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MARSHALL N. LEVER is a numerologist, philosopher and trance medium, who has lectured and counselled worldwide, appearing on TV and radio shows both in America and Europe. He is author of a number of successful books, the latest, *The Secrets of the Ancient Sages* (New Discoveries in Numerology) is to be published this fall by Wisdom Books, Inc.

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Mysticism is where religions start. Moses with his flocks in Midian, Buddha under the Bo Tree, Jesus up to his knees in the waters of Jordan. . . . Religion as ethics, institution, dogma, ritual, scripture, social action, all of this comes later and in the long run maybe counts for less.

— Frederick Buechner from *Wishful Thinking: A Theological ABC*

ARE THE ODDS 83 million to one that the man wrapped in the Holy Shroud of Turin actually was Jesus? That is the thesis of a new book that was scheduled for publication in October 1981 by two of the team of 40 scientists involved in researching the Shroud.

Although scientists on the project are known to disagree, the book's two authors state that the study shows "the literal, physical resurrection of Jesus of Nazareth is by far the best explanation for the physical, chemical, medical and historical facts." The authors are Kenneth Stevenson of Dallas, Tex., the designated spokesman for the group of American scientists organized as The Shroud of Turin Research Project, and Gary Habermas of Lynchburg, Va., one of the consultants

for the project. Stevenson is a computer engineer and Habermas is a philosopher.

By the time you read this we expect the Shroud will be the center of a lively controversy involving the members of the Project who conducted a symposium in New London, Conn., on October 9, 1981.

The two men conclude in their book *Verdict on the Shroud* that the cloth did wrap the body of the crucified Jesus and that it also provides evidence of Christ's resurrection from the dead. Their view is supported by Dr. Robert Bucklin, a pathologist and deputy medical examiner of Los Angeles County, who also was involved in the Project.

Scientific research began when the scientists arrived in Turin, Italy, in October 1978 and spent five days studying the Shroud. Since that time they have been coordinating their information.

"One of the more intriguing of their findings was the discovery that the Shroud image contains three-dimensional data," according to Michael Coakley of the Chicago Tribune Press Service. "The brightness of the image is mathematically related to the distance of the body from the cloth; it is

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brighest in areas where the body touched the cloth, like the nose and forehead, and less intense in the areas where the body did not touch the cloth." To Stevenson and Habermas, this proves that the image on the cloth was formed by a three-dimensional object and was not the work of a medieval painter. Habermas says there is no natural explanation for how the image was formed.



RELIGION vs SCIENCE?

UNTIL THE book is available it is impossible to judge the evidence for such statements as the following:

Tests indicate the body did not decompose while wrapped in the Shroud, which indicates it was not in contact with the cloth for a long period of time.

The body probably was not removed from the cloth "by any human means" because bloodstains on the Shroud are intact. Otherwise they would have been smeared or broken.

The image probably was caused by a heat or light source but there seems no natural explanation for this. Hence the source was likely supernatural.

There is a close correspondence between the evidence presented by the Shroud and the details of Jesus' death reported in the Gospels.

According to Stevenson and Habermas, the cloth's "evidence of the resurrection is so strong that if it is not Jesus' actual burial garment, then Christians might have to consider the possibility that someone else rose from the dead."

Coakley comments that the book

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frequently blends religion and science. (Stevenson states at one point, for instance, that for him the Shroud "has been a powerful witness to the love of Jesus Christ.")

Plainly the last word on the Holy Shroud of Turin has not been heard.



EXPLAINING CEIILs?

FROM THE earliest days FATE has been skeptical of UFO close encounters. For years we rejected such stories or published only minimum information on the claims. Our reasons were twofold. We felt that the publication of such reports implied acceptance of the extraterrestrial hypothesis. UFOs well may be extraterrestrial but that is only one of a dozen possible explanations. The other reason for our hesitancy has been our firm and con-

tinuing belief that if UFOs are extraterrestrial spaceships and if they contain entities, those entities should not and could not resemble human beings.

I outlined my reasons for this conviction on these pages years ago and read a paper on the subject at the UFO conference FATE sponsored in Chicago. (The paper is reprinted in *Proceedings of the First International UFO Congress*, Warner Books, 1980, pages 239-46.) The essence of my argument is that since life is so enormously variable on earth it must be unimaginably different if it has developed Elsewhere. For all the apparent variables of environment on our planet — atmosphere, temperature, chemistry, radiation exposure and the like — these variables must be far different from those that exist in other planetary systems. Therefore, life evolving in such

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I had just moved to a small town in Georgia. It was Friday night and my birthday to boot, when I pulled up to a red light and next to a car that held the most beautiful girl I had ever seen. She looked over at me and smiled. I was stunned! Suddenly her car took off like a phantom into the night. I was determined to meet this lady of my dreams. I was going 35-40-45 and then 50mph when suddenly I heard a siren behind me. When the sheriff smelled liquor on my breath, he laughed and said, "Boy, I hope you like makin' license plates."

Up before the judge I was given a choice of six months in the state pen or three months on the chain gang. I took the three months, and with every swing of the sledge hammer, two things ran through my mind, the beautiful girl and the sheriff's laugh. Within a month my hands were severely blistered and I was experiencing the mental torture of a caged animal. I tried to escape and was caught deep in the woods by the sheriff where I was severely beaten and left to die.

I was semi-conscious when I heard the sounds of a hungry, wild bear approaching. I was helpless, when suddenly an old black man appeared from the bushes. Holding something in his hand, he waved it in a circular motion and caused the bear to stop dead in his tracks.

The next time I opened my eyes I was in a cabin with a girl who was holding a mystical smelling cloth on my head. Wait! It was the same girl I had seen in the car. My heart started pounding. Was I in heaven? "No, son, you're not in heaven." It was the black man. THE BEAR! "Don't worry, the bear has gone on to a higher sphere of life." My God, he can read my thoughts!

He smiled peacefully and said, "Do not fear me," and handed me a peculiar looking piece of wood. "Son, I am leaving this planet soon and it has been decreed that the power of this CREOLE MOJO STICK will be passed on to you. "W-W-Why me?" "Because your birth sign is in conjunction with powerful forces of the universe that only come together twice a year, and this will enable you to produce more of these sticks to share with others." I was thinking "this is crazy." "THE CREOLE MOJO STICK! Where does it come from?"

He said, "This stick is produced by cosmic forces that when properly applied strip away all negative energy that surrounds the life force." As he was giving me other secret instructions, he saw me staring at the girl. Interrupting my thoughts, he said, "But first you must make a decision. You see, you were put into a bad position just to increase your understanding of life. So, your choice is to accept this CREOLE MOJO STICK and promise to help others or take this girl and satisfy yourself."



I was torn, but how could I turn my back on humanity? I made my decision and the girl instantly vanished. The old black man said, "Son, I am very pleased, but first you must BELIEVE. And then I will sleep. When I awake, I was alone, was I dreaming? Hallucinating? Yet in my hand was the CREOLE MOJO STICK, and my pain was gone."

Well, friends, to make a long story short, I believed. Now I live in Beverly Hills six months a year and jet set the other six. I date a famous blonde actress you see on TV every week. (She doesn't know it, but by using my MOJO STICK, she feels happy to pay our dinner bill.) And the sheriff, well now he knows how it feels to be behind bars, thanks to the power of the CREOLE MOJO STICK. But don't believe me. Look at proven results like these:

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systems would have to develop along different pathways, none of which is likely to be humanoid.

Nonetheless, many UFO researchers continue to be bemused by close encounter claims and by UFO abductions. But now Prof. Alvin H. Lawson of California State University, Long Beach, who has been studying the problem for some years, suggests a new theory. A few years ago he did some fascinating research with Dr. William McCall and John DeHerrera in which the three investigators hypnotized a group of subjects who had no conscious knowledge of ever having a UFO sighting, told them they had been abducted by a UFO and questioned them about their experiences. All the imaginary abductions had many details identical to those found in "real" abductions.



BACK TO DAY ONE

LAWSON draws heavily on the work of Stanislaw Grof, a psychiatrist and follower of Otto Rank, in his new analysis; he proposes that in some way not completely clear to us the claims of UFO abductees relate to the trauma of birth. "The incipience, universality and idiosyncratic quality of birth trauma events suggest a possible psychological (i.e., nonexotic) source for alleged abduction experiences," states Lawson. "These qualities also help explain the many parallels and the minor differences in CEIII (Close Encounters of the Third Kind) reports from witnesses in diverse as well as comparable cultures." At a minimum Lawson suggests that the birth trauma elements described by

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UFO abductees may be used as a criterion to help separate false abduction reports "from any that may reflect actual events."

This is not an easy theory to swallow, especially when one examines its other implications. According to Grof, much the same kind of imagery applies to near-death experiences, to shaman's trances and to much folklore. While Lawson explores the implications for CEIII and UFO abduction claims, Grof uses the theory to explain a whole range of mystical/psychological/experiential phenomena.



THRU THE BIRTH CANAL

THE chronologies of abduction experiences and the birth trauma do not necessarily follow the same sequence but Lawson believes the similarity of imagery and incidental detail is obvious. Following are some of these comparisons:

- *Bright Light.* Experienced by abductees and nearly all CEIII cases. The birth process also involves a "radiant light of blinding intensity [which] may seem supernaturally bright."

- *Struck by beam of light.* Travis Walton and others describe this and it is also part of the birth experience.

- *Levitation through a tube or tunnel of light.* Described by contactees and abductees and also experienced during birth.

- *Metallic sounds, hum.* Many cases report this and during birth it relates to the hum of machinery, sounds of surgical instruments and other hospital sounds.

- *Big room.* Reported by many CEIII



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cases. In birth it parallels separation from Mother and coincides with feelings of decompression, spatial expansion, visions of gigantic halls and immense spaces.

- *Entities.* All CEIII cases. In birth it refers back to "original embryonal situation . . . small . . . disproportion between head and body . . . umbilical cord."

- *Physical examination.* Reported by most CEIIIs. There's obvious reference to birth where the subject is also concerned with the apparent threat to bodily integrity.

- *Umbilical pain.* Reported by many CEIIIs. Obvious at birth.

- *Current through head and body, head pressure.* Obvious parallels.

- *Womblike container on UFO, filled with liquid and with an "umbilical."* A number of CEIII cases report this, as

do persons purportedly recalling birth experiences.



ENTITIES = FETUS

THE FOREGOING represent only some of the parallels that Grof/Lawson perceive, but there are others. The dominant creatures in CEIII reports resemble the human fetus — as do the birth trauma narratives. Most of the descriptions of the humanoids encountered by abductees have such characteristics. They are small and frail, with disproportionately large heads, comparatively large eyes, rudimentary or "missing" hands and feet; "claws or webbed fingers and toes; underdeveloped ears, nose, mouth; no fingernails or toenails; arms longer than legs; clumsy movement and walk; wrinkled skin; hairless

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bodies; no eyebrows and so on."

The primary tube or tunnel imagery which most abductees experience is very important in this scenario. Although not all abductees who entered the world normally through the birth canal report such experiences, such images are totally lacking among abductees born by Caesarean section. Of eight Caesarian subjects Lawson reports that seven reported no primary tube or tunnel imagery in describing their method of boarding the UFO and it turned out that the eighth who did

report tunnel imagery had experienced trauma for an hour in the birth canal before a Caesarean was thought necessary.

"Images of doors or passageways are nearly as plentiful as tubes in abduction reports. Most witnesses describe unorthodox doors which appear suddenly in walls or on an object's exterior, disappearing without a trace soon after. Such doors tend to have panels which slide silently aside rather than opening out or in. Some reports tell of doors which disintegrate or 'ex-

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plode' just before the witnesses pass through them. All these unusual doorway passages can be interpreted as suggesting another birth trauma event — the opening of the cervix."

Witnesses speak of cylindrical rooms, sometimes filled with fluid (amniotic fluid?) and the warm pleasant feelings they experience. They float from room to room!



SOME PUZZLES

ABDUCTEES bring more than a birth experiences to their accounts of what occurred. After all, they have lived in the real world and consequently many memories and emotions color their accounts. People are different and their experiences are bound to be different but there are common elements which could point to the birth trauma experience.

There are many puzzles, also. How can the birth trauma explain the multiple-witness abductions? Lawson answers only that psychological explanations seem more likely than abductions involving nuts-and-bolts craft — unless some "smart-ass aliens are bent on confusing us!" This seems less than a satisfactory answer.

Another objection is the so-called physical effects on contactees. Lawson answers this by saying that such claims are ambiguous and unproven.

"We cannot as yet explain what stimulates witnesses to initiate the sequence of visual imagery and events which makes up an abduction, for of course that is the essential mystery of CEIIs," Lawson writes. "However, our inability to explain the entire UFO abduction enigma should not be al-

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lowed to obscure the clear and reasonable inference that abductions are primarily a psychological phenomenon."



INTIMIDATING LIGHT

IF OUR readers have noticed a dearth of UFO articles in this column it is not because we are avoiding them; they are avoiding us. There are mighty few sightings these days and even Allen Hynek's Center for UFO Studies *Associates Newsletter* has to limit itself pretty much to historical sightings.

Some of these are fascinating and have not been reported before. One took place on Thanksgiving Day 1964 at Adams, Wis. There were five witnesses and the sighting lasted about five minutes.

The testifying witness was only eight years old at the time and he and his two brothers were riding home with their parents in the family car around 11:00 P. M. The sky was clear and the air was warm.

Suddenly a large bright light appeared above the automobile and its entire electrical system shut down, including radio and headlamps. The father stepped out of the car to see what had caused the electrical failure and looked up at the light. The mother, scared to death, called to the father asking what he saw. The father didn't reply. He returned to the car, got back into it and said nothing, merely looking at his wife.

The light suddenly vanished and the lights and radio came back on. Strangely enough no member of the family discussed this strange experience until 1978 when the reporting

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witness, then 22 years old, asked his father if he remembered the incident. The father just nodded and walked away, still saying nothing. Two years later, however, the father described what he had seen; it was like a gigantic floodlight, stationary, making no sound.

CUFOS Associates Newsletter comments on the similarities of this case to many others. There is the reluctance to discuss the event (psychologically in-

duced?). There are the apparent fright, the brilliant shapeless mass, the interference with the car's electrical system. CUFOS asks, "How many unreported similar events have occurred?"



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zations is being shortchanged and organizations such as the Center for UFO Studies need help. Recently a radio announcement from CUFOS reminded listeners:

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globes of ball lightning are variously
bluish-white or reddish in color; they
vary in size from grapes to basketballs.

Ball lightning shares one character-
istic with UFOs — a good many scien-
tists doubt that either exists.

James Dale Barry, senior scientist at
Hughes Aircraft Company in Los An-
geles, however, has studied the phe-
nomenon for 20 years and recently
wrote a book on the subject which was
published by Plenum Press, New York.
After studying 1800 reports and pho-
tographs of ball lightning Mr. Barry
concludes that it "probably" exists.

He thinks the term covers several
different phenomena. It may be a lu-
minous ball floating freely in space be-
tween unidentifiable terminals and
consequently probably is not a true
lightning discharge. It may be an elec-
trical "brush" discharge such as ap-
pears on tree branches or inside air-
planes in flight; this is also called "St.
Elmo's fire." Another idea suggested
by Barry is "lightning balls" consisting
of low-density luminous plasma cre-
ated by the passing of an ordinary
lightning bolt.

Or, explains Malcolm W. Browne
of the *New York Times*, in discussing
Mr. Barry's book, "An even likelier
possibility is that on rare occasions
lightning discharges may create radio-
frequency standing waves, which are
capable of carrying, focusing and de-
positing energy in some confined re-
gion of space."

Ball lightning is not poltergeist phe-
nomena, Barry says. But there is one
more thing that occasionally is mis-
taken for ball lightning — will-o'-the-
wisp, which he states is a result of
burning hydrocarbons.

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Will-o'-the-wisps, as any FATE reader knows, also are called by other names — ignis fatuus, fool's fire, burning swamp gas, jack-o'-lantern, friar's lantern. They are described as luminous lanternlike shapes that move about the countryside, usually over low and swampy places. They tend to frequent certain places and it is proposed that they are burning pockets of methane gas generated by rotting vegetation, says Malcolm Browne.

The trouble is, nobody satisfactorily explains will-o'-the-wisps either. If they are burning methane gas, what holds the gas together in cohesive form and what ignites it? No one looks into this problem either.



THOSE BOOMING SOUNDS

CONTROVERSY surrounds a report by Thomas Gold and Steven Soter of Cornell University seeking to explain the loud noises and booming sounds of unknown cause called "brontides" — such as the famed Barisal guns of the Ganges delta. Gold and Soter theorize that many "brontides" are created by gas escaping from fractures in the earth. From this they also hypothesize that large amounts of methane may be found in the lower crust or upper mantle of the earth.

Donald J. Stierman of the Department of Earth Sciences of the University of California disagrees with them in a letter written to *Science* in which he ascribes such sounds to unfelt earthquakes. He says such noises can occur in quakes as small as magnitude 1 and be transmitted from large bedrock outcrops. In describing two incidences when such sounds were heard,

he says, "In neither case were signs of escaping gas mentioned by any geologists, seismologists, visitors or residents in the epicentral areas."



MIND-BODY-SPIRIT

THE 17th Annual Festival of Mind-Body-Spirit will be held at Shrine Exposition Hall, Los Angeles, January 15, 16 and 17. The Festival was held in London in 1977 and 1978, New York in 1979 and London in 1980.

The program includes such subjects as holistic health, spirituality and esotericism, fitness and nutrition and human and social potential. Speakers include Ed Mitchell, Allen Hynek, Helen Wambach, Peter Caddy, John White, Gerald Jampolsky, Swami Kriyananda, Marilyn Ferguson and Henry Rucker.

ELEPHANT BONE TOOLS

WHEN GINSBERG, a 23-year-old female African elephant, died a few years ago in Boston's Franklin Park Zoo, a team of American and Canadian scientists led by Dennis Stanford of the Smithsonian Institution used the remains for some novel experiments on butchering elephants, fracturing elephant bones and making elephant bone tools.

The experimenters found that they could fracture fresh elephant bones easily and make flake tools from them if they followed the percussion techniques used in stone tool manufacture using only a round stone as a striking implement.

The importance of their work is that modern elephant bones are much like mammoth and mastodon bones and the Ginsberg flakes are similar to the bone

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material found at a Yukon site in the Old Crow River area which had previously been dismissed because the fragments are 40,000 to 50,000 years old. This evidence may eventually confirm theories about the antiquity of man in the Americas.



THE FIRST STONE

SOME YEARS ago the late Ivan Sanderson wrote a serious article for FATE suggesting that the ancients had a method of converting stone into a plastic form and molding it to suit their purposes. This idea now has surfaced again in a controversial paper which was read at an international symposium at Brookhaven National Laboratory. The subject of the meeting was archaeometry — the technique of dating archaeological specimens by scientific methods.

The controversial stone-softening idea was proposed by Joseph Davidovits of the Geopolymer Institute in Saint-Quentin, France. Davidovits has been working with Francisco Aliaga, a Peruvian ethnographer. As part of his evidence he points to a groove in the stonework of the Gate of the Sun that could have been produced by a fold in the rubberized cloth into which he suggests the plastic rock was poured.

Davidovits also stated, according to a report by Walter Sullivan in the *New York Times*, that some witch doctors "in the Huanka tradition, still make small stone objects in this manner." He cited evidence of oxalic acid derivatives in such monuments as those on Easter Island.

The French scientist argues that the stone was made plastic by plant ex-

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tracts such as oxalic acid, which is found abundantly in rhubarb leaves. It is now realized that the alchemists of Alexandria obtained a prized purple patina on some gold and silver alloys by rubbing them with rhubarb, which is rich in oxalic acid, and salts. This discovery is new. It previously was believed that the Japanese were the sole possessors of this secret — however, they discovered it 15 centuries later and used similar acids which came from the bitter plum.

Davidovits had other unorthodox ideas to bring to the meeting. He argued that ancient ceramics were produced by a cementing process without any need for firing.

"Intriguing but definitely controversial," Edward V. Sayre of Brookhaven commented to Walter Sullivan. Other scientists attending the meeting argued that the use of heat to produce pottery from earliest times is well documented.

Meanwhile, if Mr. Davidovits can follow up his ideas of turning stone to plastic by actually doing the trick, he ought to be put up for a Nobel prize.



TERRA-COTTA ARMY

WHEN THE initial discovery of a vast "army" of about 6000 full-size terra-cotta soldiers guarding a Chinese imperial tomb was first made public seven years ago, it was assumed that the entire discovery had been charted. So far 6000 statues have been unearthed and only about 40 were damaged beyond repair.

But now it appears the finds may be the largest discovery of ancient artifacts ever uncovered. The government has built a vast hall with a high roof

enclosing the 3.5 acres where the 6000 were found but only test excavations have been made in contiguous sites. In addition, it only can be guessed how many larger-than-life-size statues of soldiers and their horses are buried in an even larger circle around the tomb. The burial site is that of Emperor Qin Shi Huang. Little is known about this ancient work other than that more than 700,000 workers labored 36 years to build the entire complex.

