyful mood, laughing with my older daughter as we prepared dinner. The younger daughter (the newborn) had gone somewhere with some other children. This daughter was grown up too but still there were some small children involved who were not in the picture at the moment (i.e., in 1959).

"My husband had just come out of the shower and was walking down a hallway wrapping a robe around him. He had put on more weight than I had

and his hair was quite silver. Our son was mowing our lawn but both offspring were only visiting. They didn't live with us."

The woman could see, hear and smell just as if she were physically living the scene. "This picture was only a glimpse," she told me, "but it made one huge impression on me. I must have vowed right then to never forget it because I certainly have not."

The woman added that the vision showed her the way she looks today and she maintains that she correctly saw what her grown children would look like. Her elder daughter eventually divorced and my informant took over the responsibility of helping raise her two children, therefore fulfilling the prophecy that small children would become involved in her family after her own children were grown. The description of the town in which she would live was also said to be accurate.

A correspondent living in the western part of the United States told me of an incident that he experienced when he was 10 years old and living in his native England. An attack of either appendicitis or peritonitis, for which he was rushed to a hospital, catalyzed the NDE. During his operation he underwent a classic out-of-body experience in which he saw his own body; then he traveled to a place where he met white-robed figures who telepathically communicated concerning his future.

This individual's experience is especially noteworthy because of what happened to him after he revived from his NDE. While convalescing he could remember only that he had been instilled with some strange memories concerning future events. He wasn't aware just *how* they got there, just that they were there. His NDE occurred in 1941 and although these "memories" were quite clear, he simply didn't know what to make of them until quite recently. He "remembered" that he would be married at the age of 28, that he would have two children and that he would live in a certain house. All of this eventually came to pass.

* * *

CASES SUCH AS these are certainly provocative and one can appreciate the striking effect they must have on the individuals who experience them. But how do we know that these accounts are true? It is hard to believe that all the people reporting these visionary experiences are either lying or confabulating. But of course we are dealing with reports that cannot be easily or objectively corroborated. This is a problem we face with *any* kind of NDE. In rare instances, however, a near-death survivor's claims can be verified by the external events that fulfilled the prophecy. Recently I came across just such a case.

The subject of this unusual incident is a woman I'll call Belle who has lived her entire life in a small southern city. Now in her 50's, she had an NDE in 1971 following a lung collapse and heart failure during surgery. She underwent a prolonged period of clinical death during which she met "spirit guides" who gave her information about the future.

She was even shown a vision of Raymond Moody who, with the publication of his 1975 book *Life After Life*, would pioneer the scientific study of the NDE. This vision heralded a complex series of coincidences.

Approximately 18 months after Belle's NDE, Moody, who was then beginning his medical studies, moved to the city in which Belle had grown up. He and his wife Louise moved right on to the same street! But since the Moodys lived at the other end of the block, years passed before they knew each other.

On Halloween night 1975 Belle wasn't feeling well, so she asked her husband to take care of the trick-or-treaters. She specifically requested that he not call her to the door no matter how cute a youngster's costume might be. Meanwhile, down the block, Louise Moody was getting ready to take her oldest child Avery out on his Halloween adventure. Although Raymond asked his wife not to take Avery to any strange houses, the two Halloweeners ended up at Belle's place.

And when the Moodys arrived on Belle's doorstep, her husband ignored his wife's request.

"Belle," he called out, "you told me not to call you, but you've got to see *this* one."

Reluctantly responding, Belle came to the door. Normally she wouldn't have asked a child where he or she came from — she knew most of the neighborhood children anyway — but the Moody youngster caught her interest.

"What's your name?" she asked.

"I'm Raymond Avery Moody, the third," he said.

At that moment the memory of her NDE vision came to mind. "I need to

talk with your husband!" she blurted to Mrs. Moody.

Louise, somewhat taken aback, said, "Oh, did you have one of those experiences Raymond is writing about?"

Belle, who had no idea who Raymond Moody was or what "those experiences" were, couldn't answer this question. She knew only that she had to talk with him. It all became clear only after Louise explained her husband's interest in near-death experiences.

Dr. Moody and Belle met soon afterwards and an account of Belle's experience appears in Moody's *Reflections on Life After Life* (1977). Significantly, *Life After Life* had not yet been published when they met in 1975. It was still at the printers and Belle herself had no idea that she had just met the man whose name was destined to become synonymous with the study of NDEs.

The next category of NDE future-visions consists of prophetic previews of world events. The remarkable thing about these visions is that they are highly consistent between subjects.

Most NDE percipients who report prophetic visions claim that they received the information about the future during an encounter with guides or a "being of light." In a few instances, however, the visions seem to unfold after the actual NDE. In these cases it isn't clear whether or not the information was encoded during the NDE. In any event, most of those NDE survivors who have described such prophetic visions have said or implied that they were given far more information than they can recall. Several maintain they were told that they would be given access to some of this hidden information only when and if it was needed.



DR. KENNETH RING is currently professor of psychology at the University of Connecticut. He is a cofounder of the International Association for Near-Death Studies headquartered at the university in Storrs, Conn., and he edits the association's journal, *Anabiosis*. Dr. Ring also serves on the executive board of the Association for Transpersonal Psychology and on the board of trustees of the Academy of Religion and Psychical Research.

Dr. Ring's writings on social and transpersonal psychology have been widely published and he is the author of two books. The latest, *Life at Death*, recounts his researches on the near-death experience.

The content of these visions varies from person to person. A number of these persons have said that the knowledge of a specific event resurfaced one or two days before the prophesied incident took place. One of my informants "predicted" the Three-Mile Island disaster in just this manner. The subject suddenly became aware that a

problem would arise at the plant and told at least one other person about the prediction. Other individuals have experienced a sudden recall when the precognized event took place and they remembered that the information had been given to them during their NDE. A visit to a geographical location where a future event was to take place has also triggered the NDE recall. Perhaps most interesting of all are the stories told by persons who have seen visions of the world's future.

I have already mentioned that these broad outlines of our world's future are much the same among the various NDE accounts I have collected. They reveal a consistent pattern. But I must emphasize again that the number of prophetic vision cases in my collection is very small; therefore any conclusions to be drawn from them must remain provisional.

The following summary, given to me by a man whose vision was part of an NDE in 1943, is typical of this type of global prophecy:

"Our period of trouble has begun, it seems, certainly as far as the elements are concerned. I think you can expect to see some of the most disastrous upheavals between now and 1988 that we have had in recorded history. Most recently, the eruption of [Mount] St. Helens is an example. This will not only be in the elements but in the breakdown of interpersonal relationships, between man and man, man and family and nation and nation. . . . My own impression is that we are not facing the end of the world but that we are facing a great deal of upheaval until we have learned to stop being so materialistic and turn to the job He gave

us of truly learning to love ourselves and one another."

Compare this to the account of a woman who had her NDE in 1967 when she was only 16 years old:

"The vision of the future I received during my near-death experience was one of tremendous upheaval in the world as a result of our general ignorance of the 'true' reality. I was informed that mankind was breaking the laws of the universe and as a result of this would suffer. This suffering was not due to the vengeance of an indignant God but rather like the pain one might suffer as a result of arrogantly defying the law of gravity. It was to be an inevitable educational cleansing of the earth that would creep up upon its inhabitants who would try to hide blindly in the institutions of law, science and religion. Mankind, I was told, was being consumed by the cancers of arrogance, materialism, racism, chauvinism and separatist thinking. I saw sense turning to nonsense and calamity, in the end, turning to providence.

"At the end of this general period of transition, mankind was to be 'born anew,' with a new sense of his place in the universe. The birth process, however, as in all the kingdoms, was exquisitely painful. Mankind would emerge humbled yet educated, peaceful and, at last, unified."*

The above two examples are only summaries of typical prophetic vision cases. By examining them more closely, however, we can see certain specific patterns emerge. Most of my informants believe that they have been imbued with

*See Reince Pasarow's "Death — My Luminous Journey," August 1982 FATE.

total knowledge of the future, even if they cannot easily recall what they were told. Specific themes crop up time and again. One emphasis is on geological upheavals, with special focus on future cataclysmic earthquakes, volcanic activity and landmass changes. Other near-death survivors have spoken about major meteorological changes which will play havoc with our weather. They also speak of a breakdown of the world's economic system.

What about the possibility of a nuclear war? The accounts indicate that the chaos in the world's economic and geophysical conditions will bring us to the brink of war. But the NDE survivors with whom I have spoken do not seem to agree as to whether there actually will be a war, only that the prospect of one (or of a major nuclear accident) will be enormously heightened during the latter part of the 1980's. Two of my informants did indeed believe a war would occur. One said it would start in the Middle East and another reported it would occur in April 1988. Other near-death survivors tell a story in which nuclear energy will be misused and illegal underground testing will occur; but they claim this will not necessarily end in war. Widespread devastation will result from this folly nonetheless.

But there is a happy ending to all this talk of cataclysms, chaos and war. Many near-death visionaries talk of a new era of peace and brotherhood which will emerge from these disasters. In fact, my correspondents usually interpret these disasters as a purging process which will prepare humanity for this new age. Just as the individual who has an NDE may have experienced pain and suffering before personal transfor-

mation may take place, so the world will need to undergo such travail before it too can awaken to a higher, more spiritual global consciousness.

One can even time these transitions by studying prophetic near-death experiences. According to the accounts, the 1980's, especially the period between 1984 and 1988, will be the critical years of disruption. But I should add that not all of these survivors see the future as fixed but believe it can be modified through human action or acts of God. Others are convinced that future upheavals are inevitable.

* * *

WHAT CAN WE conclude about such experiences? Is mankind really being given previews of world and/or personal events?

Because of the abundant evidence attesting to the reality of precognition, it is conceivable to me that the kinds of phenomena my informants report, including visions of their own futures and the future of the world, offer potentially important information. This seems fairly simple when we analyze flashforward experiences; either the predicted events occurred or they did not. Belle's vision of Dr. Moody certainly affirms the validity of Belle's experience. The issue is more complex when we turn our attention to prophetic vision cases which are more nebulous and therefore less clearly defined. Either these experiences *are* showing us our future or we must find another explanation for them.

One alternative theory is that these prophetic visions may be of psychodynamic origin. In other words, some near-death survivors are simply projecting their own fears about the future (or their unconscious conflicts)

onto the world scene. A variant of this theory proposes that an individual may use his personal close call with death as a basis for projecting and experiencing a vision of the "death of the world." In other words, since he as an individual is dying, he somehow transforms this fact into the notion that "the world is dying."

Although superficially plausible, this theory has flaws. The fact that all of the prophetic visions I have collected seem to follow certain patterns makes a simple psychodynamic interpretation an unlikely answer. One might expect to encounter a greater variety of projected global futures; yet only one general picture seems to surface. The psychodynamic theory is suspect also because it cannot explain the ultimate vision of peace and beauty that people in the throes of their close calls with death so often report.

A second explanation might be that this picture is being drawn from the current cultural zeitgeist. As we approach the end of the current millennium, more and more attention is being paid to the idea of eventual worldwide destruction and devastation. Never before have the people of the world shown so much concern over the possibility of nuclear war and other world cataclysms. Is it not possible, then, that some near-death survivors are simply incorporating into their experiences what so many others are thinking and feeling? This seems a more likely interpretation of prophetic vision NDEs, although the idea that these people really have seen the future

of the world cannot be ruled out.

At this point it is impossible to determine just what lies at the root of these visions. Prophecy? Projected fear? Zeitgeist? Archetypal imagery? Take your pick.

But before we can answer these questions with any certainty, we must find more NDE cases in which prophetic visions and precognitive experiences have played a role. Then we will be in a position to document the existence of such predictions in advance — before the allegedly predicted event takes place. This of course would solve the problem of the unsupported retrospective claim in which the individual asserts he foresaw an occurrence but announces the prediction only after its "fulfillment."

We at the International Association for Near-Death Studies have formed a premonitions registry. Anyone who wishes to record a premonition of a future event, whether pertaining to his own life or to a global event, may write us if the prediction was received during an NDE. The address of the association is Box U-20, University of Connecticut, Storrs, Conn. 06268.

This article is based on a lengthy paper entitled "Precognitive and Prophetic Visions in Near-Death Experiences" which appeared in the June 1982 issue of Anabiosis, the journal of the International Association for Near-Death Studies. It has been adapted by the editors of FATE with the help of Dr. Ring.



TRUE

MYSTIC EXPERIENCES

FATE will pay \$10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

THE CAT LISTENED

By Lalu Shands Monroe

THOMAS à Becket was a gray striped cat who came with the summer home my father Hubert Shands bought. The place had 26 acres facing on Dickinson Bayou about 30 miles from Galveston, Tex. All along the frontage were other homes but the acreage next to ours was vacant and that's where our cat foraged. He was my mother Laura's special pet and usually brought her his catch no matter what time of night or day.

At last, sometime during the Fourth of July weekend in 1912, my mother said, "Now, Thomas à Becket, why don't you bring me something besides those big old rats? I am getting tired of being waked up in the middle of the night when you yowl right under my window with a new one. Why don't you bring me something like a cute little baby rabbit? That would be a pleasant change."

Thomas gave Mother a puzzled look, then started purring against her legs.



Lalu Shands Monroe

A few nights later Mother called my sisters and me in the middle of the night. We jumped out of bed to see what Thomas had brought this time. It was a baby bunny, still alive! — *Glendale, Calif.*

ACCIDENT — WITH INJURIES

By Genevieve H. Miller

I WILL never forget the night of January 25, 1975. From Port Angeles, Wash., the lights of Victoria, British Columbia, 17 miles across the

Straits of Juan de Fuca, twinkled brightly. Although cold, the air was crisp and clear so we felt it was safe to drive the 11 miles up Mount Angeles for an early dinner with some friends. Later all of us, including the host and hostess, planned to meet in town at the Community Theater for a charity show.

As we drove up the steep Hurricane Ridge road we remarked on the beauty of the snow-laden fir trees and jagged peaks looming ahead.

"Just like a Christmas card," Judy Hadley said. She was with me in the backseat of our Impala and her husband Mark sat with my husband Walter who was driving. In their Lincoln, following us cautiously as the snow deepened, were Herb Nesbitt, his wife Peggy and a friend Mary Streeter. Neither car was skidding and the snow seemed to be letting up.

Warm in our hosts' comfortable home we admired the view of Lake Dawn and laughed at the antics of three raccoons climbing a tree near the porch. A crackling fire in the fireplace, roast turkey, ruby-red wine and stimulating conversation made us forget the weather and road conditions. We should have realized, of course, that during the dinner hour it could have started to freeze hard.

Suddenly someone looked at his watch and exclaimed, "We'd better get going if we don't want to miss part of the show." Hurriedly we thanked our host and hostess and called out that we'd meet them later.

We felt a little alarm as we slipped and slid on the way to the cars but the gravel road leading to the main highway was all right. Once on the highway we realized that the glare ice spelled trou-

ble. After a few skids, Judy, a highly nervous woman, begged Walter to turn back.

"We can't turn here, Judy," her husband Mark said. "We have to go on to one of the view turnouts."

My husband assured us that he would creep along and keep as far as possible toward the center of the road. For maybe half a mile no one spoke. We were all holding our breath. Rounding a long curve Walter found the road becoming even more treacherous. He inched down the hill, sometimes sliding so far toward the cliff edge that Judy would cry out.

Then we spied lights ahead among the trees at the cliff's edge.

"Oh, no!" we all cried — and Mark said, "Must be the Nesbitts."

Walter didn't dare get too far to the right, where the cliff fell off sharply, but he managed to stop near the Nesbitts' car, parking as near the center of the road as he dared. As our men picked their way to the Lincoln, Judy and I stayed in the backseat with all the car lights on.

