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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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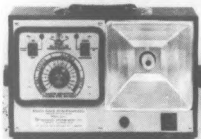
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ARTICLES AND STORIES

The Cure Is in the Cards	Marlene Dobkin de Rios	38
"Robina Has Not Been Saved!"	Martin A. De Harte	44
UFO Road Map: or, Lost in the Stars	Allan Hendry	56
The Burden of Foreknowing	Aliza Manson	66
China Opens Door to the Paranormal	Martin Ebon	69
Our Family Has a "Familiar"	Manfred I. L. Seegall	77
Jewish Burial Customs in Jesus' Time, Part II	Rachel Hachlili and Ann Killebrew	84

FEATURES

I See by the Papers	Curtis Fuller	7
True Mystic Experiences	The Readers	47
My Proof of Survival	The Readers	51
The Curse of Mauna Loa		55
Story of Buried Pyramid a "Plant"	W. Ritchie Benedict	63
Update	Jerome Clark	64
Man's Best Friend: A Tattle-Tail		68
The Singing Sands		68
The Girl with a Magic Arm	Paul Steiner	76
What Does He Know that We Don't?	Audrey Ellyson	82
Wheel of Fortune	Paul Steiner	83
Books, News & Reviews	Jerome Clark	91
Report from the Readers	The Readers	111

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

We live in a provisional world and I think the essence of our viewpoint is that no person understands that world. We are constantly groping toward new definitions of reality and that reality is constantly changing. In a sense we believe everything and nothing. We feel anything is possible and nothing is absolute.

— FATE Editorial Credo

DO WE ALL protect ourselves against psychic disruption by unconsciously broadcasting protective screens? Fred Hapgood speculates on this interesting idea in the October 1981 issue of *Science Digest*.

Hapgood draws an analogy between this theory and the way bats find their prey by sonar or echolocation. As bats fly they constantly emit sounds at frequencies of up to 230,000 vibrations a second and they are able to "see" the echoes from their prey.

But in order to survive some moths have developed ways to jam the bats' sonar by producing sounds that mimic the sounds emitted by the bats. Thus they provide false information to misdirect their enemies the bats. The bats' method of locating prey evolved through the centuries and the moths

developed their defense mechanism by a similar evolutionary process.

"These fascinating insights into the mechanics of natural selection lead to musings about possible lost chapters in the chronicle of human evolution," writes Hapgood. He supposes, for example, that psychic abilities were developed to give various creatures, including human beings, advantages in life's struggle. And for the same reason, competing animals then developed countermeasures or perished. No evidence exists to prove that this is so but then no evidence exists that satisfies skeptics of the reality of psychic phenomena — despite the fact that people continually report experiencing it.

So, Hapgood asks, what if living creatures developed psychic abilities as one of their strategies for competing with other creatures and the other creatures developed counter-lifesaving strategies which jammed the psychic frequencies? This idea might go a long way toward explaining the following anomalies in psychic experiences:

(1) It would explain the unpredictability and transient nature of psychic experiences — nothing works perfectly and the likelihood of occasional "holes" developing in the psychic jam-

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ming mechanisms is very real.

(2) It would explain the complaints of psychics that they lose their abilities in the presence of hostile or skeptical witnesses.

(3) It opens men to dangerous psychic interference with their lives, bodies and minds if a way is found to strip away their hypothetical protective screens.



SURVIVAL AND PSI

ALTHOUGH Fred Hapgood's theory may seem farfetched when one comes to examine psychic phenomena in action it does seem to fit many cases. As if anticipating the idea, Dr. Ian Stevenson in the April 1970 issue of the *ASPR Journal* described precognition of disasters as just such a lifesaving reaction.

Stevenson recognizes that spontaneous cases rarely provide an opportunity for scientific observation and documentation and therefore are always subject to attack by skeptics. Nevertheless, he believes they "resist normal explanation." Many parapsychologists, says Stevenson, believe that precognition has been amply demonstrated both in spontaneous cases and in laboratory experiments.

Most precognitive experiences "have to do with serious or fatal misfortunes and are related to the percipient himself or persons emotionally close to him. They seem to occur in just those situations in which our emotions are most thoroughly aroused — threats to the well-being of ourselves and the persons we love," he says.

Stevenson collected and analyzed 19 apparently paranormal experiences re-



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lated to the sinking of the *Titanic* in 1912. "I was able to assemble a considerable number of corroborated reports suggesting that these 19 percipients had had extrasensory awareness of the sinking," he writes. "Ten cases were precognitive."

He also discussed the well-known research of W. E. Cox who investigated 28 serious railroad accidents in the United States in which at least 10 persons were injured. Cox showed that fewer passengers traveled on the days of the accidents than on the seven days preceding them or on any day two, three and four weeks before them. He interpreted his data as indicating that many passengers had a subliminal precognitive impression of the impending accident and changed their plans so as not to travel on the train that would

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become involved in the accident—without being aware that they were experiencing apprehension.

Similarly, the disaster at Aberfan, Wales, in 1966, in which a massive slag heap slid down and engulfed a school and part of the village, killing 144 persons, is another case in point. The English psychiatrist J. C. Barker collected 35 precognitive accounts "worthy of confidence." In 24 of these cases the percipient spoke to others of his precognitive experience before the disaster occurred.



LIFESAVING STRATEGY

THE BENEFITS of precognition to the persons warned are obvious. Are some other claimed psychic abilities equally beneficial?

Telepathy certainly could be of survival value. To be warned by thought waves that an enemy — human or otherwise — is threatening would be of enormous help to any one of us — and particularly would it have helped the caveman in his precarious existence. In fact, populations with telepathic ability could threaten the existence of other species.

Clairvoyance would enable distant hunters and other members of the population to know what their group was doing, where they were and how to rejoin them.

Would the development of telepathy and clairvoyance then lead to the counter-development of screen-jamming abilities in other species and/or enemies? Perhaps this would not be necessary if the theories of the late W. H. C. Tenhaeff are correct, that clairvoyance is really precognitive te-

(Advertisement)

MY "MAGIC LAWS" FOR ABUNDANT HEALTH AND PEACE OF MIND

By Luke G. Thomas

A poor Vermont boy, I was orphaned at 12. I did all the wrong things up to age 58 and yet have managed to live to age 90, sound physically and sharp mentally. I am neither retired nor in a rest home; I am truly enjoying productive activities.

Many FATE readers believe an unseen energizing force may be tapped by receptive researchers to greater or lesser degree. Some seek mystic wisdom, mantras or amulets. I found the "magic pearl" by *learning* and *obeying* simple, natural laws of eating, deep breathing, mild exercising, resting and respecting the loving Creator.



IT PAYS TO CONSIDER NEW IDEAS

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lepathy. In this case, if you had developed screens against telepathy, and maybe against precognition, you would not need a clairvoyance screen.

So much for interesting speculation!



HOLISTIC HEALING

THE COST of attending national conferences has become so high that many FATE readers will attend this spring's "Holistic Healing" conference, on April 15-16, by watching it on the first national satellite broadcast. The program will originate from the studios of the Nebraska Educational Telecommunications Center in Lincoln and will be received in meeting rooms of the Holiday Inn Satellite Network (HI-NET) in 22 cities.

The conference program will be presented under the auspices of the New Age Satellite Conference Association composed of the Association for Research and Enlightenment (A.R.E.), Spiritual Frontiers Fellowship, the Association for Unity Research and Awareness (A.U.R.A.), Unity-in-Diversity Council (U.D.C.) and the Spiritual Advisory Council.

Speakers so far scheduled include C. Norman Shealy, M.D., Ph.D., first president of the American Holistic Medical Association; Harmon H. Bro, Ph.D., a specialist in depth psychology; Gladys McGarey, M.D., director of the A.R.E. clinic in Phoenix, Ariz.; and Marcus Bach, Ph.D., theologian and internationally known writer and speaker.

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Then, will you take what I give you at its face value, for the time being, since you have no way to judge it at this point?

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The simple instructions are outlined for you in my new report (Technically it's called "MAGIC MIND GENIE", Your Personal Helper To Automatically Fulfill Your Every Desire.) And you can be sure I will be giving you nothing that I have not proved in my own experience.

HOW CAN I GET THIS REMARKABLE REPORT?

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MY PROMISE TO YOU

I am so confident you can fulfill your every desire automatically — I gladly make the following GUARANTEE. When your report arrives take your time — Summon Your Personal "MAGIC MIND GENIE" — Express your hidden desires — If at the end of 10 days not one of your desires is fulfilled, simply return and I will refund your money — No questions asked. But I assure you will want to keep your "MAGIC MIND GENIE" to get whatever you want. **MAIL THE NO-RISK REQUEST FORM — RIGHT NOW.**



ABOUT THE AUTHOR

CHARLES MUSE is a Famous Prentice Hall Author... A noted lecture and mind science counselor. He is a student of the Greek Muse's and has heard the Wind's of Delphi. His research at Corinth, Rhodes, Malta and Athens has today made him one of the leading authorities on mind control.

He is the current president of NEW AGE MASTER MIND ALLIANCE, INC. presently engaged in the study of synchro-matice's, the application of nature's laws in the individual's affairs.

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In 10 days there's no telling how many of the things you have always wanted will come knocking at your door.

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This good fortune is now yours. With Best Wishes, Believe Me,

Charles L. Muse

P.S. Don't be timid — just summon your "MAGIC MIND GENIE" to gain automatically whatever you desire. It's easy as eating Apple Pie — no outlines — no memory work - no sweat. That's the old way. Just relax and expect a miracle.

NOTICE: These stories aren't out of the ordinary — they happen to people every day who know how to use their friendly "MAGIC MIND GENIE" — They never have to wait for their rewards — their desires are fulfilled automatically. What has worked for others — most work for you.

•• "Almost overnight" says Reese P., Santa Monica, CA "It can start to multiply riches, draw love and romance, draw gifts, new friends, or almost anything else asked for. It isn't necessary to understand why — what is important it works for men and women in all walks of life."

•• Walter P., Houston, TX a factory worker had an idea for an energy saving device. All he needed was cash to get started, no one not even his banker would loan him the money — A friend explained how to use his "MAGIC MIND GENIE" a short time later a total stranger handed him \$1,000.00 saying he had heard of his plan and offered to help market his invention.

•• Miss Rita F., Miami, FL was at her wit's end she had lost her job her savings were fast running out and her rent two months past due — She commanded her "MAGIC MIND GENIE" to find a way out of her plight — The next morning friends and people she never saw before were at her apartment with gifts of money. One stranger offered a career job she had always dreamed about.

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DESPITE current and conflicting theories no one knows for sure why dinosaurs became extinct.

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Dale Russell, curator of fossil vertebrates at the National Museums of Canada in Ottawa, is sure dinosaurs would have evolved an intelligent species. Russell, who has given much thought to this idea, is currently a visiting scholar at the University of California at Berkeley. He has even molded a sculpture of his proposed lizard-man.

He describes it as a hairless, green-skinned reptile with a bulging skull, luminous catlike eyes and three-fingered hands. Russell believes that high intelligence may be a natural result

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wherever life evolves in the universe and that man's general body form may not be a fluke.

In developing his concept he followed evolutionary trends that he believes were already under way in the stenochoyosaurus line of dinosaurs 78 million years ago. The creature he chose was a long-tailed carnivore about five feet tall with many of the attributes of man's own ancestors of only three or four million years ago. It stood on two legs and had thumbs, binocular vision and a large brain (for a dinosaur), he told Charles Petit of the *San Francisco Chronicle*. Russell's sculpture involved complex calculations. It has no external sex organs — reptiles don't — but he did add a fold of flesh under the creature's chin as an organ of possible sexual display.

If dinosaurs had proceeded to evolve at mammalian rates they would have had a 75-million-year head start on mankind. We can wonder as we daydream: Would such a creature have been warlike? Cooperative? Warm or cold-blooded? Scientific? Would it have developed arts and literature? Would it have grown crops and domesticated animals? Or would it long since have exterminated itself and its world with atomic weapons?



A CHINESE MONSTER

FOR ALL that China is the most populous nation on earth the country still contains vast and relatively unexplored wilderness. Strange tales of strange animals are continually coming from China and one of the strangest concerns an amphibious animal "like a giant cow with a duck's

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Here's why:

My Amazing Discovery

Some time ago I visited Rishikesh, India—the city of great mystics. And I'll never forget that strange moment. I was strolling along the bank of the Ganges River, when suddenly, as if out of nowhere, a saffron-robed sage appeared before me. I was surprised, stunned and speechless. I had heard about these extraordinary materializations, but I never thought I'd be a witness to one.

Sending peaceful thoughts through his white beard, the sage handed me a glimmering object. "Here, my son. Whenever you want or need something badly, just hold this VISHNU AMULET in your right hand. Gaze at it reverently for a few seconds. Then reveal your heartfelt wish to it. Very soon it will come true."

He then told me that the VISHNU AMULET had been used by the greatest sages since the dawn of civilization. And that the mighty power within the amulet controlled and directed all other forces of nature.

Baffled, I then asked, "Who are you? And why are you giving this to me?"

"I am your guardian spirit," he replied, "from the inner plane world. The higher beings have sent me to you in your great mission." He paused. "Now—very important: as soon as you are absolutely convinced that your VISHNU AMULET works, you must share its great blessings with other people. . . . Yes, you must make copies of this amulet, and give them to as many people as possible."

Then his voice became very grave. "If you do not do this, the amulet will stop working, and your good fortune will come to an end." He next gave me a few other secret instructions and then—walking away into a grove—disappeared! I wanted to believe the sage, but how could I? It was just too far-fetched. Yet . . . I wondered.

I Try It Out

• A week later I was back in the U.S., and at that time I remember being very tired with a terrible backache to boot. So, just for the heck of it, I did what the sage prescribed, and in 5 minutes I was bursting with pep and energy—minus my back pain! A nice coincidence, I thought.

• Two weeks later I lost my gold watch. I searched high and low for it everywhere but no sign of it. Skeptically, I took out my VISHNU AMULET and mumbled my wish to it. In 10 minutes the phone rang—it was the



locker attendant at the health spa I frequent. "Sir," he said, "I found a watch under a towel near your locker. Is it yours, by chance?"

Another coincidence? Maybe . . . maybe not. • A few days later I had to get to an important meeting, but on the road my car broke down—and I was 10 miles out of the nearest town. I pulled out my VISHNU AMULET and said to it, "Please get me to my appointment on time." Five minutes later a new Datsun whizzed up to the curb. "Need a lift, buddy?" a concerned voice asked. Miraculously, I arrived 5 minutes early for my meeting.

Uncanny? Weird? What would you do at this point—believe or not believe?

• Well, just to give the amulet a final test, I went to an interview for a job that paid almost twice what I was earning. I told you, it was mobbed there—almost 200 applicants showed up—for just 3 positions. Grinning, I took out my VISHNU AMULET, made my wish, and just sat back and relaxed. Then, 2 weeks later I reported back there for my first day's work!

There was no doubt in my mind any more—the VISHNU AMULET worked! So, remembering the advice of the sage, I found the greatest artist of the occult and had him copy my amulet exactly. Then I had it produced in quantity and gave them out to all my friends.

Fantastic Results They Report

• For example, my friend Betty had been plagued every week with splitting migrain headaches. But as soon as she used the VISHNU AMULET, her head began to feel as clear as a sunny day—daily!