Work in Pit One is expected to take another six years at least before workmen tackle Pits Two and Three. And this leaves the huge perimeter of the area still to be explored.



PENNY FROM A VIKING

CONTINUED verification of the identity of the silver Norse penny found in New England comes in. Marshall McKusick, University of Iowa anthropologist, says, "The search for Viking evidence in America has been marred by hoaxes and mis-identifications, but the silver artifact is the first genuine artifact to come from New England." The coin is one of only four of its kind in the world and McKusick believes it is unlikely that the penny is a relic from an ill-fated Norse trading expedition. "I suppose that is about the only way a Norseman would give up a penny like that would be if he were killed or something," McKusick says. "Coins were so scarce in Greenland that not one example of a Norse penny of any period has been found."



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JEWISH BURIAL CUSTOMS IN JESUS' TIME

Part I

Remains of homes and bathhouses tell how Jews of Jericho lived but until seven years ago, little was known about their way of death.

By Rachel Hachlili and Ann Killebrew

DURING THE time of Jesus, the ancient Palestinian city of Jericho was a thriving winter resort for the Hasmonaean and Herodian Jewish kings of Judea. Located on the major route leading to Jerusalem, Jericho was economically important and became the second largest city in Judea during the first Century B. C. and First Century A. D.

Although rainfall is slight, when the land is properly irrigated as it was under the Judean kings, it is capable of great productivity. Date palms are still cultivated in the region of Jericho as they were during the time of Jesus. Jericho also was famous for its balsam, a plant which grew exclusively in the Dead Sea Valley and whose identity is a mystery today.

A large Jewish community existed in the region and surrounding villages

In accordance with Jewish law, the Jericho cemetery was located outside the town limits. Here authors found numerous square chambers hewn out of the hillsides.



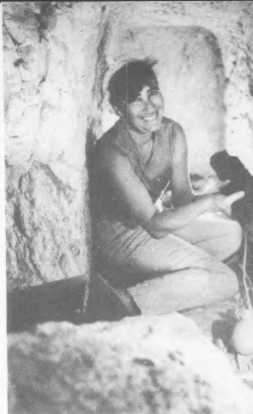
and Jericho served as its administrative center. The city reached its peak under King Herod, who reigned from 30 to Four B. C., and after his death it slowly declined. In A. D. 68-70 the Roman general Vespasian conquered Jericho and all of Judea, including the Temple in Jerusalem.

Excavations during the past decade have uncovered the remains of royal palaces and upper-class villas. From these archaeologists have been able to reconstruct the elaborate palace complexes, living quarters, swimming pools, bathhouses and even a sunken garden.

But despite these numerous explorations in the area, a cemetery dating from the First Century A.D. had not come to light. The appearance of ossuaries (small limestone coffins) on the antiquities market in the modern West Jordanian city of Jericho initially called our attention to the possibility of finding Jewish tombs in the region. Our informal survey, on behalf of the Archaeological Staff Office of Judea and Samaria, was conducted on foot in the vicinity of Jericho and we found several tombs which had been opened and robbed.

At this point the Israel Department of Antiquities asked one of us (Dr. Rachel Hachlili, an archaeologist and art historian) to direct the salvage excavations. These began in 1975 and continued for several seasons.*

Only after the salvage excavations had begun did we realize that the tombs belonged to a huge cemetery dating to the First Century B. C. - First Century A. D. It obviously had

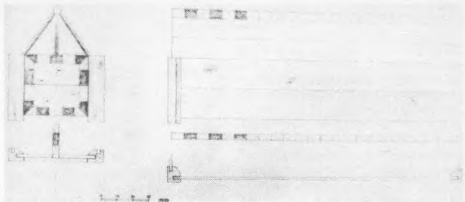


Excavator Hachlili, seated in loculus, is removing wooden coffin. In Jericho's dry climate, some coffins were so well-preserved they could be reconstructed.

served the needs of all the population of the surrounding area. We surveyed approximately 120 tombs spread over seven hills covering an area about four miles long. In accordance with Jewish law, the Jericho cemetery was located outside the town limits.

All the tombs we excavated in this cemetery were square chambers hollowed out of the hillsides. Often a square pit had been cut into the floor of the room; this formed benches along the sides and also enabled a person to stand upright inside the rock-cut tomb. Loculi (six-foot-long recesses) were generally hewn into three of the walls

* Ann Killebrew, a graduate student of archaeology at the Hebrew University of Jerusalem, has been assisting Dr. Hachlili for the past five years.



Artist's reconstruction of wooden coffin shows its gabled roof and painted decoration. Shaded areas on roof beam and triangular sides of gable were painted black; light areas between them were red. All parts including pegs and hinges were wood.

of the chamber; the fourth of course was the entrance wall. The loculi are semicircular in section, rectangular in shape and long enough to hold a wooden coffin. They often were sealed and a huge stone blocked the square entrance to the tomb. Each tomb belonged to one family and individual burials were provided for in the loculi. These Jericho tombs are similar in plan to other Jewish tombs of the same date in the capital city, Jerusalem.

Some of the tombs may have been marked with a column surmounted by a cone or pyramid erected probably near the entrance. We found evidence of this in a charcoal drawing on one of the tomb walls. The drawing shows three columns and part of a fourth, each resting on a rectangular base and topped by a pyramid. In the depiction, palm trees fill the space between the columns. Also we discovered in the cemetery part of a three-dimensional stone marker similar to those sketched on the tomb wall.

Two entirely different types of buri-

als were found in the Jericho cemetery: primary burials in wooden coffins, much like modern burials, and then, at the beginning of the First Century A. D., the custom changed abruptly and secondary burials were made in limestone ossuaries.

The custom of primary burial in wooden coffins prevailed in the First Century B. C. Shortly after death, the deceased was placed in a wooden coffin, carried up to his family's tomb in the hillside and placed in one of the loculi or on one of the benches. Because of Jericho's dry climate several coffins were well enough preserved to be reconstructed.

The coffin took the shape of a rectangular chest approximately the length of an adult. The lid was generally gabled and separate from the coffin itself. All parts including pegs and hinges were made of wood. Different kinds of wood, mainly from locally grown trees such as cypress, jujube and sycamore, were used for different parts of the coffin. The coffins were

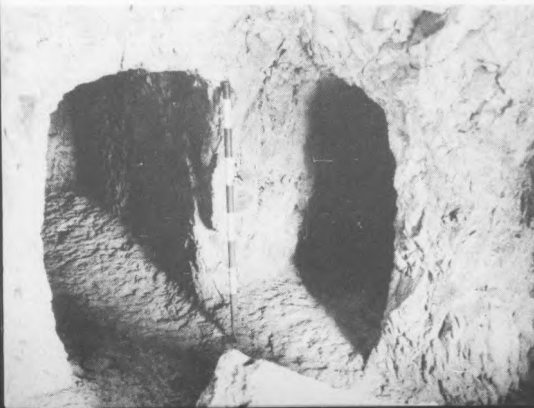
assembled with mortised joints — that is, with wooden pegs called tenons which interlock with rectangular-shaped cavities. The walls of the coffin were mortised to the four corner posts and to the base of the gabled lid. Finally the coffins were decorated with geometric patterns painted in red and black.

It was important to the Jews that a body be interred with the limbs unbent. For this reason the bodies were extended face upward, with the head to one side and hands close to the body. Usually a coffin contained only one individual but sometimes a mother and small child (infant or fetus) were found together. Occasionally a body

was added to a coffin which already contained a burial but we found no more than three bodies in any one coffin. It seems probable that when more than one body occupied a coffin the individuals were closely related — husband and wife or parent and child.

Grave goods, both personal possessions and objects of daily use, were found in most of the tombs. Bag-shaped storage jars were left outside the tomb entrance; cooking pots were placed at the heads of coffins on the benches or in front of the sealed loculi; small pottery and wooden vessels were placed inside the coffins with the women and children. These small vessels might be deep bowls with incurved

Each tomb belonged to one family. To receive individual coffins or ossuaries, loculi (six-foot-long recesses) were hewn into three of the walls of the chamber.





Huge blocking stone was used to seal entrance to tomb. It was held firmly in place with mortar and small stones.

rims, juglets, pyriform (pear-shaped) bottles or oil lamps. In one case, we found a beautiful small blue-and-yellow glass amphoriskos (used to store precious oil or perfume) at the feet of a child inside a coffin.

At the time these vessels were placed in the tombs, many of them were defective. We found dented cooking pots and the beautiful amphoriskos had only one handle. Does this simply indicate that it was economically preferable to bury defective items or should we see this as a symbolic act related to the individual's death?

ABOUT THE AUTHORS

RACHEL HACHLILI born in Tel-Aviv, Israel, pursued her education in archaeology and Jewish history at the Hebrew University in Jerusalem earning a doctorate in 1972. Between 1966 and 1969 she studied art history at Columbia University in New York and at Oxford University and the Ashmolean Museum in England.

She has lectured at Tel-Aviv University on archaeology and art history and participated in numerous excavations: as area supervisor at Arad, Caesarea, Ashdod and Masada, and as director of excavations at Jericho and Khirbet Brehot.

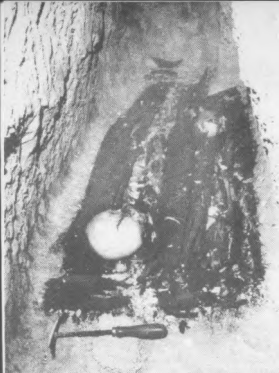
Her articles on Jewish art and on the Jericho tombs discussed in this article have appeared in *Bulletin of the American Schools of Oriental Research* and the *Palestine Exploration Quarterly*.

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ANN KILLEBREW was born in Los Angeles, Calif., and now lives in Jerusalem where she is working toward a master's degree in archaeology at the Hebrew University. She also works there and for the Israel Department of Antiquities as a research assistant. She was graduated from the University of California at Irvine in 1976 with a B. A. in Classical Civilization.

She has participated in excavations covering periods from the prehistoric to Byzantine including Santa Katharina in the Sinai, Kadesh Barnea, Tel Dan, Tel Migne (biblical Ekron), Jericho, Deir el-Balah and Khirbet Brehot.

Coins were found inside skulls, which indicates they had been placed in the deceased's mouth, a custom probably borrowed from the Hellenistic world. The pagan Greeks believed the coin in the mouth was a payment to Charon, the guardian of the River Styx which, according to Greek mythology, the dead must cross to arrive at their final destination. Perhaps the Jews of



Well-preserved coffin contained two burials, an adult female and a three- or four-year-old child, and a beautiful small yellow-striped blue glass amphoriskos (visible in lower right-hand corner). Lacking one handle, this container (at right) probably held precious oil or perfume as a burial gift.

this period borrowed this pagan custom from the Greeks.

We found leather mattresses in a few coffins and even leather sandals placed behind the head of the deceased. The imprint of woven material on bones and on a skull suggests that the bodies were wrapped in shrouds. The New Testament mentions this custom (John 11:44) as do later Jewish sources.

We can draw several conclusions regarding the placement and purpose of vessels inside the tomb. Storage jars, usually placed outside the tomb entrance, may have contained water for purification and cooking pots may also



have served this purpose. Another possible explanation for the cooking pots is that they had been used in the mourning feast at the home of the deceased and were thereafter considered contaminated. Small vessels — the jugs and bottles — most likely held funerary spices and ointments. Lamps may have been used to light the tomb for visitors or may have been lighted

and placed at the head of the deceased as a gesture of respect.

The practice of placing burial gifts with the dead was widespread throughout the pagan world at this time but the Jews did not view these objects as offerings for use in the afterlife as the pagans did. The Jews evidently placed these personal belongings in the tomb not because the deceased would need them in the afterlife but because the scene aroused the grief of the onlookers.

In the beginning of the First Century A. D. these burial customs mysteriously changed. Until today no completely satisfactory explanation for this has been found. In an attempt to

provide an answer, we must consider the historical background of the period.

In the year A. D. Six the Jews lost their independence and their state was thereafter the Province of Judea ruled by Roman procurators. While political and religious unrest characterized this period, only a drastic change in their society can explain why the Jews of the early First Century A. D. began to bury their dead in a completely different manner. The new burial custom, which appeared suddenly and is not explained in the contemporary sources of the period, was secondary burial in limestone ossuaries.

This is Part I of a two-part article.

WORLD'S FIRST PARAPSYCHOLOGY PROFESSOR DIES. . .

WILLEM Heinrich Carl Tenhaeff, the world's first professor of parapsychology, died in late July 1981 in Utrecht, Holland. He had been on Utrecht University's payroll as a full-time teacher of parapsychology since 1951 and two years later was given a professorship and named director of the newly created Institute of Parapsychology of the State University of Utrecht.

Tenhaeff was born on January 18, 1894, in Rotterdam, the only child of well-to-do middle-class parents. He became interested in psychic research on finishing high school at the age of 18. Finding little parapsychological research material in those times, he hungrily devoured every available book on psychology, psychiatry and psychical research.

Tenhaeff served as an officer in the Dutch army during World War I, then worked for a few years as a correspondent, but never forsook his initial resolve to engage in parapsychological research. In 1924 he entered Utrecht

State University, majoring in psychology with minors in physiology, criminology, ethnology and philosophy. After an inspiring lecture by Prof. Gerardus Heymans, the dean of Dutch psychologists, who urged research into clairvoyance and telepathy, Tenhaeff began to track down psychics for study and testing. The young student became probably the world's first long-term investigator of clairvoyants.

Tenhaeff was graduated as a doctor of psychology in 1928 and thereafter lectured widely on parapsychology and published his research results until 1940 when his work was interrupted by the Nazi invasion of Holland. In hiding for the duration, Tenhaeff began to write his *Introduction to Parapsychology*. This was published after the war when he had been reinstalled at Utrecht University. He was a non-salaried lecturer there until 1951 when that institution recognized parapsychology as an accredited subject for the first time in any university in the world.

ACUPUNCTURE: MY LIFELINE

The pain was real, overwhelming and incurable.
I wanted to die — until a doctor told me a way out. . . .

By Lois Costomiris

MY FIRST acupuncture treatment brought an end to the most awful screaming pain I have ever known. Follow-up treatments have given me back my health.

The background of my medical problems may sound like the Wednesday afternoon bridge club discussing their operations. But it shows there was a definite pattern to my illnesses.

I remember the terrible leg aches I had at age five. When I was 15 the aches and pains returned and my swollen tonsils were removed. Two years later when I complained of more aches my badly inflamed appendix was removed. I began to see the pattern: aches and pains were Mother Nature's way of warning me there was danger ahead.

Between these bouts I was healthy.

Many years later, after I married and had three daughters, with Wanda in college, Rebecca in high school and Tonja in junior high, we adopted three little boys, Dennis, seven, John, five, and William, four. I was happy and

content now with the family I'd always wanted. It was a big challenge and I met it head-on.

At a wedding out-of-state in November 1963 we looked up an army doctor friend Lester Baranov. He said, "Lois, these boys must really agree with you. I've never seen you look better."

But two years later I was searching for help because of a piercing pain and constant choking in my throat. I went all over our state; I even flew east to a renowned thyroid specialist. A growth was evident in all the tests but my blood work was normal. And no one did anything for me. My life became a pattern of pain, nausea, exhaustion, depression and sleeplessness.

I remembered our army friend Dr. Baranov and flew to see him. My prayer was: "Lord, give me 15 more years to raise my family!"

He found a benign growth, the size of a grape, which had wrapped itself around my windpipe. The last part of October 1964, a week after it was re-

moved by Dr. Herbert Trace, I was winging my way home.

Five years later in 1969 I was again writhing in pain. "It seems you have a red-hot gallbladder," one doctor said. But the X rays showed no problem and my blood work again was normal. Again I went out-of-state to our doctor friend.

This time my prayer was: "Oh, Lord, give me 10 more years to raise my family!"

It was decided to perform an exploratory operation. A benign cyst on my gallbladder was removed by Dr. Trace and in a couple of weeks I was home, rolling up my sleeves, going back to work.

Many years later, in 1978, after my family was grown and living away from home, I was sick again — another bout with hammering pain and the search for medical help.

The ear condition had started when I was a freshman in high school and my left ear was frosted. From then on I'd had periodic treatments for ear infection and a blocked eustachian tube.

This time I was going in for weekly treatments but still the pressure and pain kept building up. My doctor prescribed an antibiotic being used on children with good results. "If this doesn't work I'll set up an appointment for you at the medical center to have infectious cultures run," he said.

Severe arthritis was making my joints stiff and sore. I hobbled about. I knew from past experience that an infection was doing this. Heaviness in my lower skull worsened. As an outpatient I had a brain scan and X rays. The lower skull showed more arthritis.

The brain scan was negative.

While the medication relieved some of the soreness, the sharp pain persisted and I was getting bad side effects from the drugs. Hot baths several times a day gave me some relief. I slept fitfully.

We continued experimenting with medications. At first my doctor was bewildered; then he became annoyed with me. I was put on an arthritic's diet — no dairy products, limited animal protein and no caffeine. I never had smoked or drunk.

My speech became faltering. I'd try to speak but it seemed the words were way out on the end of my hand waiting to be pulled in. I was terribly forgetful but I got no sympathy from doctors.

On sleepless nights I'd take an aspirin. One day I happened to brush my arm across a button on my blouse. The small scratch started to bleed and wouldn't stop. One aspirin apparently was too much.

For eight years, since June 1970, I'd been writing a weekly old-timers' column "This 'n That," for the newspaper *Tri Town Topics*. I now had written enough columns ahead for a full year so I could devote full time to writing a novel based on material I had collected through the years. I had expected to spend many months of hard mental labor on the book, but now I couldn't. My head hurt too much.

My prayer had become: "Dear Lord, let me write my book!"

My husband Edward, 60, had just retired after 20 years as postmaster in Cicero, Ind., and was happily farming our 150 acres. We now had the money and the time for visits to our children but I had no health.

One afternoon when screaming pain drove me to the phone to call the doctor I found he was on vacation. I remembered our friend Dr. Baranov and gave him a call. After I had described my condition he referred me to a well-known clinic. "Any ear problem is very exacting. At this clinic they have all the up-to-date equipment available. They won't leave any stone unturned until they find out what is causing your pain," he said.

Edward and I registered at a motel and I then went to the clinic where they gave me a complete physical examination. Two of the doctors were understanding and thorough and I was impressed and hopeful. The next day I was assigned to a third doctor. I was amazed at his youth and unfriendliness.

This doctor scanned my record, hurriedly checked my ears and eyes and rotated my head. He had all my symptoms listed on a mental health questionnaire — the frequent baths, sleeplessness, nausea, not my normal self, etc.

But it is *not* my mental health, I told myself. There's something physically wrong. My mind was planned for many years ahead but my body was not cooperating.

After days of routine testing I had my final consultation with this doctor. He was curt. "You have arthritis and hypertension. There is nothing that can be done but to take muscle relaxants and painkillers. Aspirin is the best treatment. You can take as high as 14 a day."

"But, Doctor," I said, "you remember I told you that even one a day thins my blood and I bleed . . ."

"I said" He let me know he was in command.

"Why should I have hypertension? My blood pressure is normal and always has been. We now, more than ever, have no problems. The family is raised and we have a good income" I knew he had pegged me that first day as a woman past 50 with an empty nest syndrome.

He retorted, "You can have hypertension with normal blood pressure. Everyone has stress these days."

"But what can be done about this pain? I get bad side effects from the painkillers I've tried."

"Aspirin!" he snapped at me.

"I've been on muscle relaxants for years. At the onset of this illness I was taking them once a month; six months ago it was every 10 days; lately I take them constantly and they aren't working. So now what? How much time do I have left? Six months . . . ?" I wanted to know the prognosis.

But he only gave me a haughty look. He did not deny or reassure me.

Then, looking at my husband, he said, "I see these cases all day long, day after day. I've told her," nodding at me, "what can be done. Nothing else. She'll go from doctor to doctor trying to find someone who will operate. She might just as well decide to save you all that money right now."

I could see the muscle jump in my husband's set jaw. He said, "Look at her records. She's heard those exact words twice before and both times she was right."

The doctor replied, "The best are right here. There's no use going any farther."

He made it sound so final.

JUST AS that young doctor had warned Edward I did search out many, many doctors and I did spend hundreds of dollars. One of our local doctors often telephoned; because of a painful facial tic he had quit practicing. Surgeries, treatments, tests, in state and out-of-state, nothing had helped him either. We both had sadly learned there are many uncaring doctors.

I did have a recurring dream on the nights before seeing a new doctor or specialist. In the dream I lost my pocketbook, so I had no money, no keys, no driver's license. I interpreted this to mean disappointment.

I began to see a chiropractor. Three treatments weekly relieved some of my body aches. He went to the hospital and studied my tests and brain scan. He was puzzled. My head pains persisted.