"The air is so clear anyone coming will spot us right away," I said, trying to comfort Judy. Our greatest concern was for our friends in the car ahead which leaned precariously against a tree. Finally, Walter and Mark reached the teetering car and helped the passengers get out. As they started back toward us a powerful light appeared ominously behind our car. The men saw it and tried to hurry, reaching us just as the oncoming car bore down. They had to jump into the ditch to escape being hit.

With a sickening grinding of metal and crunching of glass the Blazer hit, knocking Judy and me forward. We

blacked out for a moment; then Judy started an unearthly shrieking. By the time her hysteria was under control we could assess the damage. The violent impact had smashed the car's trunk flat against the backseat, broken windows, knocked ashtrays loose and somehow wedged our shoes under the front seat. But the engine worked so we drove home to aspirins and bed, not realizing how serious our injuries were.

The next day, Sunday, having suffered all night, Mark and Judy went to a local hospital's emergency room. Mark's arm was broken when he jumped into the ditch and Judy was found to have a four-inch fracture of the shoulder.

On Monday I went to my doctor who said I had badly bruised ribs, a whiplash and injuries to my head. I could hardly move my right arm. That afternoon the insurance adjuster came and my husband put in a claim for our Impala which had been totaled — as was the Lincoln, although none of its passengers was injured. When the adjuster asked about my injuries. I said I'd wait to make a claim — I expected to be healed at our charismatic prayer meeting that same night. He smiled and said he would return later.

That night my husband drove me to the prayer meeting of people who firmly believe that Jesus heals today as He did in the New Testament. When I walked to the chair which Jean and Tom Talbot, owners of the Peninsula Bible Store, had placed in the center of their living room, the members gasped at the sight of me. I walked one-sided and my right arm was shorter than the left. Later my friends said it looked as if my right shoulder had been shoved into my

chest. I was breathing shallowly because of the bruised ribs, my head ached, my neck was rigid and two bumps had developed on my head.

The 10 members and Arthur Corey, a retired Presbyterian minister, gathered around me to place hands on me and pray for my healing. Mr. Corey prayed audibly and the others softly as my right arm, in slow motion, started to lengthen until it was normal. My chest pain disappeared; I was able to breathe deeply and easily. My neck muscles relaxed and my headache abated, although the swellings remained until the next day.

"Thank you, Lord," I said. "Thank you for my healing."

At the end of the week the insurance adjuster called again, sure that by now I would want to report the extent of my injuries. When he saw that I walked easily he asked, "Still no claim?"

I shook my head and explained, "When you were here before I had several injuries but not now."

With his pencil poised over his form sheets he looked up in surprise and asked, "But — what happened?"

"The Lord healed me," I said simply.

He shook his head in disbelief. "Well," he said, "just phone me if any medical problems arise later on."

"Thank you," I answered. "I'm certain there won't be any."

He left, wearing a puzzled expression.
— *Port Angeles, Wash.*

MARGIE'S GREEN GOWN

By Shirley Tracey

MY SISTER MARGIE Doran was living and working in Washington, D.C., about 350 miles from our home in Kingston Township, out of Wilkes-Barre, Pa. Nevertheless, one

bright July day in 1946 my mother Veronica Zercoe came rushing out to us in the backyard. She was very excited. She told my Aunt Helen Thompson and me, "Margie is home and she went through the house wearing a green hospital gown." She asked us to come in and search the house with her. We did; we searched very carefully and we found no one.

I wish to say here that Mother was a very levelheaded person, although clairvoyant at times. We never doubted her sincerity for one moment. But we were puzzled as to why Margie was dressed in a green hospital gown. In our experience hospital clothing was always white.

Soon after this we learned that Margie had been taken ill suddenly and was, in fact, in the operating room of a Washington hospital at the exact time that Mother saw her. My sister told us later that all the nurses, doctors and patients in the operating room did indeed wear green hospital garb.

Margie had no memory of her "visit" to our home. All she could say was that the doctors told her that she had nearly left this world — in 1946.

Margie lived for another 35 years and died in May 1981. Mother has been gone for nine years.

I firmly believe they both are alive and well in a beautiful place, watching over their loved ones who are still in physical life. I understand what St. Paul means when he says, in the scriptures, that besides our physical bodies we have "a beautiful spiritual body." I treasure this account as my very own personal reinforcer of belief in survival after death. — *Belleville, N.J.*

SUMMER PICNIC

By Patricia A. Kuypers

I HAD begun a private duty nursing position during the summer months of 1973. One warm and sunny day that summer seemed perfect for a picnic at nearby Lake Vasonna in Los Gatos, Calif. My charge, Louise Kiley—a dear lady, 79 years young—agreed with me.

When we reached our destination I gathered the picnic basket and blanket in hand and escorted Mrs. Kiley to an open spot beneath a lone shade tree. While I was spreading the blanket, it dawned on me—good grief! Louise won't be comfortable on the ground and I neglected to consider the practicality of a folding chair for her.

Looking for a suitable seating substitute, I turned around and noticed an elderly gentlemen with an unoccupied chair beside him and no one else in view. Seeming to sense my dilemma, he—with an unforgettably kind smile—motioned Louise to be seated in the extra chair. Funny, I hadn't noticed this man before but I gave this little thought at the time, for I was most grateful for his hospitality.

The gentleman politely refused to lunch with us although I showed him



Patricia A. Kuypers

that we had packed more than enough. Also I paid little heed to the fact that he never spoke a word. But I do admit that I wondered where his companion might be, for no one ever came to claim the spare chair.

After lunch Louise wanted to feed the ducks in the lake about 20 feet away. The gentleman declined our invitation to join us. Halfway to the lake I turned

to thank the man again for his kindness—and he was gone!

It would have been physically impossible for even a spry young person to have even folded those chairs in the time it took us to walk 10 feet. There were no trees or mounds to hide the man from view; yet he was nowhere in sight. He was gone as mysteriously as he had appeared.—*St. Charles, Mo.*

MY PROOF OF

SURVIVAL

A FRIEND'S FAREWELL

By Doris Mitchell

DURING the Great Depression, in 1934, a new family, the McGinleys, moved into our neighborhood in Sharon, Pa. They had two daughters and the older girl, Shirley, and I immediately became "best friends." We did everything together. We walked to school, rode bikes, went to football games and ice skated, pretending to be Sonja Henies. We were inseparable until our sophomore year in high school. At that time Shirley got a job in a drugstore and there she met an army officer who was stationed at nearby Camp Reynolds.

It wasn't long before Shirley dropped out of school, married and moved to Long Island, N.Y. We corresponded for a while but as our lives became more and more divergent, our letters became

fewer and farther between and finally stopped.

Then one night in August 1976 I had a dream so disturbing that the anxiety it created carried over to the next morning. I dreamed that I read Shirley's father's obituary in the paper. I went to



Doris Mitchell

the funeral home to pay my respects to Paul McGinley's family but primarily to see Shirley. As soon as she saw me she put her arms around me and said, "Oh, Doris, I'm so sorry that we lost contact. I won't let it happen again."

At breakfast I told my husband about my dream. "I can't understand why I would dream about Shirley's father," I said. "I haven't heard anything about him for years. I don't even know if he still lives in the old neighborhood."

"Why don't you go and see?" my husband suggested. "That will probably make you feel better."

Later that morning I drove to the house where the McGinleys had lived. I parked and walked onto the porch. There on the mailbox was the name of Paul McGinley, Shirley's father.

Before I could knock the woman next door called out, "Are you looking for Mr. McGinley?"

"Yes, I am," I said.

"Well, he's not at home," she replied. "He left for New York early this morning. His daughter Shirley died there during the night."

Shirley and I had been out of touch for 35 years but she finally contacted me — to say good-bye. — *Mesa, Ariz.*

MY DEAD RETURN

By Mimi Sewell

IN 1973 I was visiting my mom Jo R. Abbott in Texas. One night while we were sitting watching TV I very clearly saw my dad, who had died in 1964, walk across the hall and right on through a closed door. Seeing him gave me an elated, happy feeling.

A little later, before we went to bed, I told Mom what I had seen. She seemed more relieved than anything

else, and then apparently felt free to tell me about an experience she had on a bright moonlight night not long after Dad died.

She said she had gone to bed but had been unable to fall asleep. While lying looking out the window, she saw Dad walk through the garden. Thinking it was her imagination, she turned her back to the window. But when she turned to look outside again Dad was still there. He smiled at her, then disappeared.

Now that Mom is dead too I am waiting and looking forward to seeing my little Mom who lived to be 88 years old.

Having seen my dad, I know there is life after death. — *Glendale, Ariz.*

MOTHER CAT

By Virginia L. Caviness

IN HER last years my mother Lida Jane Golden often expressed regret that my sister Rose Phillips who lived with her would be left alone when she died. When I was in Wichita, Kans., to visit Mother in the summer of 1979 she remarked that Rose had always loved cats, adding, "If she had one she'd be content to stay on here after I'm gone."

Mama died suddenly October 24, 1979, in her 95th year. After her body had been taken to the mortuary Rose heard a sound at the front door. When she opened the door a cat walked in, went straight to Mother's rocker, jumped up and curled on the cushion. That evening Rose put the cat out, thinking that such a pretty cat belonged to someone. But barely had she retired when the cat was at her bedroom window, scratching on the screen to let her know she wanted to get in.



Virginia L. Caviness

When Rose opened the front door the cat rushed past her, went directly to Mother's bedroom, jumped up on the bed, curled up and went to sleep. From then on she was perfectly at home in the house, sitting in Mother's rocker during the day, sleeping on her bed at night. What's more, she refused regular cat food but enjoyed eating the same foods Mother had preferred.

Is this just an eerie coincidence? Where did the cat come from? How did she know which bedroom my sister slept in and which bedroom was Mother's? I think it was Mama's way of communicating with Rose. She sent the cat to console her daughter and to prevent her from getting lonely.—*Spokane, Wash.*

ONE-LEGGED CORPSE

By William A. Johnson
As told to Ida K. Johnson

A SHUDDER passed through the group as the story of the gruesome accident was told one summer day in 1928. The day before, a corpse with one leg severed by a train had been found on the tracks of the nearby Manhattan to Bronx elevated train structure which

ran several stories above the ground level. No one had been able to identify the dead man and now the body lay in the New York City morgue waiting for someone to claim it.

Somebody asked if anyone had seen Alec Anderson. He was a regular member of this group, which met at the candy store my parents Tom and Julia Olson ran, but had not put in an appearance lately.

One of the group, Ed Larson, went outside to buy the *New York Evening Journal* to see what it had to say about the accident. The story was on page two. He read the newspaper account aloud. When he read the description of the victim, my mother cried out that it could be no one else but Alec Anderson.

Jack Kobel was Alec's closest friend. He and Alec's brother Ed were working on a construction job up in Hunts Point and shared a room near their work.

Jack asked my father to come with him to fetch Alec's brother and to go to the morgue with them to see if the dead man were really Alec. They returned several hours later with the terrible news that it was Alec, all right, and that the train had amputated one leg on impact. Dad, Ed and Jack then went to the police station to find out what had become of the leg but the police told them that the entire area had been searched in vain.

The neighborhood where the accident had occurred consisted of cheap tenements that ran parallel to the elevated structure. Several were boarded up, condemned by city officials as unfit for human habitation. The men searched to no avail and soon returned to the store to tell the others that they

had failed to locate the missing leg. There was nothing left to do but to go on with the burial.

The day after the funeral, Ed and Jack came in to tell Dad a bizarre story. They said both of them had experienced recurring dreams in which Alec kept demanding that they find his leg because he wanted it buried with the rest of him. He told them that he could not rest peacefully until it was restored to him. Dad tried to convince them that the dream reflected nothing more than their shock and great grief at Alec's sudden death.

The next day, when Jack returned alone, Dad was aghast at his haggard appearance. Jack said Alec had tormented him and Ed with pleadings for his leg. To allay Jack's fears, Dad once more accompanied him on a search. They found nothing.

The morning of the third day after the funeral, before dawn, Ed and Jack were back, madly pounding at the door of the store demanding to be let in. Dad, by now very angry, was determined to put a stop to this nonsense. But the two men

insisted that the previous night Alec had come to them when they were *wide awake*. Jack said, "I felt like I could touch him if I just reached out. His voice was as plain as though he had never died. We both saw him at the same time. He told us to go to the building with the number 2457 on Second Avenue. We'll find his leg there on the roof."

Dad reluctantly accompanied them to the site, after getting Ed and Jack to agree never to bother him again about the matter. So they returned to the area where the body had been found and sure enough, there was a number 2457 on one of the boarded-up tenements.

Dad, Ed and Jack went back to the East 126th Street police station and persuaded an officer to go with them to enter and search the roof of that building. There, just inside the parapet of the roof, was Alec's leg!

It took some talking to get the undertaker to open the grave again and bury Alex's leg with the rest of him. After this Alec rested quietly and did not return again. — *Inverness, Fla.*



DR. HANS BENDER WINS AWARD

PROF. DR. Hans Bender, director of the Institut für Grenzgebiete der Psychologie und Psychohygiene in Freiburg, West Germany, has won the 1981 Distinguished Achievement Award of the Southern California Society for Psychical Research. Previous recipients were Drs. Raymond Moody and Karlis Osis in 1979 and Dr. Gertrude R. Schmeidler in 1980.

Dr. Bender is widely known as an innovative parapsychologist. He has researched many facets of extrasensory perception, exposed psychic surgery fraud, investigated numerous polter-

geist cases and experimented with electronic voice phenomena. He recently recommended the formation of a committee of physicians, chemists, psychologists, theologians and parapsychologists to investigate the mysterious liquefaction of the blood of St. Januarius which occurs several times yearly in a cathedral in Naples, Italy.

Dr. Bender attended the centennial celebration of the British Society for Psychical Research in Cambridge, England, in August 1982 and is expected to visit the United States sometime in 1983.

A Skeptic Sees a UFO

It looked like an inverted soup bowl, its upper surface shining in the sun. It was a classic flying saucer.

By Robert Schadewald

THE FOLLOWING is an excerpt from a personal letter written by Robert Schadewald to Jerome Clark, who is associate editor of FATE magazine. Schadewald, who lives in rural Rogers, Minn., is a science writer whose articles have appeared in FATE, Skeptical Inquirer, The Smithsonian, Science 82, Technology Illustrated, Science Digest and other magazines. He is currently at work on a book that takes a critical look at the claims of scientific creationism.

June 20, 1982

Dear Jerry,

You'll be interested to know that at about 9:30 yesterday morning my friend Wendy Mellem and I saw a classic "daylight disc."

We were out garage-sale hopping and I was driving her car. We were headed north on 12th Avenue [in Richfield, Minn.], just about to cross I-494, when I saw it dead ahead. It was moving from left to right at about the speed I'd ex-

pect a light plane of its apparent size to move. We'd intended to take I-494 west but instead I took the service road on the other side and pulled into the parking lot of a defunct Robert Hall store. We got out and watched the whatever for another minute or so, until it was almost out of sight. We had it in view continuously for probably 1½ to two minutes. So far as we could tell, its course and altitude never varied. It was headed about east-northeast.

When we first saw it, it was close enough to make out the shape although not any details. It was shaped roughly like an inverted soup bowl, extremely shiny except for the bottom, which seemed dark. I'm fully aware of the perils of trying to estimate the distance and size of an unknown object for which one has no frame of reference. I can nevertheless put some constraints on its dimensions. Wendy later estimated that it was only three feet in diameter but that is certainly wrong. If it had been that small, it would also

have been quite close and very slow.