• And my neighbor Ralph P. used his amulet on the toughest banker in town. Not only did he get the loan he wanted, but the man was willing to lend him a lot more than he had asked for. • Then there was my cousin Jane. She finally found her "dream house" in one day after house-hunting for almost 10 months!

Yes, when you begin using the incredible VISHNU AMULET, you'll see the same kind of results raining down on you in a true flood of good fortune.

• When Harvey T.'s father had a severe heart attack, he used his amulet to speed up his healing. Three days later his father was back on his job—in better form than ever!

• And Gwen H., my sister's best friend, finally found her runaway teenage son—after searching and hoping for almost 2 years!

No task is too great or too small for the VISHNU AMULET. When its miracle-power starts working for you, your heart's desires just have to come true! Like these:

Be free of guilt feelings—stop worrying
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bill." No kidding. The *Peking Evening News* reported it was sighted five times during a fairly short period in a volcanic lake on the China-North Korean border.

Farm workers and travelers have said they saw the creature as close as 30 to 40 yards away. Reports collected by Lai Jui-hua, a visitor to the area, described it as having a head like a cow's with a giant duck's bill and a body that is "bigger than a cow's."

"Moving through the water," the Associated Press quoted him, "it raises a wave like that of a boat being rowed across the water in a park."

A pictorial depiction of the creature seemed to show a cow with a duck's head but the Chinese descriptions focus on the head and bill. The witnesses don't know whether the animal has legs, whether it is purely aquatic or whether it is an amphibian.



TRACKS IN THE SANDS

A 1938 PAMPHLET, "Story of the Great White Sands," is quoted by Janet Raloff in *Science News* as follows:

"In the fall of 1932 Ellis Wright, a government trapper, reported that he had found human tracks of unbelievable size imprinted in the gypsum rock on the west side of White Sands. At his suggestion a party was made up to investigate. Mr. Wright served as guide. O. Fred Arthur, supervisor of the Lincoln National Forest, Edgar Cadwalader and one of his sons from Mountain Park and the writer made up the party. As Mr. Wright had reported, there were 13 human tracks crossing a narrow swag, pretty well out between



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the mountains and the sands. Each track was approximately 22 inches long and from eight to 10 inches wide. It was the consensus that the tracks were made by a human being, for the print was perfect and even the instep plainly marked. However, there was not one in the group who cared to venture a guess as to when the tracks were made or how they became of their tremendous size. It is one of the unsolved mysteries of the Great White Sands."

Since Wright's observation more than 100 similar tracks have been found and some scientists now no longer hesitate to speculate on their source. Peter L. Eidenbach, an archaeologist, told *Science News* that he believes they are the tracks of a prehistoric camel, now extinct, and that they may be from 8000 to 18,000 years old. Against their being humanoid is the fact that although the tracks suggest a two-legged gait the creature apparently had a five-foot stride. Even modern camels can't match that stride but certain extinct camelids had limbs up to 20 percent longer than present-day camels.



HOOVER TALKS

IN THE New England Aquarium in Boston there's a fat harbor seal named Hoover who has "the unnerving ability to clearly say 'Hello there' or 'Come over here,'" or so UPI claims.

Specialists in animal behavior are reportedly baffled. Hoover may be the first nonhuman mammal ever to successfully mimic a man's voice in his guttural but distinct bass.

In addition, claims UPI, Hoover can

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You will want one of these for yourself at once, and after you've read it, you'll want to give a copy to everyone you know! This time Al "shoots from the hip," telling it like it was (regardless of the ruffled feathers of the prudish), and giving you his intimate secrets of facing life like it is while you play the grand game to win! Al promises to keep it in good taste, but to "fight my editors as hard as necessary to keep in the four letter words where they are essential to transmitting the flavor of the real life situation." In the book, he tells of the poverty and inferiority of the beginnings of his life, and how he used the principles he now teaches to overcome all the obstacles and build a happy, prosperous life for himself—while he tells you clearly how you can do it for yourself. You might call this a "How To Book for People Who Hate How To Books." Al weaves in the story of E.S.P. Lab, and its why and how along with poignant ideas and techniques that will enrich your life forevermore. If you like excitement, intrigue, sex, magic, prosperity, and real enjoyment of life, this is a must for you! Don't delay, order yours (and if you're smart, a spare copy) today. Just cut off the convenient coupon below and rush it with your check or money order, or Master Card or Visa number to E.S.P. Laboratory, 7559 Santa Monica Blvd., Los Angeles, Ca. 90046 today.



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and phrases Croft has identified are the words for "I beg your pardon," "It's obvious," "a drunk," and "give me, give me."

Sutherland's exposure to the Russian language is minimal. Thirty-five years ago as a United States soldier in Germany at the end of World War II he spent several days in a camp with some Russian soldiers. He spoke no Russian either before or after this episode and can remember nothing significant that occurred during those few days. He doesn't believe he ever was exposed to the Russian language at any other time.

Professor Croft theorizes that at some time Sutherland came in contact with Russians in a way he does not remember consciously and that in a dream state he is mimicking the sounds he heard. That contact, Croft says, involved an impressive event. Sutherland, on the other hand, says he can remember nothing whatsoever about such an event. He speaks a few words of German left over from the war but no other foreign language.

Oddly enough Sutherland's Russian-speaking activities were on the increase when Janet Cawley interviewed him late in August. In the beginning his sleep-talking took place only two or three times a week but now, says his wife Wilma, he is sleep-talking almost every night.

In an attempt to unravel this mystery a meeting is planned with Frank Baranowski, a clinical hypnotist in Phoenix, to see whether Sutherland can be regressed to the period when he picked up the Russian words. Otherwise, how can Gene Sutherland be speaking Russian?

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POLTERGEIST AT WORK

WHEN A RATIONAL person confronts a "poltergeist" he has optional interpretations at his disposal. The debunker denies it exists; the parapsychologically oriented person calls the phenomenon "psychokinetic" and tends to relate it to emotionally disturbed persons within the household, usually adolescents. But this latter remains little more than a description of events which are given a name and a psychological interpretation. It is by no means an explanation of the mechanisms involved; these remain as much a mystery as ever.

A third way of handling "poltergeist" events might be called the religious explanation. The phenomena are deemed to be caused by ghosts or demonic spirits. To many people this solution is more satisfying than the parapsychological explanation because it appears to explain the mechanism. "The demons did it" settles everything. I don't know whether it is significant to mention that the parapsychological theory seems to offer motivation (the unhappiness of disturbed personalities) but no explanation of mechanism, while the demonic theory offers an explanation of mechanism but no motivation.

To the Lui and Dale Passetto family of Lee, Mass., there is no question about what caused the disturbances in their family — it was a demon.

The disturbances at the Passetto home began as long ago as March 19, 1981, and continued at least into September. Lui Passetto said they began when a "white image" appeared. It seemed to be a little boy about eight years old dressed in a white Commu-

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nion suit. The spirit spoke in a sweet voice and was never threatening, Mrs. Passetto said. They saw it repeatedly.

The family called in a priest who celebrated a mass on June 3 in the house, attempting to exorcise the spirit. It didn't work.

"After that, things got a lot worse," Passetto told reporters. Now a "black image" appeared on the scene. Passetto described it as a hunched figure, 5½ to six feet tall, with huge feet and a "big bubble" on its back.



ANTICHRISTIAN

THEN THE physical events typical of poltergeist activity began to happen. Dale Passetto was thrown out of bed and across the room, her husband reported. "The bed was levitated two feet off the floor. . . . It threw a 1000-pound bookcase with books all across the room."

A dish cupboard was knocked to the floor on four occasions and its contents smashed. A butcher knife was embedded in the kitchen table. A refrigerator moved three feet. Heads were knocked off religious statues; a crucifix was thrown down a stairway. Lui Passetto was hit on the head with a coffeepot.

The Chicago Tribune Wire Service quotes Passetto as saying: "My wife's been clawed on the face many times, on the back, on the breast. My daughter had a big stuffed dog that chased both my wife and me through my daughter's bedroom."



ENTER THE WARRENS

IN AUGUST Edward and Lorraine Warren of Monroe, Conn., who

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have investigated many poltergeists (they call them cases of "demonic possession"), appeared on the scene. The Warrens appeared to believe that the "demon" could be laid with a good old-fashioned Christian exorcism. They scheduled two priests to perform the ritual.

Their early efforts weren't impressive. Warren admitted that "all hell broke loose" when he and his wife confronted the entity with holy water,

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"The room became icy cold and luminescent lights the size of a half-dollar took on a ghostly form near the stairs and the room became colder." Warren said that in the midst of all this cold he felt a burning sensation on his arm. Mrs. Passetto's face felt hot too and two claw marks appeared on her right cheek. She ran out of the house and growling sounds were heard in the living room, Warren said.

These activities had frightened the Passetto's out of their home by August 28. A month later they were planning to move back, believing the evil spirits that they think caused all the problems had finally been laid to rest. The Warrens said that while the Passetto's were gone, a priest, whom they refused to identify, conducted an exorcism on Thursday, September 24, which lasted two hours.

Mrs. Passetto said that she "had faith" that the ritual had worked.



BELIEVERS & SKEPTICS

SO WHAT do we make of all this? The case certainly meets the criteria for a classic poltergeist. There is the senseless activity. There is the fact that the Passetto's have two children ages 11 and 14, at least one of whom must be in puberty — the age associated with poltergeists.

There are the levitations of people and objects, even including a refrigerator. There are flying things. There is rage vented against religious objects and the objection, initially at least, to an exorcism. There is the "feeling of cold" and the smashing of breakable objects.

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On the other hand, although poltergeist activity is often directed at some family member, it is seldom that person is injured physically; yet Dale Passetto was "clawed." In addition, poltergeists are not often associated with visible entities; yet the Passetto's say they saw two such apparitions. The "white image" which they took for a little boy was seen repeatedly.

It is our casual observation that poltergeists often are associated with houses toward which the victims have unhappy feelings. While the family had lived in the house only two years they were not strangers to it; Passetto's grandparents built it 58 years ago.

There is a considerable lack of independent corroboration. Police Officer Jack Winters of the small western Massachusetts town said his office had been called to the house a few times and found broken furniture. Once he observed a metal bookcase that had been tipped over and bent but he thought maybe the articles on its top could have bent it. Winters never saw anything on his visits to the house that convinced him there was substance to the reports. He doubts there was anything to see.

A serious impartial investigation of such a case is extremely difficult. The family is highly emotional and much more inclined to welcome sympathetic believers than skeptical scientists. And not the least of the problems are the "psychic researchers" who showed up to help the Passetto's. Edward and Lorraine Warren, whatever their experience, begin with the assumption that demonic spirits are at work. An impartial investigation is thus cut off at the outset.

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THERE'S obvious disagreement among the scientists in the Shroud of Turin Research Project, Inc. It now appears that two members of the project, Kenneth E. Stevenson and Gary R. Habermas, acted with questionable authority when they wrote and published their recent book *Verdict on the Shroud*.

The authors contend that the Shroud provides physical evidence of the resurrection of Jesus of Nazareth.

The project last fall brought suit against Stevenson, Habermas and the publisher to enjoin publication. They allege that the book by the two maverick committee members claims to represent the project's final report and that the research team has yet to publish its conclusions.

An initial injunction was granted by a county judge but a federal district judge in Detroit overruled the injunction and has allowed continued publication. Meanwhile, the publishers have agreed to insert a page in each book stating that it is not connected with the research project.

Meanwhile, to clear the air on its present position, the official Shroud of Turin Research Project, Inc., issued a prepared statement which said: "We can conclude that the Shroud image is that of a real, human form, of a scourged, crucified man. It is not the product of an artist. The bloodstains are composed of hemoglobin."

The statement went on to add, however, that there is no conclusive evidence to prove that the image is that of Christ.

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THE CURE IS IN THE CARDS

Orthodox medicine takes a closer look at folk healers' subtle interpersonal skills and psychological expertise.

By Marlene Dobkin de Rios

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IN TRANSCULTURAL psychiatry serious attempts are being made to understand unorthodox healing techniques, for they illustrate some of the less understood psychological aspects

of folk healing. Throughout Peru and much of Spanish-speaking America, many folk healers who use herbs or psychoactive drugs also employ fortune-telling cards called *naipes* as psy-



In poor cultures of Spanish-speaking America various causes of illness are recognized but a primary cause is magical, due to another person's ill will or sorcery.

chological accessories in their therapy. The divining cards actually enable healers to diagnose the causes of disorders. During the summer of 1967, while I was doing anthropological research in a mestizo community on the north coast of Peru, I encountered both rural and urban healers who used *naipes* while consulting with patients.

In city marketplaces in Lima and Chiclayo, itinerant peddlers sell these decks of cards along with badly printed booklets with many pictures, published both in Peru and abroad, offering the reader the ability to predict the future. Systems of card reading presented in a book by a Madame LeNormand (alleged to have been spiritual adviser to Napoleon) are repeated verbatim in other booklets. Still others, claiming Italian or Spanish origins, contain completely distinctive systems.

Most of the systems agree on basic principles. Certain days of the week are most propitious for a reading. The client must cut the cards only with the left hand, because it is nearest to his heart, or else the fortune obtained will not be accurate. The person who reads the cards must be sincere and strong, not frivolous, and he must wash his hands and face before using the cards. Various auguries are associated with good or bad fortune. Dropping a card while doing a reading, for example, brings bad luck.

The meaning of each card in the deck varies from place to place in Peru and in other Latin-American countries. Yet the actual symbolic meaning of the card is not important because the card reader depends on the cards' "deeper meanings." For example, in



ABOUT THE AUTHOR

DR. MARLENE DOBKIN DE RIOS is a medical anthropologist who has worked with traditional healing and plant hallucinogens in the Peruvian Amazon since 1968.

A professor of anthropology at California State University, Fullerton, Dr. de Rios has recently worked as health science administrator at the National Institute of Mental Health in Rockville, Md.

She is the author of two books on Peruvian Amazonian healing and cross-cultural use of plant drugs and more than 75 articles on alternative healing systems, plant drugs and parapsychology.

certain types of readings a series of misfortune cards is likely to appear and the frequent occurrence of misfortune cards is the key to understanding the folk healers' psychological manipulation of these symbols as a major diagnostic tool.

In the *naipes* folk healers have hit



Colorful *naipes* deck includes (left to right) the ace of diamonds which means an affirmative answer to a question, the ace of hearts which pertains to home and hearth, and the six of clubs which implies travel.

upon a device comparable to the Western clinical psychologist's Rorschach or Thematic Apperception Test (TAT). Just as these do, the *naipes* present ambiguous neutral stimuli to see how the patient replaces his internal feelings with external perceptions. The *naipes* have much in common with dream analysis, word association and Western psychological tests in permitting entry into the individual's private world.

While uncovering the cause of an illness a divinatory technique such as *naipes* also functions to make the healer seem an omnipotent figure. He or she is knowledgeable not only about the present but also in a more occult realm — the future. This enables the healer to take on a sagacious posture, to dispel fear, anxiety and self-doubt in the patient and to maintain a fairly high expectation of cure. The personal

influence such a healer brings to a therapeutic situation helps him to manipulate the patient and eventually relieve his symptoms.