My nerves screeched as if they were electrically charged. I would clean, shine, polish around the house, being busy, busy, because I could not rest. Eventually I could not continue even this because I was exhausted. Each day seemed a week long. The living hell of depression set in. A neighbor took me to religious meetings where they practiced the laying on of hands. This warded off self-destruction.

With the help of a hypnotist I could get six hours of fitful sleep. And he stressed, at my nightly sessions, that if it was a medical problem I would continue to seek help until I found it.

Always at 2:30 A. M. when the sleep-hushed house was bleak and lonely I was wide-awake. I couldn't watch TV and the words on the pages of books had no meaning.

My voice had become so weak my husband asked me continually to repeat which annoyed me.

I found the happy sounds around the house, the clock ticking, the teakettle singing, the ring of the telephone, maddening. I retreated to the seclusion of our darkened bedroom. I wished for black drapes to make it even darker.

Each week I'd make another appointment with high hopes, only to be disappointed once again. If only there were someone who could help me!

Father's Day was the worst I'd ever spent. My husband got ready for church. I crawled onto his lap and cried like a baby. "I just don't know what's happening to me. Take that medicine drawer and hide it before you go," I told him. He was caring and warm. Sometime later he left; the medicine was still there. The thought of spending an eternity in that black pit of depression sent me out to the far corner of the woods.

I did find some relief in riding the lawn mower. The constant drone of its motor somewhat masked my pain. Luckily with a rainy, hot season the grass grew and grew. Hours each day I was out riding; yet my skin remained pasty-white. I was always cold. I couldn't stand to have clothing touch me. A long blue robe covered me loosely, making me look like a witch.

One night as I lay in bed pleating the folds of the quilt I decided I was not going to another doctor, ever. Then this thought struck me: Who will be sleeping on my side of the bed next year at this time? And before my eyes paraded all the eligible healthy young widows of the area. No! I'm not giving up yet, I thought.

Only if I consented also to go to a psychiatrist would my doctor make an appointment for me at our state medical center, and then it was weeks away. Our family doctor had died the year before and this doctor's first concern was ear cultures.

At the Indiana University Medical Center I was assigned to a happy-faced young neurosurgeon. A very thorough examination was followed by the psychiatric examination. I could see the doctor and a past middle-aged man in serious conversation as they studied my records and X rays.

The young doctor came back saying, "We have gone over these very closely." He pointed out my arthritic conditions. "This sciaticlike pain you have — you've heard of people having it in a hip? It's a deadly pain. You have it here, in your head. First I want to tell you two things you do *not* have. You do not have a brain tumor and you do not need psychiatric treatment. Your head's all right.

"Two things can be done with this pain and, believe me, the pain is not imaginary. You do need help. Either a nerve can be clipped, which could kill you and we won't do it, or you can get acupuncture treatments, of which there are none available in this area. Your body has a history of sensitivity to all medications. I'll not recommend any. I wish I could be of more help."

I thought, "Clip the nerve!" I'd welcome death when it came.

The doctor discussed all this with my husband. We left feeling kindly toward him.

Immediately all my friends and relatives began searching for an acupuncturist. I was to find one two weeks

later, 45 minutes from home. My curious husband drove me to his office.

The man had been a surgeon and acupuncturist in Korea. He had traveled all over Europe learning medical techniques. He was very friendly and outgoing and showed deep concern for my pain. "Me fix. Me fix," he said in broken English. Then I waited my turn.

A pretty 28-year-old girl came out. She beamed as he said, "You're all cured now!" She'd had weeping eczema over her entire body since childhood, she told me. Acupuncture only had been of help.

Another lady who was walking briskly around the room said, "A neurosurgeon told me five years ago I'd never walk again. I was wracked with back pain. My husband carried me in here. This was my second treatment."

After taking a complete medical history, the acupuncturist gave me a thorough physical exam. He recognized my history of infections and benign tumors, then explained how acupuncture works. He gestured, "Like a river, down center water fresh, flow good, no problem. But here to side, water get stagnant, troubles, tumors. I fix! You no have again."

It was oppressively hot in his office which was modern but had no air conditioning. I wondered if Koreans didn't believe in it.

As this tiny little dark-haired man worked, placing needles so painlessly, a body odor was getting worse and worse. I couldn't understand why it offended me, a farm girl who had been around sweat-stained farm workers all her life.

He talked as he worked. "I give full body treatment. Ear problem. Liver problem. Stomach bad, bad."

A sense of peace enveloped me. Such blessed relief! Triumph was written all over the doctor's face after the two-hour session. He knew my pain was *gone!*

Riding home the stench accompanied us. It was then I realized the odor was coming from me.

Early the next morning my sister called. "Why, Lois, your voice!" she exclaimed. "It's stronger than I've heard it in months!"

Best of all, the screaming pain was gone. I had slept like a baby all night, waking refreshed at six, hungry for the first time in months.

But would it last?

After the second treatment people stopped saying, "You're so white. Get out in the sun and get some color!"

When I mentioned the odor to the doctor he laughed and held his nose. "Phew! You should smell girl with breaking out of skin!"

One day I found him distressed. "People come, expect one treatment

cure. Go family doctor, problems for years, spend money-money, no cure. Some need many acupuncture."

I have had no striking pain since my first visit. I've not needed an ear specialist. I have a mild neuritislike discomfort and occasional muscle tension. I wear a headband or scarf in the wind. My body is agile.

One of our daughters, home for a visit, exclaimed, "Why, Mom, I've not seen you run up and down steps in years."

And the cost? About one-fifth that of my other medical bills.

Acupuncture is my lifeline. The acupuncturist* recommends two or three maintenance treatments a year. It's a healthy way to medicate.

As we walked down the sidewalk in town one day a week after my first treatment my small granddaughter laced her fingers through mine and said, "Oh, Grandma, it sure is good to have you feeling good."

*The acupuncturist is no longer accepting patients until such time as he is licensed to practice medicine in the state of Indiana. His name and address are not available from FATE magazine.



THE MAILMAN WHO CARED

By Vivian S. Smith

IN MAY 1935 I was living in Philadelphia and trying to reach my friend Fay Smith whose last known address was Denver, Colo. (We are not related; I am a "Smith" by marriage.) I wrote to her and the letter was returned. I wrote again; again the letter came back but this time the mailman rang the doorbell.

He said, "I don't want to raise your hopes but there is a Fay Smith living up the street and she has only recently

arrived here from Denver. I thought I'd just mention it."

I followed the mailman to the house where Fay Smith lived and as he rang the bell I called, "Fay? Fay?" The answer came quickly, "Vivian!"

We had last seen each other in 1933 and a year had passed since our last correspondence. We might never have known we were living within 100 yards of each other in Philadelphia except for the mailman who cared.

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 LOST COMMANDO

By Stephen K. Hardtke

THE HEAVILY loaded C-46 Commando, a twin-engined transport, shuddered with each blast of wind as thunder and lightning lashed the turbulent air. Inside, the crew fought to keep the cargo from tearing loose and ripping through the side of the plane as 10 or 12 terrified passengers looked on helplessly.

It was summer 1943 and I was in the Army Air Force, Air Transport Command, stationed at Reno Army Air Base in Nevada. I was not on flying status; I was a mechanic on the ground crew. I was aboard the Commando as an extra crewman, having volunteered to fly along on a trip to Sacramento and back, just for the thrill of flying.

The crew consisted of two pilots, a crew chief, a radio operator and me. It was a glorious afternoon as we lifted off. I reveled in the sight of the Sierra Nevada sliding beneath our wings and beautiful Lake Tahoe shimmering below. We landed at the big Sacramen-

to base and found we were to carry cargo to Ogden, Utah. I hadn't planned on this and wondered if I'd be in trouble not showing up for my duty shift. As the civilian crew (feather merchants, we called them) tied down the cargo, about 10 or 12 military men approached. They were navy and army men on leave who wanted to deadhead as far as Ogden with us. Each carried his luggage, a parachute and a walk-around oxygen bottle — all, that is, except one man who boarded without a parachute.

Takeoff was uneventful but at the altitude necessary to cross the moun-



Stephen K. Hardtke

tains we ran into storms. I was 19 years old and thought it was high adventure. Oh, I was a little scared — but everything seemed under control. I must have swaggered a bit as I assured our passengers that everything was okay. I was standing behind the pilots, legs braced against the lurching of the plane, when the crew chief yelled that the cargo was coming loose. Part of our load was a huge 14-cylinder, twin-row radial aircraft engine and the ground handlers had tied it improperly. It was shifting in its harness, each movement further loosening the ropes.

As we struggled to snub it down I glanced at one of the sailors and saw he was turning blue. Good God, I thought, his oxygen's exhausted. Checking the others, I saw each pressure dial showing out of oxygen. The cockpit crew was breathing from the ship's system and had plenty. Ripping the masks from the passengers' faces, we discarded them. At that altitude they were safe if they didn't exert themselves.

At this point the radio operator waved us forward and the pilot said we were lost. The compass was swinging insanely; the radios were dead. We were over the mountains in severe thunderstorms with loose cargo and frightened passengers and fuel was getting low. We were ordered to don parachutes, just in case, and then we remembered that one passenger had boarded without a chute. The pilot surrendered his.

Lack of oxygen was beginning to get to me and I stretched out on some cargo to rest. "The Lord is my shepherd, I shall not want. . . ." I couldn't remember the rest. I regretted not hav-

ing paid more attention in Sunday school. I was no longer brave; I was frightened.

One or two of the passengers had gotten sick and the smell was beginning to permeate the cabin. I was called forward again and the pilot told me to open the escape hatch over the left wing. At his signal I was to bail out and the other crew members would herd the passengers out, then follow. The copilot would leave last; the pilot had no parachute.

I opened the hatch and the roar of 4000 horses intensified. The freezing wind stung my face as I turned to watch for the hand signal to jump. What I thought would be the "jump" sign became a frantic "No! Wait!" signal. I was thrown to the far wall as the plane turned violently and dived earthward. Now I knew we were all going to die. But the plane continued spiraling downward, still buffeted by wind as lightning flared around us. I struggled to the cockpit where someone pointed off the left wingtip. A revolving airport beacon showed through a hole in the clouds!

The pilot set up a pattern and we glided in over a fence. As we touched down one engine sputtered and died. We taxied to the end of the runway and turned for the gas pumps. Then the other engine died. We had landed at Elko, Nev.

We commandeered every gallon of fuel at the terminal and took off again just before dawn, short one passenger who said he had survived two torpedoings and wasn't about to be killed by the air force. The rest of the trip to Ogden and back to Reno was uneventful, however.

Back at the base I immediately wrote my parents in Muskego, Wis., to tell them about my thrilling experiences on my first trip as a real "aviator." After a day or two I received a letter from my mother Edith Hardtke, dated the same day as mine. Her letter talked about Grandma's strange behavior on the very evening of my escape. That was almost 40 years ago and I still don't understand it.

Grandma was Clara Bauer, my father's mother, and she lived with my parents until she died. She was a Winnebago Indian and clairvoyant — or so she claimed. We all laughed at Granny and her ways.

Mom wrote that on the day I had flown in the Commando they were sitting down for dinner when Granny laid down her knife and fork and stared straight ahead. Thinking she was into one of her eccentricities, they asked her what was wrong. She said, "Steve is flying and he's in trouble." Mom said a cold chill went through her but she replied, "No, Grandma, Steve doesn't fly. He's on the ground crew."

Grandma repeated in a monotone, "Steve is flying and he's in trouble." No one could dissuade her so they ignored her and finished the meal. Still, Grandma sat silently at the table for hours, it seemed. Finally, Mom and Dad prepared for bed and just as they were about to insist that she go to bed, Grandma looked up, smiled and said, "He's all right now."

When Mother and I compared notes, it was clear that Grandma had somehow known what was happening to me that night. Even the two-hour time difference was accurate.

Coincidence? Maybe — but no one

ever laughed at Grandma after that. She died before I returned home so I was never able to find out what she saw or felt or how she did it. — *Seattle, Wash.*

VICARIOUS READING

By Carolyn Bushnell

OCCASIONALLY I have strange dreams and this is one of the strangest.

One night last winter I dreamed a sort of organized mystery story. A man was chasing a woman — his wife — trying to kill her with a knife. He chased her down a flight of stairs. She ran outside where she tripped him so that he fell into an outside cellar entrance and then she locked the doors quickly. Afterwards she ran into the house where she beckoned to another woman there to escape with her.



Carolyn Bushnell

The following morning I told my mother about this dream. She looked very amused and told me she had been reading a new book with the very same ending the night before. I did not know she had the book, much less what the plot was. I checked the section she had

been reading and of course I have no idea if it was sheer coincidence but, sure enough, we both were "experiencing" the same book, only rooms apart. — *Torrance, Calif.*

DROWNED EQUALS DIED

By Terri Price

MY HUSBAND Mike and I have some very close friends, the Howells, who moved to Pikeville, Ky. One night in May 1975, when they had been gone a number of months, I dreamed that my friend Rose Howell and her mother-in-law Mary Lou Ricketts were standing next to some kind of pond in a cave or tunnel. In the pond Rose's 2½-year-old son Scotty was drowning. In my dream I was frantically reaching for the boy, trying to save him, while Rose and her mother-in-law just stood by crying.

I was so upset by the dream I told it to my husband the next morning and said I wanted to call Kentucky to warn Rose to watch Scotty. But Mike said I was being silly so I didn't call.

Two hours later we got a telephone call from Rose in Kentucky letting us know that her son Scotty had died during the night. He had died — but not drowned — while I was having my dream. I was terribly upset! — *Rockwood, Mich.*

A VOICE TALKED TO MAMA

By Garnet H. Juenger

IN THE SUMMER of 1914 my father Dick Molden moved his family from our farm near Okeene, Okla. Two of my sisters Daisy and Birdie were schoolteachers and they each had signed contracts to teach the next year. So they were left behind. Daisy

was engaged to be married and did not want to move to Louisiana anyway.

Birdie taught near Geary in a country school. One weekend she was visiting her friend Joe Myers on his farm; she was sitting idly on his big wagon, watching while he cut down trees and trimmed them up for logs. When the horses were startled by something and suddenly sprang forward Birdie was thrown off and fell between the wheels. One heavy iron wheel ran over her middle injuring her quite seriously.

She wouldn't let Joe notify her parents. She would have Joe hold her up so she could write her weekly letter home. One letter said, "Mama, I dreamed last night that you had come and got me."

In response to this Mama said, "I just know that child is hurt worse than she is letting on. I'll go as soon as I can pack."

On the train ride back to Oklahoma, while she was sleeping, a voice talked to Mama. It told her in detail just how badly Birdie was injured. It told her Birdie's leg was drawn up against her body and it said just what Mama should do to straighten it out. It told her it would take a long time but not to get discouraged, to keep on rubbing.

For weeks Mama and Birdie stayed at Joe's farm. Finally Birdie was able to travel but not to walk, so they came home to Louisiana. Birdie was carried around by the family until she was able to walk. Mama continued to rub and rub until Birdie's leg was straight again. Birdie had no sign of injury, inside or out, when Mama got through carrying out the instructions given to her by the voice.

In time she went back to Oklahoma

and married Joe Myers. They had five wonderful children by natural and easy childbirth. All are healthy, even husky.

Incidentally, when Mama got to the farm she found Birdie's injuries exactly as the voice had described. — *St. Louis, Mo.*

MY PROOF OF SURVIVAL

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

HIGH-RIDING CAT

By Franky G. Miller

“**S**EE, I'M not afraid to ride with you anymore.” I looked to see where the voice came from and there sat my beloved cat Daleth on the seat beside me. I was so startled I nearly hit the car ahead of me, for I knew Daleth was dead. The day before, when I returned from the office, I had found him stretched out on the sidewalk near my house with a bullet in his side. A neighbor and his son helped me bury Daleth in the shade of a Chinese elm in the backyard.

I hadn't had a pet since early childhood and although I was in my early fifties in the spring of 1960 I had decided to get a cat. At the animal shelter I found an adorable four-month-old kitten whose beautiful long orange fur indicated he was of Persian heritage

mixed with heaven-knows-what. I made the usual arrangements and agreed to return him in two months to be neutered.

His name would be “Daleth,” I de-



Franky G. Miller

cided, after Tarot card number three which means "door." I felt he could open the door to a better understanding of the animal kingdom and he did indeed serve that purpose well.

Except when I was working we were inseparable. He liked to ride in the car when I was doing errands, visiting friends or taking weekend trips. He always slept with his head on the pillow beside me but before settling down he stood on my stomach, "kneading," as cats will.

When he reached his sixth month I took Daleth back to the shelter to be neutered. When I returned for him the next day he backed away from the car, his large blue eyes pleading; I had to lift him onto the seat. From that time on, until he was killed in the spring of 1962, he was fearful of the car. Although he occasionally accompanied me he was definitely unhappy about it. Other than that he was a perfect companion.

Daleth was loved by the members of a metaphysical group that met in my home and one of the members remarked that she felt honored that he often chose her lap to lie on during class. I didn't disenchant her by telling her she always occupied "his" chair.

When Daleth spoke to me in the car the morning after his demise, he was sitting very straight and proud. He disappeared when I drove into the parking lot but was back again when I drove home after work. That night, soon after I retired, I felt a soft pressure on my stomach, then paws lifting and "kneading." This became a nightly occurrence.

Each morning Daleth was waiting in the car when I opened the door and

soon he started meeting me at noon outside the building where I worked. He would accompany me to and from a restaurant, sometimes walking beside me and other times in front, his beautiful tail held high.

One day at noon, about two weeks after his death, we were returning to the office when he stopped, looked at me and communicated clearly, "I have to go on now." He slowly rose into the air and little by little faded away.

Although nearly 20 years have passed since he left me, I shall always be grateful to Daleth for his love and companionship and for the many lessons he taught me. — *Phoenix, Ariz.*

BRACELET REPLACED

By Maude Woodsome

EARLY IN my life our family lived in Littleton, Colo. In 1912 my sister Margaret, 16, was going steady with a boy named Lee DeVitts. One day while they were walking by a river Margaret took her sweater off and the sleeve caught on a silver mesh snake bracelet Lee had given her and it fell into the water. She was heartbroken. He said, "Never mind. Chubby [his pet name for her], I will get you another one."

But both their parents thought they were too young to be serious so they broke up. Lee died and in 1914 Margaret married Mark Gornick and moved to California.

In 1943, in Los Angeles, Margaret and another sister Frances went to a clairvoyant for a reading. The lady Mrs. Hindle told Margaret that at one time she had been in love with a boy named Lee. After the reading when Margaret went over to a table to get

her purse to pay Mrs. Hindle she saw a bracelet lying there that was just like the one she had lost 25 years earlier — only this mesh snake had green eyes instead of red. She was obviously shaken and stunned. The lady hesitated for a moment but then said, "You take that. Lee wants you to have it."

The tail of the snake was mashed so Margaret took it to a jeweler to see if it could be fixed. He told her the man who had made those bracelets died with the secret of how they were made and he couldn't fix it. But he offered her \$100 for it. Of course she wouldn't sell it and had it until she died. Her daughter has it now.

It is a mystery how Mrs. Hindle had one like the one Margaret had lost and how it happened to be on that table at that time.

Margaret always felt that Lee had kept his promise and gotten her another bracelet. — *Houston, Tex.*

GRANDMOTHER IS WATCHING

By Allie Poteete

MY MOTHER Pearlle was the youngest child in the Stamper family. When she married and left home my grandmother Susan Stamper was left all alone on a farm near Roxana, Ky. When I was still a baby Mother took me back to live with Grandma.

In 1915, when I was seven years old, I was playing on the porch. It was a quiet sunny day and Grandma was in bed asleep — I thought. Suddenly I heard her calling me from the barn. The call came loud and clear: "Oh, Allie, come down here." She called three times and each time her voice



Allie Poteete

was louder. I ran off the porch and down to the barn where I called and searched for her; she was not there. I returned to the house and found that she was in bed, sound asleep. Soon after that Grandma died. To this day I wonder if her calls were a warning of her coming death.

The years passed and I married and moved to Dearborn, Mich. One evening in 1946 I was ill and in bed when my grandmother appeared in the doorway of my room. She was wearing an old-fashioned long dress and sunbonnet and looked just as she did in real life. She smiled at me and then slowly disappeared.

These experiences have taught me that our loved ones continue to watch over us from the other side. — *Fern Creek, Ky.*

THE MISSING KEY

By Mary Cron

IS DEATH the end of relationships between loved ones? I don't think so. Do they still help us when we need them? Yes, I think they do. I'll tell you why. . . .

"Mom, I'm fine now but I wanted to

let you know first before you got word secondhand." It was my younger son Charles calling from the naval hospital in Yokosouka, Japan. He had had an emergency operation for a ruptured appendix — a rupture that had occurred just before or during the operation.

His ship's corpsman had not believed him when he complained of stomach pains but when the pain persisted the second day and the corpsman still pooh-poohed it Charles, in great pain, took the bus to the emergency room of the naval hospital. Luckily the head surgeon was there, diagnosed the problem and did the emergency operation.