In driving from where we first spotted it to where we parked, we advanced about 400 feet toward the object. If it had been small and close, it should then have appeared noticeably closer and at a noticeably higher angle in the sky. It did not. On the other hand, its outline was at first quite sharp and it did not show the graying effect the atmosphere imposes on airplanes at distances of several miles.

Looking out the window now, I can see my neighbor's 80-foot Harvestore silo almost exactly three-quarters of a mile away. Its outside diameter is about 20 feet and its top seems to have approximately the same apparent size as yesterday's object. If 20 feet were the correct size, then the altitude would have been roughly 1000 feet and the speed probably in the 50-100 mph range.

I might try to shrug the thing off as perspective playing tricks with an airplane silhouette, except for one thing. During the entire time we watched it, the object slowly oscillated on the axis of its line of motion, presenting first its (relatively, at least) dark bottom projected against the sky, and then its profile. There was a very high layer of thin scattered clouds and the sun was shining brightly. When the object was in profile, part of its shiny upper surface reflected a blazing highlight. The oscillation period seemed to be about two seconds (I didn't actually time it) and never varied from when we first saw it until we quit watching it a couple of minutes later. By that time, it was so far away that it alternately appeared as a tiny black dot or a brilliant point of light.

When it was too far away to be more

than a dot, we gave up and went looking for more garage sales. Wendy wanted to know what in the hell it was and I didn't have any answers. About half an hour later I wrote down my observations while they were fresh in my mind. The preceding account is an expanded version of those notes.

I find the whole incident ironically amusing. As you know, I am a skeptic (though not an archskeptic) about things ufological. If a stranger told me the preceding story, I'd suspect that either he was a great bullshitter or he couldn't tell a Cessna from a silver soup plate. This time I saw it myself. I can't dismiss it as hallucination because Wendy saw it too. It was a classical 1950's "flying saucer," complete with the chrome plate and the rocking motion!

Yet I can't say that it changed my skepticism about "flying saucers" very much. I had tentatively accepted that people sometimes see things in the sky for which it seems impossible to construct a rational explanation. Now I could say that I've personally confirmed that. But so what?

If I can specify a lot of things that the object wasn't, that doesn't help me say what it was. While I have to stretch my imagination to construct a "conventional" explanation (e.g., an eccentric inventor has built a saucer-shaped aircraft), that doesn't mean that no conventional explanation exists. The problem with such a sighting is that its information content is vanishingly small. I can't imagine a useful and testable hypothesis I could derive from it.

This brings us to an interesting philosophical point. Fortean, ufologists and other advocates of unconventional viewpoints often argue

that skeptics dogmatically refuse to accept evidence even if they see it for themselves. ("Scientific creationists" also make that claim about their alleged human footprints at the Paluxy River in Texas.) Are they right? Is there a screening mechanism that rejects facts that don't fit?

I think that in a sense such a screening mechanism exists for everyone. Creationists screen out a significant percentage of science because it doesn't fit their biblical frame of reference. Scientists reject a much smaller collection of data which don't seem to fit conventional theories.

I don't actually reject the object Wendy and I saw yesterday but I simply

don't know what to do with it. The problem is that, as I mentioned above, the information content of the sighting is almost zero. I know of no UFO theory which is more satisfactory than bizarre, ad hoc "conventional" explanations such as the eccentric inventor or some incredible defect of perception that Wendy and I might share.

Since bizarre, ad hoc conventional explanations don't appeal to me, I simply refuse to force the incident into any category. I will maintain that position until I hear an explanation that satisfies me more than *no* explanation. I think that's what being a skeptic means.

Best Wishes,
Bob



FOUND: THE FOUNTAIN OF YOUTH

A UCLA scientist announced in April 1982 that mankind's search for a fountain of youth may soon be over—perhaps even within the next 10 years.

In an article in the May 1982 *Ladies' Home Journal*, Dr. Roy Walford, an immunologist at UCLA's School of Medicine, said that he and his colleagues have identified a part of a gene that controls a cell's ability to repair itself and that ability determines how quickly a cell ages.

"I rather confidently expect a significant advance in maximum life span potential to be achieved in this century," Walford told the *Journal*. "One might be able to develop a vaccine to stimulate cell repair . . . perhaps even within the next decade."

Research by immunologists has shown that people age, in part, because immune systems wear out. These systems are at their peak during puberty

but go downhill from there on. According to the *Journal*, immunologists have shown that immune responses in some older animals are enhanced when they are injected either with immune cells from younger animals or with some chemicals—hence the search for a Methuselah vaccine, so named for the biblical figure who lived to the ripe old age of 969.

Whether or not such a vaccine can be developed, another scientist says "mind power" has helped some humans raise their own immunity levels. Howard Hall, a Penn State University psychologist, told the *Journal* that his experiments have shown that some people can raise the number of immune cells in their blood through hypnotic suggestion.

"It may be a matter of mind over biochemistry," Hall said, "and that opens up all kinds of exciting possibilities.

WORLD FAMOUS LOURDES WATER

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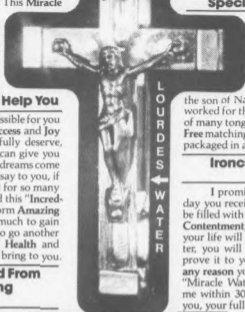
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THE SPIRIT OF THE HUNT

When my companion called on a supernatural being to help us, we got what we asked for—but I didn't know that beloved Uncle Temegun would demand payment.

By B. Simpson

FOR MANY CENTURIES the Torres Strait has been the place where tides of the Arafura Sea and the Coral Sea pound relentlessly on land

that once may have linked Australia to Papua New Guinea. Today mighty ocean currents rush through deep narrow channels in reefs that surround chains of tiny islands.

Often the tides deposit tons of sand

Ridge on which grave of legendary hero Kuiam rests affords view of southwest side of Mabuig Island (also known as Jervis) in Torres Strait north of Australia.



on a beach in a single night and magically whisk it away the next. Under that same cloak of darkness the tides send to watery graves those sailors who fail to respect the rage and power of the seas.

At other times the waters become so still that the sea appears to be a giant mirror existing only to reflect movement around it. The contrast between the raging torrent and the resilient calm makes one sure some supernatural being abides. One becomes reluctant to breathe and afraid to move lest some sinister spirit catch one breaking its magical spell. It is the ideal place for unbelievable things to happen.

Mabuiag Island (called Jervis on maps) is one of the tiny islands in the Torres Strait where anthropologists say people have lived for at least 8000 years. For three years in the early 1970's Mabuiag was my home; I served the islanders as a linguistic missionary. It was my pleasure to participate in their centennial celebration of "The Coming of the Light." Such is the way the islanders speak of their first encounter with Western culture. All times before that event are called "The Days of Darkness."

Legend says that in the Days of Darkness people did not bury their dead. Bodies of deceased loved ones were placed on a platform and smoked over an open fire for days. Then they were left to the sun, wind and rain until only the bleached bones remained. About a year later the spiritual leaders of the people would return to the site. Under the protection of *parapar* (their secret power) they would gather up the remains and carry them away to the sacred cave on Pulu Island, where the



Residents of Mabuiag Island drop twigs on grave of Uncle Temegun hoping that he will grant them good fortune. Even educated natives believe in his powers.

relics helped accomplish those things only a shaman could do.

There is no reason to doubt the legend. The practice still goes on in Papua New Guinea. Also on the islands of the Torres Strait there are caves in which human skulls and other bones await the probings of scholarly investigators. Besides that, the graveyard on Mabuiag is extremely small and the oldest known graves — with two exceptions — are less than a century old.

High on a ridge near the southwest side of the island is the grave of Kuiam, a legendary hero who ruled the island not only with his *parapar* but also with the unbelievable force of *dimidim*. His own people obeyed his every command or died violent deaths. All foreigners trembled at the mere mention of his name and fast made their escape from his domain. His grave lies in a remote area; his spirit still protects the island from those who would come to steal women or harm men.

The other ancient grave on Mabuiag is that of the beloved Uncle Temegun.



According to Mabuia legend, the Dogai li, a female devil from the sky, once stole a baby and brought it to this spot, now known as well of li. The well has water in it even during dry season because, natives believe, baby's tears keep it filled.

An uncle in Torres Strait culture is a cherished relative, someone who can be counted on to show love to his kin and — if it lies within his power — to meet the needs of his nieces and nephews. All they need do is ask his aid. Temegun is a continuing uncle to all people of every age and each generation. His grave lies beside a well-beaten path that islanders often take in search of food and firewood. Temegun can assure them success in such endeavors.

Naive superstition? Perhaps. But before you dismiss it, consider an experience I had on Mabuia. It defies logic. It cannot be accepted by a 20th-

Century scientific mind. It cannot be reconciled with common sense. Even so it happened before my very eyes.

A native priest (ordained an Anglican) and I were hunting pigs. These animals are not wild boars but domestic hogs Spanish explorers left on Mabuia. They now run loose and raise their young in the bush on the so-called backside of the island. In making our way to their breeding and feeding grounds, we passed the grave of Temegun. As we did, I again had an urge to dig beneath the mound of rocks to see if I could find any bones. Naturally I did not and never would have.

When we arrived on the plateau where Uncle Temegun rests in peace, the priest stopped in the narrow trail and stood silently as if he were deciding something. It was a point where the trail forked and I imagined he was trying to decide which direction would give us the best chance of supplementing a diet of fish and rice with locally grown pork.

After a few indecisive moments, the priest pulled a twig from the tree in whose shade we stood and walked slowly toward Temegun's grave. Our dog, which had been standing at my heels wagging its tail, followed me when I fell in behind the priest. Suddenly he stopped and barked, "You stay here!"

His voice was so firm that the dog was as obedient as I was to his command. Thus we stood and watched the short ceremony at Temegun's grave.

For a few moments the priest stood at the end of the grave with his head bowed as if in prayer. Then he cast the twig in his hand onto the mound of rocks. It fell among the other twigs cast there by passersby. A moment later he walked briskly back toward us, turned left and continued along the trail. He offered no explanation for his conduct.

The dog and I followed our leader in silence until my curiosity overcame my patience. "What were you doing back there?" I asked.

"That's Uncle Temegun's grave," he replied.

"I know that," I said. "What I want to know is what you were doing."

Reluctantly he said, "I asked him to go with us. His spirit is right here beside us. No harm can come to us. He will take care of us."

Trying not to sound irreverent, I asked, "Will he help us get a pig?"



B. SIMPSON, a former minister in the United Methodist Church, holds a master's degree from the Candler School of Theology. He now teaches high school.

"Oh, yes," he replied enthusiastically. "Today we will get a pig!"

He spoke with such confidence that I couldn't help being impressed with his faith in the pagan belief. But I was sure that faith was about to be shaken. We had gone hunting many times before and not once had we greased a skillet with swine or smelled its sweet aroma. I fully expected to eat fish and rice again that evening as we always had in the past. We'd never seen a pig on any hunt. We hadn't even heard the dog bark at one.

Ten minutes of brisk walking brought us to still another legendary spot on the island, the well of *Ii*. According to legend, the *Dogai Ii* (a female devil who lives in the sky) came to Mabuiag, stole a baby from the village, took it to that spot and rubbed a hole in the rock as she tried to soften it up so that she could

eat it. The baby cried during the time the hole was being made and its tears filled the hole with water. The *Dogai* never got to eat the baby, which still cries. Consequently the well of *Ii* always has water in it — and it does!

When the monsoon season ends, the rains cease and for eight months Mabuiag dries up. Streams cease to flow. Springs turn into powder holes. All vegetation dies and the whole island becomes a virtual tinderbox. In fact, near the end of the dry season the islanders set fire to the dead grass and burn off the entire island. Yet even when all else is parched on Mabuiag, you can get fresh water to drink from the well of *Ii*.

We drank and rested there for the few minutes it took the priest to tell me the legend, which I already knew. Then we moved along a trail at the bottom of a high ridge that kept us on the edge of a mangrove swamp. The island had burned about a month earlier and the new grass was hardly more than six inches high. Thus the ridge was clearly visible. The mangrove swamp, however, was next to being a jungle and we intermittently entered and exited the edge of it as we followed the dim trail, the dog trotting happily at my heels.

As we came out of the swamp, suddenly I heard a noise up on the ridge. Two half-grown pigs were running along the ridge parallel to our trail and coming toward us. The priest spied them about the same moment and we both started shooting.

After about my third shot I saw the first pig fall dead. It was a clean kill. The life simply gushed out of the pig and it collapsed dead in its tracks. Then I proceeded to shoot at the other one.

Either the priest or I wounded it. At any rate, that pig turned down the ridge and was moving straight toward us, dragging one hind leg. It obviously could not get away unless it made the thick underbrush which still separated us from the ridge. I shouted, "Let's go get him before he makes the swamp or we'll never get him!"

We had to backtrack about 10 yards through the swamp, leave the trail and run along the edge of the swamp. We reached the pig just before it reached the swamp. Instinctively I threw my gun to my shoulder. As I did the priest cried, "Don't shoot!"

But it was too late. My rifle cracked and a second later the pig lay dead.

"You shouldn't have done that," he said.

"Why?"

He studied my face for a few seconds, then said, "Oh, we could have fattened it up for Christmas."

"But it was wounded," I pointed out.

"Not so much," he said. Then he mumbled something I didn't catch.

Feeling strangely defensive, I went on to say, "Well, I just thought since it was wounded that it was best to go ahead and kill it."

He said nothing more. I removed a knife from its scabbard and said, "I'll field-dress this one. You get the other one!"

Slowly the priest started off up the ridge still mumbling while I set myself to the task of removing the intestines of the pig in front of me. A large rock made an excellent workbench. A few moments later the priest yelled to me that he could not find the first pig I shot. Looking in his direction some 50 yards away, I told him he needed to

look more to his left and a bit higher up the ridge.

I returned to my task. But before I could finish the job, the priest was back at my side.

"I can't find it," he complained.

It was my turn to study his face. What's he up to? I wondered. We've killed two pigs, one for him, one for me. Now what is he trying to pull? But his face was void of any clue that might help me decide anything one way or another. Finally I said, "All right, you finish this and I'll get it."

A slight smile broke over his face and he said I was welcome to try. And that's just what I did: I tried!

I searched that ridge from top to bottom, from end to end, and even crossed to the other side which had been hidden from view at the time the shooting took place. The ground was barren except for sage grass no more than six inches high and not very thick at that. The priest had never been out of my sight and could not have hidden the pig from me. Yet it was gone. I couldn't find the slightest trace of it. There was not a drop of blood anywhere, no sprigs of hair, no footprints, nothing!

The only thing I found anywhere near

the place I shot the pig was a flat rock with a mark on it which appeared to have been made by a ricocheting bullet. Utterly bewildered, I finally gave up the search and returned to the rock where the priest had finished his task and sat watching me.

"I don't understand it," I confessed in absolute confusion. "I know I killed that pig. I saw it fall dead right over there."

"Do you remember what I did?" the priest said. With his nose he pointed in the direction of Temegun's grave.

"So what?" I replied.

For a while he stared at me before saying with obvious reluctance, "According to the legend, when you do that and you kill two, Uncle gets the first one."

"Do you mean to tell me that Uncle Temegun came and got my pig?"

Looking me squarely in the eye and without any reservation, he said, "Buddy, I don't ask you to believe it and I doubt that you will, but that's what we island people believe."

Then he picked up the pig in front of us and we walked silently back to the village. As we passed Temegun's grave, the priest said aloud, "Thanks, Uncle!"



WILL THE REAL ROBIN HOOD . . . ?

By W. Ritchie Benedict

NOW IT'S official — Robin Hood did exist and roamed Sherwood Forest with his Merrie Men. The Nottinghamshire council made it official when ordering a new exhibition in what remains of Sherwood Forest.