* * *

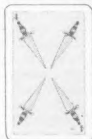
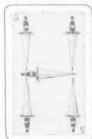
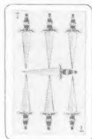
ALFRED Kroeber, a major figure in anthropology, traced the origin of printed playing cards to 10th-Century China. They appeared four centuries later almost simultaneously in several European countries, including Italy, Germany and Spain. Either the Mongols or the Moslems transmitted such cards from China to Christian nations, despite the fact that Islam forbids all gambling. While some authorities favor this Chinese origin, others credit Hindustani-speaking Gypsies with bringing the cards from India to Europe.

A French card game derives from the Tarot cards which were used in divination during the Middle Ages. They



Figure cards (these from left to right are spades, hearts and diamonds) lead patients to identify significant persons in their lives, thus revealing inter-personal conflicts.

Six cards which signify outright misfortune — pain, jealousy, calumny, sickness, funeral, obstacles, cruel and lasting suffering, hidden sadness or agony — appear frequently in readings and help healer find causes of psychosomatic disorders.



in turn were believed to be adapted from a card game called *Naibi*. The original Tarot cards have been linked to the esoteric Jewish Kabbalah tradition, with the 22 Tarot cards related to the letters of the Hebrew alphabet. The game *Naibi* (also called *Nayb*) was known in Italy in the 14th Century.

The dictionary of the Royal Spanish Academy derives the term *naipes* from the Arab *naib*, "he who represents," or *laib*, "he who plays." Certainly, if playing cards used in divination were known in 14th-Century Spain, we can assume, despite the lack of historical documentation, that they were brought to the western hemisphere. In a time of conquest, men seeking adventure and wealth in unknown lands would have gaming cards. A deck of 48 cards, small and easily portable, no doubt found its way into the Hispanic world at the time of the 16th-Century conquest. In a way that at best can be only

a matter of speculation, the *naipes* blended into Peruvian folk healing practices. Today they are in general use throughout Latin America, not only for fortune-telling but for entertainment and gambling as well.

* * *

THE *NAIPES* deck consists of 48 cards — nine number cards and three figure cards in each of four suits. At least six cards in the deck can be classified as signifying outright misfortune, with multiple meanings such as pain, jealousy, calumny, sickness, funeral, obstacles, cruel and lasting suffering, hidden sadness, terrible misfortune or agony. Another 11 cards, when occurring in reverse order (upside down), also signify misfortune such as scorn, abandonment or villainy.

The reader may follow any one of a number of systems but the cards are always first mixed and then cut by the client. The reader then chooses a

series of cards and places them in a pattern. Peruvian healers (called *curiosos*) generally limit themselves to an average of 18 of the 48 cards, although some read all of them. The phrasing of meaningful statements from the separate elements in any drawing of cards depends on the skill of the healer. In most cases, two to five cards are read as a single unit — for example, a dark man who is courageous will become madly enamored of you and there will be a wedding. Throughout the reading the client is *la persona interesada*, directly connected to the reading obtained from the cards.

In Peru, as in many other areas of the world undergoing rapid cultural change, healers treat many psychosomatic disorders.* In the folk healing sessions, I observed a large number of persons suffering emotional or psychological illnesses. Traditional healers, both rural and urban, tend to be most effective when they are dealing with disorders precipitated by social complications. While Western trained medical personnel generally expect to find physical ailments, folk healers may be more effective if their training leads them to expect emotionally and culturally precipitated illness.

Treatment by traditional healers throughout the world is based on the prestige, reassurance and suggestion offered the patient. Folk healers use a divinatory technique such as the *naipes* to this end, effectively removing the responsibility for decision from the sick person and casting it upon the heavens, or blaming another person in

the patient's world for causing the illness (under the guise of witchcraft or sorcery).

Twelve of the *naipes* represent people — men and women with various physical attributes. By allowing the patients to talk during the card reading (as they generally do) and to mention aloud significant persons in their lives whom they identify with the figure cards, the healer is able to plumb the depths of interpersonal conflict, material loss and sickness or death of loved ones. By this technique the healer can ferret out interpersonal tensions, anxieties and conflicts that cause the patient's disorder.

He does this without asking the probing questions associated with conventional Western "intake" procedures — the structured interview in clinics, hospitals or community mental health centers which enables the staff to understand what motivates a particular client to seek help. The folk healer's procedure is just the opposite. A wise healer is one who *knows*. If he takes advantage of a client's verbal responses (which often fill in information gaps as the cards are being laid out and read) he presents a facade of all-knowingness instead of what a Peruvian might view as the childish inquisitiveness of orthodox medical intake procedures.

Given the frequent occurrence of misfortune cards, it is clear that a healer, when faced with a patient suffering from a psychosomatic disorder, may expect to tap some source of conflict, stress, strain or anxiety in the patient's life. The success of his information gathering depends on his skill in presenting his omnipotent knowledge.

*The World Health Organization has estimated that over four-fifths of the world's population has no access to trained medical care, let alone psychiatric aid.

In gathering data on the use of the divinatory technique the anthropologist faces many difficulties, because both healing and fortune-telling are only quasi-legal in Peru and police prosecution of healers and diviners is widespread. Moreover, many folk healers, both on the coast and in the rain forest, prefer not to discuss their techniques because they believe that such a skill justifies monetary recompense and should not be divulged freely. This explains the proliferation of inexpensive paperback primers to help novices along.

* * *

IN A SLUM settlement of some 12,000 people in the Amazon city of Iquitos, many folk healers read the *naipes*. In this poor culture, various categories of the causes of illness are recognized. God-given illness is seen to account for minor ailments such as colds and coughs. But a major cause of illness is magical — due to the evil will of another person through witchcraft or sorcery. Envy is also a major syndrome, considered responsible for various illness ranging from muscular ache to loss of consciousness and madness. Under such circumstances, the *naipes* hold a lot of information for the sick person, for the 12 cards representing individuals with particular physical appearances help identify the man or woman deemed responsible for his misfortune.

Marriage counseling and insight

into the causes of physical and emotional illness (all within a magical framework) are readily amenable to the divining cards. For example, if a woman is frightened of the magical damage her common-law spouse's former wife can cause her, she may turn to the cards for reassurance, perhaps even for help in deciding whether to leave him. Or a sick woman suffering from anxiety after her husband has abandoned her might consult the healer to ask if the man will return.

The *naipes* must be viewed as part of a cultural complex, a series of neutral stimuli whose symbols and meanings are shared by the healer and his patient in a world laden with misfortune, illness, suffering and despair. The cards can be manipulated to yield a pattern of fantasy and an association of ideas that fit within a world view that includes magic as a cause of disease.

The cards help healers to relate this fantasy material to the causes of disease. The aura of omnipotence the healer is able to maintain in using this psychotherapeutic technique is of great importance in establishing a particular kind of rapport, which reinforces the personal influence of the healer and contributes to success in healing. Furthermore, the use of techniques such as the *naipes* attests to the psychological expertise of folk healers — whose subtle skills in interpersonal counseling are beginning to receive the recognition they merit.

THE BEAR EVERYONE KNOWS

ONE DAY in 1950, rangers found an orphaned, badly burned bear cub clinging to a charred tree in New Mexico's Lincoln National Forest. They flew him to Santa Fe for treatment and later a game warden took him home and nursed him back to health. He became Smokey Bear, the familiar poster symbol for forest fire prevention. — *M. M. Savoie.*



George Smith died in 1972 and was buried alongside his daughter Robina in Arapaho, Okla., cemetery. Smith believed Robina was killed before achieving salvation.

The ghastly cry of a grief-stricken father still echoes from beyond the grave

By Martin A. De Harte

"OL' GEORGE Smith passed on in 1972 but it's his voice, all right. It's the same one we heard after the funeral," swears Willis Thorsen who farms 200 acres south of the cemetery. "He never did get over losing his young daughter in that awful wreck."

The restless moans of a dead man echo through a graveyard in western Oklahoma, say residents in and around the tiny community of Arapaho. And these townspeople believe they know why.

On a cold February night in 1936,

18-year-old Robina Smith and two friends left Arapaho to attend the movies in nearby Clinton. Her father George had pleaded with her to stay home but as usual she had gotten her way. Of his six children, Robina was his favorite.

En route home the 1935 Ford carrying Robina and her friends slid out of control on icy U. S. Highway 183 and slammed into a creamery truck driven by Barney Wilson. The tremendous impact threw two occupants out of the automobile and onto the pavement where they froze before help arrived. Poor Robina was beyond aid too. The floor-mounted gearshift had pierced her head. Veteran Oklahoma Highway Patrolman L. P. Gillium, first to arrive at the ghastly scene, retched and could not stop vomiting.

The day of Robina's funeral was cold. A fine drizzle began to fall,

chilling the mourners to the bone. After the graveside services, everyone left except the bereaved father and two of his close friends.

Suddenly George Smith fell on his daughter's grave and cried out over and over, "Oh, no! Oh, my God! Robina has not been saved!" The belief that his daughter hadn't been saved — by the established procedures of their church — burdened him for the rest of his life.

When George Smith died in 1972 he was buried next to his wife and daughter Robina. Those who remained in the cemetery after the entombment vow that they heard his voice calling from the grave: "Oh, no! Oh, my God! Robina has not been saved!" And it can still be heard today, say the townspeople.

Willis Thorsen continued: "During the summer months when I'm out in the fields, I hear ol' George bellow out every week or so. It doesn't bother me, though, 'cause I knew him for more than 50 years." He stopped to take a



Eighteen-year-old Robina Smith and two of her friends were killed in terrible automobile accident in February 1936.

drink of water and concluded with a question, "But how can anyone logically explain a voice that calls from the grave?"

Any story involving the supernatural arouses the skeptics. A few believe it's trickery; others say that strong winds are responsible. But the testimony of those who have heard the mysterious cry insists that such explanations are not valid.

Cecil and Sharon Rutherford of Arapaho were decorating the grave of a relative on Memorial Day 1980 when they heard the strange sound.

"At first there was a deep groan; then a deep masculine voice — very sorrowful — bawled that Robina hadn't been saved," Sharon recalled. "Thinking that someone was playing a prank, we carefully scanned the small cemetery and were astonished to see no one in or around the graveyard. Cecil and I walked toward where we thought the voice had originated and I think we were about 50 feet from the Smith lot when the frightening outcry reoccurred. For at least half an hour we just stood there, both unnerved and intrigued, but the wailing did not continue."

While officiating at graveside services for Paul Puckett on March 13, 1979, the Rev. Raymond J. Stewart heard the voice.

"I have been in missionary and evangelistic work for about 35 years and freely admit this is most unusual," the minister said. "Having personally heard the cry and talked with others who have heard it, I sincerely believe the Holy Spirit is using this as a means of calling the lost to repentance, to accept Jesus Christ as their personal

Savior, before it becomes forever too late.

"When George Smith's plea is heard by a believer such as I," the minister explained, "the Holy Spirit is appealing to the servants of God to put forth more effort to reach precious souls with the Gospel of Jesus Christ."

Perhaps the most detailed investigation into the mystery is being conducted by Arthur Turcotte, an Oklahoma City geologist who devotes most of his spare time to psychical research.

"I began hearing about the reports from Arapaho back in '75," he said. "I ignored them at first, since I view hauntings of graveyards with much skepticism. Toward the end of that year, my company sent me on an overseas assignment which lasted 20 months. Upon returning, I continued to hear accounts of George Smith's voice calling from the grave and I decided to observe for myself."

When Arthur Turcotte investigates a mystery such as this, he relies heavily on common sense. The first thing he noted about the well-kept cemetery was its location. It is situated on a knoll, which is customary in western Oklahoma. (This elevation is necessary to prevent water damage to the graves because the soil is composed chiefly of powdery sand.) Next he noticed the few tall cedar trees scattered through the cemetery, but curiously enough none are near the Smith lot. Then Turcotte carefully checked the direction of the prevailing winds and found them to be southerly.

"When a gust of wind blows through

cedar trees that are growing on a hill," Turcotte said, "the resulting howl can be mistaken for human voices."

During Arthur's third weekend at the cemetery, the inevitable happened. With him that humid August night was his friend Joel Weinberg of Norman.

"We were sitting in my car at the southern end of the cemetery," Turcotte said. "That night there wasn't any discernible wind; other than the crickets, all was quiet. Around 11 o'clock I got a strange feeling — as if the air were filled with invisible entities. About five minutes later a bass voice erupted about 100 yards north of us: 'Oh, no! Oh, my God! Robina has not been saved!' Quickly jumping out of the car we ran toward the Smith burial site. When we were practically standing on top of George Smith's grave, the perplexing voice repeated the same words."

A puzzled look came over Turcotte's face as he added, "It was the most startling experience of my life."

Arthur Turcotte is still investigating the phenomenon at Arapaho, although he can devote only occasional weekends to solving the mystery. He is employing a highly sophisticated recording device in the hope of capturing the dead man's voice.

If you should decide to visit the Arapaho cemetery someday and you see a tall bearded man with a large tape recorder, don't be alarmed. It won't be an apparition. It will be Arthur Turcotte in his unrelenting effort to unravel the secret of the baffling voice from the grave.



TRUE

MYSTIC EXPERIENCES

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TIMELY OMEN

By William Wingfield

IN THE mid-1960's my mother Marguerite gave me a watch for my birthday. It always kept good time until she died. Riding home after her funeral on November 21, 1967, I noticed the watch had stopped. I took it to a repair shop twice and each time it ran for a day or so and stopped again. Finally I gave up on it and bought another watch.

In August 1979 my father Harold was stricken with cancer and knew he had only a few months to live. During the last week of his life his watch stopped running and the clock in his room also stopped. Father was a dedicated clock-watcher and insisted that I give him my watch. When I returned to the hospital to see him the next day, Father was angry because my watch had quit on him as well.

This had to be an omen of approaching death, for my watch started to run again when I put it back on my wrist. But when Father died on De-



William Wingfield

cember 4, 1979, that watch also quit for good. — Covina, Calif.

DISPLACED IN TIME

By Evelyn Soule Kennedy

I WAS ABROAD part of the summer of 1969, having joined my old friend Grace Granger from New Orleans for a tour of the south of Europe to last several weeks. On August 14 my friend, who had flown from New Or-

leans the previous day, knew that a storm was brewing in the Gulf of Mexico but little had been said about it and she thought, as I did, that it was another of the equinoctial buildups common to that season. In the Deep South summer is hurricane season!

On Sunday, however, as we lunched leisurely in the Westminster Hotel restaurant the headwaiter, looking a bit concerned, came to our table (knowing we were from New Orleans) and said how much he regretted that another hurricane was heading "our way." He soon surmised that we knew little about the storm and smoothed over the matter with a remark that by then surely it had weakened, then promptly changed the subject to one concerning Paris and its enchantments. Grace and I had heard enough, however, to be slightly alarmed and we passed the whole afternoon feeling tinges of apprehension. Even our tour to the Eiffel Tower did not eliminate the uncertainty about what was happening at home.

By nightfall we had decided to find out something concerning the storm and about 8:30 proceeded to a newspaper stand near the hotel, hoping some news might be available. The newsman, however, could only suggest that we return in the morning when, he assured us, there would be authentic information concerning the event. We thanked him and were about to turn away when, from a side street, poorly lit compared to the brightly illuminated boulevard, the figure of a well-dressed man in his middle 30's emerged. He spoke directly to me. He must have overheard me speaking to the news vendor, I thought.

"Madame," he began. "Are you from New Orleans?"

"Oh, yes," I answered.

"Then," he smilingly continued, "your fears are at an end. The winds have veered from the Louisiana coast and are now heading for the state of Mississippi."

Curious, the newsstand keeper asked him, "But where did you get the news, monsieur?"