When I learned of the circumstances I was determined to go to Japan to see for myself that he was being properly cared for.

I had a problem, though. My mother Josephine Dubish was living with me and each day was a gift. A week after I'd buried my husband John she had had emergency treatment for heart failure and pulmonary edema. It had been touch and go that night!

When she returned home I was told she was living on borrowed time. One would never have thought it, though. At 84 our greatest problem was "holding her down," keeping her from doing the things she enjoyed — like weeding her garden. But now, after two years, she was beginning to fail.

I knew I had to go to Japan but I was concerned about Mother. We were very close and had been even before my father died more than 35 years ago. However, I knew she would be well cared for by my younger sister while I was gone.

Could she have known that her days were numbered? When I told her I was going she begged, "Please, don't go. I don't want you to go." It was not a selfish request but rather one of fear.

Dear, precious Mother! The last thing she did for me was to bless me with the sign of the cross on my forehead when my sister Betty came to pick her up. Betty adored Mother and was ecstatic that she would have her for the two or three weeks I would be gone. But for me it was heart-wrenching to see Mother go; she looked so forlorn.

I was gratified that Charles was being well taken care of, so between my daily and nightly sessions at the hospital I was able to see some of the lovely Japan I'd not seen before.

The phone call came the day I was climbing Mount Fuji. "Mary, come home as quickly as you can. Mother is very ill. We just brought her to the hospital and she keeps asking for you."

That evening I changed my plans and the next morning Charles was able to accompany me to the airport in Tokyo where I caught my return flight home. Charles' orders to accompany me home were never received because of a destructive typhoon.

No one had to tell me Mother had died. I knew it the night I got Betty's message. I had felt it during the day. It was in my elder son's face when he met me at the airport in Newark.

We immediately went to the funeral director's to make arrangements for Mother's funeral. The family knew this was a task I would want to do.

The next morning, though, there was a problem. The family had begun to arrive and the home Mother and I

had shared was where everyone congregated and stayed. However, there was only one key to the house. The key that had belonged to my husband had long since disappeared. Now a second key was urgently needed.

I told my nephew Jay that I would have another made that morning. When he asked where the second key would be I told him it would be kept in the dish on the downstairs hall table.

"I'll look there, Aunt Mary," he said. But I told him he needn't bother; we'd looked numberless times and it was lost.

Mother of course knew we needed that extra key; her presence was very much with us during those days. She had always loved us and had never wanted to inconvenience us.

Jay went to the table in the hall and came back immediately. "Is this the key, Aunt Mary?"

"Why, yes, Jay," I answered. "Did you take it off my key ring?"

"No," he replied. "It was lying there in the middle of the table all by itself. It was not in the dish."

"But how could it have gotten there? I've looked for that extra key — I can't begin to tell you how many times. Mother must have placed it there today."

In our busyness we accepted the presence of the key and used it. I pondered, though, as to how it got on the table. Everyone denied any knowledge of it.

After Mother's funeral we returned home for a light lunch before everyone began wending his separate way home.

Jay asked me where I wanted him to put the key. I told him to put it on the table in the hall. I intended to put it with the extra set of keys when everyone was gone.

Shortly thereafter, when I passed the hall table I noticed no key lay there. I asked Jay to say exactly what he had done with it.

"I put it on the table in the hall just as you told me to do," he said.

Purses were searched; chair cushions were lifted; all conceivable places were searched. Everyone was asked about the key — even phone calls were made to those who had already left.

The key had vanished as mysteriously as it had appeared. To this day it has not been found. We are all convinced that the key used during Mother's wake was placed there by Mother for our use and then removed by her when the need for it was gone.

— *Roselle, N. J.*



KISSES SAVE LIVES

IN PITTSFIELD, Pa., a kiss saved Roderick Long from injury — possibly death. Long was walking across the 50-foot-long Barton Road Bridge on his way to work after his wife drove him to the span Thursday night, February 19, 1981. He did not want her to drive the car across the bridge because it had been damaged by ice floes

earlier in the day. Remembering suddenly that he had not kissed his wife good-bye, Long turned around and walked back to his truck.

Just then a 25-foot center section of the bridge collapsed into the swollen creek below. Long believes he would have been on that part of the bridge, had he not gone back to kiss his wife.

MYSTERY OF

Do the arctic seas and the northern Pacific Ocean harbor mysterious giant creatures unknown to science?

By Roy P. Mackal

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Track of ST. PETER —

Illustration No. 1: On voyage through Aleutian Islands Georg Wilhelm Steller saw an "unusual sea animal" from his ship *St. Peter*, later wrecked off Bering Island.

“WHERE THE sea breaks its back” epitomizes that vast mysterious area encompassing the northern Pacific Ocean and part of the Arctic seas. And indeed it is mysterious, if only because remoteness and inhospitable natural conditions have prevented thorough exploration.

In the northernmost part during the summer months the sun never disappears; even at midnight the orange orb rides the edge of the horizon. For the winter months there is perpetual night and the heavens are lit by the kaleidoscopic play of the aurora borealis, a magnificent ever-changing panoply of

varicolored light, emitted as a result of ionization high in the upper atmosphere.

As the ocean currents from the south rush northward, they encounter the fogbound, forbidding Aleutian chain of islands. The word *Unalaska*, the name given the area by the natives, is derived from the original Aleut term *Agunalaksh*, which literally translates to “the shores where the sea breaks its back.”

All the islands of the Aleutian chain were once mountain peaks, in many cases volcanic craters. In the distant past this mountain range connected

THE SEA APE

the Asian and American continents; later it sank in some catastrophic dislocation of the earth's crust. The seas rose, covering whole valleys and plains, leaving only a few peaks and smoking craters.

In this region there is a high probability that one or more zoological enigmas remain to be resolved. In contrast to the Antarctic, where many nations have established research stations, this vast area has been largely neglected since the epic investigations of great explorer-naturalists such as Georg Wilhelm Steller, Baron A. E. Nordenskjöld and Leonhard Stejneger of the United States National Museum, this last taking place in 1940.

One of the zoological mysteries in this loneliest and least-known area of the earth involves the earliest of Arctic explorers, Georg Wilhelm Steller. His voyage on the *St. Peter*, commanded by Vitus Bering, resulted in marvelous

discoveries, including many theretofore unknown plants and animals. This great voyage culminated in disaster when Steller and Bering were shipwrecked on Bering Island on November 28, 1741 (see Illustration No. 1), but a detailed record of this adventure has been preserved for us in Steller's journal, first published in German in 1793, some 52 years after his death. The original manuscript lay buried in the ancient archives of the Russian Academy of Sciences in Leningrad until it was discovered by Dr. F. A. Golder and translated into English by Dr. Leonhard Stejneger.

The new plants and animals described by Steller are far too numerous to recount here but what is important is the fact that with *only* one exception every single description of a new species has been corroborated. In view of his record of reliability we must attach considerable credence to his one



Illustration No. 2: When zeuglodon remains first were found, they were thought to be from a reptile and a "true sea serpent." In reality zeuglodons were mammals.



Illustration No. 3: "Sea serpent" reports off Canada's west coast suggest zeuglodon, snakelike whales supposedly extinct for 25 million years, may still exist.

and only observation of an as yet unknown marine animal.

Steller observed the animal at approximately $52\frac{1}{2}^{\circ}$ N. latitude, 155° W. longitude on the afternoon of August 11, 1741. The weather was fair and the wind southwesterly and light; the *St. Peter* was drifting at less than one knot an hour. Steller describes the sighting thus:

"We saw a very unusual and unknown sea animal, of which I am going to give a brief account since I observed it for two whole hours. It was about two Russian ells [five feet] in length; the head was like a dog's, with pointed erect ears. From the upper and lower lips on both sides whiskers hung down which made it look almost like a Chinaman. The eyes were large; the body was longish, round and thick, tapering gradually towards the tail. The skin seemed thickly covered with hair, of a gray color on the back, but reddish-white on the belly; in the water, however, the whole animal appeared entirely reddish and cow-colored. The tail was divided into two fins, of which the upper, as in the case of sharks, was twice as large as the lower. Nothing struck me more sur-

prising than the fact that neither forefeet as in the marine amphibians nor, in their stead, fins were to be seen. . . . One can do no better than compare . . . this animal with the picture which Gesner . . . published under the name of *Simia marina danica*. . . .

"For over two hours it swam around our ship. . . . At times it came so near . . . that it could have been touched with a pole, but as soon as anybody stirred it moved away. . . . It could raise itself one-third of its length out of the water exactly like a man, and sometimes it remained in this position for several minutes. . . .

"Having now observed it for quite a while I had a gun loaded and fired at this animal in order to get possession of it for a more accurate description, but the shot missed. Though somewhat frightened it reappeared at once and gradually approached our vessel. However, it went off to sea as a second shot was fired at it without effect . . . and did not appear again. It was seen later, however, several times at different places of the sea."

What are we to make of this description? First it should be clear that there is no known animal in the sea or for

that matter on land that corresponds to Steller's description. The debate as to the nature of the sea ape has been going on for 200 years. Steller referred to Konrad von Gesner's account in his *Historia Animalium* (1551-58) of a *Simia marina danica*, or Danish sea monkey, but when Golder made a search through Gesner's work, he found no description or illustration that even remotely resembles Steller's observation.

Are we to believe, then, as some do, that Steller had a fantastic vision at dusk? That really he saw some known animal, a sea otter perhaps or the fur seal *Callotaria ursina cynocephala*? This is what Stejneger argues. Yet it is hardly an acceptable solution. As the naturalist-historian Corey Ford wrote, this would be highly unlikely; after all, Steller "studied the animal for two hours, sometimes at close enough

range to have 'touched it with a pole.' As trained and exact a scientist as Steller could scarcely have confused it with an otter or seal, particularly since his journal mentions that he had seen both of them previously; nor was he given to erratic flights of fancy. The simplest explanation is that the 'sea monkey' actually existed and that Steller saw it for the first and last time before it became extinct. . . ."

I agree with Ford's opinion of Steller but I do not believe that this was the first and last time this animal was seen, as will become clear as we explore the possible nature and identity of this animal.

One suggestion is that this creature was a single example of a congenital anomaly — for example, a seal born without its forelimbs. The conjecture is possible. However, statistically it is extremely unlikely that Steller would



Illustration No. 4: Leopard seals are found in lower latitudes of Antarctic (crosshatched areas show their distribution) but are not known to exist in northern hemisphere where Steller saw sea ape.



Illustration No. 5: To some observers leopard seals resemble long-necked reptiles. Such impressions may have given rise to reports of "monsters" in arctic seas.

have seen such an aberrant form — one of a kind in the huge expanse of the northern Pacific Ocean. Then, too, there is at least one cogent reason for rejecting this idea. Steller's description establishes that the animal was a marvelously accomplished swimmer. A congenitally deformed fur seal, anatomically designed to function with a pair of pectoral flippers, would hardly be able to perform so well if it were deprived of its forelimbs and in addition possessed anomalous hind limbs, one larger than the other — features Steller described as an asymmetrical tail. Steller's precise statement was that the tail was divided in two parts, of which the upper was *longer*. If the tail was a pair of hind flippers turned back, one would expect them to be of equal size, while on the other hand asymmetry of the tail fin is a feature found in a number of aquatic animals — sharks in particular — and there is no reason to doubt Steller's accuracy in describing this characteristic.

Rational observers are forced to conclude that Steller must have observed a real animal, one that is un-

identified to this day.

The debate as to what Steller's sea ape was is no longer a burning issue in the minds of modern zoologists. In fact, most know little if anything about Steller's strange observations, nor do they care. However, in the last decade and even as recently as 1977 new data have come to my attention that may contain clues as to the sea ape's true nature. This information comes from an analysis of observations of strange aquatic creatures along the western coast of Canada and from information gleaned from Eskimos inhabiting King Island, located to the west of the Alaskan mainland.

* * *

ASIDE FROM Steller's mysterious sea ape, at least two other zoological mysteries in the northern Pacific require a solution. Reports of strange aquatic animals continue to be received from Canadian coasts between Vancouver and Alaska. These reports are taken seriously by more than one established scientist, including Dr. Paul H. Leblond of the Institute of Oceanography, University of

British Columbia, who, with Dr. John Sibert, is engaged in serious studies of these sightings.

The most important step in dealing with data of this kind is to separate wheat from chaff. Leblond and Sibert began by separating two classes:

(1) Sightings of animals that are already known but are not recognized by the observer, or that *might* be accounted for by animals already known.

(2) Observations that cannot be accounted for by any known creature.

After classifying and comparing their unknowns, Leblond and Sibert believe their data indicate the existence of three types of relatively large two-meter (six-foot) to 20-meter (65-foot) unidentified animals. (This *may* or *may not* mean that three distinct species are involved.)

(1) A creature with large eyes set laterally on a horse- or camel-shaped head mounted at the end of a long neck. This animal, a fast swimmer, has short dark-brown fur and no mane. It is probably a mammal and may be related to seals.

(2) An animal similar to the first type but with small eyes, sometimes described with horns or mane.

Both of these types are not only fast but also smooth swimmers, submerging vertically as if pulled under. They might be females and males of the same species, showing sexual differences technically termed "sexual dimorphism."

(3) A long serpentine animal, showing loops of its body above water and swimming fast with much thrashing. Its head is described as sheeplike with small eyes and it has a dorsal fin running along part of its back.

We can supplement the findings of the University of British Columbia Institute of Oceanography's study somewhat before we suggest what these animals might be and what, if any, relation exists between them and Steller's sea ape. First, of all the animals, Steller's sea ape and the three types established by Leblond and Sibert are most certainly mammals. Vertical coils — that is, vertical flexure, bending the body top to bottom — almost always belong to mammals; horizontal flexure — bending side to side — is the rule in practically all other classes of marine animals.

Relevant to the possible identity of the large animals reported to flex vertically is the experience of two hunters, Cyril H. Andrews and Norman Georgeson. On Sunday morning, February 4, 1934, at about 11:00 A.M.



Illustration No. 6: Ferocious-looking teeth contribute to seal's terrifying appearance (University of Canterbury).

they found themselves on the rocks near Gowland Head, South Pender Island, south of Vancouver, B. C. Andrews looked down into the water and was astounded to see a long snake-like object just below the surface. Apparently it did not deter the hunters, for shortly thereafter they brought down a duck close by. The duck was not dead, but it was wounded severely, and the hunters attempted to retrieve it in a small boat. Just as they approached the duck a head and two loops or segments came clear of the water. Georgeson observed one loop and the head well clear of the water. Then the whole thing except the head, which remained just out of the water, sank. The monster opened its large mouth, seized the duck and swallowed it. Then it sank below the surface.

The head of the creature resembled a horse without ears or nostrils. The tongue came to a point and its teeth were fishlike. In color it was a gray-brown with a darker brown stripe running along the body slightly to one side.

Immediately after the episode Andrews phoned a Vancouver justice of the peace, G. F. Parkyn, who came along some 15 minutes later. About 10 minutes after his arrival the creature's head and part of the body broke the water about 18 meters (20 yards) from shore, swimming in an undulating manner. The head did not appear to come clear of the water; it seemed to rest on the surface; about four meters (12 feet) of the body showed and its diameter was estimated to be $\frac{2}{3}$ meter (two feet). On this occasion the creature was seen by 12 residents of South Pender Island. Andrews, who was only

three meters (10 feet) from the animal when it gulped down the duck, estimated its overall length at 12 meters (40 feet).

One could hardly ask for a better set of anecdotal observations of the primitive snakelike whales known as zeuglodons. A variety of related forms roamed the seas as recently as the Miocene, 25,000,000 years ago, reaching lengths up to 21 meters (70 feet).

Confirmation of the idea that zeuglodons still exist is provided perhaps in the observations of creatures popularly called "cadborosaurus." Such animals have been reported for decades in the waters of the Juan de Fuca Strait and the Georgia Strait, which border the lower end of Vancouver Island. The first modern report was made on October 5, 1933, in Cadboro Bay by Frederick Kemp, a provincial architect, and Major W. Langley, a clerk of the British Columbia legislature. Since then the newspaper files are full of similar reports, from both residents and nonresidents alike. The popular term for these animals is "Caddy" and the general descriptions (allowing for a reasonable degree of latitude for error in anecdotal reports of this type) agree remarkably well with our conception of zeuglodons. Thus it seems reasonable to accept as a working hypothesis the identification of large, vertically undulating sea serpents as zeuglodons — if you are willing, that is, to accept the persistence of some archaic forms.

What about the other two types of animals sorted out by Leblond and Sibert, and Steller's sea ape? At this stage of our inadequate knowledge I

believe it is better to be a "lumper" rather than a "splitter" and not to pay too much attention to what appear to be minor differences. Leblond and Sibert themselves state that their two types of animal are very similar in general body build except for a difference in eye size. Some specimens are reported to have a long floppy mane at the back of the neck and short protuberances (Horns? Ears?). They are fast swimmers, dive smoothly and have short fur and a neck one and a half to three meters (five to 10 feet) long.

As pointed out earlier, these animals, whether one species with male and female differences (sexual dimorphism) or separate forms, must certainly be mammals. Most probably they are pinnipeds (seals).

Seals, however, have front flippers, and Steller's sea ape, clearly observed for two hours and also most probably a seal, did not have them. A large species of seal, serpentine in form with no front flippers, or with front flippers tightly folded against the body when rearing out of the water, would fit the bill. Does such an animal exist? The answer is yes but not in the northern hemisphere, only in the lower latitudes of the Antarctic.

In general there is much symmetry in animal species found in the Arctic and those of the Antarctic: penguins and auks, southern sea-elephants and northern sea-elephants, etc. However, in the case of the leopard seal, *Hydrurga leptonyx*, no northern counterpart is known. The center of the breeding range of this animal lies in Antarctica, never going beyond 30° S. latitude. This seal is thus widely distributed (see Illustration No. 4) but

nowhere abundant, recorded from scattered points around Antarctica, occasionally from southern tips of the southern continents. The animals tend to be solitary, eating a variety of foods — penguins, fish, squid, seals and carrion. The animals are remarkably snakelike and reptilian in appearance (see Illustrations No. 5 and No. 6). The long slim body — 3.7-meter (12-foot) females, 3-meter (10-foot) males — large head and long neck about equal in diameter, give the appearance of a long head-neck in front of the front flippers. The wide gape of its jaws and formidable teeth contribute to its terrifying appearance. Its method of moving over land by wriggling at remarkable speeds contributes further to its snakelike resemblance. L. Harrison Matthews, in his *The Sea Elephant*, aptly describes the movement of the sea leopard as observed on South Georgia Island: "And when it moves the resemblance [to a snake] is heightened for, unlike every other sort of seal, it holds the foreflippers closely pressed to the body and makes no use of them to help itself along — it wriggles with an up-and-down looping movement, pressing the chest and the pelvic region to the ground alternately."

The swimming ability as observed and described by Matthews corresponds remarkably with Steller's observation. Matthews states: "I was watching a leopard one day — he had been fishing for some time and was ready for a nap; he swam up to a large floe and had a look at it, treading water and stretching his head far out to get a good view. Then he dived and swam away under the water, turned and

came back at full speed, broke surface and shot out of the water like a rocket, landing neatly six feet up on the spot he had chosen for his bed."

For all the similarities among Steller's sea ape, Leblond's first and second categories, and southern sea leopards, there is at least one problem with the hypothesis that the unidentified animals all are northern sea leopards. Leopard seals belong to the *Phocidae* or earless seals. The head is smooth without external ear flaps, which could be interpreted as protrusions. Steller described protuberances, possibly ears, and the same is true for Leblond's animals. Is it possible that a particular species of the *Phocidae* has evolved without losing the external ear that must have been present in more primitive forms? It could be that this species has achieved sufficient streamlining of the head by folding the ears into depressions in the skull and retaining the ear flaps for more acute hearing. A somewhat analogous condition exists with regard to the front flippers of these animals, which, when they swim, are usually flattened to the body in depressions corresponding to armpits, so that they do not interfere with streamlining. The main propulsive force comes from the hind flippers, the front ones being used only for steering and maneuvering.

* * *

WHAT IS possible, then, is that an unknown species of seal evolved characteristics similar to the leopard seal and fills a northern ecological niche comparable to that occupied in the south by the leopard seal. Such animals could have remained obscure because the center of

their range is so far north, out of the purview of man.

However, if natives (Eskimos) live in their range, one should expect to have had reports from them, and, as a matter of fact, we have. The native inhabitants of King Island, located at 65° N. latitude, 168° W. longitude, talk about the strange creatures, resembling dinosaurs, but only with great reluctance. They apparently associate a great taboo with these unusual animals. Dr. John White, formerly of the Field Museum of Natural History, met with and talked with the King Island natives at great length. He provided the following information:

The natives describe an animal unknown to science called Tizheruk on King Island and Pal Rai Yuk on Nunivak Island. Usually only the head and neck are observed and they rear two to three meters (seven to eight feet) out of the water. The head looks like that of a snake. The tail, when seen, has a flipper on the end. Animals are usually seen in bay areas, less frequently in the open ocean. With the ear placed against the inside of the boat, the natives say, they can hear the animals come up for air, and they claim they are able to call them by tapping on the inside of the boat.