"On the main question of the reality of Robin Hood," said council official Wyndham Heycock, "we shall inform the public that we begin with the

assumption that he did exist."

Robin, who stole from the rich and gave to the poor and thwarted the sheriff of Nottingham, is regarded in England as a bit like King Arthur and his Camelot — a legend, maybe a little more. However, Hood made his first appearance in print in 1377 in *Piers Plowman* although earlier ballads extolled his exploits.

THE CABINET SOUNDS OFF

At first it groaned as if demented. Then
it made explosive sounds and finally it began to talk.

By Mary E. Roberts

KITCHEN built-ins were unknown in 1914 when James Roberts and I set up housekeeping in Springfield, Mo. A commodious cabinet in one corner, a dish cupboard in another and a wood-burning stove satisfied most housewives. But I wasn't happy with our kitchen cabinet.

Jim told me to look around and if I found one I liked he'd stop in and look it over. I visited the furniture store on Commercial Street, not far from where we lived, but saw nothing that took my fancy.

"The first time I'm in Joplin," Jim promised, "I'll look around. Maybe we can scare one up there."

Several months passed and we still had the cabinet we had started with. I had about given up hope when my neighbor Cloe Price came over and said she wanted to take the trolley to the square and search secondhand furniture stores for a writing desk. She asked me to go along so she wouldn't have to go from store to store alone.

In the five or six secondhand furniture stores on Campbell Street, we

found proprietors eager to make sales. While Cloe looked at the writing desks I wandered among the kitchen cabinets. In the last store we entered I found one that pleased me. Twice the size of ordinary cabinets, it was better made and big enough to suit me. Cleaned and polished, it would be something to show the neighbors. I told Jim about it, he stopped at the store to look it over and it became ours.

After we had cleaned and polished the cabinet, many a neighbor stopped in to admire it. To me it was the most prized piece of furniture in our home. I had no way of knowing it was "haunted" until a couple of years later.

Jim's vacation always came the last two weeks of May and in 1917 we spent the time at Lake Taneycomo in southern Missouri. Soon after we were home again, I awoke one night hearing a strange sound. At first I thought it was a moan or a groan but it didn't sound human. I shook Jim.

"Something is outside," I said, "maybe trying to get in. Go see what it is."

Wide-awake, he listened, then slipped from the bed and reached for his flashlight. The sound had ceased by the time he reached the kitchen but I heard him outside on the porch looking around. He returned to report all was quiet.

Two or three times a month that sound awakened me. Jim insisted it was Zeke, who lived across the alley, getting home after hours of celebrating.

Then came a night when the weird noise started, quieted, started again over and over until I was frightened. I reached over Jim for the flashlight, slipped on my robe and went to a spot where I could easily flash the light into the kitchen. The sound started again but I didn't have to use the light to know where it was coming from. The cabinet was creaking and groaning as if demented. I was so shocked I couldn't move. My impulse was to wake Jim and tell him — but he wouldn't believe me. I decided to wait until breakfast to break the news. When I did he laughed and said he'd have to hear it himself and even then he doubted if he would believe it.

"Jim, listen to me, I know what I'm talking about. Next time it starts and keeps up I want you to be standing just outside the kitchen door. I want you to hear for yourself where the noise comes from. Honest, Jim, once it sounded as if it were trying to talk — to tell me something."

He patted my cheek. "If you're afraid to live under the same roof with it, we'll sell it and get a new one."

I shook my head. I didn't want to part with that lovely piece of furniture — as he knew full well.

"The weather may have something to

do with the sounds," Jim said. "Maybe the floor isn't quite level in that corner. I'll work on the cabinet nights, take the darn thing apart, every board of it, sandpaper it smooth and use the best glue on the market to put it back together. We'll not only have a good-looking kitchen cabinet but one that will keep still and let you sleep."

Before he had time to start we heard a new sound. About three o'clock one morning a gunshot sounded just outside the kitchen. Instantly we were awake and Jim went to investigate. He returned to say all was quiet and peaceful outside; no one was stirring.

"I think the cabinet made that sound," I said.

"No," Jim declared. "It couldn't have; that sound was too real. In the morning we'll hear that Zeke was fooling with his gun and got himself shot. Wait and see."

We waited expectantly but no such news came.

Jim finally found time to take the cabinet apart. He found no termites or rotting wood. He took his time and did the work well, gloating that he was fixing the noisy devil so we'd never hear even a squeak out of it. He sandpapered every part, stained all of it dark oak and finished with a coat of good varnish.

"Mary, I'll guarantee it has no faults now," Jim said. We both felt that was the truth — but after a few months the sounds started again. And it was about that time that Jim had an auto accident. Because of a faulty steering rod, his car went off the highway and he was seriously injured. His injuries resulted in the formation of a sarcoma; he underwent surgery but he never regained his health. In October 1932 he died.

In those grief-filled days, if sounds came from the cabinet, they attracted no attention. Relatives came and went but my daughter Dorothea was my greatest comfort.

Time passed and Dorothea and I were alone. When she questioned me about the sounds from the cabinet, I told her about our experiences through the years and the work that Jim had done. Then one afternoon my neighbor Cloe came over. We sat talking of Jim's accident when a shot rang out. Cloe leaped to her feet, ran into the kitchen and looked out the window.

"There's no one in sight," she said when she returned. "Who fired the shot?" Trembling, she sank into a chair. I knew I could trust her so I sat down and told her about the cabinet sounds.

"Mary," she said, "Mrs. Brown should see that cabinet."

I had passed Betty Brown on the street. Small, thin and grey-haired, she had sharp, bright eyes. I knew she gave readings and knew about knockings and groanings.

Not 10 minutes later Cloe glanced out the door and saw Mrs. Brown passing. She wanted to call her in and I said all right. We told her we wanted her to see the kitchen cabinet. Following me into the kitchen, Mrs. Brown stood admiring the cabinet but saying nothing. Then

she walked over and laid both hands on it. A low whisper came from the cabinet; it sounded as if it had just awakened and found a dear friend holding out her hands. The sound went on and on and Mrs. Brown listened intently as if she understood. Now the far corner where her hands lay moved slightly off the floor and soon the heavy cabinet was moving up and down as easily as a card table.

When she turned to go, Mrs. Brown thanked me for asking her in and said if ever I wished to dispose of the cabinet, she would like first chance to buy it. How could she know that I hoped to sell the cabinet to someone who knew the truth about it and still wanted it?

For the next few months I heard groans, sighs, rappings and a jumble of low noises from the cabinet. These made me feel more lonely than nervous so I finally decided to sell the furniture, rent the house and move to Topeka, Kans., to help my father William Stone in his News and Novelty Shop.

I believe that if I went back to the Missouri town where I sold the cabinet, it would try to attract my attention. If I passed the house or store where it now stands, I would hear groans or moans or even a gunshot. Believe me, I'm never going back to see.



A BEAR HAND

POLICE in the Dever suburb of Westminster were called June 23, 1982, when what seemed to be a severed human hand was found in a service station park ing lot. After a police pathologist looked at the "hand" he said it was a skinned bear paw and officers traced it to a nearby taxidermist's shop.

The tale has a twist, however. Westminster police sergeant Judy Sample talked about the woman who found the hand. She was hysterical when police interviewed her. "Her last name was Bear," said Sergeant Sample.—Charles S. Clifton.

ADVENTURES IN MAKE-BELIEVE?

Psychiatrist's investigation produces
breakthrough in reincarnation research.

By D. Scott Rogo

THOUSANDS OF people believe that they remember their past lives. Some may have had such memories from early childhood. In other cases awareness of a previous existence surfaces when the individual visits a new location and recognizes it as the place where he lived another life.

But most reincarnation memories emerge through hypnotic age regression. New-age psychologists are regressing their clients into past lives on the theory that their problems are rooted in experiences that took place long ago. (This practice is called "past-life therapy.") More and more reincarnation workshops are springing up across the country. Most of the enthusiastic individuals who sign up for these seminars have no difficulty making contact with memories of far-off ages and peoples.

The only way to determine the validity of these past-life remembrances, of course, has been to examine historical records for confirmation of the individual's claims about life in another

era. Usually this is no easy matter. Often the information elicited during hypnotic regression is vague and general and consequently most past-life recalls can be neither proved nor disproved. But once in a while someone under hypnosis will recall in detail a life in an obscure city and a subsequent check will document the information. These cases get great play in the popular press.

At the time they serve as a focus of controversy between believers and skeptics. Believers consider these reports to be proof of reincarnation. Skeptics contend that the stories are fantasies woven around material to which the subject was exposed, perhaps years before, but which his conscious mind has forgotten.

This debate was stalemated long ago. The concepts of both reincarnation and hidden memory (technically called cryptomnesia) are difficult to prove. So the believers go on accepting and the skeptics go on rejecting.

Some recent research, however, has gone far to resolve this issue. Thanks to the work of Dr. Reima Kampman, a psychiatrist at the University of Oulu in

Finland, both psychologists and parapsychologists have some understanding of the true nature of "past-life" recall.

Kampman's research began in the late 1960's and continues to the present time. Initially Kampman wondered if past-life memories might in fact represent the manifestation of a subsystem within the human personality, somewhat akin (in its most extreme form) to multiple personality. In order to test this idea, the innovative psychiatrist started hypnotizing his subjects hoping to locate this subsystem. He also wanted to find out just where subpersonalities pick up their sometimes surprisingly accurate information about the past. To date he has published one monograph and six technical reports on his research.

His first investigation was done in cooperation with Finland's public school system. Close to 200 students, aged 12 to 22, volunteered for the study. Testing the volunteers in small groups, Kampman soon discovered that past-life recall is a relatively common hypnotic phenomenon. The subjects were asked to "go back to an age before your birth, when you are somebody else, somewhere else." About seven percent of those tested accepted the suggestion and produced memories of a past life.

Kampman then initiated a follow-up study with 78 additional students who seemed to be especially good hypnotic subjects. Kampman hypnotized the students and found that 32 of them were able to produce past lives rather easily while the other 43 failed. This puzzled the psychiatrist. Why shouldn't age regression produce past-life memories in everyone? What factors determine a person's ability to recall a so-called past life?

These questions led Kampman to study the individual psychologies of his subjects. He administered psychological tests to the participants, each of whom also received a psychiatric interview. A fairly good picture of just who can remember a past life under hypnosis soon emerged.

From his analysis of the test results Kampman determined that people who can conjure up reincarnation memories are different from those who cannot. They are mentally healthier! The two groups of subjects didn't differ at all in their home lives, attitudes toward religion and sex or childhood rearing. But those students who were able to produce past lives were much less neurotic, handled stress better and were better adjusted sexually than the others. They were also less repressive.

Kampman concluded that his subjects were not producing genuine memories of previous incarnations. He prefers to believe that such "memories" are fantasies a hypnotic subject with a healthy ego can create at a therapist's whim. Well-adjusted people can engage in these fantasies, he suggests, because their egos are not threatened by these little adventures in make-believe. It doesn't create a potential conflict for them because they are totally self-accepting. A more neurotic person might reject the suggestion because the idea that he may be "someone else" might threaten his concept of "self."

Of course any believer in reincarnation could easily dispute these views. Maybe mentally healthy people simply possess the ability to remember their past lives easier. The believer might also point out that a purely psychological interpretation of the past-life-recall

phenomenon cannot explain *how* hypnotized subjects so often come up with minute and accurate details about peoples and cultures with which they appear to be unfamiliar.

These are valid points but Kampman has not neglected them. After considerable investigation he has learned that the human mind tends to hoard little facts and pieces of information which it draws upon when asked to create a past-life memory. He has documented this phenomenon many times in the course of his research.

* * *

ONE OF Kampman's subjects was a 15-year-old girl with artistic interests. Kampman began to work with her in 1968. After being hypnotized and told to go back to a previous life, she said that her name was Malina Bostojevski and that the year was 1780. She accurately described the historical era in which she lived. After the hypnotist regressed her further, she remembered five alleged previous lives. She recalled these same lives when she was rehypnotized a month later. Yet when she was hypnotized again in 1975, she produced a totally different set of lives!

"The place of residence, name, features of character and life attitudes of the secondary personalities were very different," Kampman reported in *Psychiatria Fennica*, "as compared to the personalities induced seven years earlier." But where did she get the information that seemed to give credence to her past lives? The answer to this puzzle appeared when Kampman questioned his subject under even deeper hypnosis.

The most interesting life this subject related was one she lived as a seven-

year-old boy whose father Aitmatov was the captain of a small boat. The hypnotized subject named the lake on which the boy and his father worked. The boy said he drowned when he jumped overboard to imitate the fish he saw following the craft.

Kampman brought the girl out of hypnosis after suggesting she would forget what she had just revealed. Then he rehypnotized her and asked her to go back in her present life to the moment when she first came upon the information she used to create this particular past-life memory. The subject had no difficulty recalling that, many years before, she had read a novel whose plot matched that of her "past life." The name of the lake was the same and the book's author had become her "past-life" father.

In an even more remarkable case, a 19-year-old student produced eight past lives. The most impressive of the accounts told of her existence as a 13th-Century English country girl named Dorothy, the daughter of an innkeeper. The subject gave a detailed description of English life at that time and she even sang an old folk song for the startled psychiatrist. The song, sung in Middle English, seemed absolutely authentic. When questioned after the session was over, the subject said she had no idea where she could have come across the song normally.

In another of her past lives the subject claimed to have been Karolina Prokojeff who lived during the years of the Russian revolution. She named several of her family members. She also recalled life as a young Chinese girl who died after falling from a cliff.

As if all this weren't enough, this

same subject created a series of four new past lives when hypnotized several years later. The whole sequence of (now) eight past lives was mutually consistent. None of them overlapped and they represented a credible progression of incarnations from ancient China up to the present. One of these new lives was of a seven-year-old child named Kaarin Bergstrom who died in 1939 during an air raid. The Kaarin personality recalled the raid over her native Finland in detail and even offered her address, the names of her parents and the exact date of the Nazi attack.

How could the subject produce such accurate information? Trying to answer that question, Kampman rehypnotized the girl and asked her what her sources were. She told him.

"Probably the most astonishing detail," Kampman wrote, "was the song that the subject sang several years earlier . . . She went back to the age of 13, when she once by chance took a book in her hand in the library. She did not read it but only ran through the pages. In hypnosis she was able to tell the authors of the book, who were Benjamin Britten and [Imogene] Holst. Further, she could remember accurately where the song was in the book." When Kampman secured a copy of the book, he found the precise song his subject had sung for him in her "past life." Even the language was the same.

The psychiatrist found a similar solution for the life of Karolina Prokojeff. As it turned out, the story had been pieced together from the girl's childhood memories. One of her mother's relatives had been named Prokojeff.

Even more revealing was the Kaarin Bergstrom lifetime. Research into the

archives proved that no such person died during the particular air raid the subject had described so vividly although a raid had indeed taken place on the day indicated. When pressed under hypnosis for the source of Kaarin's life, the subject recalled how as a child she had thumbed through a patriotic book which included a picture of a seven-year-old girl who had been killed along with her mother during the air raid in question. The date of the raid was listed along with the address where the bombs had fallen. All this information matched the hypnotic "past-life" revelations of the subject. Obviously the girl had incorporated this information into a past-life fantasy.

The life spent as Ving Lei in China was found to be psychological in origin. Kampman theorized that her tragic death by falling might actually relate to a traumatic experience in the subject's current life. So he hypnotized her and specifically asked her to go back into her present life to the emotional source of this "past-life" memory. The subject immediately recalled that as a small child she once had fallen from a second-story loft.