I thanked him gratefully and added, "Now my friend and I shall sleep to-night."

"From the radio," the stranger answered turning back in the direction from which he had come.

"You are lucky, madame," the newsman shook his head and smiled. "And at the right moment, too!"

We certainly had received the news we needed to make us relax over a cup of coffee in the Café de la Paix.

By then it was a quarter to nine.

The devastating account of the holocaust did not reach us until two days later when we arrived in Milano, Italy. Telegrams from home detailed the irreparable tragedy the storm had caused on the Mississippi coast.

But here is the rub!

At 8:30 on Sunday night we were briefly told by a stranger of an incident that was to occur seven hours later, for at that time it was 1:30 in the afternoon in New Orleans and the hurricane winds were focused at the mouth of the Mississippi River. New Orleans was warned to prepare for the worst. The city was in a state of alarm because "Camille" was announced as "the worst storm of the century." Hours later the winds veered to the east and brought disaster to the coast

of Mississippi, but by that time it was not 8:30 but approximately 3:30 A.M. Paris time.

No radio could have foretold the change in the storm's course seven hours before it happened.

No reasonable explanation is available.

Yet the man told us precisely what would take place. A handsome stranger, immaculately dressed, swiftly returning to the darkness from whence he came, had brought us the reassurance we needed.

We know we saw him. We know we spoke with him. We know he knew about the storm seven hours before it hit. But we don't know how or why. — *New Orleans, La.*

ADVANCE NOTICE

By Janet Isbell Mody

WE WERE expecting our first child when my husband Billy was notified that he had received a senior research fellowship for the 1974-75 school year to do research in various libraries and archives in India. After agonized discussion we decided he should accept the fellowship and I would stay with friends and relatives until the baby and I could travel to India. Billy left on August 28, 1974, and the baby was due October 9.

My husband was headquartered with the Theosophical Society in Adyar, Madras, and had no telephone. In our mail correspondence we agreed to exchange telegrams when the baby arrived.

Our baby boy Cyrus was born a couple of weeks early — on September 25. Within hours I sent a telegram to Billy and I received two wires in return.



Janet Isbell Mody

One read, WISHING YOU ALL MY LOVE. GOD BLESS AND KEEP WELL. The second said, LOVE TO YOU AND CYRUS. KEEP WELL AND HAPPY.

I could just picture Billy sending the first telegram, then remembering he hadn't mentioned the new baby and returning to send the second one. However, another look at the telegrams proved that the first one was sent much earlier than the second. It had been sent in fact on the day Cyrus was born (early September 26 Indian time — September 25 in the United States).

On the day Cyrus was born, Billy said later, "I had such strong and consuming thoughts about you I had to send you a telegram." — *Lawrence, Kans.*

HOMECOMING ACCIDENT

By Hazel Parks

APRIL 22, 1969, was a warm dazzling day. While my husband Jack navigated our new motor home down Nebraska's Interstate Highway 80, I enjoyed the scenery from the copilot's seat. We were on the final leg of our journey from Florida to our old rural home in western Nebraska.

Suddenly my relaxed mood vanished. I felt as though I were being pushed against the back of my chair. Instead of soft music emanating from the radio, I distinctly heard splintering glass and the sound of metal tearing. I was puzzled because I felt no indication that the motor home was destined for a mishap.

I busied myself pouring coffee from the thermos at hand, read awhile, then returned to watching the scenery. We exchanged small talk about the extremely lovely weather, the neat farms, our probable arrival time at our destination. There followed a period of quiet broken only by the sounds of the motor and radio.

Again I experienced a strong sensation of fear and heard the sounds of shattering glass and tearing metal. I glanced at my husband to see whether he'd noticed anything but he was looking straight ahead. Although he agreed that I seemed psychic at times, he preferred to call specific experiences "coincidences."

We arrived home at 4:30 in the afternoon and parked the motor home in the backyard. Our place had been unoccupied for several years so we were anxious to unlock the house and begin to tour the buildings and premises. Instead, within the next 20 minutes we were to share one of the most bizarre experiences of our lives.

Before we reached the house Aunt Emma and Uncle John McAuliffe drove up. They lived nearby and had seen us arrive. We chatted for a few minutes; then Aunt Em invited us to get into their car and drive to their home for coffee. I was thrilled to see them but found myself making excuses

— we'd just arrived, perhaps tomorrow would be better, or we'd drop over a little later.

Aunt Em was insistent. She was proud of her automatic-shift Falcon, less than a year old. Then in her late 70's, she was particularly proud of her independence. Since Uncle John was incapacitated, she did all the driving. The car was a two-door model and I watched my husband get into the backseat. I felt foolish about still protesting as I reluctantly crawled into the backseat and watched Uncle John sit down and close the door.

The motor started smoothly; the car moved toward the west field. I assumed Aunt Em was going to make a wide turn to reenter the driveway. Instead, the car lurched as her foot floorboarded the accelerator and we were off on a racing course across the field. Her face wore a trancelike expression; her hands gripped the wheel tightly. Straight ahead were a granary, an old combine and beyond that a grove of towering ancient trees.

I sat numbly while my husband leaned across the front seat, trying to reach the car keys. He kept repeating, "Take your foot off the pedal! Take your foot off the pedal!"

My husband was thrown roughly forward when the car struck the combine. A piece of hanging metal smashed into the car top and windshield, sending glass splintering throughout the interior. The car careened and came to rest on a pile of lumber which was the last barrier between us and the huge tree trunks a few feet away. A steady blast from the stuck horn joined my screams as I saw Aunt Em's hand smear blood across

her face. Bewildered, she simply asked, "What happened?"

Except for a few superficial cuts on Aunt Em's hand there were no other injuries. The episode was the result of Aunt Em's experiencing a momentary blackout at the wheel.

I believe that the same force which projected the two premonitions also made me reluctant to enter the car. The delay in finally doing so may have prevented a potentially more serious accident on the road.

The mysterious sounds of splinter-



Hazel Parks

ing glass and tearing metal were identical to the actual sounds I heard upon impact with the combine. — *St. Cloud, Fla.*

MY PROOF OF

SURVIVAL

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

MIDSUMMER VISITOR

By Brenda Wilson

I AM and always have been a doubting Thomas. I have been especially strong in my feelings about UFOs, ESP and other unexplained phenomena like ghosts.

Last summer, however, I had holes shot in my theories of reality when I paid a visit to my sister Shirley at her newly acquired home here in Briceville, Tenn. It is an old house, bought

for a steal from the estate of the previous owner, an eccentric old man we all called by his last name — Page. I'd never known him personally but my family, who lived right next door to him for 15 years, said I had been blessed in this.

It was raining that day in the middle of July 1980, the kind of cold drizzly rain that even in midsummer makes one feel damp right down to the bones.

We were sitting in the kitchen drink-

ing coffee, with the lights on to chase away some of the gloom, while Shirley's children napped. We talked about our years as despairing teenagers . . . we laughed at reminiscences of fights with our youngest brother.

Shirley got up to pour us more coffee just as a knock came at the front door.

"You've got company," I remarked.

Shirley left the room to answer the door and came back with a peculiar little smile on her face.

"Who was it?" I asked.

She answered, "Nobody."

I was trying to absorb this bit of illogic when the knock came again. It was a fast little rapping sound as if whoever was out there was very impatient.

"Come with me," Shirley said, motioning. I followed her to the front door and peeked out as she swung it wide. There was no one in sight.

Back in the kitchen I sat down again in time to hear the same rapid little knockings.

"Well," I said, "someone's playing a trick on you." I walked outside to scout around the entire house. In a few minutes I was back to report I'd found absolutely nothing.

"And you won't either," Shirley told me. "He does that on days like this."

"Who does what on days like this?" I asked suspiciously.

"Mr. Page," she said simply. "At least that's the only person I know of who's died here who would come back and make that kind of nuisance of himself."

It seemed there had been other instances of rappings and doors that refused to budge when one tried to close

them, articles that flew off shelves . . . playful little things that weren't harmful. But his favorite pastime was the knocking.

I sat there and sipped coffee in total disbelief and occasionally jumped up to try and catch the "prankster." But each time no one was to be seen. The knocking was repeated throughout the afternoon. After a while I tried to ignore it altogether, as Shirley seemed to do.

By early evening the rain had stopped and so had the rapping. As I got up to go I realized that it wasn't logical but nevertheless Shirley had not had one guest but two that afternoon. And maybe one's purpose was the same as the other's . . . just to while away some time on a dreary weekday afternoon. — *Briceville, Tenn.*

THE MISSING JOKER

By Diana Bristow

SEVERAL STRANGE things happened after the death of my father Lyle Bristow on June 13, 1971, but none was so dramatic as the incident of the missing joker.

After the funeral my mother Jessie remained in their home in Galion, Ohio, and I returned to Florida. About two months later I returned from work one night and found a playing card face down on my bedroom floor. It was from a deck I had never seen but it was monogrammed "B." It came into my mind instantly that it was a sign from Dad. Fearfully I turned over the card, expecting to see the ace of spades — but it was a joker. My dad had always used "joker" as others might say "guy" or "fellow."

I put the card in a dresser drawer,

then called my mother to ask if she had a deck of cards with that particular monogrammed design. She said she had but the joker was not missing. After our conversation I went to the drawer to get the card. It was gone.

Since then I have moved the dresser to another room, emptied every drawer and pulled them completely out. So I know the joker went back to wherever it came from. During World War II Dad often sent us coded messages to tell us his whereabouts. I have no doubt that the joker was his signal that he had survived bodily death. — *Miami Springs, Fla.*

THE TEA BELL TOLD US

By Elma K. Hughart

WHEN MY friend Althea Ansel was scheduled for surgery in October 1970, it was I who called the ambulance to take her to the Baptist Hospital in New Orleans, La. She was very ill, so while I was preparing an overnight case for her to take with her, I left a brass tea bell on her bedside table and asked her to ring it if she needed something. She never did ring.

Althea went into circulatory collapse on the operating table; after 2½ days in a coma she died on October 21, 1970. That afternoon my friends Mary Ellen and Charles Strahan came from Jackson, Miss., to stay with me in Althea's home. The next day we were resting in the den before going to the wake and I mentioned to Mary Ellen that I had heard a bell ring that morning long before daylight. She replied that she had heard it too! She said it rang three times and sounded like the brass tea bell I had placed on Althea's bedside table.

Althea's room was not occupied, its door was shut and no one but the three of us was in the house. We believe Althea came to say that she is living on in spirit. — *Lumberton, Miss.*

I'LL NEVER FORGET . . .

By Jacqueline Deane Workman

EVERYONE of us at some time in his life has an experience that is so beautiful, so soul-satisfying that he never forgets it. One of those happened to me late one evening in October 1979.

A bright moon lighted the patio, sil-
vering the late zinnias and marigolds. The winey aroma of autumn was in the air and the earth seemed full of peace. Izzy, my impish little black dog, was entertaining himself with a plastic ball when suddenly he stopped in the center of the room and looked up as if he saw someone. His tail wagged feebly as if he weren't sure what to do. Then his hackles rose in fear. I couldn't see anything that would frighten him or even interest him — until, in a flash, I felt the presence of my mother-in-law Bertha Workman just as if she had walked into the room. But she was dead; she had died the previous July.

In August 1975 my mother-in-law had sold her home in Dearborn, Mich., and had come to live with my husband Larry and me. She was a lovely woman and we got along famously — although she never believed in my philosophy that something once created continues to live on in one form or another. She often said that when you die that is the end of everything. Finally, however, I made her promise that if there is a continuation of life she would let me know in some way.

"Izzy," I said, "do you see Berthie?" He whimpered, backing toward the door. His large brown eyes pleaded with me to follow him. Then I became conscious of a chill and what felt like four icy fingers on my leg. Feeling a little foolish talking to someone I couldn't see, I said, "Thank you, Berthie, for remembering."

I truly believe she kept her promise.
— *Canton, Mich.*

THE BELIEVER

By Nancy Holmes

MY FATHER John D. Holmes is an engineer, involved in work that demands a logical, even skeptical point of view. On the other hand, my mother Anne and I firmly believe in the paranormal. Although we often related experiences which were beyond the realm of pure logic, Dad steadfastly refused to acknowledge the possibility that we were right.

Three years ago my parents were visiting my brother John in Baytown, Tex. Dad and John were involved in a collision when another vehicle ran a stop sign. Although the impact was minor it was sufficient to throw my father's head against the car door. He was knocked out and my brother was frightened because Dad began to swallow his tongue and choke. He was out for some time before coming to at the hospital. X rays revealed no real damage so the incident was soon forgotten.

Or so we thought. One day in April 1981 my father walked into the den to find my mother finishing her latest issue of *FATE*. He picked it up and began to read intently. Knowing his professed skepticism, she needled him gently.

"Never believed in this stuff before," he said. "But when I was knocked out that time in John's car I heard beautiful music. I was in a place filled with light. I knew that I was gone from the earth but I didn't want to come back. I liked it there."

He shook his head as he went back to his reading. "Never thought much of it before — but I'm a believer now," he muttered. Then he fell silent, indicating that the case was closed.

And so it was — except for the big smile on my mother's face. — *Waukegan, Ill.*

OUR IRISH FATHER

By Dorothy Nicholas

I WAS alone on the day in July 1978 when I got the word that my father had died in a hospital near his home in Culloden, W. Va. I was unable to go to his funeral because of the state of my own health at that time; because of some problems my feet and ankles were swelling so that I could not even wear shoes. This bothered me because I was sure I would be the only one of my large family of brothers and sisters who would not be there.

I thought of Dad a lot during the next few days. He had been 75 years old but had seemed much younger because of his Irish sense of humor. He always found a joke in everything. It was hard to believe that he was dead.

On the afternoon of the funeral I was relaxing in my large recliner with my eyes closed; perhaps I had actually dozed off and started to dream. Suddenly Dad entered my field of internal vision. He looked in the pink of health, eyes twinkling, with a mischievous grin on his face. He was just as I'd seen

him so many times over the years.

"They put them on me," he chuckled. "Isn't that funny? I don't know what for. Maybe they just wanted to make sure I could see where I was going."

As he faded away I jerked upright in my chair, realizing that briefly my father had been right there in the room with me. But what had he meant? What had he been talking about?

Glasses? I wondered. So he could see? Had they buried my father with his glasses on? Was that what had seemed so funny to him? It would, I thought, knowing him as I did. Typically he'd think it a real joke to bury a dead man with his glasses on. It would have been the kind of thing he'd have gotten a laugh out of at any time during his life and especially would he laugh at it in regard to himself. He had never taken himself seriously and

death would be just another thing he'd wink at and meet with laughter.

The next day one of my brothers Tolbert Smith stopped by on his way home from our father's funeral. "He looked real natural," he told me, "just like he might wake up at any minute and grin at us. They had him all dressed up in a grey suit and they put his new glasses on him, the ones he got only recently."

I smiled then as I thought of my vision of the day before. So his little farewell joke had been about his glasses. I knew that Dad had given me that last joke as his absolute proof of the indestructibility of the human spirit. Not that I actually needed the proof for I had had other experiences proving beyond doubt man's survival after physical death. But Daddy being Daddy, he had to make his little joke. — *Spencer, N.C.*



THE CURSE OF MAUNA LOA

WHEN Nixon Morris of El Paso, Tex., was vacationing in Hawaii in 1979 his tour guide warned him not to take any rocks from the Mauna Loa volcano because they would bring him bad luck. Today, Morris, a 59-year-old hardwood dealer, wishes he had listened.