The natives further claim that the animals will attack humans.

One story relates that a mother was always bragging about her son, a young hunter. Apparently the community got sick of her constant bragging and suggested that if her son were such a great hunter he should have killed the Pal Rai Yuk. To live up to the reputation created by his mother, the hunter set out to hunt the dreaded

beast. The hunt was not successful: the hunter was killed by the hunted. Another story relates that a man on a pier called a Pal Rai Yuk, presumably by tapping against the pier supports. Shortly one of the animals appeared and attempted to snatch him from the pier. The man got away and staggered back to his village. In the end, however, he did not really escape, for he died shortly thereafter.

Such anecdotal evidence, while fragmentary, must relate to a mammal. The natives are totally familiar with all the known animals native to the region, and there can be no question that they are able to identify commonly encountered animals correctly. However, the data do not permit definite assignment either to the zeuglodon category or to the leopard seal-like category, although the latter is more likely.

The matter of calling these animals by rapping on a boat in the water or on pier supports is curious and I believe quite correct. Relevant to this point we again rely on L. Harrison Matthews' experience. In *Sea Elephant* he describes the behavior of sea leopards:

"Sea leopards are very inquisitive — if there was one about in any bay where we went ashore it was sure to come to see what was going on, poking its head out of the water and nearly getting into the pram, very unlike the indifferent bovine stare you get from a sea elephant. The pram was usually much overloaded when we took the sealers ashore — often enough it had barely an inch of freeboard — and if a leopard followed us, coming alongside like a speedboat while we laboriously pulled the sluggish craft, we had to bail when its wash slopped over the gun-

wale, everyone shouting and splashing to scare it away and the rowers trying to hit it with an oar. Many a time when I have been fishing with the pram moored to the floating kelp I have brought a leopard right alongside by playing on its curiosity — *if you tap gently and regularly* with a rowlock on the gunwale or thwart you very soon find any leopard that may be near swimming alongside and looking up into your face." (My emphasis.)

Clearly, certain pinnipeds are capable of responses comparable to those claimed by the King Island Eskimos. The characteristics of such a long-necked seal would be much like those of an enlarged leopard seal, with perhaps the following differences:

A pair of ears or protuberances that can be either flattened against the head or retracted. The animal apparently has no front appendages; if it does, they can be folded tightly against the body so it appears to be without them when observed out of the water. The animal described by Steller as a sea ape might easily have been a juvenile of this species. While the reduced front flippers tightly folded against the body at times seems more likely, it is also possible that a particular species of seal could have evolved even further into a snakelike configuration free of front flippers, or at most with only inconspicuous vestiges.

An expedition into the Pacific Northwest and the Arctic Ocean in the vicinity of King Island may well produce the discovery of at least one, possibly two, new large aquatic mammals, certainly of sufficient importance to warrant considerable expenditure of time and effort.

NONmystery of the Disappearing Regiment

Fourth Norfolks' disaster at the Dardanelles, hailed by some authors as a "saucernapping," proves more mundane.

By Melvin Harris

MANY ARE the tales of mysterious disappearances of individuals but disappearances of people en masse are another matter. Yet one such tale which has a tenacious grip on life involves the kidnaping of an entire British regiment during the Dardanelles campaign of World War I, a spectacular event engineered by nothing less than a flying saucer!

At least that's what Brad Steiger and other authors say. In *Strangers From the Sky* Steiger claims that "this large-scale saucer-snatch must set the record for a UFO kidnaping." And Otto Binder includes the story in a chapter headed "Saucernappings" in his *Flying Saucers Are Watching Us*. The event is treated as a UFO abduction in Jacques Vallee's *Passport to Magonia*. So here we have one of the most astounding stories of the century — if it's true.

The Dardanelles campaign was a disastrous failure for the Allies. Turkey was allied with Germany and British forces sought to weaken Turkey by seizing the 25-mile-long channel that stretches from the Mediterranean to

the Black Sea. Had they been successful, the direct link between Germany and Turkey would have been broken and Russian ships could have steamed freely to and from the Black Sea. Further, the Turks would have been so weakened and demoralized they might have sued for peace.

This was the dream — but in fact the campaign turned into a nightmare. A number of landings were made under appalling conditions and the beaches proved to be death traps. By the time the troops were able to secure a foothold they were too exhausted to move forward. Then, while they rested and regrouped, enemy reinforcements moved up to counter them. Everything favored the enemy. They knew the area and they had ample water supplies; they simply dug in and held the Allies at bay.

Those first landings took place in April 1915 and for more than three months the Allied forces were pinned down to suffer in the hellish heat. In an attempt to break the deadlock new landings were made in August,

one of these at Suvla Bay. Among the troops landed there were officers and men of the Norfolk regiment. It is this regiment that allegedly suffered the macabre kidnaping by a flying saucer.

In *Our Haunted Planet* John Keel writes, "The one Fourth Norfolk Regiment marched into a 'peculiar brown cloud that hugged the ground in their path.' The cloud rose up, joined a group of similar clouds and sailed off *against* the wind! And the regiment had vanished — '800 men gone — or taken — from the face of the earth!'"

Another writer gives a similar account but states that only 250 men vanished. Both writers agree on one thing: this event was witnessed by 22 soldiers of the New Zealand forces. Yet neither of them quotes any statements made by the New Zealanders.

One writer who does quote the New Zealanders is Charles Berlitz of "Bermuda Triangle" fame and the first thing that comes clear is that 22 men didn't make statements. The whole story derives from a statement drafted by one man, ex-Sapper F. Reichart, and countersigned by two others who said they also were witnesses.

Reichart states that he was at a hill-top observation point 500 feet up. From his position he noticed a group of strange clouds in the otherwise clear sky. There were "... six or eight 'loaf-of-bread-shaped' clouds — all shaped exactly alike — which were hovering over 'Hill 60.' It was noticed that in spite of four or five miles an hour breeze from the south, these clouds did not alter their position ... nor did they drift away under the influence of the breeze. ... Also stationary and resting on the ground was a



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His interests, ranging from the arts to the sciences, are reflected in his broadcasts. His subjects include mysterious and fantastic happenings, historical events, musical instruments, Gilbert and Sullivan and a variety of other topics. He has written extensively on the history of recorded sound.

Harris is a member of the Society for Psychical Research and is the author of two books (Volumes 1 and 2) titled *Strange to Relate*. However, he particularly delights in investigating and exposing incredible stories which all too often are accepted without question. (See his article "The Making of a Myth" in the May 1981 issue of FATE.)

similar cloud . . . measuring about 800 feet in length, 200 feet in height and 200 feet in width. This cloud was absolutely dense, almost solid-looking in structure . . . It was straddling a dry creek bed or sunken road. . . . A British regiment, the First Fourth Norfolk, of several hundred men, was then noticed marching up this sunken road. . . . It appeared as though they were going to reinforce the troops at 'Hill 60.' However, when they arrived at this cloud, they marched straight into it, with no hesitation, but no one ever came out to deploy and fight at 'Hill 60.' About an hour later, after the last of the file had disappeared into it, this cloud very unobtrusively lifted off the ground and . . . rose slowly until it joined the other similar clouds. . . . All this time, the group of clouds had been hovering in the same place, but as soon as the singular 'ground' cloud had risen to their level, they all moved away northwards. . . . In a matter of about three-quarters of an hour they had all disappeared from view.

"The regiment mentioned is posted as 'missing' or 'wiped out' and on Turkey's surrendering in 1918, the first thing Britain demanded . . . was the return of this regiment. Turkey replied that she had neither captured this regiment nor made contact with it and did not know that it existed. A British regiment in 1914-18 consisted of any number between 800 and 4000 men. Those who observed this incident vouch for the fact that Turkey never captured that regiment nor made contact with it."

So there's the testimony to an event said to have occurred on August 21, 1915. But this testimony, quoted by

Charles Berlitz in *Without Trace*, is suspect from the start, for it is *incomplete*. Vital information has been left out — furthermore, the so-called evidence wasn't recorded until 1965 — *50 years after the saucernapping!*

But is it still true, despite the 50-year gap? I'm afraid not. For a start, the First Fourth Norfolk wasn't a regiment; it was a battalion of the Norfolk regiment. And it didn't disappear on Turkish soil. It went right on fighting until the end of the war. It is true that a section of the Fifth Battalion of the Norfolks was lost during the Suvla Bay operation but this had nothing to do with flying saucers or mysterious ground-hugging clouds.

The Fifth Norfolks were part of a brigade that tried to occupy the heights at Kavak Tepe and Tekke Tepe on August 12, 1915. They aimed to take them before Turkish reinforcements could arrive, but as they advanced through the forest and bush, the enemy fire grew heavier and more deadly. By the time the British reached the farm Anafarta Ova, the Turkish resistance had become ferocious. Despite this, Col. Sir Horace Beauchamp led the Fifth Norfolks ahead of the rest of the brigade. They charged into the forest and heroically tried to force a way through to the base of Tekke Tepe.

Heroism wasn't enough. The dense bush broke up the battalion's formation and many men lost contact and drifted back to the British lines. Nevertheless, the Colonel, with 16 officers and 250 men, pressed on. They were never seen again.

H. W. Nevison wrote this about them: "One cannot doubt that their

bones lie among the trees and bushes at the foot of that dark and ominous hill, and the last real hope of Suvla Bay faded with their tragic disappearance." He wrote this in 1918, a year before any of the Norfolk dead were recovered. When they were located only 122 men could be accounted for. However, this presents no insoluble mystery. Under the dreadful conditions of the Dardanelles campaign, bodies might easily "vanish" without trace.

Apart from that, any Norfolks captured and imprisoned stood little chance of surviving. The Turkish prison camps were hellish and Turkish regard for prisoners was nonexistent. The military historians Majors D. H. Cole and E. C. Priestley have shown that nearly 5000 prisoners taken at Kut died in Turkish hands, for "the dull brutality of the Turks, who treated their own soldiers like dogs, had no mercy for sick or starving prisoners."

So the disaster that overtook the Norfolks had no supernatural or extra-terrestrial connotations at all. Then how did this tale come into being?

The date of the event provides a clue: August 21, 1915, was a day of disaster because of a perfectly normal but out-of-season mist. In *Final Report of the Dardanelles Commission*, Sir Ian Hamilton reported, "By some strange freak of nature Suvla Bay and plain were wrapped in a strange mist. . . . This was sheer bad luck as we had reckoned on the enemy's gunners being blinded by the declining sun and upon the Turkish trenches being shown up by the evening sun with singular clearness, as would have been the case on 99 days out of 100. Actual-

ly, we could hardly see the enemy lines this afternoon, whereas out to the westward targets stood out in strong relief against the luminous light. I wished to postpone the attack but for various reasons this was not possible. . . ."

The battle plans went ahead — unaltered — and the brigades of the 29th Division, supported by the yeomanry, launched their futile, fatal attack. Their main objectives were Hill 60 and Scimitar Hill but when the 86th Brigade attacked Scimitar Hill, they were half-blinded by the thick mist and easy targets for the Turks who were in elevated strongholds to the north and southwest. Thus the British were cut to pieces by sustained and vicious crossfire from the enemy's rifles and field guns.

I suggest that the three New Zealanders, talking over old times, had confused two quite different military actions. The thick mist that hit the 86th Brigade was remembered as the cause of the Norfolks' disaster. The witnesses combined two separate events and their final tale accommodated itself to the flying saucer mysteries popular in the 1960's.

It's certain they couldn't have seen the end of the Norfolks, for that had taken place nine days before the date they give. Anyway, the final action was in dense forest and bush almost five miles away from the New Zealand lines. It's also certain they couldn't have seen the disappearance of the Scimitar Hill attack force, for there wasn't one.

The old soldiers are not to be blamed, however; memory plays strange tricks. They were thinking

back over a half century to a time of stress and confusion. They can be excused — but there's no excuse for the many writers who have since made capital on the tale. These are the same

persons who whine about "authorities who cover up the truth" but it's so much tongue-flapping. They pose as champions of the truth while cheerfully murdering it.



MISTLETOE: POTENTIALLY POWERFUL

By Paul Steiner

AT CHRISTMASTIME, when you're standing under the mistletoe or chopping onions for the stuffing, consider the fact that these are two potentially powerful medicines.

According to Phyllis Wollman, writing in *Omni* magazine, the Druids prepared drafts of mistletoe as a cure for sterility and a remedy for poisoning. Medieval herbalists recommended it as a tonic for nervous system disorders and heart disease. Now the magic powers of mistletoe are under scientific scrutiny. Within the past decade an extract made from its twigs and leaves showed antitumor activity in

cancerous mice and researchers think they have identified the secret ingredient.

"It might be alkaloid," says Dr. Hasheem A. Khwaja, professor of pathology at the University of Southern California's Comprehensive Cancer Center.

Meanwhile, researchers Katherine and Moses Attrep at East Texas State University in Commerce are probing the effect of onions on high blood pressure. They have identified a prostaglandinlike compound in yellow onions which lowers blood pressure in rats.

PSYCHIC NEWS EDITOR DIES.

MAURICE BARBANELL, editor and founder of the British Spiritualist weekly *Psychic News*, died on July 17, 1981, at his home in London. He was 79 years old. A heart attack caused his death.

Barbanell first attracted attention in the 1930's when he became the medium for a Spiritualist circle organized by Hannen Swaffer, noted journalist and Spiritualist. Barbanell was considered to be Swaffer's protegee and successor.

Barbanell began his long career in journalism in 1932 when he founded *Psychic News*. In the same year he married Sylvia Abrahams and the two became Great Britain's best-known Spiritualists. He edited *Psychic News* until 1946, then stepped down for 14

years, resuming the editorship in 1960. He also edited *Two Worlds*, a Spiritualist magazine.

Aside from publishing Barbanell was active in the purely religious side of Spiritualism. Although born of Jewish parents he turned to Spiritualism in early adulthood, became a minister with the Spiritualists' National Union and developed trance mediumship himself. His guide "Silver Birch" had a large following in England.

Barbanell also was instrumental in publicizing new psychics and mediums through his newspaper and in his many books; among the latter are *I Hear a Voice*, *The Case of Helen Duncan*, *Harry Edwards and His Healing*, *The Saga of Spirit Healing* and *This is Spiritualism*.

Update . . .

By Jerome Clark

SPIRITUALIST PRACTICES WHAT HE PREACHED.

Less than a week after its editor Maurice Barbanell died, the British Spiritualist weekly Psychic News announced that he "has made his first spirit return" through medium Gordon Higginson. To a Psychic News reporter "Barbanell" spoke of personal and business matters of which "the medium had no normal knowledge." The evidence was not "dramatic," the reporter admitted but said "Barbanell" has "promised to make a series of spirit returns, through various mediums. In judging this story, remember that though [Barbanell] had an encyclopaedic knowledge about Spiritualism and spirit communication, theory is one thing, practice another. . . ."

IT WASN'T ATLANTIS AFTER ALL.

In 1978 a Soviet scientist reported that his research team had photographed "rectangular structures" resembling "vestiges of walls and staircases" on the submerged volcanic mountain of Ampere, 250 miles west of Portugal's Cape of Sao Vincente. Now Andrei Aksyonov, deputy director of the Shirshov Institute of Oceanography, says he was mistaken. A new series of photographs "have convinced me that the formations bear only a coincidental resemblance to man-made structures. The new photographs clearly show regular geologic formations of basalt formed by volcanic action."

DOES COIN PROVE SHROUD?

A Loyola University theologian claims that an imprint found on the controversial Shroud of Turin is from a rare coin issued during the reign of Pontius Pilate who passed the death sentence on Christ. "Imprints of a misspelled Pontius Pilate coin now in existence are the same as imprints of an apparent coin on the right eye of the crucified man's figure on the Shroud," the Rev. Francis Filas says. "This confirms more than ever that the man

of the shroud was a crucified Jew." Until A.D. 70 coins were used to keep the eyes of the dead closed, according to Filas. Other advocates of the shroud have expressed skepticism of Filas' assertions.

CRASHED-SAUCER STORY CRASHES TO EARTH.

On May 22, 1950, an informant gave New Orleans FBI agent John Quinn a bizarre photograph depicting a humanoid figure in the custody of two U.S. military policemen. The picture was buried in bureau files and did not come to light until nearly 30 years later when the FBI, responding to requests under the Freedom of Information Act, released it and other UFO-related items in its possession. A copy of the photograph appears in William Moore and Charles Berlitz's The Roswell Incident (1980) over the caption "Alien from Another World, or Elaborate Hoax?" The latter, says UFO researcher Dennis Pilichis who reveals that it was an April Fool's Day joke perpetrated by the newspaper Weisbadener Tagblatt. The "alien" is a five-year-old boy photographed at an American base in West Germany. Two days later the paper confessed to the hoax but word of the retraction never made it to the FBI files or to UFO enthusiasts who saw it as possible confirmation of the perennial rumor that the U.S. government harbors alien remains.

VIRGIN MARY APPEARS IN YUGOSLAVIA.

When six children reported they had seen the Virgin Mary on a hillside in central Yugoslavia, the story spread quickly. The young people said the Virgin had appeared at the same time each evening over a two-week period. Soon as many as 40,000 persons were gathering daily at the site. Yugoslavia's Communist rulers denounced the story as "political manipulation by clerico-nationalists." On August 17 police searched the local church, confiscated a large sum of money left by visitors, subjected nuns to body searches and arrested two priests. Foreign observers speculate that the authorities reacted as they did out of fear that an antigovernment resistance movement might form around the Catholic Church as it has in Poland.

NEW EVIDENCE FOR REICH'S "LIFE ENERGY"

Wilhelm Reich's ideas, once dismissed as wild nonsense, now are receiving impressive scientific confirmation.

By W. Edward Mann

THE PAST decade has witnessed an explosion of interest in research into psychic energies: how they are perceived, how they are passed from person to person (as in healing) and how they are sustained or generated by specific environments (such as sacred places) or by various devices. Just as everyone has become deeply concerned about physical energy (oil, solar, gas), so the thoughtful person is becoming more sensitive to vibes, to healing energy and to psychic powers. In the meantime, a host of new therapies has emerged — acupuncture, reflexology, polarity, bodywork and others — each aimed at releasing "psychic" or "life" energy from its blockages in our bodies so that it can carry out its natural healing work and keep us healthy.

Einstein showed us years ago that energy and matter are interchangeable and people today, in increasing numbers, are realizing that animals, human beings and even plants are energy systems in their own right. In fact, everything in the universe boils down to energy.

The individual who first perceived this life energy in our own time, inves-

tigated it and developed a theory about it was the Austrian psychoanalyst Wilhelm Reich. This extraordinarily innovative man, born in 1897, went from clinical investigations of sexual energy to studies of body language, to lab measurements of the energies associated with pleasure, anxiety and fear, to a theory of cosmic orgone (life) energy. Ultimately he discovered how it could be collected and used therapeutically. The theory, called *orgonomy* (the science of cosmic orgone energy), went on to encompass ways of controlling weather, diverting hurricanes and typhoons and reclaiming desert areas. It even included a theory about UFO propulsion systems and certain notions about antigravity! His last book, which mysteriously disappeared before he died in 1957, is said to have contained a new theory about the control of gravity.

A lot of what Reich experimented with and wrote about was threatening to the scientific (especially the medical) establishment — which eventually tried to shut him up. The Federal Drug Administration, spurred on by insecure or outraged doctors, hauled Reich into a federal court after a long investigation (began in 1947). Eventually he was imprisoned on a contempt

of court charge. In addition, in 1955 the courts ordered the burning of all his books and journals dealing in any manner with orgone energy; his devices for accumulating life energy were also destroyed. Such was the weight of this persecution that only in the last few years have his major books been reprinted and have people felt free to construct and use his energy collector device; he called it the "orgone accumulator."

To understand how Reich came to develop a scientific theory that today is gaining new recognition, you have to understand his rich intellectual preparation. Raised on a farm in Austria, he was fascinated by biological phenomena early in life and, being taught by a tutor rather than attending regular schools, he had the scope to investigate wherever his curiosity led him. Life on a large rural estate and early sexual experience bred his self-confident outlook. Medical training in Vienna and then psychoanalytic training in the early 1920's under Freud were followed by his early recognition as a pioneering psychoanalytic theorist. As well as treating the well-to-do he participated in free clinics for the poor and thus learned about the pathologies and problems of average people as well.

In 1927, after witnessing incidents of police brutality, he associated himself with left-wing politics, studied Marx carefully and struggled against the rising German Nazism. He became a recognized leader in socialist thinking and was even invited to visit the Soviet Union but his open criticisms eventually resulted in his expulsion from the Communist Party.