After his involvement in these and several similar cases Kampman is skeptical of all reincarnation claims. He concludes that any type of past-life memory is based either on hidden information stored in the brain or on symbolized references to traumatic events experienced in one's current life.

These findings have an obvious bearing on the phenomenon of "past-life therapy," in which hypnotized persons slip back into a previous life to recount some horrible trauma that has been imprinted on the present personality. A

patient with a fear of water, for instance, may recall drowning in a past existence. These past-life recalls are usually produced at the direct suggestion of the therapist although they can occur spontaneously—with or without hypnosis. Far from serving as evidence for reincarnation, however, Kampman feels that these recollections are most likely fantasies built on a trauma which the patient suffered in his present life but which is still too threatening to confront.

At the University of Tampere in Finland Kampman and two colleagues treated a 20-year-old hysteric whom Swedish psychiatrists had referred to the university. The woman complained of bouts of momentary amnesia, headaches and eye flickerings; she also had a terrible fear of sex. After a physical examination uncovered no organic cause for her symptoms, the psychiatrists decided to treat her with psychotherapy. They soon learned that their patient was a very unhappy woman. Her father had remarried when she was quite young and she had experienced intense sibling rivalry. Diagnosing her as a hysteric, the psychiatrists used hypnosis as part of their effort to help her.

The cause of some of her problems came to light during the first hypnotic session when she recalled that her stepbrother had attempted to rape her when she was only six. Two other siblings, aged two and three, looked on. This revelation of a long-forgotten incident resulted in the patient's immediate—but temporary—improvement. The symptoms reappeared about a week later. Deeper probing helped the patient recall other traumatic sexual misadventures.

At this point in the therapy Kampman asked the patient to produce a past life just as pro reincarnation therapists are doing today. The patient immediately recalled a life served as a 23-year-old Egyptian woman named Isabel Abdul, the mother of children aged two and three. She recounted a scene in which she was about to fill a basin with water and carry it home. She went on to describe her fiancée but could not remember his surname. Further suggestion prompted the emergence of a second past life as 18-year-old Briitta in Finland. The patient regressed to the year 1865 and this personality too recalled an incident in which she was at a well drawing up water through the use of a lever system. The patient complained that the system was broken.

Kampman interpreted these scenes as fantasies drawn from incidents in his patient's present life. The fact that "Isabel" was 23 years old seemed to relate to the patient's own two children who were also two and three years old, as were the two children who had witnessed the rape attempt to which she had been subjected as a child. The description of Isabel's fiancée also closely matched that of the stepbrother who had attacked her—perhaps the symbolic reason (i.e., psychological denial) she couldn't remember his surname. The consistent theme of raising water from a deep well might relate to a child's conception of the female sexual anatomy. The broken lever is also symbolic, according to Kampman, since it could well relate to the patient's conception of her own body as being "broken."

These interpretations might strike the reader as meaningless examples of

psychoanalytic mumbo jumbo. But Kampman did not concoct these explanations out of thin air or in a last-ditch effort to deny the cogency of the reincarnation theory. *Many of them were offered by the patient herself when she was specifically questioned about their meanings during subsequent hypnotic sessions.*

The story ended happily. The hypnotherapy and counseling were effective and the patient was cured of her problems. A follow-up over a four-year period revealed no return of her symptoms.

Does Kampman's research disprove reincarnation?

Probably not, although the work of this pioneering Finnish psychiatrist has certainly cast serious doubt on the validity of many past-life narratives. Nonetheless Kampman's research does not account for the many well-

documented cases of children who remember their past lives from birth; instances of people who have spoken strange foreign languages during their regressions; or even those rare instances in which hypnotized subjects have come up with specific names of obscure people who lived uneventful lives in other times and places.

The real message in Kampman's work is that reincarnation is a treacherous phenomenon to investigate. Kampman has shown that the human mind registers all sorts of trivial information which it files away and draws upon in the most amazing ways during hypnotic regression. If nothing else, he has demonstrated that much reincarnation research conducted in the past has been badly done. Clearly future investigations that delve into this mysterious subject should be conducted with great caution.



WHALE OF A BLOW SHATTERS SHATTERED

A 32-FOOT fishing boat named *Shattered* was making good headway toward the rich grounds of the Georges Bank off Gloucester, Mass. It was just after daybreak on Friday, August 14, 1981. Skipper Jimmy Santapaulo, at the helm, spotted a school of whales in the distance. Nothing unusual about that — a good omen, perhaps, of a good day's catch.

Then, suddenly, he saw it: a huge whale bearing down on the *Shattered*.

"It was about two feet in front of me and there was no warning or anything," Santapaulo said later. "I couldn't avoid him. Bang! He came up and hit the bow. The whole boat spun around while

I clung to the helm."

The impact had cracked open the *Shattered's* bow below the waterline and in less than five minutes, the craft was almost completely awash. Other fishing boats rescued Santapaulo and towed the *Shattered* to harbor.

Was it a killer whale? Charles Kuenlen of the National Marine Fisheries Service said he did not think so. He said the whale may have had a hearing problem which caused the animal to become confused.

"They usually use the sense of hearing to guide them away from things," he said. "It's very, very unusual for something like this to happen."

THE CIVIL WAR'S "SILENT BATTLES"

Cannons thundered, muskets fired and soldiers charged
but onlookers could not hear a sound.

By Jim Miles

IT IS commonly known that any major war inflicts enormous pressure and emotional trauma on the peoples involved, a condition that sometimes releases tremendous amounts of psychic energy which may manifest in premonitions of death or soldiers' astral visits to loved ones.

It is not so well known that during such unnatural times, nature sometimes alters her normal laws to create unusual phenomena. One little-known mystery of the American Civil War concerns the irregular transmission of battle sounds: thunderous cannon fire unheard a few yards away but audible many miles away; field artillery salvos visible by their smoke but silent; flashing musketry seen but not heard.

One example occurred during the naval bombardment of Port Royal in South Carolina in November 1861. S. H. Prescott of Concord, N.H., was a Union soldier watching the battle from a transport lying offshore. His report appeared in a magazine of the time, *The Century*:

"My regiment lay near enough inshore to give us a fine view of the battle, but only in some temporary lull of the wind could we hear the faintest sound of firing. The day was a pleasant one and the wind did not appear to be unusually strong."

But the atmosphere seemed to be uncommonly thick, "giving sound no chance to travel against it, but carrying it immense distances to the leeward. People living at St. Augustine, Fla., told me afterward that the Port Royal cannonade was heard at that place, 150 miles from . . . the fight A portion of the siege-batteries at Morris Island, S. C., were not more than two miles from our camp, but at times the firing from them and the enemy's replies could be heard only faintly over that distance, while at others, when the wind blew from the opposite direction, the sounds were so sharp and distinct as if the battle were taking place within a few rods of us."

Anyone familiar with the sea knows that sound carries a great distance across

still water and few sounds have more intensity than a bombardment, especially in that bygone age of black powder and cannonballs. The greatest part of the mystery at Port Royal is that battle sounds carried 150 miles to St. Augustine, Fla. This is the only instance of battle noise transmitted such a great distance. Other accounts relate instances of sound suppression.

At the Battle of Seven Pines (or Fair Oaks), on May 31, 1862, Confederate Gen. Joseph E. Johnston was commanding reserve troops two miles from the front. While the fight raged for two hours he and his men were unaware that the conflict had begun, "due to the unfavorable condition of the air," he wrote in his official report. Growing impatient, he sent out a scout who reported that the battle had been joined "vigorously."

On another part of the same battlefield, Confederate Maj. Gen. Gustavus W. Smith endangered the southern position when he did not reinforce Gen. James Longstreet's forces. He did not do so, he reported, because "nothing decisive was heard from General Longstreet's attack, except occasional firing of cannon, and, for some two or three hours, but little musketry. It seemed that no real attack was likely to be made that day."

Actually, a deafening battle of major proportions was raging all around him. Someone finally got word to Smith that the battle had been in progress for some time. Later both he and Johnston were called to task to explain their dangerous delays. But for the testimony of hundreds of soldiers both would have been court-martialed. No veteran of the battle could believe that the two generals

did not hear the tremendous noise of gunfire that day.

By June 1862 Robert E. Lee had taken command of the Confederate forces after General Johnston had fallen seriously wounded at Fair Oaks. Out-numbered three to one by Gen. George McClellan's forces, Lee earned his reputation as one of the world's great generals by desperately taking the offensive and forcing back the northern troops in the Seven Days Battle.

During the savage Battle of Gaines's Mill on June 26, Maj. Gen. William B. Franklin of the United States Army, stationed one and a half miles from the battlefield, reported: "Not a gun of the Gaines's Mill battle was heard by the troops in our vicinity."

The phenomenon at Gaines's Mill was also observed on the opposite side of the field by Gen. G. W. Randolph, the Confederate Secretary of War. He and R. G. H. Kean watched the progress of the battle from a hilltop a mile from the field. Kean wrote the following description of the battle:

"Looking across the valley, I saw a great deal of the battle, Lee's right [flank] resting in the valley, the Federal left wing the same. My line of vision was nearly in the line of battle. I saw the advance of the Confederates, their repulse two or three times, and in the gray of the evening the final retreat of the Federal forces. I distinctly saw the musket fire of both lines, the smoke, individual discharges, the flash of the guns. I saw batteries of artillery on both sides come into action and fire rapidly. Several field batteries on each side were plainly in sight. Many more were hid by the timber which bounded the range of vision.

"Yet looking for nearly two hours, from about five to seven on a midsummer afternoon, at a battle in which at least 50,000 men were actually engaged and doubtless at least 100 pieces of field artillery, through an atmosphere optically as limpid as possible, *not a single sound of the battle* was audible to General Randolph and myself. I remarked it to him at the time as astonishing."

Kean attributed the lack of sound to air density created by the different atmospheres of swamp, woods and cultivated fields, "varying in the amounts of watery vapor arranged like laminae at right angles to the acoustic waves as they came from the battlefield to me."

Gaines's Mill soon became known to its veterans as the "Silent Battle." Another of Lee's generals, E. M. Law, told of participants in the conflict who could distinguish the lines of battle only by smoke. "But it was like a pantomime," he wrote. "Not a sound could be heard, neither the tremendous roar of the musketry nor even the reports of the artillery."

The phenomenon repeated itself on March 8, 1862, when the ironclad *C.S.S. Virginia* (better known as the *Merrimack*, her former name) steamed forth from Hampton Roads to engage the United States fleet stationed in the James River. Barrages from the anchored Federal fleet and shore batteries joined the guns of the *Virginia* but witnesses a half mile across clear water could not hear a sound. Brig. Gen. R. E. Colston of the Confederate Army

recorded: "Great numbers of people from the neighborhood . . . had rushed to the shore to behold the spectacle. The cannonade was visibly raging with redoubled intensity; but, to our amazement, not a sound was heard by us from the commencement of the battle. A strong March wind was blowing direct from us toward Newport News. We could see every flash of the guns and the clouds of white smoke, but not a single report was audible."

The next day, March 9, 1862, when the *Virginia* returned for her historic showdown with the *Monitor*, nature's sound system had apparently returned to normal.

These are the only recorded instances of sound irregularities in battle. The phenomenon has not been reported in the numerous conflicts before or since the American Civil War. Scientists of the period were opposed to the idea that wind strength alone could affect the carrying of sound; they favored the density theory, noting that the battles were fought either on water or during the spring and summer months when conditions could create "dense" air.

Prof. John B. DeMotte of De Paul University in Indiana commented: "These [the scientists'] statements call to mind the prevalent belief that fog, snow, hail and rain, indeed any conditions of the atmosphere that render it optically opaque, render it also acoustically opaque."

Whatever the cause of the "silent battles" they were discussed for many years during reunions of Civil War veterans, both blue and gray.





Participants' chairs are placed close together in a circle. Conductor of the seance instructs everyone to hold hands, close his eyes, relax, experience "good feelings."

CONDUCT YOUR OWN SEANCE

The only way to find out if you and your friends can contact the energies of another dimension is to try.

By Fred P. Graham

TALKING WITH the dead is impossible — but tuning in the energies which once were our loved ones who now occupy another dimension is possible. You can do it with a group of friends in your own home. You can conduct your own seance.

I have participated in seances with students at the Arthur Ford Academy of Parapsychology in Miami, Fla., where my sister Pat Hayes has had great success delving deeply into this mental communication with those in another dimension.

For example, my sister participated in a seance requested by 31-year-old Kay Murray whose fiancé was killed in

March 1977 just before they were to be married. His car went out of control, crashed through a bridge railing and plunged into a river. Kay was told that he had drowned.

The bereaved woman could not accept the fact of his death and grieved for months. She became obsessed with the need to "talk" to him. She had no faith whatsoever in seances but it was the only hope she had. Before visiting the Arthur Ford Academy of Parapsychology, she prepared a list of questions to be answered during the seance. Only through the answers would she have certain knowledge that she had in fact contacted her lost boyfriend.

The seance was held in October 1978. The sitters were two men and four women, none of whom knew Kay or the circumstances of her request for the seance. One way Kay had asked them to prove their contact with her fiancé was by naming the song that had become dear to them. She was astonished when the sitters named the song — "The Last Farewell" — correctly. Then came a complete description of her fiancé: six feet, two inches tall, curly blond hair, barrel-chested, etc. All details were correct.

One of the sitters said that he was dancing and he had a message for Kay: "I am still popping the elastic." Kay admitted that when they danced he would put his finger under the waistband of her slacks and "pop" it — it was a secret thing between them. Her boyfriend also said that he had not drowned but had died of a heart attack. Two months later, her boyfriend's business partner verified that an autopsy had definitely established that the deceased had suffered a fatal heart attack prior to the crash.

* * *

PARTICIPANTS in a seance must relax and focus their minds on communication with another mind. Kirlian photography proves that each one of us is surrounded by a field of energy not visible to the physical eye. By concentration we can harness this energy and "send" it, at the same time sending the feeling of love which attracts the entity. A seance is most effective when a real need for communication exists. This mental communication from one dimension to another requires great intensity of thought and feeling.

The main participants in a seance are

the subject, the person who wishes to make contact with a departed loved one, and the conductor, the person who will guide the seance. The subject simply keeps his or her mind and emotions on the person with whom communication is desired. The conductor calls in the entity, keeps the participants sharing impressions and checks their impressions for evidence. Other participants keep their attention concentrated on the entity and freely speak the thoughts that come to their minds — words, description, personality quality, name, anything that may relate to the entity.

The chairs for the participants are placed close together in a circle. The conductor sits directly across from the subject. Other participants, usually four in number, are seated according to the conductor's feelings. A strong personality is placed next to a passive one for better balance.

The conductor then instructs everyone to hold hands and close his eyes. The participants relax while the con-

Each sitter concentrates on the entity with whom communication is sought, then freely verbalizes impressions.



ductor instructs them to breathe deeply and experience "good feelings."

Allow the feeling of well-being to flow down your right arm and through your hand to the person on your right. Be aware of the feeling in your left hand for this energy will pass around the circle. When each participant acknowledges the energy flow, the conductor asks members of the group to feel themselves growing "lighter and lighter," as if floating on a cloud.

At this point the conductor will ask the subject to visualize the loved one and speak his name aloud three times. The subject is instructed to feel the emotions of love and well-being transferred to his loved one as he holds the image in his mind.

The group will then release hands and place them, palms upward, in their laps. Finally the conductor speaks, asking the entity to come through any of the participants. He further assures the entity that he is welcome. Now the conductor instructs the participants to say whatever comes to mind while they concentrate on the entity's name.

Usually the first 20 minutes of a 40-minute seance are spent accumulating evidential trivia, details which convince the subject beyond a doubt that the entity coming through is the loved one. After the identity is established, the conductor can ask for messages or answers to questions.