Since returning home with a chunk of the black rock, Morris has fallen off his roof, lightning has struck an antenna and ruined several appliances in his house, and his wife has fallen ill with a mysterious infection.

When a burglar broke into their house, Morris fought with the intruder and suffered a broken hip and thigh. Then on March 12, 1981, Morris' granddaughter fell and broke her arm.

"That was really the last straw," said Morris. He maintains he is not superstitious but he recalls that the tour guide said that "if we took a piece of lava the goddess Pele would put a curse on us. Right away I got the idea I had to have a piece of that lava."

He said he had broken the rock in two when he returned home from his Hawaiian vacation and had given a piece to a friend. It brought his friend a streak of rotten luck too. Morris said, "He brought the rock back to me after he wrecked four cars in less than two years and he'd never before had a wreck."

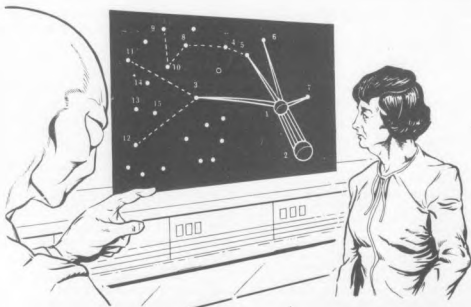
Morris told reporters he had the pieces packaged and ready to send back to where they came from.

UFO Road Map: or, Lost in the Stars

Some say the star map shows where UFOs come from
but astronomy tells a different story.

By Allan Hendry

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Researcher Marjorie Fish believes the stars Betty Hill reportedly saw while aboard a UFO are (1) Zeta 1 Reticuli; (2) Zeta 2 Reticuli; (3) Gliese 86; (4) Tau Ceti; (5) 82 Eridani; (6) Sol, our sun; (7) Alpha Mensae; (8) 107 Piscium; (9) Gliese 67; (10) 54 Piscium; (11) Tau 1 Eridani; (12) Gliese 59; (13) Gliese 95; (14) Kappa Fornacis; and (15) Gliese 86.1. Map is said to trace the route of UFO voyage to Earth.



Theory about Betty Hill's "star map" sparked heated scientific debate.

UFO RESEARCHERS Ted Bloecher and David Webb have collected over 300 purported UFO abduction cases in their extensive collection of close encounters of the third kind (CEIIs). Forty-two of these occurred before 1961, the year of the famous Barney and Betty Hill abduction. Yet the Hills' "interrupted journey," the subject of a best-selling book and two television reenactments, is far and away the most celebrated of these reports.

Why has this two-decade-old incident remained such a continuing topic of controversy? The answer lies in a navigational star map, a map that some have argued reveals where UFOs come from, that Mrs. Hill "remem-

bered" seeing while aboard a UFO. Now a new astronomical discovery not only sheds fresh light on the issue but in fact appears to settle the controversy.

The details of the Hills' experience did not blossom fully until the two were hypnotized by Boston psychiatrist Benjamin Simon who sought to overcome the amnesia they had suffered for two years after their sighting. Up until then the Hills remembered only that they had seen a craft come within 100 feet of them. Only Barney, using binoculars, consciously recalled seeing humanlike figures peering out through the craft's windows. Under hypnosis, however, the Hills reported that the UFO landed and its occupants took them inside the craft. After undergoing a physical examination, Betty found herself conversing with the apparent leader of the humanoid crew. (Barney was in another room.)

Betty asked where he came from. The ufonaut produced a map with "dots scattered all over it. Some were little, just pinpoints. And others were as big as a nickel. And there were lines . . . going from one dot to another. And there was one big circle and it had a lot of lines coming out from it . . . he said that the heavy lines were trade routes. And the solid lines were places they went occasionally. And he said the broken lines were expeditions. . . ."

Betty wanted him to show where his "home port" was. He replied by asking where *she* was on the map. When Betty laughingly responded that she had no idea, he said, "If you don't know where you are, then there isn't any point of my telling where I am from."

Dr. Simon encouraged Betty to draw the star map on paper. Betty said she wasn't good at drawing but Simon gave her a posthypnotic suggestion that she try to sketch the map later. Out of hypnosis, two years after seeing it, the 44-year-old abductee drew 12 connected stars and even more independent ones (reportedly there were more of the latter that she couldn't recall). A photograph of her sketch appeared in John G. Fuller's 1966 book *The Interrupted Journey*.

Mrs. Hill later asserted that the navigational display had the appearance of a holographic film. It was physically flat; yet it presented a three-dimensional view to the eye. Betty stood in one position some three feet from the display, which she guessed to be some three feet by two feet in size. Of course, the leader of the ufonauts never stated that our sun or his actually appeared on the map, but the implication was clearly there.

Nothing was done about this aspect of the case until Ohio schoolteacher Marjorie Fish, an amateur astronomer, saw the map as a challenging astronomical mystery. In other CEIII cases UFO beings allegedly have communicated the name or location of their home world but this was the first time that an elaborate stellar "road map" to that world had ever been proffered. The clues were few, however, and consisted of these logical inferences:

- Our own sun was one of the stars.
- Since the aliens arrived here, our sun must be one of the 12 stars connected by a travel line.
- The remaining stars thus surround the sun. Unfortunately there is no way of knowing how far the map is

supposed to extend. Furthermore, this array of stars did not have to correspond to our view of the heavens from Earth. Indeed, it could represent well-known stars in our solar neighborhood seen from the wholly different perspective of the aliens' home world. In that event Betty Hill could hardly have been expected to be able to pick out the sun from an unrecognizable array of points.

- One star was presumably the aliens' own — but which one? Two stars of especial prominence were also the only two that clearly showed a "trade route" between them, and all the other routes emanated from one of them. It has become customary to assume that these stars deserve to be the focus of attention.

- What kinds of stars should be considered for inclusion? There is an indirect clue: the humanoid appearance of the aliens. They wore no obvious protective suits or air supplies outside their ship; similarly, the Hills had no trouble with the environment inside the craft. That suggests that the beings came from a planet essentially identical to Earth. What type of star system, then, would such creatures be likely to live in — or desire to visit?

In 1968, working from these scanty clues, Marjorie Fish prepared a three-dimensional map of stars within 33 light-years of Earth. The model, based on data from the 1964 "Catalog of Bright Stars," was constructed of beads suspended on strings to allow Fish to see the stars from every possible viewpoint. This early map turned up some of the stars in the Hill drawing.

A few months later the Gliese

"Catalog of Nearby Stars" provided more accurate information on the positions and distances of stars out to 54 light-years. A new 3-D model using this new information allowed three more independent stars to fit. Among other things this seemed to indicate the Hills couldn't have faked the pattern, since the confirming data had not been published at the time of the alleged abduction or of the subsequent hypnotic regressions.

It would take a total of 23 models with as many as 256 beads, over four years and a visit to Betty Hill before Fish was satisfied that she had found the right stars. The right stars were the single, sunlike stars within 54 light-years of Earth. "Sunlike" is defined here as spectral types close to our sun's "G2." * Stars brighter than the later "F" stars don't burn long enough to allow the development of human life as we know it. Their rapid rotation rates suggest in any case that they are not accompanied by planets. Stars dimmer than the early "M" are too feeble to warm any but nearby planets, which would be subjected to deadly outbursts of radiation.

One other stellar category that Fish eliminated from consideration will be crucial at the end of this review: *binary* (twin) and multiple stars. A planet in orbit around a pair of stars will likely undergo a widely varying range of temperatures. To quote Terence Dickinson, who spearheaded an ongoing discussion in the popular magazine *Astronomy*, "If stars are too near each

other, they can't have planets in stable orbits suitable for the development of life over billions of years." Therefore Fish dropped all binary systems from consideration. For the same reason variable stars were also dropped.

Thus the number of available candidates declined from 1000 stars to about four dozen solar stars. One quadrant of the southern sky contains a cluster of 15 of these suns. One of these is Tau Ceti, the closest sunlike star to the earth (11.8 light-years). With her 3-D bead model Fish discovered, to her considerable interest, that around our own sun there is a cluster of sunlike stars that lie almost in a plane, a natural invitation to space-hopping by a resident extraterrestrial race.

Fish was impressed with the relative closeness of the stars to us. The Hill map does not show the concentration of stars which a larger volume of space would exhibit. Moreover, it seems unlikely that spacefarers would ignore a local sunlike star to travel to a distant one. Therefore Fish took numerous photographs at various angles of this region of space in an effort to find a two-dimensional perspective that allowed the 12 "route" stars, as well as three of the independent stars, to be matched. The sun wound up on a "regular" travel line, not an expeditionary one. The two prominent stars, ostensibly the aliens' home, proved to be Zeta 1 and 2 Reticuli, a pair of stars separated by only a few light-weeks. These stars, moving through space in a common fashion, are sufficiently far apart to allow for stable planetary conditions.

* * *

*The spectrum of a star reveals both its temperature and its chemical composition. Most stars fall into a small number of spectral classes: O, B, A, F, G, K and M. These stars have essentially the same chemical composition but have different temperatures and atmospheric pressures.

THE PUBLIC furor over the star map began in 1974, when the results of Fish's work were announced at that year's Mutual UFO Network symposium and in the December issue of *Astronomy* magazine. Television did its part too. On October 20, 1975, at the conclusion of NBC's docudrama on the Hills' abduction (*The UFO Incident* starring Estelle Parsons and James Earl Jones), a narrator remarked that the match between the sketch and Fish's interpretation was "perfect."

The first salvo against Fish's effort was fired by no less than astronomer Carl Sagan. Responding to *Astronomy's* promotion of the star-map work, he and research associate Steven Soter attempted to show that the resemblance existed only if the travel-route lines from Hill's drawing were superimposed on Fish's real stars. Remove the lines from both and the point-for-point resemblance breaks down.

Michael Peck, an astronomy student at Northwestern University, responded that the match wasn't that bad. Plotting the horizontal "X" and vertical "Y" coordinates for the 15 key points on both patterns and compensating for difference in scale and orientation, Peck's computer-based comparison produced a high correlation coefficient of .95 for X and .91 for Y. For comparison purposes a third pattern of 15 random dots was submitted to the same test in place of the Fish pattern. This time the correlations came out low, 0.1 or less. Similarly David Saunders placed the odds of a random configuration of stars matching up as well as the Fish interpretation did at "1000 to one."

Sagan and Soter responded that Fish had *preselected* the stars out of a larger group of sunlike stars to maximize the match. She had done the same with her choice of vantage point in space. By implication, if Peck had picked four dozen *other* stars at random, then selected the 15 stars that best fit the Hill sketch and optimized the angle of viewing them, his correlation would have been high again — "proving" that those stars were just as good a match as Marjorie Fish's.

Sagan and Soter also noted that Saunders' statistics were not based on truly random selection. Saunders stacked the deck by favoring the cluster of stars closest to our sun. This is okay, but if you do that, you can't claim a statistical result on the basis of over 46 stars. The two Cornell University astronomers further charged that Saunders had underestimated the number of changes that result from the alteration of your vantage point in space.

Moreover, critics of the star map, including UFO debunker Robert Sheaffer, have called attention to stars in the Hill sketch that Fish *doesn't* identify, thereby diminishing the impact of the resemblance. Betty Hill drew one of these neglected stars with reasonable prominence toward the upper middle of the map.

When Sagan discussed UFOs on his December 14, 1980, *Cosmos* television show, he repeated his argument about the reduction in pattern resemblance when travel lines are removed. At the same time, however, he left himself vulnerable to attack by ufologists Ann Druffel and Stanton Friedman by presenting an inaccurate re-

enactment of the abduction itself. Still, the substance of his anti-star-map argument was presented to a nation of viewers.

But Terence Dickinson countered that the Fish interpretation has special properties beyond the similar star pattern. One has to consider the three-dimensional features of the map as well. The map makes use of *all* the sunlike stars in the 74,000 cubic light-years of space the model represents. Fish, who was more liberal in her selection of sunlike stars than *Astronomy* was, used two stars outside the range of *Astronomy's* 46 solar stars within 54 light-years (Gliese 86.1 and Tau 1 Eridani). A 16th sunlike star, Zeta Tucanae, was presumed to be blocked from view by the Zeta Reticuli pair.

Critics ask why the last three sunlike stars in that volume of space should be applied to three unconnected stars when the rest are left unnamed. Mrs. Hill told Fish that those three looked more prominent than the other independent ones. Additionally, Dickinson asserts that the travel lines, imposed on the real stars in the Fish configuration, result in a logical, three-dimensional travel plan that requires no backtracking when one is moving from star to star.

Apart from these major concerns, the controversy was fueled by finer points like these:

- The conventional drawing of Fish's representation, based on a photograph taken of the suspended beads at a distance, does not demonstrate the separation and angle indicated by the Hill sketch. Dickinson has personally looked at the bead model from a closer vantage point and was

then able to see the correct perspective.

- Charles Atterberg, another amateur astronomer, challenged the need for solarlike stars in an alien navigation scheme. Using a variety of stars even closer to our sun, Atterberg produced a map that closely matched nearly *all* the stars in the Hill drawing. Dickinson discounted the value of this alternative map, noting the arbitrary character of the stars used, the relative faintness of the stars occupying the two prominent positions and the questionable travel pattern that results.

Sheaffer remarked that Atterberg's pattern is oriented perpendicular to Gould's Belt, a zone of bright stars that might serve as a navigational reference. If the space travelers were so concerned about a bright-star system of orientation, Dickinson countered, why did Atterberg's map suppress some bright stars and emphasize faint ones?

- If our sun lies along a trade route, with whom are the aliens trading?

- Betty Hill remembered that the stars in the aliens' map were tinted different colors. If all the stars are really like our own sun, shouldn't they all have been yellow only?

- While the Zeta Reticuli stars both demonstrate a sunlike spectral type, they are "Population II" stars, deficient in carbon and heavy elements. It's questionable whether such stars can produce planets that would result in humanoid life.

- Actually Betty Hill was the first to connect the stars in her map with real star names. In 1965 she saw a *New York Times* drawing of the Pegasus constellation accompanying an article

about a quasar (erroneously promoted as a possible alien transmitter). Impressed, Mrs. Hill took the names of the stars from the paper and filled them in on her own sketch. To be sure, this was an untutored approach compared to Fish's efforts. Yet it doesn't bolster our confidence in Mrs. Hill's two-year-old memory, especially when people are making computer measurements of her hand-drawn pattern.

• Mrs. Hill's long-term credibility suffered further when in 1977 she began claiming she had found a secret spot in rural New Hampshire where UFOs were appearing nightly.* Field investigators who accompanied her to the site saw her declare streetlights to be UFOs. The now-widowed Mrs. Hill freely recounts stories of levitating cats and UFO heat-beams scorching her car. Skeptical newspaper reporters were quick to point out that she lectures on UFOs for a living.

The star-map debate has been deadlocked like this for seven years. Perhaps it would have been impossible to resolve even if Betty Hill had traced the map directly at the time of her purported abduction, complete with notes on the relative depth of each star from the map's flat surface. But while the later publication of the Gliese catalog offered apparent support for the Fish identification, another, more recent one does quite the reverse; it shows that the Fish map was made with inadequate astronomical knowledge.