Hunted by the Nazis after 1933, Reich resided in various cities in Scandinavia, teaching students his theories of character analysis and body language and investigating the electrical energies associated with subjective states of anxiety, pleasure and sexual excitation. In 1938, turning to microscopic studies of protozoa, he soon claimed to have uncovered the origin of life. He also claimed to have discovered the "bion," the smallest unit of living matter, through microscopic examination of specially prepared, sterile forms of inorganic as well as organic substances. But his investigations in Norway aroused much opposition among psychiatrists and he emigrated to America in August 1939.

By that time he had developed an unusual ability to break new ground and gather around him other pioneering thinkers. He had written dozens of articles and at least six important books on sexual revolution, function of the orgasm and the mass psychology of fascism. All of them demonstrated a brilliant creative mind, a willingness to speak the truth as he found it regardless of consequences. Despite his radicalism, he was considered for a Nobel prize!

In 1940, during his research on bions, he made another discovery. He came upon what he believed to be a subtle energy present in all organic substances akin to but different from electricity. He labeled this energy *orgone*. During the 1940's Reich went on to establish orgone's reality by experiments that showed it could be seen, that it affected Geiger counters, vacuum tubes and human blood, that it had healing powers for mice and people.

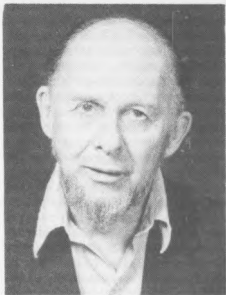
As Reich finally came to conceive it, orgone is a fundamental preatomic, mass-free energy found everywhere in the universe — like the much-maligned ether. Orgone animates all living substances and flows from low to high potentials (is nonentropic). Moreover, it is found in various concentrations in organisms, in weather systems and in the aurora borealis, and it is especially drawn to water. It permeates everything.

I noted in my book *Orgone, Reich and Eros* that this energy is the same as the concepts of life energy widely accepted in many non-Western societies. In India it is called *prana*; in China, *chi*; among the Hawaiians, *mana*. The Sufis call it *baraka*. In effect, Reich established through scientific investigation the reality of an organic energy long known to most Eastern civilizations and to many primitive tribes and less expertly validated earlier by Western scientists such as Anton Mesmer of Austria and Baron von Reichenbach of Germany.

In our day a variety of scientists have grasped and written about parts of this complex theory but because it is such a radical departure from orthodox science, their writings have received little or no recognition. Among these were Dr. Harold S. Burr, a biologist at Yale University, and medical researcher Dr. L. Ravitz of Virginia. There are many others, too numerous to mention.

* * *

REICH'S innovative genius led to a device to accumulate this life energy. Shaped like a telephone booth and composed of several alternating layers of metal (iron) and an organic



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An admirer of Wilhelm Reich, Mann is the author of *Orgone, Reich and Eros* (Touchstone Books, 1973) and coauthor with Dr. Edward Hoffman of the newly-released reassessment of Reich's work *The Man Who Dreamed of Tomorrow* (Tarcher/Houghton-Mifflin, 1980). Dr. Mann is also editor of the *International Journal of Life Energy*, a scientific publication devoted to research pertinent to Reich's theories.

material (wood or wool), the orgone accumulator was found to draw in the orgone and donate it to the patient sitting inside. The subject usually felt tingling or prickling sensations after being inside for up to an hour. His body temperature would rise by one or

two degrees (Centigrade) and his energy level would usually improve. A number of these one-hour sittings usually alleviated physical complaints. Burns, for example, would heal more rapidly than normal. Reich later developed subvarieties of the accumulator: the orgone shooter which could direct the energy to a specific location on the subject's body and an orgone blanket (made of alternating layers of wool or silk [organic] and steel wool).

Over a period of 25 years, I have made 40 or 50 of these three-layer blankets approximately two by three feet in size. I have used them to conduct controlled tests with people and plants and I have given them to friends, associates and doctors for testing. Altogether my research has confirmed that they can produce tingling sensations, donate energy to help fight off colds, reduce arthritis pain, accelerate healing of minor complaints and speed up plant growth.

My tests with the orgone blankets were generally of two types. I used both ordinary subjects and psychics. With the former, it was most interesting that a child or an adult suffering from a cold and frequent coughing found that the coughing would stop within half an hour if the blanket were placed over the feet and legs. However, the coughing became more irritating and frequent if the blanket were placed over the chest. The explanation has to do with the undercharged character of the extremities and the overcharged nature of a chest full of mucus. In another test I conducted with elderly persons suffering from arthritis or rheumatoid pain in the lower back, the use of the blanket led in most

cases to a temporary cessation of the pain.

Tests with a number of highly energetic and sexually active young persons were equally interesting. If the orgone blanket were placed over the stomach and genital area, males in particular would often sense a strong sexual reaction within a half hour. One woman who had the blanket over her while she typed in a small office experienced a mild orgasm; this was repeated on a second occasion. In all of these cases, the youths had no idea what to expect and were *not* acquainted with Reich's sexual and orgone theories.

Over the years I have also experimented with clairvoyants, including Anne Armstrong of California, powerful healers such as Ambrose and Olga Worrall, a medium, and aura readers. In each case, the subject had no acquaintance with Reich's theories or knowledge of what the blanket was made of; the individual was simply instructed to lay the blanket over his solar plexus. In every case, within 10 minutes (and often less), he would exclaim, "I've had enough!" and fling it off. He then would say something like, "There is an electriclike energy here," or "a powerful healing energy here." The late Ambrose Worrall experienced an overcharge and his usual ruddy complexion turned white! Many of these psychics later said they could sense the energy just by putting their hands a few inches above the blanket.

Reich's most controversial use of the orgone accumulator involved cancer patients. Sitting in it for up to an hour a day, they reported relief of pain, increased vitality and reduction

in the size of the tumors. They also have lived longer — by a year or two — than physicians expected them to.

In the 1940's Reich built and rented out several hundred orgone accumulators for experimental use by doctors and psychiatrists. This alarmed the medical fraternity and led to the FDA's prosecution. His early Communist involvement was another factor in the five-year investigation, which was abetted by the anti-Communist hysteria of the McCarthy era. Scientists commissioned by the FDA to check on the existence of orgone typically began their experiments with disbelief and their reports invariably downplayed all positive signs of its effect; thus the FDA argued that it was a fraud.

There have been few scientific studies of the effects of an orgone accumulator on cancer in humans. One of the problems here is a general lack of medical cooperation. Doctors, being skeptical, have refused to let their patients rely solely on the blanket or accumulator. In a case in Haifa, Israel, reported in the *Journal of Orgonomy*, the doctor was cooperative, perhaps because the orgone therapist was also a medical man. The patient had a small skin cancer about the size of a half dollar. She sat in a large accumulator one hour a day and in less than three months, the cancer had shrunk to the size of a pinhead. Assuming it was all cleared up, the patient stopped treatments. As expected in Reich's theory, the cancer grew back to its original size, for the patient had neither changed her life-style or diet nor undergone intensive Reichian therapy.

In a recent case reported from Toronto, an older man with a serious

stomach cancer had been given only a few months to live. With orgone treatments he has survived some 16 months and looks much recovered. In this case, however, besides sitting in the orgone accumulator, he has changed his diet considerably and is involved in a regular regimen of exercise.

* * *

SINCE Reich's death in 1957, considerable research has been done into his kind of psychological therapy and the orgone theory. He is now internationally recognized as having uncovered some basics in what is popularly called "bodywork" — that is, working on the body to change the mind and mental health. Before psychosomatic medicine was generally credited, Reich insisted on the functional unity of body and mind. Affect one, he wrote, and you affect the other.

Freud had discovered that our slips of speech or typing, our dreams and verbal flow reflect the influence of the unconscious. Reich established through his method of character analysis that bodily posture and actions reflect mental processes. Conversely, the way we use the body affects the mind. Each of us is not two entities (body and mind) but one entity, possessing two interactive aspects, body and mind.

These principles have been picked up and expanded in bioenergetics and gestalt and primal therapy. Some 10 professional journals published in Canada, the United States, England, France, Germany and Italy advance these therapeutic discoveries and also carry articles outlining research or theorizing on life energy. One published by doctors is called the *Journal*

of *Orgonomy*. This scientific journal publishes numerous articles confirming the orgone's heat effect, its healing power, its effects on the electroscope and so on.

Students are beginning to do research on orgone energy for college credit. At Antioch College in Yellow Springs, Ohio, a student employed a dummy orgone accumulator and a real one, to show that people could tell which was which by the way they felt inside the real one. Unlike the other it often produced energizing or tingling effects.

Another student earned an M. A. at the University of Kansas in 1979 by demonstrating that Reich's orgone cloud-buster device actually changed the weather and could bring rain when none was predicted. James DeMeo's weather control experiments, conducted over a two-year period, were basically of two types. The first consisted of attempts to dissolve clouds; the subject clouds and a control set of clouds were monitored by time-lapse photography. The cloud-buster was aimed at a specific moderate-sized cumulus for a short period. The process was photographed at one-minute intervals (for 17 minutes) to record what happened to both subject cloud and control set. Comparison of the results indicated that the device actually had cloud-busting properties.

In another set of tests the weather device was used to produce rain during a drought. No rain was predicted by meteorologists or foreseeable on satellite photos. Here, after a longer period of operation with the cloud-buster (aimed at clear sky), rain was produced in amount and frequency much

more than expected by chance. At the same time significant changes were also noticeable in the satellite weather photos.

In each case, the number of repetitions and the quality of the results were sufficient to convince DeMeo's thesis committee.

According to Reich's theory, every human body radiates the invisible energy, orgone, and data now available support him. Psychic healing or laying-on-of-hands is based on this very principle. The idea behind it is that a healthy person can pass health-giving energy to one who is ill. Dr. Bernard Grad, distinguished biologist at McGill University in Montreal, demonstrated this in numerous experiments with Oskar Estebany, a recognized healer, and published the results in scientific journals.

Although his research is now famous, few persons realize that Dr. Grad was at one time Wilhelm Reich's student and co-worker and that the healing experiments were meant to test Reich's ideas. To put it briefly, Grad found that Estebany could accelerate the healing of surgically wounded mice. When he held them in his hands or put his hands near their cages, the experimental mice healed quicker than wounded mice used as controls and merely exposed to heat. He even showed that the healing energy (i.e., orgone) could be transferred to cotton stripping and retained. (Reich believed that organic material could store orgone.) Grad experimented to determine whether mice placed in cages that contained cotton stripping touched by the healer would heal faster than control mice. Indeed, the

mice in close contact with the cotton did heal faster than the controls. In all, Dr. Grad, a respected biologist with more than 85 professional articles to his credit, performed dozens of experiments validating the existence of orgone.

Various scientists working with Kirlian photography devices also have confirmed that some form of life energy passes from healer to patient during the healing process and that this leads to the physical improvement of the patient. One of these researchers is Dr. Thelma Moss, formerly of the UCLA Neuropsychiatric Institute, who is the author of the book *The Body Electric*. In one experiment, she reports that the "corona" around the finger of the healer diminished after a healing while that of the patient grew larger. Working with 12 patients in another experiment, she demonstrated that six of the 12 showed improvement after the laying-on-of-hands. These improvements were not expected by the patient's doctors. "We believe that some form of bioenergy is being transferred," she concluded.

In Brazil, researcher Jarbas Marinho at the São Paulo Institute for Psychobiophysical Research performed a most precise experiment with Kirlian photography. The healer's and patient's fingertips were photographed before, during and after the energy transmission by laying-on-of-hands. These photographs showed that the healer's originally larger corona diminished in size during the healing but that it regained its original size afterwards. The patient's corona correspondingly increased dramatically and retained this increase. Both Moss and

Marinho were actually confirming Reich's orgone theory.

* * *

THE HOLISTIC health movement is now recognized as supporting much of Reich's thinking. Besides emphasizing organic food and vitamins, exercise and meditation for health, this movement takes into account the unity and interdependence of body and mind. Holistic practitioners emphasize the functional nature of disease and criticize the "needle and pill" approach of mainstream medicine.

Reich himself in the 1940's often attacked what he termed "mechanistic" medicine. He was certain that most degenerative diseases (which he called biopathies) — cancer, asthma, cardiovascular illness, arthritis, high blood pressure — were rooted in emotional disturbances or chronic malfunctioning of the body's biological (orgone) energy. He believed that physical and mental well-being stem from a steady pulsation of this energy in all bodily organs. When this life energy is regularly blocked in one way or another by such emotions as fear, guilt or repression, he thought, illness eventually results. In short, one's basic "constitution" or life-style is the critical determinant of health.

Reich singled out and described several major chronic illnesses as representing particular syndromes involving emotional suppression. These include heart disease and related cardiovascular illnesses, rheumatoid arthritis, peptic ulcer, spasms of annular muscles and cancer. For instance, persons with cardiovascular problems such as tachycardia, high blood pressure and hypertension react to chronic stress in

a unique way, Reich believed. He thought that individuals who are prone to cardiovascular disturbances suffer from an overabundance of emotional energy and exhibit a kind of "explosive" emotionality. They are unable to express feelings in a complete and cleansing manner. When tensions build up, they are dissipated in incomplete staccato bursts so that residues of unexpressed emotion accumulate.

Among Reich's most startling claims was his assertion that cancer is at least partly caused by emotional factors. In the early 1940's, when he advanced this notion, there was virtually no systematic evidence in any recognized medical literature to back it up. On the basis of some laboratory experiments and personal observation of patients, Reich nonetheless affirmed that a specific type of individual seems predisposed to cancer — just as certain types are predisposed to asthma or peptic ulcer. Although he acknowledged that the dynamics of cancer were far from clear, he believed that his own explanation was the most compelling yet advanced.

In *The Cancer Biopathy* Reich hypothesized that the person most likely to develop cancer is markedly identifiable as resigned, having "given up on life," particularly life's physical, sensual and emotional pleasures. Cancer-prone persons, he declared, tend to be those who from childhood have experienced little physical satisfaction in life and who have grown up in physically unaffectionate or loveless families. As they mature they naturally find it difficult to express strong feelings in a direct, open way or, indeed, to experience very much to express.

Thus, cancer patients are essentially subdued, well-mannered, quiet and unable to give vivid expression to anger, rage or grief. Nearly every such patient had built up a rather solid history of biophysical weakness which indicated a gradual lessening of what Reich viewed as life energy. "In cancer . . . the biological core reduces its energy production," he stated. "Chronic emotional calm . . . must correspond to a depletion of energy in the cell and plasma system."

Reich acknowledged, of course, that carcinogenic agents play a role in the final appearance of the disease. But he pointed out that not everyone exposed to such substances develops cancer; autopsies routinely show the presence of cancerous cells in people who have lived into their 80's or 90's. An immunizing process is clearly at work. In other words, the internal conditions that precede exposure and cellular aberration are most important. "The fully developed cancer cell is only the final phase of a long series of pathological tissue changes which hitherto have remained unexplored," he said.

Cardiologists Ray H. Rosenman and Meyer Friedman, director and associate director respectively at the Harold Brunn Institute of Mount Zion Hospital and Medical Center in San Francisco, have now confirmed certain of Reich's observations. They have dubbed the heart-attack-prone individual a "Type A personality," in contrast to the "Type B personality" who seems relatively immune from the disease. It seems that Type A's drive themselves in most avenues of life and are aggressive, competitive and above all, impatient and hurried. The Type A

person tends to accentuate key words explosively in his speech, become enraged when held up in traffic or made to wait anywhere, feel guilt when relaxing and measure success quantitatively. This echoes Reich's observation that people susceptible to heart disease are explosive, anger-prone characters. Many health professionals are treating heart disease and related disorders as psychosomatic.

A growing body of research suggests that cancer has at least some emotional or psychological predeterminants as well. Several studies now indicate, as Reich theorized more than 30 years ago, that there may be in fact a "cancer personality."

New York psychologist Lawrence LeShan has found systematic evidence that persons who develop cancer are generally rather unhappy with their lives, particularly feeling a sense of bleakness that borders on despair. In the type of research he conducted he could not prove that these psychological traits preceded the onset of cancer but he was certain that such persons had for years experienced a sense of emptiness and pleasure starvation. LeShan found that cancer patients often had been lonely and isolated children, unable in later years to establish real warmth and intimacy with others.

Another innovator in this line of inquiry is William Greene, an internist and professor of psychiatry at the University of Rochester. A 1978 article in *Science*, discussing personality factors and cancer, mentions Green's testing of patients with leukemia and Hodgkin's disease. He found that in nine out of 10 cases, "the time the disease de-

velops is when a person feels alone, helpless and hopeless."

In another often-cited body of research, Dr. David M. Kissen of the University of Glasgow has found that cancer victims especially suffer from emotional denial and repression as compared with the noncancerous population as a whole. Cancer victims tend to be emotionally unexpressive and to hold back strong feelings. As Kissen describes them, these patients have "poor outlet for emotional discharge." This is precisely how Reich diagnosed such individuals. In other words, just as Reich hypothesized, the onset of cancer may actually be preceded by devastating emotional events decades earlier in the person's life. Moreover, scientific evidence is accumulating which suggests that cancer patients may have special difficulty in expressing anger. In 1975, S. Greer and T. Morris at Kings College Hospital in London found that inappropriate means of coping with anger — suppression or intense expression — was related to breast malignancies in women.

It is evident that Reich's body-mind concept and orgone theory have far-spreading implications. I have only touched on some of them — such as cloud busting and weather control. There is not space to mention many others. It is clear, however, that a mass of recent research is now more than hinting that Reich's theorizing, once considered wild and ridiculous, has a substantial basis in scientific findings. If further research continues to support the orgone concept, we may well see Reich's theory coming to rival Einstein's $E = mc^2$ as a scientific breakthrough of global significance.

HELEN, COME BACK!

What Aunt Alice saw in her teacup was horrifying enough — but a few days later her nephew saw something in the basement and began to scream. . . .

By Mary Dowd Niles

MY MOTHER'S oldest sister Alice Helfrich of Rochester, N.Y., had tremendous psychic ability which she expressed for years by reading the teacups of friends and relatives. She had a reputation for being 100 percent accurate. If she saw it in your cup, it happened. For years she foretold every wedding, birth, death, accident or unusual event in the lives of those in her immediate circle. Then one day in June 1928 she saw something so horrible in her own cup that she never read another cup until her recent death. I was there that day and remember it well.

My mother Grace Hillen Dowd and another sister, Agnes Atkinson, were visiting Aunt Alice. After lunch I went into the parlor to color in my new coloring book while Mom and my aunts sat at the dining room table drinking their tea. They chatted for a while; then Mom asked Aunt Alice to read her cup. She had recently separated from my father David A. Dowd and wanted to know if her sister could see any future reconciliation.



Mary Dowd, above, and her cousin Helen Helfrich were look-alikes and wore identical outfits to their first Communion. Two days later Helen was killed.

Aunt Alice scrutinized her cup, then informed Mother that there would be no reconciliation (they later divorced). As my aunt continued to study the cup, she saw an accident but couldn't determine the circumstances. She looked at Aunt Agnes' cup and there she saw an accidental death. In hopes of finding out more, she looked into her own cup. Suddenly she screamed and fainted dead away.

When she collapsed, she fell off the chair and Mother and Aunt Agnes rushed to help her. Mother, a nurse, gave her first aid and was finally able to bring her around. As soon as she regained consciousness, she cried hysterically and sobbed, "Oh, my God," over and over.

When they managed to quiet her they asked her what she had seen that upset her so much. She said one of her own children was going to be killed in an accident. She couldn't determine which of her four sons and two daughters it was going to be, but since her 12-year-old son Larry was an adventurous child who was always having close calls, the sisters thought he was the most likely victim. As a result my aunt made Larry come directly home from school and he had to stay in the yard where she could keep an eye on him.

One of Aunt Alice's daughters and, of course, my cousin, was Helen Helfrich, who was six weeks older than I. She was my favorite playmate. I loved to be allowed to stay at her home so that we could play together. We were both just turned seven at the time. Helen was a pretty child with lovely auburn wavy hair and big dreamy gray eyes. She had such a sweet, cheerful

disposition that her parents called her their ray of sunshine. She was the favorite not only of her parents but of everyone who knew her.

The Sunday following my aunt's prediction, Helen made her First Communion at Sacred Heart Cathedral. She had her picture taken in the backyard of her home, dressed in her First Communion outfit, a lacy white dress and long veil. Only two days later, on her way home from school as she was crossing Driving Park Avenue, a car driven by a drunken man who had run the red light struck her and she was killed instantly.

Everyone in the family was stricken with grief but her mother took her death the hardest. The adults were afraid that she might take her own life or lose her mind. She would sit in the big rocking chair in the parlor for hours holding Helen's Communion picture and crying. Helen had been buried in her Communion outfit.

One day a week after the funeral, as Aunt Alice sat weeping in the parlor, she saw Helen, dressed in her Communion outfit with its long veil, float right through the front door. Then Helen stood in front of her mother and smiled sweetly. When her mother held out her arms and called her name, she climbed on to her mother's lap and cuddled up to her. Aunt Alice tried to hug her but her arms went right through her child. She cried out, "Oh, Helen, you've just got to come back!" At this Helen got up and faced her mother. She smiled again and shook her head from side to side. Then she turned and floated back out the front door.