Peggy McGeary, a woman of 35, participated in a seance in an effort to contact her grandmother. After what she considered a successful seance Peggy had just one more question, one that would eliminate any lingering doubt.

She said, "Tell me about my animal." The circle was silent.

Then one of the participants said, "She is smiling and holding up a parrot. It's green, yellow . . . and orange. But it doesn't look right. It's not real . . . but it's not stuffed. It looks ceramic or plastic, about the size of a small cat."

That settled it for Peggy. Her "animal" in her grandmother's house had been a plastic parrot, green yellow and orange — about the size of a small cat!

During a recent attempt to solve a problem concerning a haunting, my sister Patricia Hayes was asked to conduct a seance at the site of an old county prison in Tallahassee, Fla. The building had not served as a prison for many years but was being used for the storage of artifacts by a group of archaeologists. One of these men had been physically pushed down some stairs when he was alone in the building. He was frightened and later quit his job. Two other archaeologists heard loud pounding within the walls of the old prison but after a thorough investigation, no cause for it could be found.

During the seance, in which the sitters included the man who had quit, the two who had heard the pounding and Diane Greer, a historian who was researching the phenomenon, the group felt suddenly chilled. Then Diane felt a tug on her arm. Next the room got hot and an entity came through. He was described as a very large man, later identified as a former county sheriff. Speaking through the group, he described a false wall in the prison near the incinerator. He said that behind this wall there was a false floor and under the floor they would find a knife and a beer bottle.

The archeologists insisted on looking for these articles right after the seance

ended. They found the false wall and the false floor. Under the floor they found the knife and the beer bottle. The phenomenon has not been explained but the physical evidence, located directly because of the seance, clearly shows that evidential impressions are produced during the seance.

* * *

HERE ARE the steps to follow for a successful seance:

(1) Place chairs close together in a circle.

(2) The conductor, who "conducts" the seance, sits across from the subject, the person who has requested the seance.

(3) Seat a strong personality next to a passive one.

(4) Participants hold hands and close their eyes . . .

(5) breathe deeply and feel the energy exchange.

(6) Verify energy exchange by saying, "Okay."

(7) Strive for a feeling of "lightness."

(8) Subject visualizes the person with whom he or she wishes to communicate and speaks the person's name aloud three times.

(9) Participants feel love and well-being for that person,

(10) then release hands and place them palms up in laps.

(11) Conductor asks entity to come in.

(12) All participants verbalize all of their impressions

(13) while sensing the entity's presence.

(14) Conductor asks for messages.

(15) All that transpires is recorded and the written record is dated and signed by the subject.



Communication depends in large part on each person's learning to send energy and recognize energy exchange.



In seance at site of Florida prison, an entity described false wall and floor and concealed knife. This is the knife.

When the mental communication takes place, many participants will be able to describe the loved one. They will say that they "saw" the entity. But it will not "appear" out of the ceiling or in a wisp of smoke. The loved one does not "take form" or leave fingerprints for proof. Thus the trivia, messages, descriptions and answers to questions are all the subject will have. During most seances, however, this "proof" can be verified by the subject. The only real way to prove that seances do bring communications is to do it. Get together with some serious friends and try it.

A Little Bird Told Me

Whenever one of us sees a bird behaving strangely, we know that someone in our family has died.

By Edwin R. Bowman

ON AN APRIL day in 1898 my mother Eudora Bowman raised a window to open the wooden shutter that had kept the bright sunlight out that morning. The moment she did so, an English sparrow flew into the room. Several days later my four-year-old sister Elva was badly burned when her dress ignited from the flames of a grate fire. She died two days later on April 7.

In December 1911, when I was five years old, I became quite ill and was running a high temperature. The family doctor was visiting me twice a day. My mother moved me into my parents' bedroom where there was more room for the doctor and family members to move around. Although that was many years ago, I can still recall the huge red mahogany bed whose old-fashioned headboard almost touched the ceiling of the nine-foot-high room.

As I lay there burning with fever, my mother discovered that a sparrow somehow had gotten between the windowpane and the removable screen that served its purpose in the warm weather but that had not yet been stored for the

winter months. Carefully my mother raised the window a few inches so that she might open the screen and let the sparrow fly away. But instead of escaping, the bird flew into the room, circled it several times and then alighted on top of the headboard of the bed in which I lay.

I suppose I was too young and too ill to notice how terrified my mother suddenly became. She feared that the bird's appearance meant I wasn't going to recover from my illness.

We had no telephone but my mother called to our next-door neighbor and asked her to send word to my father Edwin Bowman to come home from work as quickly as possible. Soon afterwards the family doctor made a hurried visit to see me. After examining me, he declared that my condition had not changed.

That afternoon my mother received a telegram. It said her brother Asa Bentley, who lived in Hollidaysburg, Pa., had died suddenly. Mother was saddened, of course, but at the same time she was greatly relieved that the

omen had not presaged my death.

In September 1920 my older brother Henry entered Richmond Medical College in Virginia. In early November doctors found that he had a kidney ailment and he was sent to Stuart Circle Hospital in Richmond. After several weeks there he was returned to his home and to the care of the family doctor. But the specialist who had treated him in the hospital still visited Henry once or twice a week.

During this period a male cardinal began to make frequent visits to Henry's window. It would perch on the sill practically every day and peck at its reflection in the glass. On December 20 Henry passed away and the cardinal never appeared at the window again.

In the summer of 1941 my other brother Wallace drove across the country to California, where he lived. On his trip home he stopped in Estes National Park to visit the chief ranger, a friend of his. As he and the ranger were standing outside the latter's park house, a purple martin crashed against the picture window and dropped dead at their feet. The two men naturally assumed this was a normal wildlife accident.

But when he reached Cincinnati, Wallace found a message waiting for him. It urged him to change his route so that he could visit our aunt Marie Bentley who was in the Allegheny Hospital in Cumberland, Md. He did visit her and a few days later, on August 5, she died. Had the martin in Estes National Park foretold her passing?

Through the years my family had many such experiences. Some of them of course remain more vividly in my memory than others.

When my mother died on August 1,

1957, Wallace and I drove to Virginia for her funeral. On the evening of the day she was buried, our cousin Lester Bowman, at whose home we were having dinner, said to us, "A strange thing happened to me a few days ago. I was driving to Richmond and a bird flew against my windshield and was killed."

I am sure that my cousin knew nothing of the family tradition of bird-omens. But when he told us what had happened, my brother and I exchanged knowing glances.

Another significant occurrence took place on September 5, 1959. My wife Cornelia and I, together with our daughter Susan and her friend Marylou Mazurak, were returning to the Massachusetts mainland after a week's stay on Martha's Vineyard. The four of us sat on the upper deck of the ferry as it plied between Wood's Hole and Oak Bluffs. We were chuckling at the antics of seabirds flying in a group some distance from us.

After a time one of the birds left the irregular formation and flew directly toward our ferry. It followed closely for a time, changed its course briefly, then turned toward the vessel's stern. It repeated this course of action so persistently that we remarked how strange it was that the bird stayed with us rather than with its fellow gulls.

After disembarking from the ferry, we got into our car and drove the several hundred miles to our home in New York state. The next morning a telephone call from my brother informed me that Aunt Ida Bentley had died the previous day — the day that gull was trying to give us a message.

One month later Cornelia entered the hospital for treatment of a virus infec-

tion. She was an inpatient for 4½ weeks. The penicillin eventually licked the virus and my wife was scheduled to return home in a few days. But a cerebral hemorrhage caused her sudden death on October 28.

That evening I was talking with my son Edwin Bowman III. He said, "Dad, there was no bird this time."

"Yes, there was," I replied. "This morning I was driving along Stratton Road and a bird flew upward against my car's radiator."

In August 1969 I flew to California, rented a car and drove several hundred miles in that state. I visited Yosemite National Park on the 14th of the month and spent the day hiking along some of the shorter trails.

As I was climbing one steep trail, I became intrigued by the sight of a Steller's jay. I had never before seen a bird of this species and I was amused and fascinated by its behavior. It kept pace with me along the trail flitting from

bush to bush and from one sapling to another — always within a few feet of me. If I stopped, the bird stopped. When I resumed my progress, the jay also moved along. It even posed for me when I directed my camera toward it. That bird was good company.

Two days later I arrived at my relatives' home in Van Nuys, Calif. That day my son Ronald telephoned me from New York. He told me my brother Wallace had just died. Did the Steller's jay know this was going to happen?

I could mention numerous other cases in which the appearances of birds were followed by deaths in my family. What such events mean I don't know. Perhaps some people would consider us superstitious while others would say the supernatural directed those winged messengers.

Since I like to think we are not a superstitious family, I prefer to believe the mystery can be explained as a series of coincidences. But who knows?



TURTLE TRANSMITTER TRACKS THIEF

PATRICIA Kennedy's purse was stolen but she got it back. It all began when she left her lab in Newark, N.J., to take a turtle to the Morris County wildlife refuge. Miss Kennedey is a doctoral candidate in zoology at Rutgers University.

At a Newark stoplight a man reached into the front seat of her station wagon and snatched her purse which contained a transmitter to be attached to the turtle's back for tracking it.

Kennedy drove on to the Great Swamp preserve and met Daniel C.

Wilhoft, a Rutgers zoology professor who supervises her work. They returned to Newark and activated the transmitter receiver, hoping a signal would lead them to the missing purse.

The signal took them to an abandoned lot and there in an old stable behind a deserted house they found her purse, not four blocks from the scene of the robbery. Except for some money and a gift certificate everything was intact.

The transmitter is now back where it belongs — fastened to the turtle.

BOOKS

NEWS & REVIEWS

by Jerome Clark



UFOs IN THE MIND

ONE OFTEN-demonstrated fact about UFOs is that you can "prove" just about anything you want about them by concentrating on the evidence you like and ignoring or downplaying the evidence you don't like. Astronomer Elaine Hendry has said that "the ufologists' obsession with UFO theories" has been a major obstacle to progress in UFO research.

Of course it is difficult *not* to theorize about UFOs. Most of us aren't satisfied simply to acknowledge that *something* seems to be out there. We'd rather know what that something is; so, conveniently forgetting that the evidence for *any* UFO hypothesis (or at least any one that seeks to be comprehensive) is slender, enthusiastic proponents of various "solutions" confidently inform us that UFOs are extraterrestrial spaceships, free-floating plasmas, secret weapons, mirages, demons, hoaxes, insect swarms, extradimensional vehicles, afterimages, superpoltergeists and atmospheric life-forms. UFO buffs willing to concede the obvious — that the UFO mystery is no closer to resolution now than it was 3½ decades ago when the controversy began — are hard to find.

Keith Basterfield's *Close Encounters of an Australian Kind* (Reed, Sydney, New South Wales, Australia, 1981, 111 pages, \$8.00, paperback) is the latest effort to provide us with the Final Solution to the UFO Problem. The book is subtitled "UFOs: The Image Hypothesis." The "image hypothesis" turns out to be a typical UFO theory — i.e., one that ignores inconvenient data and slants the data that remain to serve the theorist's ends. Readers versed in the UFO literature, most of which is pretty dismal stuff, have learned

not to expect much more, but in this case the manipulation of evidence is especially infuriating because Basterfield is obviously an intelligent, serious man who could have done better.

Although in the introduction Basterfield asserts that his is a "working" hypothesis, it might better be characterized as a labored hypothesis. It works only if all physical evidence for UFOs is eliminated from consideration. The reader realizes only gradually that this is what Basterfield is doing. At first it appears that in his willingness to consider nonextraordinary explanations for UFO events Basterfield is displaying a commendable critical sense. But as these explanations grow increasingly unconvincing, Basterfield's real intention becomes clear: he is trying to clear the deck of any fact that gets in the way of a good theory.

The whole complex question of radar evidence, for example, is dismissed in half a page with the vaguest of generalities. Photographs, although they get three pages, fare no better. Bruce Maccabee's painstaking work on the New Zealand UFO film, which has survived the most strenuous debunking attempts, is not even mentioned; all we are told about the film is that it "is still under dispute as to what it shows." The next sentence — "All in all photographic evidence is nowhere near [sic] as good as it could be" — ends the section on UFO photographs. The half-page write-off of the famous Delphos, Kans., landing-trace case, the subject of an extensive investigation by Ted Phillips, suggests Basterfield doesn't know enough about the incident to comment on it at all. (Phillips, in fact, isn't even referred to, at least by his real name; elsewhere

Basterfield calls him Ted Bloecher.)

Having discarded all the physical evidence, Basterfield proceeds to explain UFO reports (especially close encounters) as purely psychological phenomena. Mostly, he argues, the claimants are dreaming without realizing it. He blandly puts forth such ideas without bothering to provide any credible evidence for them. He cites a few scientific experiments in which subjects produced vivid mental images but neglects to point out that the preponderance of experimental evidence indicates that mental images are rarely mistaken for reality. Even in the phenomenon of "false awakening," of which Basterfield makes much, the percipient almost always realizes, as soon as the experience is over, that the episode was psychological, not physical.

Moreover, Basterfield does not appear to realize that hypnopompic images (such as those one "sees" in the semiconscious state just before waking) are fleeting, lasting seconds at most, and cannot be "observed" for long periods of time. Nor do they manifest in specific syndromes, as abduction accounts do. Hypnopompic images do not

act like complex *events* in which the percipient firmly believes he is participating. Only someone so deranged as to think his dreams are actual occurrences is likely to confuse hypnopompic images with conscious physical experience. Yet Basterfield tells us (quite correctly, of course) that the great majority of UFO witnesses are sane, normal people.

Actually it is easier to believe that all close-encounter claimants are conscious liars (an accusation even the most extreme debunkers have hesitated to make) than to believe they are the innocent victims of psychological forces whose nature Basterfield has misrepresented and whose effects he has exaggerated beyond recognition. However noble its purpose, *Close Encounters of an Australian Kind* turns out to be little more than another pseudoscientific UFO book.

But it is not quite a total disaster. Basterfield's "Catalogue of Reported Close Encounters Within Australia," which comprises a third of the text, is a handy guide intended for the serious student. Less seriously perhaps, it lists the following wondrous tale of an event said to have taken place in Tasmania in 1948:

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STARDEX

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"A lady and her sister were putting out the dog when they became aware of a very bright object which seemed to be directly above them. As it moved away they could see 'little green men' sitting on a ledge on the side. The men were singing in what seemed unintelligible words to the tune of 'Three Blind Mice.' The disc moved off to the west." Straight in the direction of never-never land, no doubt.

UFOs IN AFRICA

NOT LONG AGO a friend of mine remarked that one of his ambitions in life is to write a UFO book in which UFO sightings are relegated only to an occasional passing mention. I told him I could hardly wait to read it.

As one who has read most of the many hundreds of UFO books printed in the English language, I have long since ceased to derive any pleasure from plowing through collections of UFO stories. Of UFO stories mundane or incredible, there is no shortage; there is, on the other hand, a distinct paucity of responsible treatments of UFO reports by writers with critical intelligence and decent respect for the rules of evidence.

Cynthia Hind's *UFOs: African Encounters* (Gemini, Salisbury, Zimbabwe, 1982, 236 pages, \$5.95, paperback) is neither the best nor the worst UFO-story compilation in print. Its principal claim to attention is that it deals with reports from distant parts of the world. Aside from that its focus is more limited than the title suggests.