Astronomer D. Bonneau and his colleagues in France reported in the *Astronomy and Astrophysics Supplement Series* (42, 185-88, 1980) that

they used a new technique — speckle interferometry — that resolves binary stars too close to be separated by previous optical means. With this new technique they determined that five stars traditionally catalogued as "single" are in fact binary pairs. *One of them was Zeta 2 Reticuli*. They wrote that two other astronomers, DaSilva and Foy, had predicted earlier, on the strength of their high-dispersion spectral studies, that Zeta 2 would turn out to be a binary. The latter also predict that Zeta 1 eventually will be proven to be a close binary pair as well.

Not every speckle photograph taken of a binary pair reveals its true nature. For example, the two stars may be so oriented in their orbits that to a distant observer (us) they appear to be a single body. Only when one star swings out sufficiently from the other will it become apparent that they are part of a binary system. Once a photograph has been taken showing a clear interference pattern, however, the binary conclusion is regarded as certain.

Betty Hill made the star corresponding to Zeta 2 Reticuli quite large; she even drew an equator around it. If this is the aliens' home sun (as well as the orientation point of the map), why would the Reticulans inaccurately depict it as a single star on their map? Willy Smith of the Center for UFO Studies has suggested that the map shows only the two components of Zeta 2 and leaves out Zeta 1 altogether. But Dickinson says in that case the scale would be wrong. In light of this new evidence he no longer supports the Fish interpretation.

The main problem, of course, is Fish's own rule that the binaries must

*See Pearl Gonzalez's "UFO-ing with Betty Hill," July 1981 FATE.

be excluded from consideration. Remove Zeta 2 Reticuli from the group and the entire interpretation fails. What if one contrives to include sunlike binaries *ex post facto*? Fish herself acknowledged that she had omitted other sunlike double stars in that volume of space. To reintroduce them would totally disrupt the pattern. Without its special qualities (the absence of binaries, the use of all sunlike stars and so on) the Fish interpretation becomes no more valid than its rivals. Without a strong interpretation to give it meaning, Betty Hill's star map becomes what it was in the first place: an anecdotal curiosity.

The idea that the true nature of the Hill map could be derived from purely astronomical concerns reflects a misplaced confidence in the extraterrestrial hypothesis of UFO origin. It neglects a major ufological problem. If we accept that the Hills' experience

really took place, we must take equally seriously those 300 other UFO abductions that took place before and after it. Some of these abductions (as well as other CEIII cases) involve direct communication of the aliens' identities or locations. But in these incidents the UFO occupants say nothing about Zeta Reticuli — or, for that matter, any of those local sunlike stars named in the Fish model — as the source of UFO visitations. Instead we hear about "Saturn," "Alpha Centauri" and the "third galaxy."

Does this mean we should conclude that hundreds of inhabited worlds have conspired to visit us one at a time over the last 30 years? Or should we have reevaluated the traditional version of the extraterrestrial hypothesis long before the star-map house of cards collapsed? Clearly the UFO phenomenon does not offer solutions on a silver platter — or on this star map.



STORY OF BURIED PYRAMID A "PLANT"?

By W. Ritchie Benedict

FROM CAIRO, Egypt, the newspaper *Al Akhbar* in late 1980 reported the discovery of a 4540-year-old pyramid buried below heaps of sand in the Saqqara desert. The newspaper also related that heaps of sand were being removed and the pyramid's 60-foot-high top had emerged. A respected archaeologist, Kamal El-Mallakh, was quick to call the report "misleading."

Al Akhbar reported that the pyramid was located by a Czech archaeological team assisted by Egyptian antiquities inspector Mohammed El-Ashri. The pyramid was said to date

back to the reign of Queen Khent Kawes (about 2560 B.C.). Khent Kawes is believed to have been the daughter of the Pharaoh Mycerinus, the builder of the smallest of the three great pyramids of Giza. She is considered to be the link between the Fourth and Fifth Dynasties and her tomb is located south of the great pyramids.

Archaeologist El-Mallakh dismissed the story as "sensational. . . . The existence of several unfinished pyramids in the Saqqara area has been known for years," he said. "The story must have been planted by some archaeologist seeking fame."

Update . . .

By Jerome Clark

UFO ABDUCTEE SPREADS THE WORD.

On October 11, 1973, Charles Hickson and Calvin Parker of Pascagoula, Miss., reported they had been abducted into a UFO and examined by robotlike beings. Interviewed eight years later, in October 1981, Hickson said, "I have been contacted by these things through my mind and I believe I'll be coming in physical contact with them again." Hickson, sounding like a 1950's-style contactee, claims the UFO beings not only seek peace but have chosen him as one of 12 disciples. "I'm going to start lecturing again," he says. "I'm going to go on national television. I'm going to reveal to the world what is going to happen."

IS IT ANOTHER LIFE — OR THIS ONE?

Under hypnosis many persons have given detailed accounts of lives in other eras. Does such testimony prove reincarnation? Not necessarily, says British writer Ian Wilson who in his recent book Mind out of Time? relates an incident in which a woman hypnotized by Finnish psychiatrist Reima Kampman described a life in medieval England. As evidence she sang a song in Middle English. Dr. Kampman rehypnotized the woman and asked her where in this life she had heard of the song. She said she had come upon it while browsing through a book whose title and authors she provided, enabling the psychiatrist to confirm her account. This and similar incidents have led Wilson to conclude "we record somehow . . . in our minds far more than that to which we have conscious access."

DOES NESSIE HAVE CHILDREN?

Scientists have a videotape of something that could represent a breakthrough in the continuing controversy about the Loch Ness monster. This past summer underwater cameras filmed a shoal of small unidentified creatures that investigators think might be "wee Nessies." The animals were

filmed swimming 700 feet below the surface of the loch. Researchers from the Loch Ness and Morar Project refuse to release further details until experts have completed their examination.

SHROUD OF TURIN IS A PAINT JOB.

Despite assertions to the contrary from scientists who believe the Shroud of Turin contains a 2000-year-old image of a man who may be Christ, Walter McCrone still insists the Shroud is a hoax. McCrone, one of the world's leading microscopists, says Shroud advocates have ignored or misrepresented his negative findings. His investigation indicates that the figure on the Shroud "was painted with a thin watercolor paint by an artist." There are no brush marks because watercolor does not leave brush marks. "There is no mystery about the 3-D image or the partially negative character of the images," he says since "these are automatic when the image is painted."

LIKE FATHER, LIKE SON, URI SAYS.

If his father isn't putting us all on, Uri Geller's infant son Daniel may be the world's youngest metal-bender. The controversial Israeli psychic has said he hopes his son will follow in his footsteps and develop even greater abilities ("Update," September 1981). Now he claims that when he placed a spoon in the baby's hand "it definitely bent to a small degree. It could have been the influence of my powers, but I don't know." Daniel has neither confirmed nor denied Daddy's account.

BIGFOOT RETURNS TO LITTLE EAGLE.

Reports of an apelike creature near Little Eagle, S. Dak., attracted international attention in late 1978. After a time sightings ceased but now they have started again. On October 4, 1981, three young men claimed they had seen three 10-foot-tall "black objects" moving rapidly on two feet. Local people described the witnesses as reliable but said they hope the report will not bring the world to Little Eagle's doorstep once more. "It was a nightmare," says one, speaking of the earlier Bigfoot flap.

THE BURDEN OF FOREKNOWING

I could hear my son screaming for me to help him but I couldn't get to him — although I knew exactly where he was.

By Aliza Manson

THE HEAT was almost too much to bear as I sat at my desk preparing financial statements for my employer, an import-export company in Edmonton, Alta. It was Wednesday, June 30, 1965, and I was thankful that I had arranged to take a few days off. The next morning I would go up into the mountains to relax in my little cabin.

I was also thankful to have a half-decent job. As a woman accountant I was looked on by most employers as some sort of freak, so I was content to have my office manager's position. The pay was adequate for my needs and I could save a little every payday.

I completed the statements and left them on my boss' desk. After covering all the office machines, I locked the safe and made sure that everything was secure. As I emerged from the building into the hot muggy day, I thought, "This kind of heat could bring on a nasty thunderstorm."

No storm came but the night continued extremely hot. Unable to sleep, I

arose at 5:00 A.M., had a quick breakfast and started for my mountain retreat. As I drove west I thought about my children, both now on their own. My 18-year-old son Kent had been visiting his father in British Columbia and just last night had phoned to say he was coming home to start the fall semester at the University of Alberta. I was pleased about this, for his father John Allen, from whom I had been divorced for seven years, had not been one to encourage education. He wasn't much of a husband either.

Cindy had presented a problem when she wanted to marry at the tender age of 16. But after three years and the gift of a beautiful little granddaughter, I felt confident that she had made the right choice.

I had worked hard to make a home for my children without any help from their father. I had been a strict mother but I had tried to be loving and kind. I was sorry that John couldn't have enjoyed the feeling of accomplishment that I was experiencing right now. I drove along with a smile on my face; everything was going beautifully.

The four-lane highway was quite congested. Apparently many drivers were heading for the coolness of the mountains, getting an early start for the Dominion Day holiday, celebrated this year on Friday, July 2. I thought I had left early enough to avoid all this but instead, my car was part of a long line of trailers, boats, jeeps, campers and even horse trailers heading for Jasper's riding trails. About 40 miles out of Edmonton the traffic started to thin and the four lanes dwindled to two.

Suddenly a strange feeling came over me. It wasn't that I was ill — it was a feeling that someone or something was trying to give me a message. I tried to dismiss an eerie feeling of coldness and continued driving, only to be grasped a moment later by a chill. This time I took notice, because it felt as if someone actually were touching me with cold fingers. Then a clear voice sounded. "You must go home at once."

What could this mean? I slowed the car and turned off at a campground beside the highway. Sitting on a bench there I ate my picnic lunch and thought about what had just happened. It took me almost an hour to regain my composure and then I decided to return home.

As I was getting close to Edmonton the traffic slowed and soon came to a standstill. An accident had occurred down the road. Police were trying to clear the highway and keep the traffic moving but everyone was proceeding at a snail's pace, gazing at the victim lying beside the road. As I drove by I noticed he was a motorcyclist and my heart skipped a beat when I saw the

cycle's license read British Columbia. My son would be coming home on a motorcycle.

I quickly pulled my car to the side of the road and got out to look closer at the accident victim. His motorcycle had been almost completely demolished and the young boy lay unconscious. I felt compassion for him and at the same time relief that it wasn't my own son. Numbly I walked back to my car, shut the door and turned the ignition key.

When I arrived in my apartment I felt chilled to the bone — which seemed strange on such a hot day. I wondered if the whole experience was an ill omen. Reflecting on the events of the day, I decided to telephone Kent. I dialed the boardinghouse where I thought he was staying only to learn that he had left for Edmonton and had taken all of his belongings. Next I called one of his friends who told me that Kent had gone to Vancouver first to buy a new motorcycle; he needed a good vehicle for the 900-mile trip from Vancouver to Edmonton. This had all taken place just this afternoon. While I had aborted my trip to the mountains Kent was starting home. He would arrive tomorrow or the next day.

* * *

I AWOKE with a jolt early Friday morning — it was a few minutes after two o'clock. I got up immediately and went into the kitchen. I didn't know whether to vomit or faint. I had just had a horrible dream in which Kent kept screaming for me to help him. I could hear him but I couldn't get to him. Every part of the dream was vivid. I saw a winding road lined

with pine trees and I knew where it was — a stretch of main highway a few miles west of Kamloops, B.C. — and there my son had been crowded off the road by a drunken driver whose pick-up truck careened down the wrong side of the road.

I was actually there with my son. I saw the whole thing as it really happened. I did not go back to bed because I knew that shortly a knock on the door would confirm my forewarning.

In the late afternoon when the knock came I opened the door to an officer of the Royal Canadian Mounted Police. In his hand he held a

paper listing all the usual queries regarding identification. The whole conversation is vague in my mind except that I clearly remember his words when he said, "Your son has been killed in a highway accident. It was not his fault. A drunk driver of a pick-up truck ran him off the road."

The officer told me where the accident occurred, the place I had seen clearly in my dream some 400 miles west of Edmonton, and it happened at 2:05 A. M.

The suspense was over. As my tears flowed, thunderheads darkened the sky and a sudden bright flash of lightning heralded the pelting rain . . .



MAN'S BEST FRIEND: A TATTLE-TAIL

MARK TWAIN, who once warned his readers against bringing a dog to a funeral, should also have mentioned bank robberies. A wagging tail pointed out James Taylor of Newark, N.J., as the suspect in a bank holdup.

A man followed by a small black dog entered Newark's First National State Bank and handed a teller a note demanding cash in denominations ranging from \$20 to \$100, police said.

When he fled the bank after the teller sounded the alarm, bank officials remembered the animal.

Police took the bank manager through downtown Newark until they found the dog. The officers played with the part-terrier, part-mutt, until a man approached and the dog showed signs of recognition.

The man was Taylor and he was arrested on charges of attempted robbery.



THE SINGING SANDS

THE PHENOMENON known in cowboy ballads as "singing sands" makes for some noisy deserts, says geosciences professor Wilton Melhorn of Purdue University. He said that people living in some desert areas know full well that the groans caused by grain-on-grain chafing are real.

Melhorn says the disturbance of loosely settled sands by wind or man or some other force results in a sort of horizontal avalanche. Millions of sand

grains shifting and sliding over each other create an effect like a fingernail on a blackboard, or "singing."

The phenomenon exists at only about 30 sites in the world including Crescent Dune near Tonopah, Nev., where Melhorn and his colleagues located the third known set of singing sands in this country in 1979. The others are at Kelso Dunes in southern California and Sand Mountain about 10 miles east of Reno, Nev.

CHINA OPENS DOOR TO THE PARANORMAL

Can children "read" with their ears?

Chinese scientists are studying an amazing phenomenon.

By Martin Ebon

COMMUNIST China, which used to denounce psychic research as "sheer nonsense" designed to aid "monopolistic capitalism in its counterrevolutionary scheme," now permits public discussion of claims that young children are able to "read" with their ears, armpits, noses and stomachs. According to the Shanghai magazine *Nature*, a scientific meeting in that teeming port city examined 14 children who appeared to have such extraordinary abilities. The magazine said, "Using only today's scientific knowledge, we cannot explain this kind of phenomenon as yet."

This psychic switch gives some western parapsychologists the uneasy feeling that the Chinese have gone from one extreme to another: from the doctrinaire denunciation of United States and Soviet parapsychology studies during Mao Tse-tung's (Mao Zedong's) lifetime, to public fascination with any and all claims of supernatural powers.

China has a long tradition of ances-

tor worship, of beliefs and rituals dealing with ghosts and demons which find expression in the pagoda style that is distinctive to Chinese architecture. It even can be found in the telephone booths in the Chinatowns in major United States cities. It features sloped roofs which, according to traditional belief, make it impossible for ghosts to land and forces them to slide off. Even Mao, in speeches and writings, often used the metaphor "ghosts and demons" when he referred to opponents of his policies.

Millennia-old Chinese ideas did not disappear during the three decades of Communist rule which began in 1949. Publicly, such traditions ceased to exist or were mere remnants of discredited "feudalist superstition." It came as a surprise, therefore, when early in 1979 the Chinese press began to report the paranormal feats of young children in purely factual terms. News about youngsters who practiced skin-reading in Greater Peking (Beijing) and in several provinces was pub-

lished in the capital and in regional papers as well as in popular and scientific periodicals.