Under normal circumstances proba-

bly everyone would have attributed this reported visit from a dead child to the hysterical fantasies of a grieving mother. Helen, however, made one more visit. A few minutes after appearing to her mother, she was seen a few blocks away at Aunt Agnes' home also.

My mother had left me with Aunt Agnes while she attended to business downtown. My older Atkinson cousins weren't home, except for Bobby, who was about 10 years old. As the youngest cousins napped upstairs, Bobby busily hammered and sawed away on some project in the cellar. Aunt Agnes had just put a cake in the oven a couple of minutes earlier. She and I went into the parlor to wait for the cake to rise. Just to make sure that Bobby didn't come barging into the kitchen at the crucial moment and make the cake fall, she locked the door in the kitchen that led to the cellar.

Helen and I resembled each other greatly and since the very sight of me brought on new outbursts of tears from poor bereaved Aunt Alice, I was temporarily forbidden to go over to her house. Aunt Agnes was explaining this to my bewildered seven-year-old mentality because I'd thought that I was being blamed for Helen's death.

Suddenly Bobby screamed, "She's after me! She's after me!" We heard him charging up the cellar steps; then he started pounding frantically on the kitchen door screaming all the while. Aunt Agnes, always a mild, unexcitable lady, said, "My goodness! I wonder what's the matter with him." Calmly she told him to come around to the front door.

A split second later Bobby burst through the front entrance and appeared breathless, pale and shaking in front of his mother. As he struggled for breath, Aunt Agnes admonished him to settle down and tell her what the problem was. Finally Bobby managed to gasp, "It's Helen, Mom. She's after me! She floated right through the cellar window on her back and she's got her Communion clothes on! She stood right in front of me!"

Aunt Agnes said in her matter-of-fact way, "Well, if your poor little cousin wouldn't hurt you when she was alive, she certainly won't when she's dead. Now go down and tell her to come upstairs." Aunt Agnes was almost due to deliver another baby and she couldn't manage the climb up and down those very steep cellar stairs.

Bobby backed away, horrified, and shook his head. "Not me," he declared firmly. "I'm not going down there while *she's* there." I, on the other hand, was happy that my little playmate, whom I loved dearly, was back. "Let me go," I pleaded. "I'm not afraid. I want to play with Helen."

"Okay," Aunt Agnes said. "You go down and if she's still there you tell her." She and Bobby followed me to the door to the cellar and waited there until I ran downstairs.

I got there just in time to see Helen floating on her back and disappearing out the window over the stationary tubs. "Wait, Helen!" I shouted. "Come back! I'll play with you!" She just continued to float on out.

I climbed up on the tubs and called to her again but she had vanished. Weeping in disappointment, I ran

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back up to tell my aunt. We thought Bobby had frightened Helen and we were sad that she had left. But Bobby said people who were dead were supposed to stay dead and shouldn't come back to scare other people.

Since Aunt Agnes had no telephone,

we didn't know that Helen had appeared to her mother also. Only when Aunt Alice's husband Lewis came home from work and drove her over to Agnes' did we learn Helen had appeared to her mother just before she appeared to Bobby.



GHOST LIGHT HAUNTS MILITARY COLLEGE

By Jim Miles

DISCIPLINE at The Citadel, a military college in Charleston, S.C., began to break down in mid-February 1981 when cadets in one barracks were haunted by an unearthly light. It had been reported earlier — in November 1980 — by roommates Robert L. Grenko of Vermont and Bruce Harding of Virginia, both juniors.

"It appeared only intermittently at first but has appeared with more regularity in recent days," said Lt. Col. Richard Clarke, director of The Citadel's public relations department. "It rarely is seen before 11 o'clock at night and has continued as late as two in the morning."

Clarke decided to investigate for himself on February 12. Accompanying him to Room 1123 of the First Battalion Barracks were Bob Dickson, sports information director, and a senior student, Regimental Commander Bruce Jones. They congregated in the room about 11:45 P.M.

"I saw it and so did the others," Clarke reported. "It began as an elongated flash about six or eight inches long and one inch thick. It was a very quick flash of light against the wall which became a spot of light before disappearing."

Clarke said that he would ask professors in the physics department to "take a look for themselves and give us an explanation.

"Nobody is upset about it except the cadets living in the room," he continued. "It's a fun story but we are beginning to be concerned about Grenko and Harding. The light has been drawing a big crowd of spectators and Grenko and Harding are finding it difficult to study and sleep."

If the phenomenon continued, he said, the students would be moved to another room.

That was the last official statement from The Citadel which was understandably wary of publicity about the incident. But according to a senior who knows the occupants of the room and who saw the light, the room was placed off limits. To enter the room would invite disciplinary action. He also disclosed the popularly held belief about the origin of the light.

"Yeah, we got this ghost light in my barracks," he said, "and they quarantined the room. It's off limits and they won't let anyone into the room to watch it. It's supposed to be the spirit of a cadet who fell off a railing on a barracks staircase and died back in the 1960's. The guy never received his ring and he appears every year about the time they have the ring ceremony. The light was around only for a couple of weeks and disappeared right after the ceremony."

To a Citadel cadet, not receiving his ring is about the worst thing that can happen.

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Yet actually, according to thousands of individuals living around the world, contact with other life forms is possible at almost no cost and can be accomplished by methods other than those devised by the established scientific community.

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NEWS & REVIEWS

by D. Scott Rogo



PSYCHIC REICH

IN MY previous column (September 1981 FATE) I bemoaned the fact that there exists no incisive biography of Wilhelm Reich, the pioneering psychiatrist and discoverer of so-called orgone energy who died in prison in 1957 for defying a court order against shipping his "orgone accumulators" across state lines. I guess I spoke too soon because only a few weeks after that column went to press Colin Wilson's *The Quest for Wilhelm Reich* (Anchor/Doubleday, Garden City, N.Y., 1981, 271 pages, \$12.95) appeared. Wilson will be familiar to FATE readers as the author of such books as *The Occult, Mysteries and Strange Powers*. He has also written books on humanistic psychology and sexuality as well as several novels. Wilson seems uniquely qualified to prepare a biography of one of the most puzzling personalities of the 20th Century.

Most books on Reich have been written either by disciples who view him as a martyred genius or by detractors who see him as a self-deluded and ultimately psychotic crank. Wilson, however, is neither an advocate nor a debunker. In his fairly comprehensive biography he shows that Reich was a brilliant disciple of Freud's, a man ahead of his time and a scientist who possibly did discover a secret side of the universe. In this regard Wilson does not hesitate to discuss Reich's work with weather engineering and his fascination with UFOs — an aspect of his work that embarrasses many neo-Reichians. Yet at the same time Wilson demonstrates that Reich was an unbearable man who brought most of his problems upon himself and who gradually lapsed into paranoia.

Although essentially a biography, *Quest* devotes several sections to a critical assessment of Reich's work. Especially excellent are those sections dealing with Reich's weather-control experiments and the inner workings of the Federal Food and Drug Administration's battle with Reich which led to his eventual imprisonment. Wilson is surely correct when he suggests that Reich left the court no alternative but to jail him for contempt when he refused to answer to or abide by its orders.

All of this leads Wilson to offer some important insights into the nature of Reich and his work in a 20-page postscript. He concludes that Reich was a tormented man who harbored guilt about the suicides of both his parents (which he helped precipitate). He also thinks Reich was endowed with a great deal of natural psychic ability. It may have been Reich's own psychokinetic powers, Wilson suggests, that created the weather changes he engineered through his "cloud buster" and formed the UFOs he saw hovering over his laboratory. That might explain why Reich's demonstrations often panned out although few could ever replicate them. With such speculations Wilson is treading ground which most Reichians carefully avoid. (Reich loathed anything occult.) Wilson also supplies his readers with a humorous note relating how Reich's executor refused to allow *Quest* to include material from the psychiatrist's own writings because of the controversial nature of the book.

Quest has one flaw, however. The author has an annoying habit of editorializing for pages at a time on *everything* that *everybody* has to say about *anything*. He interrupts the

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narrative flow on several occasions in order to attack Freud, philosophical reductionism and other persons and ideas he doesn't like. His book would have been better and shorter (by about 60 pages) if this material had been deleted.

WARTS AND MIRACLES

A NOTHER WORTHWHILE new biography is *Death and the Magician* (Atheneum, New York, N.Y., 1981, 194 pages, \$10.95) by Raymond FitzSimons. Devoted to the life of Harry Houdini, FitzSimons' book is more than merely a cursory biography. It is also a psychological portrait of a very troubled man. As its title implies, the book deals primarily with Houdini's fascination with death. This eventually led to his interest in — and ultimate rejection of — psychical research and Spiritualism.

Instead of portraying Houdini merely as a ruthless, opportunistic exposer of fraudulent mediums, FitzSimons carefully chronicles the many factors that led the famous magician to spend so much of his time on a subject he bitterly resented. He discusses Houdini's disturbed relationship with his mother, his inability to cope with her death, his never-ending attempts to establish post-mortem contact with her and his extreme bitterness at his inability to find a genuine medium. FitzSimons believes that Houdini's hatred of Spiritualism was born out of savage frustration and was not an outgrowth of his training in stage magic. He makes his case well. FitzSimons even highlights his book with material on Houdini's lifelong fascination with the question of whether psychic powers might actually evolve from the magician's art — a problem

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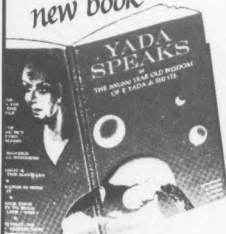
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Thanks for the book, "YADA SPEAKS". All other reading is laid aside as I am almost half way through. It is superb! After forty years of spiritual ministry, I am finally seeing, through these tapes and books, how deeply I have been lost in the hypnotic dream. It seems that with every page I read, I can sense or feel the Creator stirring within. Never before had I heard it was the Creator that must awaken ... to Itself ... I now wonder what in the world else there was to awaken???? (smiles) After teaching the Oneness of All for many years this is a glorious JOLT.

Frank Stribling, Texas

-ear Larry LaBarre

The material is so vital one hates to miss a word.

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he apparently never resolved in his own
mind.

Perhaps FitzSimons might have written
more perceptively, however, if he had
studied the magician's correspondence with
noted parapsychologists of his day. It is
now clear that while he disdained Spir-
itualism and Spiritualistic practitioners, he
did accept the reality of psychic phe-
nomena. This fact supports FitzSimons'
view that Houdini's detestation of mediums
was fueled by frustration, not by genuine
scientific skepticism.

Death and the Magician's chief virtue is
that it does not try to make a hero out of
Houdini, a trap into which many chroniclers
of his life and escapades tend to fall. FitzSi-
mons recognizes Houdini not just as a
genius (which he undoubtedly was) but also
as a deeply flawed man whose egomania
and other personality defects tainted every
aspect of his life. The author never reveals
his own feelings about psychical research
or psychic phenomena but he does consider
Houdini's vicious attitudes toward the
paranormal yet another of his rash ex-
cesses.

This brief book serves as a fine psy-
chological study of the debunking mind.
FitzSimons rightly suggests that virulent
skepticism of the sort from which Houdini
suffered may actually represent a response
to a deep-seated need to believe, a need too
threatening to be allowed conscious expres-
sion.

Prometheus Books has reissued Hoi-
dini's delightful *Miracle Mongers and Their
Methods* (Buffalo, N.Y., 1981, 240 pages,
\$13.95). Houdini's book is concerned with
fire-handlers, poison-drinkers, rock-eaters,
strong men and other entertainers who have
awed the rest of mankind for centuries. The
most engaging section deals with so-called
human salamanders and other performers
who claim immunity from fire.

Despite his title, however, Houdini does
not give a truly thorough explanation of
how all the feats of these wonder-workers
were accomplished although he does his
best. Houdini believed that some of these
wonders, such as immunity from poison and
feats of extraordinary strength, were not
really tricks but unusual natural abilities
with which some people are gifted. *Miracle
Mongers* is dated because these types of

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performers passed with the decline of the circus sideshow but it is still a fabulous treasury of information made all the more readable by Houdini's wonderful wit.

BURT ON PSI

L. S. Hearnshaw's *Cyril Burt, Psychologist* (Vintage Books, New York, N.Y., 1981, 371 pages, \$5.95, paperback) chronicles the career of an influential scholar who involved himself in two controversial subjects. The first was the hereditary nature of intelligence, which Burt sought to prove; he eventually faked the results of his research to make his case. The second was parapsychology.

Although Burt was one of England's leading psychologists, relatively few persons are aware of his intense interest in parapsychology. In 1968 he wrote a 109-page monograph on "Psychology and Psychical Research" which still ranks as one of the most sophisticated treatises on the subject. Unfortunately Hearnshaw, a noted historian of psychology, devotes only six pages of his book to Burt's parapsychological interests. Such cursory treatment fails to do justice to Burt's contribution. The focus is placed on Burt's defense of parapsychology which appeared as a devastating 45-page critique of C.E.M. Hansel's notorious *ESP — A Scientific Evaluation*.

The rest of Hearnshaw's material concerns Burt's theoretical contributions to parapsychology. Burt is best known for his argument that the brain tends to reject ESP-based information because it is an organ that is designed merely to detect and limit consciousness, not to generate it.

If one wishes to read a penetrating analysis of Burt's thoughts on the paranormal, he will have to look elsewhere. But at least Hearnshaw has not completely ignored this aspect of Burt's interests.

OTHER REVIEWS

MADAME BLAVATSKY by Marion Meade, G. P. Putnam's Sons, New York, N.Y., 1980, 528 pages, \$19.95.

In 1884 the newly-formed Society for Psychical Research in London sent one of its younger members, Richard Hodgson, to India to investigate the paranormal phenomena said to be occurring around the

person of Madame Helena Petrovna Blavatsky of the Theosophical Society. After Hodgson's return to England, the SPR printed his findings in its *Proceedings*. The Hodgson Report, as it came to be called, condemned Blavatsky (HPB to her followers) as a fraud who with the assistance of a handful of confederates had produced fake miracles for a credulous public.

To all but the hard-core members of the several remaining Theosophical Societies, the Hodgson Report has been the final word on HPB's claimed paranormal abilities. Nonetheless Blavatsky's magnum opus *The Secret Doctrine* has exerted a tremendous influence on modern occultism. Yet despite HPB's undeniable accomplishments her defenders have been unable to shake the effects of Hodgson's accusations.

HPB's latest biographer, Marion Meade, has provided us with a wealth of new infor-

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mation. In the process she has created a mild earthquake in the Theosophical world. In *Madame Blavatsky* she shows us a very human woman trying to live free in a male world decades before feminism became a major social movement. She also traces a pattern of fake miracles worked by HPB who had learned to cheat as a Spiritualist medium and who never gave up the practice.

I first became interested in Blavatsky as I tried to reconstruct the history of the modern occult revival. She and the Theosophical movement provide key building blocks in its foundation. In the process I encountered material both pro and con but had no time to study her complicated life, although I vowed to do that one day. Consequently, when I had occasion to write about the controversy during the 1970's, I took no position on it. I was finally provoked to further study several years ago after a remark in this column about the continuing controversy surrounding HPB brought letters from readers who insisted that I should read a set of literature that thoroughly critiqued the Hodgson Report and laid the controversy to rest, in Madame's favor.

I was not so sure. I began seriously gathering material pertinent to the issue and was planning to write an article on the controversy. Then I read Meade's book, was impressed with it and prepared a review. But just as I was about to submit it Walter Carrithers of the Blavatsky Foundation (Box 1543, Fresno, Calif. 93716) contacted the FATE office and claimed to have material bearing on the issue. I pulled the review from my column and awaited the file from Carrithers. I was not disappointed. Within a few days a hefty envelope of articles, reviews and booklets arrived.

The material criticized the Hodgson Report and detailed a history of uncritical acceptance of it by anti-Theosophical writers, Meade among them. In subsequent correspondence with Carrithers I found him a capable student of the Blavatsky literature and a gentleman with strong opinions. I also spent several days in the Theosophical library at Wheaton, Ill., checking footnote references from Meade's book. (There I learned once more how difficult it is to locate copies of many items critical of HPB.)

At the conclusion of my investigation I

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was more impressed than ever with Meade's biography. I am now sure that HPB was a fraud, a trickster and a liar.

Meade has assembled an unprecedented number of witnesses against HPB. The first, Jennie Holmes, accused HPB of arranging fake materialization seances to impress Henry Olcott. A. P. Sinnett, Franz Hartmann and Vsevolod S. Solovoyov, all close associates, accused her of fakery. There are also a Bombay jeweler who repaired a brooch which HPB subsequently "apported" to A. O. Hume's wife; Henry Kidde who discovered that one of HPB's Masters had plagiarized a lecture of his previously published in a Spiritualist periodical, and Mary Billing who not only confessed to delivering a letter from a Tibetan Master to Charles Massey, head of the British Theosophical Society, but produced Blavatsky's letter with instructions on how to arrange the "miracle" for Massey's benefit.

There are other witnesses too. Because there are so many informants reporting episodes of fraud, it is not difficult to accept the testimony of Madame Emma Coulomb whose charges form the largest block of evidence. Coulomb accused HPB of regularly staging bogus miracles for guests at Theosophical headquarters in Madras, India, and of composing the famous Mahatma letters herself. She showed Hodgson how some were produced from midair and gave him documents corroborating her story. From her account Hodgson was able to find other documents such as the purchase receipts for vases that had earlier appeared "mysteriously" in the magic box at headquarters.

If the accounts of the fakes were not enough, Meade recounts undeniable occasions in which HPB lied to people.

From the perspective of nine decades HPB's miracles look more and more like the stock-in-trade mediumistic phenomena that have all but disappeared from Spiritualism because they have been repeatedly exposed as fraudulent. Of course one could argue that HPB was the unique exception but that seems unlikely — she got caught faking too often. The Hodgson Report, although it has its weaknesses, on the whole remains a revealing and credible document.

Meade's book has a few minor weaknesses too. Even so it is by far the best work to date on HPB. — J. Gordon Melton.

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MISSING TIME by Budd Hopkins, Richard Marek Publishers, New York, N.Y., 1981, 258 pages, \$12.95.

Abductions are among the strangest of UFO claims. Typically the percipient sees a UFO (or at least is aware of something out of the ordinary), then inexplicably "loses" a few minutes or a few hours. Later, under hypnosis, he may describe an encounter with humanoid beings who take him into a UFO, subject him to a physical examination and communicate with him briefly. By now hundreds of such reports figure in the literature of ufology. In a few of the cases percipients consciously recall the purported experience; most of the time, however, the "memories" are elicited through hypnotic regression.

Since it is well known that people can fantasize freely under hypnosis (often without knowing they are doing so), critics have contended that such stories are psychological in origin. A much-publicized series of experiments in which hypnotic subjects were instructed to recount imaginary abductions failed to substantiate that hypothesis, however, because the imagined narratives bore no particularly significant correspondence to the "real" ones. Still, the effect of the experiments was to cool ufologists' initial enthusiasm for abduction stories and to encourage a general sense of agnosticism about their validity.

But now, in a fascinating and disturbing book, Budd Hopkins makes a powerful case for the reality of the abduction experience. *Missing Time* recounts a series of such reports which Hopkins and veteran ufologist Ted Bloecher investigated with the aid of psychologist-hypnotist Aphrodite Clamar. By the time the reader has finished the book, he is likely to agree that the simplest explanation is that "something happened" — and is continuing to happen to unsuspecting persons all over the world.

In her afterword Dr. Clamar remarks on the normality of the abductees. "The people I have seen who claim to have had a strange encounter," she writes, "are run-of-the-mill people, neither psycho nor psychic, people like you and me. . . . [They] report details of the experience that are startling in their similarity. The content of these accounts is markedly different from most of the fanta-

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sies reported in psychological literature. Far from the pleasurable, whimsical, wish-fulfilling fantasies most of us have, these bring fear and terror."

Hopkins' abductees are mostly professional people from the New York City area. None sought publicity (most, in fact, prefer to remain anonymous) but all were troubled by "missing time" at some point in their lives. Under hypnosis they separately describe experiences that are virtually identical in their essential details and that link them to cases investigated by other researchers.

As Hopkins and Bloecher's work proceeded, they uncovered bizarre patterns. The most unsettling of these concerns four persons, all unknown to each other, all born in 1943, who in 1950 suffered a wound whose cause neither they nor their parents can explain. The scar appeared after a mysterious missing-time event involving either a UFO sighting or an encounter with a weirdly beautiful "animal." In the course of hypnotic regression they related abduction experiences during which they were cut open by humanoids and after which the wound closed up as if on its own. One such story, told by a New York corporate lawyer given the pseudonym of Virginia Horton, is examined in great detail over two chapters. It is one of the strangest and most interesting UFO cases I have ever read.