Hind's "Africa" is the white (European) minority population of Zimbabwe and South Africa. "Because of the varying political situations in Africa," she remarks delicately at one point, "it is not always easy to ob-

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Alex Tanous



tain UFO reports" from other countries on the continent. Presumably that has changed since her native Southern Rhodesia, once treated as a pariah among nations because of its racial policies, has become Zimbabwe and assumed black majority rule. But this new fact of political life is not reflected in the pages of this book, which is too bad because it would be awfully interesting to know how UFO experiences in a Third World culture like black Africa's resemble or differ from those with which we Westerners are familiar.

The UFO experiences of white Africans, readers will not be surprised to learn, are for all practical purposes carbon copies of UFO experiences of Americans and Europeans. Even the hoaxes are the same. A South African woman borrows from 1950's-era American contactees to spin a yarn about a handsome Space Brother named Akon who

becomes her lover and takes her to his home planet, where she spends "the last four months before the birth of her son . . . The child now lives there with his father."

Hind, I might add, takes this quite seriously. She concedes there is no physical evidence (or any evidence at all beyond the contactee's testimony) and is honest enough to report that an American UFO group which analyzed the contactee's photograph of Akon's spaceship concluded it was fake, "but then," she writes, the "analysis is based only on known scientific fact." Apparently this is meant as a criticism. After all, Hind goes on, "Could all of this have come solely from the recesses of her mind?"

Probably not, but that hardly means that therefore the story is true. Without realizing what she is doing, the author answers her own question. The contactee "said that she

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WINNING WITH WITCHCRAFT

Although my book is called "Winning With Witchcraft" it is not a book for witches. Fully fledged witches will not find anything really new in its pages and indeed they may disapprove of many of the things written in it. They will not like the fact that I have removed the "mystery" of witchcraft, dispensing with all the complicated paraphernalia usually associated with the Craft, in order to demonstrate to the ordinary person that to practise it is really very simple indeed. My book is definitely only for the everyday lay woman or man; the person who is fascinated by witchcraft and its possibilities, but is either too busy or apprehensive to actually get involved in it.

HOW TO WIN IN LIFE

I do not in my book bog the reader down with the theory or history of witchcraft. That can be found in other books. No, my work is an "action" book, one of practice rather than speculation. In it I show you how to win in life with witchcraft. There are two sides, or dimensions, to witchcraft: the religious, spiritual dimension, and the dynamic "active" dimension, i.e. that of deliberately manipulating events and circumstances for one's ends. My book is about this second, exciting dimension. But before I continue let me tell you something about myself. My name is Jean Williams, and for the last twenty years I have been actively practising witchcraft in the pursuit of securing personal objectives. I am a perfectly ordinary woman, not possessing special psychic powers of any kind. Neither am I particularly bright or good looking. I mention these points because I want to show you that the wonderful, fast acting powers of witchcraft can be at anyone's command, regardless of ability, once the secret of witchcraft is understood. I have never belonged to a coven or occult group of any kind. There is nothing special that you have "to be", or no one special you have to know, in order for you to begin working wonders with witchcraft from the very moment you know what to do.

IMMEDIATE RESULTS

Immediately you have finished reading my book you can begin casting magic witchcraft spells to obtain whatever you desire. And you don't have to worry about trying to obtain difficult to get herbs or special equipment, almost all of the rituals I give involve very little or no paraphernalia, and what things you may have to get can be purchased very easily and inexpensively. For twenty years I have been "winning the game of life" through witchcraft. With my book you can start doing the very same the minute you have read it. With simple witchcraft spells and rituals I show how you can make any member of the opposite sex desire you immediately... compel a reluctant lover to marry you... stop the romantic interest of someone you would rather be without. With witchcraft you can forget about being a loser in love, in money, or anything else. By using witchcraft I show how you can actually take control of the "forces of chance" and make everything you touch seemingly turn to gold. You will be able to play a bingo game, place a bet, enter any contest, and know that you will win. You can have any man or woman you want, or any luxury you choose. With witchcraft these things become automatic when you use the appropriate spells or rituals to obtain them. I can say all this with absolute confidence for this has been my experience from practising witchcraft. I have benefited handsomely from witchcraft and I only seek the pleasure of sharing my knowledge with you. Witchcraft, I believe, should not be the jealously guarded secret of a selfish few, but should be made available to all who seek a better and more fulfilling life.

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THE SECRET SCIENCE OF NATURE

It is unfortunate that many people associate witchcraft with devil-worship. Most witches don't even believe in the Devil! I certainly don't. Witchcraft is not Black Magic. But, fortunately, witchcraft can be used to protect one's self from Black Magic. My book shows how you can quickly and easily break any evil curse, and shows also how you can forever make yourself safe from harm and evil of every kind. Some people also harbour the idea that witchcraft is just "superstitious nonsense"; in fact quite the opposite is true. Witchcraft is the secret science of nature. It could not possibly work if it was merely based on old wives' tales. I personally am not superstitious, I was born on the 13th. I live in a house no. 13, I walk under ladders, etc., but I very much definitely believe in the powers of witchcraft. You will believe, too, once you have tried the simple rituals in my book! Nor is witchcraft just "positive thinking". I know lots of people who use positive thinking and yet they are losers in life. Witchcraft is more dynamic. With witchcraft you don't, and cannot, fail; you only succeed and win.

THE ULTIMATE WITCHCRAFT RITUAL

The very end part of my book I have saved for what I consider to be the ultimate witchcraft ritual, at least in material terms; a ritual that unleashes a tremendous torrent of opportunity, riches and good fortune. I consider this ritual to be little short of sensational, but I will be frank with you: I have only ever used it once. It worked so well that I just couldn't handle all the good things that came from it. I am not one of those people who can handle immediate, or even gradual, wealth. But if you are one of those people who believe they can then you should try this ritual. It could change your life!

I do not claim my book to be the best or finest written on the subject of witchcraft. But I do claim it to be the most practical. If you are one of those people who has always wanted to try their hand at witchcraft, but were too busy or apprehensive to do so then my book is for you. It is written for you, and I promise you that what you pay for it will be the best spent money of your life. Witchcraft works. Those who practise it know. They are life's winners.

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had corresponded with [prominent American contactee George Adamski] during his lifetime, and in fact, on analysis, her story is not unlike his." Hind resists the obvious conclusion that the South African woman simply patterned her tall tales after Adamski's, adding a few embellishments.

Hind apparently doesn't disbelieve much. She rejects only one report as a hoax. She explains, "Over the years I have certainly gained some experience with regard to judging character and I now pride myself that I am able to tell, within a very short time in an interview, whether the story is genuine or not." I doubt that even a veteran police investigator would make so extravagant a claim. And coming from a writer who views as credible a woman's contention that she gave birth to an extraterrestrial's baby on another planet, Hind's statement strikes me — to put it charitably — as unconvincing.

UFOs: African Encounters is available in this country from the Center for UFO Studies, Box 1402, Evanston, Ill. 60204.

OTHER REVIEWS

BEYOND THE BODY by Susan J. Blackmore, Heinemann Ltd., London, England, 1982, 271 pages, £ 8.50.

Most books on the out-of-body experience play up the paranormal aspects of the phenomenon and argue that the OBE proves the existence of a human "double" which is able to survive death. *Beyond the Body* by British parapsychologist Dr. Susan Blackmore takes a different point of view. After a detailed examination of the many aspects of the question the author concludes that the OBE does not represent the release of consciousness from the body.

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While a college student Blackmore herself had a two-to-three-hour OBE. She discovered that the world she entered in the course of the experience is not exactly the real world of the five senses but a clever (or perhaps not so clever) imitation of it. What one "sees" during the OBE may not be entirely consistent with physical reality. One may see, for instance, a house with two chimneys when it actually has one.

Many of the great astral projectors of the past have made this same discovery but they have argued that the world of the OBE is an astral world which parallels the real world. To Blackmore, however, the OBE is a hallucinatory experience during which one travels solely within one's own memory. She then attempts to show that the odd quirks of perception experienced while out of body are very similar to the types of errors that occur when one mentally reconstructs a "map" of the real world.

Blackmore makes many valid points but severely weakens her argument by constantly downplaying the paranormal aspects of the OBE, sometimes in rather underhanded ways.

Her coverage of the Psychical Research Foundation's two-year studies of S. Keith Harary, who proved that he could accurately see distant events and affect animal behavior while out of his body, is typical. Blackmore dismisses the evidence by arguing that Harary was only sporadically successful at target studies. This is true. But Blackmore fails to mention that some of Harary's successes were so staggeringly accurate that all the failures in the world could not circumvent them. (I know; I ran some of the tests.) Blackmore also disputes Harary's ability to influence animal behavior; she says that he couldn't produce a consistent effect. This is not quite true. Harary was consistent in *some* types of experiments.

Sometimes Blackmore contradicts herself in puzzling ways. She reluctantly admits at one point that Ingo Swann was indeed able to "see" target pictures placed out of his vision during some highly successful experiments at the American Society for Psychical Research. But later she states, "I think it is possible that all claims for ESP and PK in OBEs are groundless."

Early in *Beyond the Body* Blackmore warns her readers to be wary of relying on



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personal experience as a guide to understanding the OBE. This may lead one to a false view of its nature, she says. Excellent advice — it's too bad that Blackmore's own curious bias against the paranormality of the OBE seems to have its basis in the conclusions she reached from her own out-of-body experience.—*D. Scott Rogo.*

LIGHT BEYOND by Stanton A. Coblentz, Cornwall Books, East Brunswick, N.J., 1982, 206 pages, \$14.95.

While I found *Light Beyond* a well-written, thoroughly enjoyable book, I despair that Stanton Coblentz's effort will make any impact on either society or parapsychology. Popular introductions to psychical research appear with some regularity. None seems to retain favor for long and most go quickly out of print, as I fear *Light Beyond* will do. The high price is going to discourage its use in the classroom and the casual reader will hesitate to pay that much for a book by an unknown author from an obscure publishing house.

What we have here is a highly intelligent man looking back over his long life (he recalls the San Francisco earthquake of 1906) and trying to make some sense out of his frequent encounters with unusual, often paranormal events and to relate these to major findings of psychical research. His personal experiences add an immediacy to the book that is lacking in the journalistic approach of many similar surveys. Like F.W.H. Myers, Coblentz is a published poet, a fact reflected in his rich vocabulary and often striking metaphors. The book also surpasses many popular accounts in being virtually free of major errors.

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Experiments conducted at prestigious centers worldwide - including the University of Pennsylvania, Duke and Columbia University, The Soviet Academy of Sciences - even Dow Chemical, were not only successful, but some of them went far beyond theory into practical application.

In Europe and the Iron Curtain countries where Radionics was allowed to flourish unhindered, such huge strides were made that in England alone, the medical aspects were so phenomenal that an entirely 'new' branch of medicine is now successfully operating under the licensing and blessing of the British government!

Here in the U.S. work has again been resumed and organizations founded by well known people, such as the famous physicist Wehrner Von Braun and the astronaut Edgar Mitchell, were quickly formed to investigate this fantastic discovery.

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Obviously there isn't enough room here to explain in detail all of the fantastic aspects of radionics and the marvels it can accomplish, so we've put together a 116 pg. book entitled, 'The Black Box and Other Psychic Generators' which not only explains how radionics works and shows you step by step how to assemble one of these devices both cheaply and easily, but also reveals startling government experiments with photos of the past - how researchers have already controlled atoms with thought alone! - and many more surprising facts and accomplishments that never made the newspaper headlines.

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choice of cases to illustrate various points. He draws very strongly from books he read in the 1920's and 1930's when he was trying to understand his wife's automatic writing. When he wants to update his references, he skips to the most recent possible research, thus presenting a curious amalgamation of the long-forgotten with the not-yet-overworked and avoiding many of the thrice-familiar tales that infest the popular literature. I found myself regretting that he apparently has not read Myers' *Human Personality and Its Survival of Bodily Death* or Raynor Johnson's *The Imprisoned Splendor* since so much of Coblentz's thought parallels those two writers' arguments.

Sad to say, Coblentz is not going to cut much ice with today's parapsychologists. Why, he even pays attention to automatic writing and mental mediumship and he thinks the survival question is worth investigating! He gives only the barest mention possible to card and dice tests. That heresy alone will condemn him to silence in the professional literature.

For whom is this book intended, in that case? Coblentz obviously wrote the book for himself, as a sort of apologia for his conclusions after a lifetime of thought and study. It is far too sketchy and anecdotal to sway a convinced skeptic. The well-read student of psychic matters is unlikely to "waste time" on a general survey of the field.

Probably the reader who will benefit most from the book is someone like its author who has experienced some bewildering phenomena and is trying to make sense out of seeming nonsense. For that matter, anyone who is trying to make sense out of the psychic field might give consideration to Coblentz's account. Perhaps because I agree with many of his conclusions I found this a rewarding book.—David Techter.

THE NECK OF THE GIRAFFE by Francis Hitching, Ticknor & Fields, New Haven, Conn., 1982, 288 pages, \$13.95.

The Neck of the Giraffe concerns itself primarily with a series of problems which evolutionary theory supposedly can't explain. Yet unlike most other books that do the same, it is not a creationist tract; in fact it rejects creationism.

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But Francis Hitching's objections to creationism are more mildly stated than are his objections to evolution. Unfortunately, although determined to show "Where Darwin Went Wrong" (the book's subtitle), Hitching never quite seems to grasp the major ideas of neo-Darwinian evolution. His understanding of such key matters as population genetics and preadaptation is especially lacking. To all appearances he doesn't know what a tautology is or how science works. In addition he perpetrates a number of minor errors, some of which lead him to false conclusions.

After he has rejected both creationism and Darwinism, Hitching never makes clear what he proposes to replace them with. At first he seems to accept recent findings which suggest that at least some acquired characteristics can penetrate the germ plasma and thus be inherited by offspring. If widely true, that would greatly simplify the process of evolution and its explanation of events. But Hitching soon moves on to other things, notably catastrophism and its main modern proponent, Immanuel Velikovsky.

After tentatively accepting much of Velikovsky (without justification, in my opinion), he then flirts with Gould and Eldredge's idea of punctuated equilibria, the notion that larger evolutionary changes occurred all at once in "jumps." But suddenly he is off on a discussion of evolutionary frauds such as the Piltdown man. He ends with a short history of how Charles Darwin came to write *The Origin of Species*.

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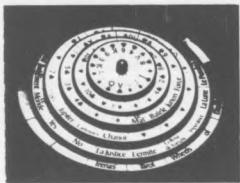
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This strange and puzzling book resolves nothing — which evidently was the author's intention all along. He seems to be admitting as much in the concluding paragraph when he writes, "If, after more than a century, natural selection has been tested and found wanting, and if we are left once again with a sense of ignorance about origins, Darwin would not have minded."—Gordon Stein.

PHILOSOPHY OF SCIENCE AND THE OCCULT edited by Patrick Grim, State University of New York Press, Albany, N.Y., 336 pages, \$9.95, paperback.

Parapsychology, ufology and other disciplines that explore unusual occurrences have been hindered for decades by the dismissal of the relevant evidence by self-appointed experts who claim to speak for the scientific community. Only on rare occasions are proponents and debunkers brought into dialogue, even in print.

In *Philosophy of Science and the Occult*, a collection of papers dealing with the scientific implications of paranormal claims, editor Patrick Grim sees to it that each side has its say. The papers reflect a wide variety of perspectives, from a satirical attack on biorhythms to heavy discussions of the non-scientific nature of astrology to sympathetic treatments of psychical research to a more or less scholarly attempt to defend the indefensible, namely Erich von Daniken's ancient-astronaut hypothesis. For the most part the arguments are stated reasonably and rationally, even if the conclusions are sometimes debatable. This is a refreshing change from the usual overheated rhetoric that characterizes much writing on the paranormal.

While not light reading by any means, this anthology provides a useful, balanced outline of the relevant issues.—J. Gordon Melton.