The first report, as far as can be ascertained, appeared in a local Szechuan paper on March 12, 1979. It stated that a young girl was "able to read with her ears." She was said to hold a printed page of Chinese printing to her ear, as one holds a telephone receiver, and read it as if she were "seeing" it. On April 30 the Peking magazine *Science and Technology* announced that another child, a boy, had perfected ear-reading. This young prodigy, who lived in one of the capital's suburbs, could "perceive" Chinese ideographs even from a crumpled sheet and in a foreign language. The French paper *Le Monde* reported from Peking that these published accounts were sedate compared to the sensational rumors circulating in the capital. Obviously the Chinese public, breathing the relative freedom of the post-Mao era, was eager for the thrill of a miracle — and the ear-reading children were the nearest thing to the myths and legends that abound in Chinese history and literature.

Science and Technology, trying to explain the ear-reading claims in an acceptable Marxist-materialist manner, wrote that these phenomena might well result from ultrashortwave impulses, "decoded" by the human brain. This was too much for the editors of the Communist Party's *People's Daily* (Peking) which ridiculed the ear-readers and those who took them seriously. The paper recalled legendary Buddhist priests who, although blind, were supposed to have been able to read with their noses and

mythical young girls with the reputation of being able to read "with their hands, their feet and their bellies." The paper urged that such "absurd legends" be "exposed without delay."

Nevertheless, public interest remained so keen that the paper found it necessary to renew its attack on the near-miraculous children by printing an article by a prominent educator, Prof. Yet Shendao. The educator expressed concern over the impact the reports might have on parents and children. He warned that they might divert people from more pressing and rational concerns about children's educations. *People's Daily* also expressed dismay that a number of "responsible district officials" had become involved with the ear-reading children, had received their parents for serious discussions, and had even allocated government funds so research institutions could test the children's capabilities.

The party paper reported that these officially financed experiments had come to nothing, as the youngsters suddenly contracted "severe illnesses" just before the tests were to take place. The paper admonished the regional officials, whom it did not specifically name, asking them to devote less time to "auditory phenomena" and pay more attention to dialectical materialism and China's modernization program.

Modernization is the all-pervading policy of Communist China today. While ear-reading certainly does not fall into a priority category, the very fact that the country seeks to benefit from outside ideas and permit greater freedom of internal scientific inquiry

has opened doors to a fresh approach to parapsychology.

Thus, despite earlier criticism of the "ultrashortwave" child-readers, United Press reported from Peking that "a scientific meeting" was held in Shanghai to examine the children's abilities. The report, which appeared in the *Los Angeles Times* (March 2, 1980) and other papers, did not specify which institution had sponsored the meeting. Speaking of the phenomena, by then recorded for nearly a year, the report said:

"Some [children] could identify colors of pieces of paper hidden in envelopes or boxes by sniffing the containers. They showed a high success rate at identifying Chinese ideographs written on pieces of paper concealed in boxes or envelopes."

The dispatch attributed these quotations to the Peking radio, which suggests that broadcast officials did not follow the rigid views earlier expressed by *People's Daily*. The report quoted *Nature* magazine: "Although modern science has developed to today's level, our knowledge of the human body is still insufficient. Many of the phenomena of human life cannot be explained today."

The magazine reported that two Peking sisters, 11-year-old Wang Bing and 13-year-old Wang Giang, had identified Chinese script by tucking the paper under their armpits. A further element of mystery was added as one girl perceived an ideographic character and the other one had only to touch her to find out what it was. The dispatch added: "The girls told scientists that the shapes and colors of the objects, which they did not

see with their eyes, simply appeared in their minds."

Nature's editor He Tongin told the Shanghai meeting that such phenomena challenge biology and medicine. He added: "These talents must be researched because they are an important new discovery. This subject has a great future, and it will increase our knowledge of the human body."

A physician attached to the Chinese air force is studying the cases of children who show such gifts. In an hypothesis similar to that expressed earlier in the *Science and Technology*, he suggested that the youngsters' hands and ears might be capable of transmitting and receiving radarlike waves.

Such concepts have been previously expressed by analysts of skin-reading in the Soviet Union (where it is called "dermo-optics"), in France and in the United States. In fact, China's mini-epidemic of children able to practice eyeless vision recalls a worldwide furor of the early 1960's when the young Russian woman Rosa Kuleshova demonstrated a capacity for reading with her fingertips. Until her death in 1978 Kuleshova was tested, praised, ignored, ridiculed and retested. Many other young women in various parts of the Soviet Union demonstrated similar abilities.

Today three international scholars qualify as leading authorities on dermo-optic vision. They are Prof. A. S. Novomeisky of the State Pedagogical Institute, Sverdlov, USSR; Dr. Ivonne Duplessis, Centre d'Information de la Couleur, Paris, France; and Dr. Carroll B. Nash, Department of

Biology, St. Joseph's College, Philadelphia.

Because stage conjurers have long been able to describe objects while blindfolded or otherwise seemingly isolated from the print or target, demonstrations of eyeless vision have met with derision from magicians, mentalists and other critics.

But if nothing else, reports of the young ear-, nose- and armpit-readers show that there is a thaw in the attitude toward inexplicable phenomena in Communist China today. This is particularly striking when one compares it with the strident denunciations of such phenomena during Mao's rule, particularly during the last decade before his death when the now much-denounced "Gang of Four," which included Chairman Mao's wife, held the ideological reins. The big antiparapsychological gun was the scholarly Peking magazine *Scientia Sinica*, which published an article on "The Rampancy of Parapsychology and the Decline of the Superpowers" in its July-August 1975 issue. The article, written by Hsing Ping, asserted that the governments of the Soviet Union and the United States were boosting large-scale psychic studies in order to distract their people from political and economic shortcomings.

The article alleged that, as the U.S. and the USSR found themselves "in the grip of serious political and economic crises," it followed that "idealistic thinking of all shades and various kinds of pseudosciences have found their way into spheres of science and technology of the two superpowers." We must keep in mind that, in Marxist terminology, "idealism" and particu-

larly "bourgeois idealism" is a term of derision, in contrast to "materialism" or "dialectical materialism." The Chinese science journal said, "The U.S. and Soviet authorities have advocated and subsidized researches into psychic phenomena."

Scientia Sinica wrote that "numerous scientific organizations, military research centers and many scientists (including those in the field of high energy physics, astronautics, computer technology, laser devices, etc.) are participating in this undertaking, in addition to the research institutes and personnel specifically concerned." Quoting the Moscow paper *Komsomolskaya Pravda*, organ of the Young Communist League, the magazine said Soviet authorities had "put up a clamour" in placing parapsychology on the threshold of "an outstanding discovery."

Specifically, the periodical criticized a Soviet long-distance telepathy experiment linking the cities of Moscow and Novosibirsk. It said the test report was filled with "piecemeal and equivocal words," called it "sheer nonsense" and exclaimed: "Who can understand for sure what nonsense these quacks have said!" Hsin Ping added that Soviet researchers, while claiming the telepathy experiment had been successful, "concealed from the public the particulars about the experiment. What hypocrisy it is!"

The article elaborated on Karl Marx's well-known axiom that religion is "opium of the people." Labeling parapsychology "religion without the cross," it offered the following analysis:

"Parapsychology originated in the

era when capitalism developed into imperialism. In the epoch of imperialism and proletarian revolution, a new deluge of psychical research takes place whenever bourgeois society undergoes a radical revolutionary change, or when imperialism is in the throes of several political and economic crises. At such turning points in history, parapsychology as a rule seeks alliance with various forms of religion, gives aid to the monopolist capitalist class in its counterrevolutionary schemes and, like doses of opium, attempts to paralyze the resisting power of the masses."

Pointing once more in the direction of Moscow, the article concluded: "The resurrection and the rampancy of parapsychology in the Soviet Union are due to the support given by the Soviet revisionists' renegade clique which has banged the drum to clear the way for psychical research by mobilizing its propaganda machine."

At the time the Peking attack was published Moscow parapsychologists actually were in disarray. They had been relatively free to engage in "private" studies, entertain visitors from abroad and correspond with foreign researchers from about 1960 to 1968-70. By 1975, the year *Scientia Sinica* credited the Soviet propaganda machine with banging the drum for parapsychology, the best-known Russian parapsychologist Edward K. Naumov had been imprisoned for a year and psychic research had been taken over by official institutes which continued it on a strictly secret basis. If nothing else, the Peking attack was belated.

However, the magazine's strong

language could well have been directed at trends within China itself. The *Scientia Sinica* article, in a journal read mainly by scholars, might have been designed to stifle curiosity at home among Chinese psychologists, physicists, physiologists and other researchers. Information reaching Hong Kong suggested that scholarly interests might be only the tip of an iceberg of extensive public fascination with psychic phenomena.

The monthly magazine *Psychic World* (March 1977) reported from Hong Kong that "Chinese traditions of ancestor worship continue to play a psychological role and the Peking regime has been forced to counter them on many levels, ranging from village superstitions to high-level domestic power struggles." The magazine interpreted riots in the Chinese capital, in memory of Prime Minister Chou En-lai, as "an expression of traditional respect for the spirits of the dead and thus a challenge to official atheism and Marxist materialism." It noted that demonstrations in honor of the premier "came to a climax on the Day to Honor the Dead, which has remained a day of memorial services that has its roots in ancestor worship, appeasement of ghosts and various forms of spirit worship."

The magazine added: "Official Chinese Communist publications have engaged in a continuous campaign to discredit the traditions of ancestor worship. While it is exceedingly difficult to evaluate the success of this campaign, refugees from mainland China report that many continue to maintain shrines devoted to ancestor worship. Farmers, particularly in the

remoter regions, may surreptitiously plow around the graves of ancestors, although official Communist doctrine frowns upon such practices as 'wasteful of the people's property,' the communally owned land."

Traditions of viewing natural disasters as omens of threatening events were expressed in widespread concern over Chairman Mao's health and the subsequent fate of the country. An earthquake near the town of Tangshan, on July 28, 1976, became its focus. Even the scholarly *Journal Scientia Geologica Sinica* denounced public fears as primitive non-Marxist superstitions. The geological magazine compared public attitudes to an interpretation given by Confucius' disciples to the fall of a meteor in 1064, "in order to confuse the masses with evil omens."

The Hong Kong weekly *Far Eastern Economic Review*, which had monitored the Chinese press campaign against public reaction to the earthquake, saw it as aimed at the "resurgence of traditional superstitions regarding earthquakes, droughts, floods and eclipses." The magazine noted that "sectors of the peasants have apparently put a superstitious interpretation on the meteorite shower which occurred in Kirin province."

By publicly ignoring or trying to suppress supernatural sentiments and traditions, the Communist regime succeeded in driving them underground but not in eradicating them. One of the results has been an occasional hysterical bubbling-up of emotions grounded in millennia-old practices. The exorcism of possessing ghosts has been a form of mental healing ever since

Chinese history began. In much the same fashion as the cuneiform tablets of ancient Babylon speak of spirit possession, the written and oral traditions of China consider exorcism as a successful form of treatment for emotional disturbances.

Early in 1979 a number of Chinese provinces issued orders against fortune-telling and soothsaying. At the same time, the *New China Daily* of Nanjing reported a murderous case of pseudoexorcism from the village of Qilin near Shanghai. Called upon to heal a paralyzed woman, a woman named Jiang Xiao poured boiling water on two six-year-old boys, then strangled one and set fire to the other. The children, Qu Junqian and Xu Yongping, died. The would-be exorcist said she was ousting the evil spirit of a drowned man. Villagers appear to have been caught up in group hysteria; officials cooperated in displaying the children's corpses.

By late 1979 the Peking government decided to be flexible, to allow the Chinese people a certain amount of freedom to engage in traditional rituals and thought — just so long as it didn't get out of hand and threaten official Marxist doctrine. This post-Mao position on psychic phenomena was spelled out in an article concerning "Policy on Religion," by Xiao Wen, published in the *Beijing Review* (*Peking Review*) on December 21, 1979. The article placed the matter into a framework that emphasized freedom of religion as "a fundamental policy in China" and stated that "Chinese citizens are free to believe or not believe in this or that religion."

This watered down Marxism was

quickly amended by the sentence, "All citizens are allowed to believe in religion in as much as they are free to propagate atheism." Xiao Wen, obviously writing with high authority, drew a clear line between acceptable and unacceptable religious beliefs. He denounced "illegal activities in the name of religion," which might force authorities to undertake "reeducation," and wrote that activities that "violate the law to a serious degree must be punished by law."

The article referred to practices that "have a long history and have a wide influence among the people of many countries," but labeled as "feudal superstition" sorcery, witchcraft, fortune-telling, palmistry and magic. "All these," it said, "are of course absurd and are not believed by those who have some cultural and scientific knowledge."

But while the government officially bans "such feudal and superstitious practices," *Beijing Review* observed sagely that "the situation is complicated in real life." It noted that where people are "hoodwinked to take part" in such practices there is to be a degree of tolerance, of looking the other way because "some people are accustomed to such practices as worshipping their ancestors, believing in the existence of a soul, spirits and ghosts." This was not only an admission that, after three decades of Marxist indoctrination, these practices remain very much alive, but the readers were also told that "the government will not prevent them by administrative means, but will patiently dissuade them from engaging in such practices" provided they "do not affect the politi-

cal and productive activities of the collective." The article concluded: "Banning religious activities will only lead to more superstitious activities, overtly or covertly."

This policy concerning Chinese traditions in religion and the supernatural now opens the way to a scientific approach toward psychic phenomena. As the editor of *Nature* pointed out, unexplained phenomena present a challenge to science. In the Soviet Union Prof. Leonid L. Vasiliev (1891-1966) advocated in the early 1960's that scientists examine psychic phenomena so that any physical, physiological realities might be confirmed, while mere superstitions could be discarded.

The Chinese Communists no longer call the Russians "revisionists." That stopped in 1979 because Peking has done a good deal of revising itself. Given the nation's utilization of such ancient and venerable practices as acupuncture and herbal medicine, it is certainly possible that such practices as the laying-on-of-hands and meditation may be examined and endorsed scientifically. Of course, other voices are likely to express opposition and doubt. The controversial ear-readers already have prompted Prof. Yie Shareng Tao, a member of the Chinese Academy of Sciences, to warn that serious consideration of ear-reading "can only bring ridicule to Chinese science."

Nevertheless, today China is moving toward an amalgam of folk practices and Western scientific methods. Medical teams from the West have visited the Chinese countryside and have reported on the integration of traditional

and contemporary techniques. While such pseudoeorcisms as the 'Qilin case illustrate extremes and group hysteria, a modern adaptation of exorcism methods might well be used in the future to deal with psychosomatic and other emotion-caused symptoms; such treatments could be categorized as "reeducation" of an individual or

"reeducation" of the group to which he belongs.

All that is needed to permit the introduction of parapsychological studies in today's China, under whatever name, is the establishment of an appropriate idealogical framework. The stage is ready for the appearance of China's own Vasiliev!



THE GIRL WITH A MAGIC ARM

By Paul Steiner

LAUGHING and squealing children ran in all directions like brightly-feathered birds. It was sports time in the gymnasium at a grammar school in Vretstorp, a small community in central Sweden, and 50 10-year-olds in colorful shorts and shirts and leotards were climbing ladders, swinging on rings and ropes, throwing and dodging volleyballs and somersaulting on thick gray mats.