Hopkins wisely keeps speculation to a minimum. When he does engage in it, he posits a fairly standard version of the extra-terrestrial hypothesis. His ideas are slightly more persuasive than those offered by theorists who seek to account for abduction stories in parapsychological or exotic psychological terms, but in common with most UFO speculations they are less than satisfying. He says nothing, for example, about the kinds of paranormal fallout (such as poltergeistlike manifestations) that often follow a percipient after an abduction experience. Such phenomena suggest, at the very least, that we are dealing with something more complicated than "simple" visitation from outer space.

But whatever Hopkins' limitations as a theorist (and in any case his theories comprise only a small portion of the text), there is no denying that he has written an excellent book — one that covers far more than a



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short review can touch on. In order to appreciate its power and persuasiveness, you will have to read it yourself, which I urge you to do at first opportunity. *Missing Time* is a major contribution to our knowledge of the UFO phenomenon. — *Jerome Clark*.

MIND OVER MATTER by Walter and Mary Jo Uphoff, New Frontiers Center, Oregon, Wis., 1980, 256 pages, \$6.95, paperback.

Walter and Mary Jo Uphoff are seemingly inexhaustible researchers, writers and travelers. Their earlier work, *New Psychic Frontiers* (1974), was a combination of world-travel guide and encyclopaedia of contemporary psychic events and personalities. Their latest book *Mind over Matter* bears the subtitle "Implications of Masuaki Kiyota's PK Feats with Metal and Film." The authors announce that the subject's psychokinetic achievements have potential importance for "Healing, Physics, Psychiatry, War & Peace, Et Cetera."

Who is Masuaki Kiyota and why do the Uphoffs think so highly of him?

Readers of *FATE* may recall Uphoff's article "The Psychic Photography of Masuaki Kiyota" (January 1980 issue) and his reply to a critical letter the following May. This book begins with descriptions of demonstrations and experiments by the teenaged Masuaki, first in Tokyo from March 20 to 26, 1979, and later, at the Uphoffs' invitation, at their Wisconsin home, at the Mayo Clinic and in San Francisco. Young Kiyota was accompanied by his fellow-psychic Hiroto Yamashita, who is two years younger than Masuaki.

To put it crudely, Masuaki combines the cutlery-bending skills of Uri Geller with the thoughtography pioneered by Ted Serios. Uphoff, who was on the faculties of the University of Minnesota from 1951 to 1963 and of the University of Colorado from 1963 to 1976, obviously developed a grandfatherly affection for young Masuaki; perhaps the most engaging chapter in the book is written by his wife Mary Jo who describes the hectic four weeks the two citified boys from Tokyo spent at the Uphoffs' rural Wisconsin residence in the late summer of 1979.

The book contains a goodly amount of

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peripheral material in the form of full texts of letters and facsimiles of newspaper articles as well as more or less relevant pieces by other writers. It includes a chapter on Uphoff's struggles with local newspapers and with reporters who use such words as "alleged" and "reportedly" when writing about psychic phenomena; he thinks such terms are demeaning. He goes hammer-and-tongue after the Ol' Debbil of a Superskeptic, Prof. Paul Kurtz, chairman of that outfit with the long-winded name, Committee for the Scientific Investigation of Claims of the Paranormal; this is diverting but nonessential.

Finally, there is a series of solicited comments on the implications of the kind of PK Kiyota and Yamashita demonstrated, beginning with Prof. Hans Bender of Germany's Institute for Border Areas of Psychology and Mental Hygiene and concluding with Prof. William A. Tiller of Stanford University. These are suggestive fragments rather than elucidating comments.

Uphoff himself puts best the challenge he seeks to offer when he speaks of psychokinesis as "a pervasive aspect of reality . . . mind and consciousness can and do interact with the physical dimensions of the universe in many dimly understood ways."

The Uphoffs have developed a disarmingly homespun approach to writing, compiling and self-publishing books. This makes *Mind over Matter* as cheerfully cluttered as a kitchen table after a hearty Wisconsin breakfast. — *Martin Ebon.*

ALSO NOTABLE

DRAWING DOWN THE MOON by Margot Adler, Beacon Press, Boston, Mass., 1981, 455 pages, \$8.95, paperback.

This excellent survey of America's Pagan groups, beliefs and practices makes a welcome appearance in paperback. The hardcover edition was reviewed in December 1979 FATE

THE GHOST HUNTERS by Arthur Myers, Julian Messner, New York, N.Y., 1980, 159 pages, no price listed.

This collection of allegedly true ghost stories, written for a young audience, is not meant to be taken particularly seriously, just enjoyed. A fun book with appropriately scary illustrations.



REPORT FROM THE READERS

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

"sTARBABY" CONTINUES

Since I am mentioned in "sTARBABY" (October 1981 FATE) there are two points that I think need to be clarified: (1) My letter to Dennis Rawlins cited in his article was in no way related to the Gauquelin affair but rather to a book review published in *The Skeptical Inquirer*, a review of the book *Scientists Confront Velikovsky*, a review that I thought (and still think) to be unethical and incompetent. And (2) I did not solicit Rawlins' nominating me to CSICOP, and I did not expect to be accepted. Frankly, the honor is a dubious one at best.
— J. Derrall Mulholland, Austin, Tex.

* * *

In "sTARBABY" author Dennis Rawlins offers his version of the complex issues and incidents that emerged from efforts to test the "Mars Effect" hypothesis of neoastronomers Michel and Francoise Gauquelin. Rawlins charges that there was an attempted cover-up of results by the Executive Council of the Committee for the Scientific Investigation of Claims of the Paranormal, of which I am a member, and by CSICOP's publication, *The Skeptical Inquirer*, on whose editorial board I serve.

Rawlins first raised the issue at a Council meeting in early December 1978 in a presentation so rambling and vindictive that I and several other Council members were unable to understand what the key issues were and what Rawlins believed should be done to set the matter right in his eyes.

Following the Council meeting, Rawlins

and I had a long personal discussion in which I asked him to prepare a brief memorandum highlighting the key issues and setting forth his recommended action.

When Rawlins failed to do so, I wrote to him on January 31, 1979, urging him "to outline the problem . . . outline your recommendations . . . skip the invective . . . Outline the problem clearly, concisely, and offer your recommendations." Rawlins never responded to my request. Yet now he criticizes me and other Council members for our inaction, or what he calls a "cover-up."

Some perspective on the accuracy of Rawlins' account can be gained from the fact that in seven different places in his article he claims that he was an "associate editor" of *The Skeptical Inquirer*. One might expect that a person who fancies himself an associate editor of a publication would occasionally look at its masthead. Had Rawlins done so he would know that he never has held the title or post of "associate editor." Instead he was a member of the editorial board. This typifies the many distortions of fact in many of Rawlins' charges. — Philip J. Klass, Washington, D.C.

THE AUTHOR REPLIES:

If Klass finds a simple control-group experiment "complex" he ought to go back to college. The only "complexities" have been the succession of frantic smoke screens which CSICOP's masterminds have belched forth trying to obscure the exceed-

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ingly uncomplex test result: neoastrologer Gauquelin won the Control Test and CSICOP lost.

Klass claims I first raised the sTARBABY issue at the December 5, 1978, Council meeting. The facts are spelled out in my article. Before December 5 I sent at least five letters regarding the Control Test mess to Kurtz, Zelen and Abell, starting in early spring of 1978. I mailed extensive details to Councilors Martin Gardner and James Randi on October 23 and November 6 and shorter letters on November 2 to Kendrick Frazier and Ray Hyman and a November 22 memo to all Councilors, urging establishment of procedures to prevent a repeat of the Control Test disaster.

Klass claims that my December 5, 1978, presentation was "vindictive." Yet it was he who leaped from his seat, shouting. Some time ago a CSICOP member recalled the scene: "I clearly remember that . . . you . . . were saying . . . that Gauquelin had won and what are we going to do about it. Nothing in the way you said that . . . indicated that a brawl was imminent." So much for my vindictiveness.

Klass tries hilariously to convey the fantastic impression that CSICOP was breathless with desire to do the right thing about sTARBABY but somehow never got around to it — which is all my fault for not being responsive. The fact is that I urged CSICOP time after time for more than two years to own up, even attending the December 12, 1980, annual CSICOP meeting at my own expense to do so. If I was vindictive I sure was slow as molasses about it.

Contrary to Klass' account I did respond to his December 5 verbal request in a January 17, 1979, memo. His reaction in his January 31, 1979, letter:

(1) He didn't understand what I was saying; and

(2) let's forget the past!

This confirmed my suspicion that Klass was playing games so indeed I did not reply directly.

As for "associate editor" vs. "member of the editorial board":

(a) Kurtz called all editorial board members "associate editors" at the 1977 annual CSICOP meeting. I simply adopted this to save syllables. Klass should attack Kurtz, not me, for this alleged "distortion."

(b) I have repeatedly referred to myself and other editorial board members as associate editors in memos since 1977 without complaint from Klass or anyone else — until now.

(c) As a CSICOP Councilor laughingly commented to me, "The difference between [member of] editorial board and associate editor . . . strikes me as nonexistent. . . . What's the difference? If that's all [Klass] can find to criticize [as factual inaccuracy in "sTARBABY"], that's pretty good [for you]."

Nevertheless, Klass combed through 15,000 words detailing threats and censorship episodes and implicating him in an unparalleled disgrace to the rationalist cause and triumphantly unmasked seven (count 'em) seven references to "associate editor."

Finally, after the publication of "sTARBABY" Klass wrote FATE editors asking, "Gosh, what did we cover up?" Believe it or not. — Dennis Rawlins, San Diego, Calif.

MAN THE BARRICADES!

J. Gordon Melton, in his evaluation of Marion Meade's *Madame Blavatsky* on page 98 of this issue, mentions the "hefty envelope" of material I provided him. I wish he had shared that information with FATE readers. (A summary of my findings on this book, together with future notice of the publication of a definitive critique, may be obtained for 35 cents in stamps from the Blavatsky Foundation, Box 1543, Fresno, Calif. 93716.)

This is my response to the central and most important issue expressed in Melton's review. As he argues, "Because there are so many informants reporting episodes of fraud, it is not difficult to accept the testi-

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mony of Madame Emma Coulomb... "Is this not stressing *quantity* of accusers instead of *quality* of their evidence?"

Aside from Madame Coulomb, one of the seven named by Melton as "informants," Kiddle, had no personal charge to bring against HPB's phenomena. And Kiddle's accusation of "plagiarism" (not of a lecture but of broken fragments of it intermingled with the Mahatma's own thoughts in a letter) was not denied but explained as an instance of the unconscious intrusion of subjective memories (of these unacknowledged passages) into telepathic transmission. With one exception, *no* claim to personal knowledge of physical "fakery" brought against HPB's contested phenomena, whether as an accusation by any one of the remaining six "informants" named or by any other unnamed "informant," was accompanied by any sort of proof, neither an "incriminating" document nor a corroborating witness or accomplice nor any kind of physical evidence. I will confine my analysis to this single exception.

Dr. Melton claims, "Mary Billing . . . not only confessed to delivering a letter from a Tibetan Master to Charles Massey . . . but produced Madame Blavatsky's letter with instructions on how to arrange the 'miracle' for Massey's benefit."

Alas, had Melton read pages 397 to 400 of the 1885 Hodgson Committee Report (*Proceedings, Society for Psychical Research, Part IX*) — and who can pretend to instruct the public on HPB's guilt or innocence without first reading *that* Report? — he would have known that:

(1) The delivered letter to Massey was not from "a Tibetan Master" but from "a Brother in Scotland" (represented as "H . . .," i. e., "Hilarion, the Greek Adept").

(2) "Madame Blavatsky's letter with instructions" was declared by her to be a forgery in whole or in part.

(3) This "letter with instructions" was not brought forward by Mrs. Billing but by her (estranged) husband Dr. Billing.

(4) Everything indicates that Dr. Billing did not allow this questioned document out of his hands; it was only *read* by Massey who "took a copy. . . ."

(5) Although the letter was brought to the attention of the SPR Committee in 1884, nothing indicates that the committee

or its handwriting experts were permitted to examine it.

(6) Finally, Mrs. Billing *confessed to nothing!* The false claim that she did so and "even showed Massey Madame's letter of instructions" is a gross double canard promoted by Meade who apparently also never read the SPR Committee Report. Instead, she got these falsehoods straight from one of her principal, although unacknowledged, sources: *Priestess of the Occult* by Gertrude Marvin Williams, who gets no credit from Meade for inventing these malicious fictions!

Naturally, anyone so credulous as to swallow the foregoing chain of falsehoods, preferring Williams or Meade over Hodgson and company, should find no obstacle to believing the Coulombs or anyone else who accuses HPB. But for those less so inclined, I recommend the following studies which contain detailed documentation refuting all major charges of the 1884-85 Coulomb-missionary-Hodgson-SPR Committee attack and which have never been successfully contradicted on any point:

Obituary: The "Hodgson Report" on Madame Blavatsky: 1885-1960 by Adlai E. Waterman (my 1963 nom de plume), obtainable from the Blavatsky Foundation for a tax-deductible donation of \$5.00 or more.

"The 'Hodgson Report' on Madame Blavatsky" by Adlai E. Waterman, December 1969 *SPR Journal*, The Society for Psychical Research, 1 Adam and Eve Mews, London W8 6UG, England.

The latter is a reply to a critical review of *Obituary* written by Dr. Robert H. Thouless, a former SPR president who later, in print, declined to defend his review against these counter-criticisms. This exchange represents the only occasion in a period of 96 years when a book defending HPB has been noticed or reviewed or a defense of HPB has appeared in the pages of the journal of the society whose 1884-85 Committee condemned her.

Buttressed by Dr. Hodgson's ingenious deceptions, the Coulomb attempt to discredit Madame Blavatsky and her Adept-Brothers and their phenomena puts to shame all lesser "exposures." In contrast to these, the Coulomb "evidence," superficially "complete," was a debunker's delight: mutually supportive "co-confederates"



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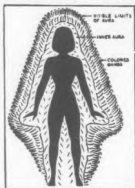


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armed with "incriminating letters" and documents and "confessing" in written detail to years of systematic elaborate fraud, exhibiting sliding panels and trapdoors and lesser amusements in HPB's own rooms!

Until my 1963 book literally cut out the heart of this pretentious bugaboo, Madame Blavatsky's antagonists were unanimous in agreeing that the case against her occult claims stood or fell on the Coulomb "evidence." Hard-pressed to build a new case for the prosecution on the ruins of the Coulomb-missionary-Hodgson-SPR Committee anti-Blavatsky hegemony, scoffers like Meade find it imperative to ignore totally the incontrovertible contents of *Obituary*, my 18-year-old unanswered counterattack.

Meade, Melton and others are clutching at straws. Their lifeboat has been sunk. —
Walter A. Carrithers, Jr., Fresno, Calif.

As a research specialist and an author who has looked deeply into the life of H. P. Blavatsky, I am qualified to comment on Marion Meade's biography of this much-maligned founder of the Theosophical movement (*Madame Blavatsky, The Woman Behind the Myth*, reviewed in this issue).

While pretending to be dispassionate the book suffers from irresponsible, biased, shoddy scholarship. The book ignores original source material in favor of hearsay and cleverly conceals important evidence.

An amazing example of the latter is the way Meade handles a libel suit brought by Madame Blavatsky in 1889 against Prof. Elliott Coues, a prominent Smithsonian scientist, and the *New York Sun*, a leading American newspaper of the day owned and edited by the distinguished journalist Charles Dana. The *Sun* printed an interview with Coues containing seven columns of savagely calumnious material about HPB. The article became a veritable arsenal for subsequent biographers of this Russian noblewoman. Chief among the charges were fraud and immorality.

Madame Blavatsky promptly sued for libel. After a year's investigation the *Sun's* powerful attorneys admitted in pretrial hearings that the charges could not be proved. Blavatsky died in May 1891 before the case ended. Under New York libel laws this terminated the suit.

(Continued on page 127)

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ceedings rests entirely with the authors."

"Comments on Madame Blavatsky were contained in a report by Richard Hodgson in Part IX of the Proceedings dated December 1885 and any accusations therein contained are the responsibility of the author and not this organization."

On the recent occasion of the 150th anniversary of the birth of H. P. Blavatsky, a full-page commemorative ad appeared in the *New York Times Book Review* (August 9, 1981), abounding with distinguished thinkers' comments on HPB's books. It leads off with this from the noted social historian Theodore Roszak, contained in his book *Unfinished Animal* in the chapter "Madame Blavatsky's Secret Doctrine":

"[Her books reveal] the first philosophy of psychic and spiritual evolution to appear in the modern West. . . . One of the great liberated ladies of her day . . . she could not help but draw withering, critical fire by her every act and word, especially when she presumed to challenge the most entrenched intellectual orthodoxies of the age. Still today people who have never read a line she wrote remain adamantly convinced she was a fraud and a crank. . . . Above all she is among the world's trailblazing psychologists of the visionary mind." — S. L. Cranston, *New York, N. Y.*

"THE BLACK BOX"

Since the publication of "The Great Psionics Put-Down" by Joseph Goodavage (April 1981 FATE) many readers have expressed interest in what scientists call "the black box" used in radionics. This equipment, portable and well-designed, is available. I can supply it, along with Kirlian photography equipment.

I am a serious researcher, once seriously hampered when I was unable to get the necessary equipment. I earned my master's degree in 1978 at the University of San Francisco doing Kirlian research, developing it as a diagnostic tool and later expanding it into a course for students of the aura and psychic energies.

My equipment is safe, durable and of neat design. I use it myself. — Beatrice D. Hanks, *Novato, Calif.*

I have received through the mail advertising information on "the black box" and

other psionic devices. These may be obtained from Herbert Scott & Associates, P. O. Box 156, Hancock, Wis. 54943. — *Trudy Weddington, Tulsa, Okla.*

My efforts to determine the efficacy of Joseph Goodavage's bug-destroying box have been disappointing. Let me quote parts of letters from Delawarr Laboratories in Oxford, England, which sent me a catalog and a monograph on the subject of radionics, saying, "you will find . . . that [the treatment instrument] is considerably less spectacular than the information given by Mr. Goodavage. . . . It is by no means a 'magic box' and it does not of itself enhance crops. It is a diagnostic instrument. . . . In conjunction with the operator's own knowledge of agricultural and horticultural chemistry and science, the treatment instrument can certainly increase crop yield. . . ."

When I questioned further concerning Goodavage's bug-destroying box Delawarr Laboratories replied in part, ". . . we have never been able to successfully demonstrate the destruction of pests of any kind and you may be sure that many attempts were made in the early days of radionics. . . ."

"It is not possible to do harm [to] any living thing and so-called pests are only classified as such because they affect the economy of man. We cannot . . . kill a fly or a caterpillar and in spite of the information which somehow seems to be published all over America, there is no evidence that I have ever seen issued by any respectable institute or organization that can prove that such experiments have been successfully completed. . . ."

"I do say that it is possible to increase crop growth with our instruments and this has been demonstrated many, many times successfully. . . ."

So much for Goodavage and his black-flies! — *Fermo Albertini, Anchorage, Alaska.*

MOTHER EARTH'S EXPANDING GIRTH

In "Report from the Readers" (August 1981 FATE) V. Fred Rayser asks, "Or is the earth, like a snowball, rolling through the heavens, picking up particles and getting bigger?"

According to Dr. Fletcher G. Watson (*Between the Planets*, Doubleday, 1962) as

many as eight billion meteors may strike the earth's atmosphere every day. Now and then a large piece from one of these ploughs into the earth's surface but most of them disintegrate and fall on the earth as fine dust particles. The daily weight gain of our planet has been estimated at more than 1000 pounds of heavenly material every day. This means that Mother Earth is putting on weight at the rate of 365,000 tons a year. It also means, if the earth's age is $4\frac{1}{2}$ billion years and if this heavenly dust has been falling all that time, Mother Earth is 1,642,500,000,000,000 tons heavier than she was on the day of creation.

But even with all this heavenly material descending daily, we have no cause for concern, for this dust amounts only to five to 10 pounds per square mile per year — a gain of less than 100-millionth of the earth's mass.

Yes, Mr. Rayser, our earth really does get bigger every day. — *Georgia Hardisty, Dana Point, Calif.*

NAVY BUFFS, EN GARDE!

Did you deliberately or inadvertently produce the whimsical nautical alertness test along with "The Phantom Ship *Köbenhavn*" in the October 1981 issue of *FATE*?

The story is about a five-masted square-rigged ship whereas your illustration shows a four-masted schooner-rigged vessel.

Navy buffs will be disturbed. — *Elbert K. Claypool, Ojai, Calif.*

HELP WANTED

I teach parapsychology at a local college and we are studying Kirlian photography. We would like to buy a Kirlian camera but we don't know where to get one. Can a *FATE* reader help? — *Dr. Don Reid, P.O. Box 177, Flagler Beach, Fla. 32036.*

Are there any white witches who would know how to help me protect myself from Egyptian sorcery? I felt a presence one night in a picture of King Tut on my wall, it made me cry and I have had bad luck ever since. — *H. L., Hartford, Conn.*



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MARY MARGARET FULLER

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