ALSO NOTABLE

JOURNEY TO NOWHERE by Shiva Naipaul, Penguin Books, New York, N.Y., 1982, 336 pages, \$5.95, paperback.

Far and away the best book on the Jonestown tragedy, *Journey* is a penetrating, angry look at the cultural sicknesses that produced Jim Jones and the People's Temple. FATE readers will be interested in Naipaul's account of how Jones manipulated his followers with his alleged paranormal talents.

REPORT FROM THE READERS

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KLASSIC KONTROVERSY

In "I See by the Papers" (August 1982 FATE) Curtis Fuller erred seriously when he wrote: "In essence Rawlins' article [i.e. "sTARBABY"] alleged that the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP) had agreed to publish its independent findings of Michel Gauquelin's claims [on the so-called Mars Effect] but instead covered up and censored its confirmatory findings."

The facts are that two separate tests were involved. The first was proposed *several months before CSICOP was created* by statistics professor Marvin Zelen in *The Humanist*, a magazine published by the American Humanist Association, then edited by Prof. Paul Kurtz. When CSICOP was later created, Kurtz became its chairman and Zelen was named a fellow.

All of the data collection for the *first test* (Zelen's) and all of the data analysis were *performed entirely by Gauquelin himself*. And Gauquelin published his findings in the November-December 1977 issue of *The Humanist* without deletion, change or censorship!

The *second test*, seeking to determine whether the alleged Mars Effect also appeared to apply to U. S. sports champions (Gauquelin had used data for French and Belgian sports champions), was the one in which CSICOP officials were involved.

But the requisite calculations were performed by Rawlins himself and *the results, which failed to substantiate the alleged Mars Effect, were published by CSICOP without*

change or deletion, as Rawlins himself admits in "sTARBABY." And Gauquelin was provided space to comment on and to challenge these results, again without censorship or constraint.

It is regrettable that Fuller's misinformation on these incontestable facts results in misinforming FATE readers.—*Philip J. Klass, Washington, D.C.*

CURTIS FULLER REPLIES:

I shall take Philip Klass' essential allegations a paragraph at a time:

Paragraph One: I stand by my contention that CSICOP covered up its confirmatory findings on the Gauquelin matter.

Paragraph Two: No one disputes that Zelen *proposed* the test (in January-February 1976 *Humanist*) before CSICOP's official formation was announced at the April 1976 meeting of the American Humanist Association (AHA), but no one acted on the proposal. Zelen himself states merely that "it would be of considerable interest to settle this question in the manner I have suggested." Elsewhere in the same issue George Abell notes that a rechecking of Gauquelin's calculations "would be desirable" but "we do not have the resources to do this."

Several months after CSICOP's creation *The Humanist* (September-October 1976) announced that "the Gauquelins have agreed to carry out what appears to be a definitive test suggested by Prof. Marvin Zelen." The results were published in *The Humanist* for November-December 1977. In the introduction to the article he coauthored with Zelen

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and Abell, CSICOP chairman Paul Kurtz makes it quite clear that the study was performed by "the committee," meaning CSICOP, which is frequently mentioned.

Although Klass seeks to disassociate CSICOP from the AHA, at the time the two organizations were intertwined. Not only was Kurtz editing both the AHA's *Humanist* and CSICOP's *Skeptical Inquirer* but AHA was funding CSICOP. Significantly, no effort was made to disassociate CSICOP from the Zelen test until after "sTARBABY" was published.

Paragraph Three: It is not true that Gauquelin collected all of the data himself. He provided the French data and Luc du Marre provided the Belgian data. After examining this material Kurtz himself pronounced it satisfactory and "meticulous." Nor is it true that only Gauquelin performed the "analysis." In the same issue of *The Humanist* (November-December 1977) carrying Gauquelin's analysis (which claims that the test results support the Mars Effect), a second analysis performed by Kurtz-Zelen-Abell (who maintain the results prove the opposite) appears. This second analysis, the source of the "sTARBABY" controversy, has been harshly criticized by Rawlins, Gauquelin, Patrick Curry and others, including some members and ex-members of CSICOP. By splitting samples and engaging in other scientifically unacceptable procedures despite repeated protests from experts both inside and outside the organization, the CSICOP officials succeeded in misrepresenting the positive pro-Mars Effect results. The fact that the results were indeed positive is recognized by just about everybody but a few members of the CSICOP Executive Council. This effort can be fairly described, I believe, as tantamount to a cover-up of evidence which CSICOP's leaders found not to their liking.

Paragraph Five: Yes, the negative results of the second CSICOP test were published in full. No one has said otherwise. But Rawlins complains that in the same issue of *Skeptical Inquirer* (Winter 1979-80) his account of the mishandling of the first test was altered to minimize his criticism and to censor reportage of CSICOP's dubious actions. Rawlins argues that this was part of CSICOP's attempt to cover up the messy facts of the botched experiment.

Klass makes it look as if Gauquelin were

allowed the last word in the issue of *Skeptical Inquirer* that published the American test results and that he had no trouble getting his rejoinders to Kurtz-Zelen-Abell published. Not so. The last word on Gauquelin's report was a rejoinder by KZA and when Gauquelin replied in the Summer 1980 issue, again the last word was a rejoinder by KZA. When Gauquelin wrote to correct the inaccuracies in this last KZA "last word," publication of his letter was delayed for a year and a half—until the Winter 1981-82 issue, after the "sTARBABY" charges. Given this chronology, Klass' assertion that Gauquelin was given free rein and was not constrained is hardly persuasive.

The title of FATE's article "sTARBABY" was taken, of course, from Joel Chandler Harris' famous story of the Tarbaby. In that story each time the rabbit struck at the Tarbaby his fists or feet stuck to the thing until finally he was completely stuck to it—and stuck with it. It's a lovely parable.—Curtis Fuller, Highland Park, Ill.

ANTI-CREATIONISM

In a letter published in the April 1982 issue of FATE, creationist Jerry Bergman takes Curtis Fuller to task for his remarks on "scientific" creationism. Indeed, Fuller was dead wrong in claiming that creationists believe that dinosaurs and predawn men never existed. But he also neglected to mention something that Bergman had demonstrated: While most creationists are sincere honest people, the professional "scientific" creationists are often masters of deceit. Let's examine a few statements from Bergman's letter.

"Most creationists do not believe the earth is '10,000 years old.'" Actually, "scientific" creationists who follow the party line put out by the Institute for Creation Research or the Bible-Science Association claim the universe is 6000 to 10,000 years old. The Arkansas "creation-science" law, which a federal court declared unconstitutional last January, tried to conceal this doctrine by talking only of "a recent creation." Laws introduced by creationists in other state legislatures (Minnesota, for instance) have specified that creation took place "6000 to 10,000 years ago."

"Neither am I [Bergman] aware of creationists who question global plate tectonics or continental drift." If the theory of global

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plate tectonics is sound, then the earth is at least 100 million years old and no universal flood has occurred for at least that long. Thus global plate tectonics flatly contradicts two fundamental "scientific" creationist doctrines and it is almost universally rejected by creationists. True, Walter Brown, Director of the Institute for Creation Research's Midwest Center, promotes a version of continental drift which tries to compress a couple of billion years of geological history into the *one* year of Noah's Flood, but all competent scientists reject Brown's fantasies.

"I am not aware that a creationist journal has published an article supporting the idea that 'the earth and not the sun is the center of our solar system.'" A creationist journal entitled *The Bulletin of the Tychonian Society* is dedicated to promoting the geocentric system of Tycho Brahe. Also, in its March 1981 issue, the creationist *Bible-Science Newsletter* officially declared its neutrality on the geocentricity vs. heliocentricity question and it has published articles by advocates of geocentricity. Even the *Creation Research Society Quarterly* published an article subtly advocating geocentricity. It's strange that Bergman is "not aware" of all this since (a) he claims to "move in creationist circles" and (b) he has published articles in all three of these journals!

"Most eminent scientists are creationists." Unfortunately, the only eminent scientist named by Bergman (Wernher Von Braun) is dead, so we can't ask him about his views on the occurrence of a worldwide flood a few thousand years ago. If Bergman is telling the truth, it surely is curious that the National Academy of Sciences, the American Association for the Advancement of Science and numerous other scientific groups have condemned "scientific" creationism as pseudo-scientific nonsense.

While we can hardly expect intellectual honesty from those who promote their religious doctrines as science, Bergman sets a new standard with his letter. Indeed, if the "several books and booklets on the creation-evolution controversy" which he claims to have authored are as loaded with flagrant misrepresentations as his letter, they deserve to be shelved with the work of creationism's most skillful deceivers, Henry M. Morris and Duane T. Gish.—Robert J. Schadewald, *Rogers, Minn.*

Statements by creationists like Jerry Bergman imply that either ideas are not being adequately expressed or they are not being heard. In the first place, evolution is derived from the work of early investigators, who were trying to prove the literal truth of the Bible. Searching for the "sinners" who supposedly perished in the Genesis Flood formed the beginning of modern archaeology and paleontology. Gradually — at first reluctantly and against church opposition — serious scholars were compelled by mounting evidence to consider alternative explanations for what they were finding. The most reasonable scenario so far was set down by Darwin in *The Origin of Species*.

Creationists are not taken seriously because they are not interested in open-minded inquiry but in entrenching a preconceived idea: the literal truth of the Bible as God's word (or the Koran as Allah's, in the case of the Islamic fundamentalists). As religion goes there is nothing wrong with that; belief is what religion is all about. But as *science* it's ridiculous.

Large segments of the religious community have adjusted their theologies to accommodate the findings of science, relegating much of Bible literature to the status of allegory and myth, which indeed it is. Others, regrettably, are so literal-minded that they can't relate to scriptural allegory, so they cling blindly to their fierce hope that the Bible (or Koran) is God's (or Allah's) instruction manual for life. Such persons tend to think in absolute terms — black-white, right-wrong, either-or (although in the shower they suspend that principle in mixing hot and cold water!) — and they seem not to have discovered that except for death and pregnancy nature deals not in absolutes but in



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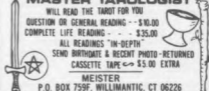
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degrees (like the shower water).

Granted, those who cling to cherished beliefs ought not to be put down on that account. Many Jews, for example, were reportedly sustained by their faith during the Holocaust. But among those devout believers are many who are simply deep-dyed bigots and the Bible and Koran contain many passages that justify that bigotry. Consider the injunction against homosexuality: *If a man also lieth with mankind, as he lieth with a woman, both of them have committed an abomination* (Leviticus 20:13). The Bible also proscribes burnt offerings of sheep and oxen, forbids eating shellfish and classes bats as birds — and we don't hear fundamentalists berating anybody for eating shrimp.—*Stuart C. Burdick, Mountain View, Calif.*

Jerry Bergman says creationists are not well-financed. Well, right or wrong, fundamentalist-creationist Jerry Falwell proved that money can talk during the last presidential election.

Bergman criticizes Curtis Fuller for "name calling," then ends his comments with the statement that his scientist-friends think the content of FATE is "hogwash." FATE and many of its advertisers (such as Astara, Summit University and the Rosicrucians) have opened the door to the study of hypnosis, acupuncture, death experiences and many other fields wherein conventional psychology was tied in knots.—*M. H'Laz, Lacey, Wash.*

Whether the theory of evolution is or is not wholly correct, it has been reached after more than a century of scientific investigation and debate, whereas creationism, in its attempts to throttle the teaching of scientific ideas in the schools, is ultimately based on a naive interpretation of the ancient creation myths which have been woven into the book of Genesis.

I am the first to agree that a divine, intelligent, creative force is at work in the universe and that "In the beginning, God created the heavens and the earth," but I see no conflict between this idea and the idea that the Creator used (and continues to use) evolution as a *process*. Rather than glorifying God, the creationists limit Him by implying that He waded an anthropomorphic hand and made the worlds appear out of nothing a

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 118)

mere 10,000 years ago.—*Janet N. Batchler, Denver, Colo.*

TO BLEED OR NOT . . .

In "Report from the Readers" (May 1982 FATE) Flora Gunley's letter concerning the Shroud of Turin states that any undertaker knows that "dead men don't bleed."

A book titled *A Doctor Looks at Calvary*

was published in France in 1950 and translated and published in 1963 by Image Books, a division of Doubleday and Co. Its author is Pierre Barbet, a French surgeon and occasional pathologist.

Barbet deals extensively with the shroud from a medical point of view. He writes, "Blood remains liquid in corpses. . . . It becomes concentrated in the veins; at death the arteries empty themselves into the capillaries and into the veins, owing to the final contraction of the ventricles and to their own elasticity. It remains liquid in the veins for a very long time, usually till putrefaction sets in. It even remains *alive* for several hours and is capable of being transfused into a living man."

Barbet goes on to explain that the blood goes through different stages (clotted, dried, serum and so on) and that evidence of these various stages is to be found on the shroud. This is just one of many reasons why it is unlikely that the image on the shroud was painted.

Regardless of what undertakers may or may not know, scientists are aware that body cells do not die en masse or immediately. Death of the physical body is a gradual process and some parts deteriorate faster than others. Although brain and heart have stopped functioning, cells continue to "live" until decay sets in.

Jesus was buried hurriedly, because of the Sabbath, long before decay could take over.—*Ida R. Reitelberg, Lake Worth, Fla.*

* * *

In the course of His execution, Jesus was severely beaten with a Roman whip, leather straps covered with bits of bone and lead. His torso would have bled and the crown of thorns on his brow would have marked his face with blood. The javelin thrust into his heart would have caused a gush of blood. Jesus would have been covered with blood by the time He died. He need not have bled more to mark the shroud.—*Jessie R. Smith, Jena, La.*

NOW—A CRYPTO-BABY?

FATE doesn't hesitate to expose frauds and inconsistencies on the part of alleged psychics or various psychic and Fortean organizations. Perhaps you might give some attention to the so-called International Society of Cryptozoology.

For some months ISOC has been soliciting memberships at \$25 a pop among scientists and the lay public. The handouts say that anyone can join and that the society is interested in studying and discovering new species and learning more about Nessie, Bigfoot and other "cryptozoological" animals.

I direct Project Bigfoot, which has about 88 members in the United States and Canada, and we have managed to document the first favorable results of blood and hair analyses that tend to support the idea that a species of unknown primate inhabits this continent (*Frontiers of Science*, March-April 1981).

I was interested in supporting such a group as ISOC so I sent in my hard-scrounged 25 bucks and my little application form. To my considerable surprise I was informed two weeks later that Grover Krantz, Richard Greenwell and two unnamed members of the ISOC board had vetoed my application! I was invited, however, to resubmit the 25 bucks to receive their *publications*! My money wasn't good enough for membership but they seemed to want it for their journal and newsletter.

I was curious about this and telephoned ISOC's vice-president Roy Mackal (of Loch Ness and Congo fame). He had not heard that my application or anyone's had been rejected. I later learned that my crime is that I've publicly admitted that Bigfoot may have more than merely a physical explanation.

Must be some interesting political turmoil going on in the ranks of the new ISOC. Looks like CSICOP isn't the only organization with sTARBABY-type hassles.—*Jon Beckjord, Project Bigfoot, Seattle, Wash.*

A WORD FOR "BIG MOUTHS"

I have been a subscriber to FATE for many years and for the last few the bickering and petty carping by the contributors who call themselves "brains" have about exhausted my patience. I find this boring and a waste of space. I remember way back when the letters from readers were chock-full of worthwhile goodies. But now you publish too many literary types denouncing each other, an article or what have you.

Can't you just toss the big mouths' arguments into the wastebasket? I don't care what they think.—*Mary L. Stover, Redington Beach, Fla.*

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