One child in particular caught photographer Jackson's eye. She was bright and gay and lithe as a fish. With unusual grace she rolled, climbed, dodged, swung, did everything the others did — and only after watching her for several minutes did Jackson realize she had an artificial arm. She was Asa Kroon, the little girl he had come to photograph for the film called *Adaptation*, part of a three-part series titled "The Search for Solutions" (now also available in book form).

Asa is a small but touching figure in the history of medicine; she is one of the first children ever fitted with a special type of prosthesis which looks and performs like a human hand and is operated by the electrical energy of the wearer's own muscles.

A few hours before the filming,

Asa's neurophysiologist Rolf Sorbye told her story. She was born without a right hand and most of her right forearm. When she was three years old, her parents brought her to Sorbye and asked him to provide a prosthesis which she could operate with her own neuromuscular electricity.

"Impossible," said Sorbye. The system demanded eye, hand and muscle coordination far beyond a child's capabilities. The wearer of such a prosthesis must continually tell the hand what to do by moving the muscles in the underdeveloped forearm. But Asa's parents persisted until Sorbye had a prosthesis specially made for Asa.

The first time little Asa tried it, she picked up a toy. After a week's time she was using the artificial arm almost as naturally as she used her left arm. Seven years later the prosthesis is like a part of her.

"I think I feel in my fingertips," she says. And during the day she never takes off the arm: "If I do, I can't run."

"Isn't she wonderful?" Sorbye asked softly. "And you know, because she showed me I was wrong, hundreds of other handicapped children now have a chance to lead almost normal lives."

OUR FAMILY HAS A "FAMILIAR"

Across five generations in far-flung parts of the world
the gestalt has manifested when death is imminent.

By Manfred I. L. Seegall

A STRANGE noise in the kitchen disturbed the midnight quiet of an apartment in an Orlando, Fla., suburb, followed immediately by a repeated banging at the entrance. Olga Zatloukal, an elderly woman who lived alone in the apartment, looked into the kitchen to see if the bird cage had crashed to the floor; it had not. She then went to the door to challenge the intruder; no one responded when she called out. Shocked, frightened and at the same time annoyed, Olga turned on the entrance light which illuminated her small garden and parts of the front sidewalk. Opening the door, she saw no one at the entrance, in the garden or in the street beyond.

At the same moment in San Diego, Calif. — 9:45 P. M. on April 24, 1979 — Olga's half-sister Vera Seegall died. At her bedside were Marie Vodacek, her sister, and I, her son.

The gestalt of the Kral family had manifested again.

My mother had told me of similar occurrences in our family. I always had believed they were somehow caused by the dying person's last attempt to communicate with someone

he or she loved dearly. But the occurrence in Olga's home taught me otherwise. Vera and Olga were not close. Because of misunderstandings and prejudices that sometimes arise in large families, their relations were cool and they had not seen each other in almost 30 years — ever since my mother and I left Czechoslovakia for the United States in 1952. Although Olga followed us to the States nine years later, she and Vera did not meet again. Thus Olga was far from my mother's mind at the hour of her death. Besides, she had been comatose for four days before she died. Yet the sign occurred — and similar occurrences had signified the deaths of other members of the family. Realizing this, I saw that they fell into a definite and repeatable pattern. We have a gestalt, or familiar, in our family.

* * *

DEATHBED familiars are well known in Czechoslovakia. Best known is the "White Lady" (*Bila Pani*) of the Rozmberk family.* Other fami-

*The White Lady, well known in Moravia, belonged to a distinguished Czech noble family which has now died out. She appeared on the castle grounds to retainers and family members whenever a death was imminent.

lies hear the sounds of clattering horses' hooves, the rolling of an invisible wagon, the wailing of invisible dogs or similar sounds near or at the time of the death of a family member. Gestalts of noble families are the most widely known but ours is a family of artisans and craftsmen and we too have a familiar.

On my mother's side there are three principal ancestral families: the Vodačeks, the Kral and the Hannaks. For the most part they all lived in Moravia, a small predominantly agricultural province of the old Hapsburg empire. In the late 1840's Antonia Vodaček, my great-great-grandmother, married Johann Kral in the city of Boskovice where both families had lived for generations. Johann was a small independent grower and at that time had his own store. Between 1850 and 1860 the Kral couple had one son and six daughters. The oldest daughter, born in 1850, was Maria Kral, my great-grandmother, followed by Karilina, Anna, Stefanie, Julie and Aloisie. The last-named was the only Kral girl, besides Maria, who found a husband; she married a Mr. Kuchar from nearby Protivanov. The Kral's boy was named Jan and in due time he fathered two daughters and one son who died in infancy, thus bringing to an end the male line of the Kral family.

As a young woman my great-grandmother Maria went to Vienna to finish her education and there she met her future husband Johann Hannak. Young Johann came from a well-to-do merchant family of Moravian origin. They had moved to Vienna only a generation earlier but had become thor-

oughly germanized. Because of this, Johann's parents were opposed to his marrying a plain Czech girl. But Johann was deeply in love with Maria and before the Hannak's resistance was overcome, a love child, Johanna Marie, was born. The lovers may have hoped that a grandchild might soften the Hannak family's opposition to their marriage but instead it only hardened.

Maria took her daughter to her mother Antonia Kral in Boskovice and returned to her true love in Vienna. When it became apparent that nothing could change the opposition of the Hannak family, Johann moved with Maria to Brunn, Moravia's capital city, where he reestablished himself as a wholesale dealer in leather and shoe supplies. Maria was already pregnant with her oldest son Robert in 1873 when she and Johann Hannak finally got married. They went on to have three more boys and two more girls.

The Kral family in Boskovice, meanwhile, received little Johanna Maria with open arms. Her four spinster aunts pampered and petted her and especially close ties formed between the little girl and Julie and Karolina.

While Johann Hannak's move freed him from the influence of his family it did not change his nationalistic attitude. He reaffirmed his Germanhood and looked down on the Czech nationals. His wife came to share his outlook and for a long time their oldest daughter was an embarrassment to them. But she remained on their conscience. Finally, when he was so well off as to be able to ignore the possible condemnation of his German associates and

friends, Johann offered to take back his daughter. She was by then almost a teenager and devoted to the Kral family who had raised her. Therefore, Johanna Maria, her aunts and grandparents (whose grocery store was now prospering) rejected her father's offer. The relationship between daughter and parents and her full brothers and sisters from then on remained correct but cool. Johanna Maria was Czech; the Hannaks were German.

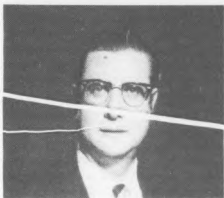
Johanna Maria grew up to be a striking beauty. Her mother's first cousin, Vincenz Vodacek, an expert craftsman and painter, saw her and lost his heart. When he proposed marriage, the Hannaks of Brunn were outraged. But after Vincenz impregnated her, the Krals put forth no objection to the marriage.

Because of their relatively close blood relationship, Vincenz and a very pregnant Johanna Maria had to obtain a special dispensation from the Roman Catholic bishop before their church wedding could be performed in 1896. Thereafter the couple had four boys and four girls. Vera, my mother, born in 1902, was the sixth. The last and youngest of their children was Vera's brother Karel.

* * *

I DO NOT know whether the Kral family gestalt manifested earlier than the instances I am about to describe. In any case, about 1906, when Antonia Kral and her husband Jan died within a day of each other, the familiar manifested first, to my certain knowledge.

On a very cold evening (according to the account given me by my Uncle Otto, Vera's brother) one of the ap-



MANFRED I. L. SEEGALL, research scientist, physicist and educator, was educated in Germany, Czechoslovakia and the United States.

Since becoming a naturalized citizen in May 1957 Mr. Seegall has been active in academic and industrial research and has taught at Brown University (Providence, R. I.) and San Diego City College. At present he is an independent research consultant, private tutor and free-lance writer.

He has published numerous articles in his field and holds six United States patents and two in the United Kingdom. He is listed in *Who's Who in the West*, 16th ed., *Men of Achievement*, 1979 ed., and several other national and international biographical reference works.

His interest in parapsychology spans the last 25 years. He is a member of the Rosicrucian Order AMORC and its San Diego, Calif., lodge.

prentices, Franta Bohumovsky, brought a straw mattress from the attic into Vincenz Vodacek's large warm workshop, intending to sleep there. Just as the Vodacek children jumped on it gleefully, a noisy blow sounded on the kitchen door, as if someone had lashed it hard with a horsewhip. For a moment everyone froze. After regaining their wits, they went to the kitchen

door and opened it. There was no one there and no sign of anything to account for the noise all had heard. A short while later, the message came from the Kral home a few houses away that Johanna Maria Vodacek's grandmother Antonia had died. Less than a day later, Jan Kral also left this life.

After the death of their parents, Julie, Anna and Karolina took over the Kral grocery store. (Stephanie had joined her married sister Aloisie in Protivanov.) Julie and Johanna Maria remained very close but the younger woman was not unduly disturbed when Julie fell ill in 1910 with pains in her chest. The doctor diagnosed rheumatism and ordered her to bed with hot compresses for a day or two. Nobody had the slightest inkling that anything was seriously wrong.

Again, it was evening and the Vodacek family was seated around the table for dinner. Suddenly from the kitchen came the sound of all the best cups and saucers crashing down from the kitchen cabinet onto the table below, splintering noisily into fragments and cascading to the floor. Vincenz and his two oldest sons Leo and Otto hurried into the kitchen. The cups and saucers were all in their places, intact in the cabinet. Hearing this, Johanna Maria said gravely, "Julie has died. Otto, go and find out!"

Otto hurried to the Kral house and confirmed what his mother had feared. Julie's illness had been pneumonia, not rheumatism, and the hot compresses hastened her death. The gestalt had manifested again.

The years went by. Vincenz Vodacek died on the eve of World War I and a year later Johanna Maria mar-

ried Frantisek Zatloukal, a man much younger than she who had been a foreman in Vincenz's ever-expanding wholesale business. A few months after the wedding Johanna gave birth to Olga, my mother Vera's half-sister.

Without Vincenz's guidance the business started to fall apart, a process hastened by the war. All the workers familiar with Vincenz's ways and methods were drafted into the military forces. By 1916 Frantisek Zatloukal was drafted, too, as were my Uncles Leo and Otto. The rest of the family suffered from shortages of food and other necessities and Johanna Maria's health was undermined. Toward the end of 1919 she contracted tuberculosis and the doctor gave her only a few months to live. By that time my mother's sister Zdenka had passed away and the youngest brother Karel had been placed in a boys' home. Only my mother, her sister Marie and little Olga, the half-sister, were at home with their mother. Vera could not stand the thought of watching her mother die; she left in late January 1920 for Kyjov, Moravia, about 100 miles away, where she found a position in a pharmacy.

As the months went by Vera received encouraging news from home. Her mother was greatly improved and during the summer was able to walk in the park. It appeared that Johanna Maria might overcome her affliction.

One day in early September, Vera and the pharmacist's daughter were playing chess when a sudden unexplained noise caught my mother's attention. She never fully described that noise to me but she said that immediately after hearing it, she felt a tremen-

dous sadness. That was the day her mother Johanna Maria died. Within two days Vera was traveling home for her mother's funeral. The Kral family gestalt had manifested in the third generation.

In 1928 my mother met and married Leonhard Seegall, my father, and moved to Berlin, Germany. Her sister Marie had emigrated to the United States while their brother Karel grew up through an unhappy childhood to an adulthood not much better. Soon after I was born, the Nazis came to power. They caused the death of my Jewish father and seized his property, leaving my mother with only a little furniture. She made a living for us as a portrait painter. Then came World War II.

Uncle Karel, a master butcher, tried to run away from himself and the unhappy conditions of his life. He was a restless spirit who sought refuge from his unhappy marriage in dreams of traveling to distant lands and studying esoteric disciplines, thus to change his fate. But under the Nazis people were trapped; the borders were closed. When Czech workers were drafted for labor in Germany to fill jobs left vacant by men in the armed forces, Uncle Karel volunteered and thus came to Germany.

Over the years, the connections between my mother and her siblings had grown thin. She had plenty of worries for our very survival and she made little effort to keep in touch with her family. However, in 1940 she decided to write to her brother Leo and through him Karel learned our address in Berlin where he came to work as a butcher. This was a blessing for us, for

he gave us his extra meat portions received from his employers. My mother always credited him with saving us from grave malnutrition. He lived with us for a year in 1941 and 1942; then his restless nature pulled him away again. He wanted to go to Vienna and eventually his wish was granted.

During the Pentecost holidays in 1943 Karel suddenly paid us a surprise visit in Berlin. He told us he had come to say good-bye. He declared he had convinced his "spirit guides" to shorten his suffering and take him away from this earth. My mother was horrified and refused to listen to another word of his "nonsense." He smiled knowingly but spoke no more of the matter. He stayed with us for an enjoyable four days.

At that time Allied bombers were turning Berlin into a heap of rubble. To have a man in the house during those days of the intensive air war, Vera asked a friend to stay with us. About one o'clock on a sunny afternoon in July 1943, our friend was at work and I was still at school. Vera was alone preparing our dinner in the kitchen. She was startled to hear a noisy sneeze from the direction of the apartment door, followed by the sounds of a heavy body falling. She hurried to the door, expecting either our friend or me to be home early but there was nobody there. She felt the sudden grip of fear and her heart began to pound. She succeeded in calming herself and after we arrived she told us what had occurred. We could not have known then that the Kral family gestalt had manifested again.

In the tensions and worries of the war the incident was soon forgotten.

We received news a few days later that Uncle Karel had drowned. During his lunch break he had gone to swim in the Danube. He was an excellent swimmer but he suffered a heart seizure and drowned.

Two months later, when the authorities evacuated all nonessential personnel from Berlin, my mother and I moved to Moravia where her brothers Leo and Otto were living. She discussed Uncle Karel's death with her oldest brother Leo, wondering aloud why Karel, who had been so interested in esoteric disciplines, had not even given a sign when he passed away. Then she remembered with a start the sounds she had heard in our Berlin apartment. The Kral family gestalt had manifested in the fourth generation.

* * *

IN 1952 Vera managed to arrange our emigration to the United States where we rebuilt our lives. She worked as an art restorer and portrait painter to get me through school. By the time I was established as a research scientist we had enjoyed more

than 20 years of happiness and success together. Having suffered so many dangers — from the Nazis, the anti-German nationalist fervor in Czechoslovakia after the war and finally the Communists — we naturally became very close.

Then in 1974 my mother's health began to fail. She suffered pneumonia which was cured in five days by antibiotic therapy. This affected her colon but she recovered. When major dental problems developed, cysts and abscesses in her mouth, she had to undergo antibiotic therapy repeatedly. Her system rebelled and despite intensive treatment she gradually grew worse throughout 1977 and 1978 until the end came in April 1979. At that time the gestalt manifested in Olga's Florida apartment.

Will the familiar gestalt continue to show itself in the fifth generation which is mine and that of my cousins, and in the growing sixth generation, my cousins' children, and beyond? I am convinced it will. No doubt I have given the gestalt a fresh supply of energy simply by writing this account.



WHAT DOES HE KNOW THAT WE DON'T?

By Audrey Ellyson

WHEN I brought his new baby brother home from the hospital in late November 1946, four-year-old Donnie hovered over him constantly. Thinking that perhaps he was jealous of the new arrival, we watched Donnie closely to see that he didn't treat the baby roughly.

One day, with the baby down for a nap and Donnie playing with his toys,

we relaxed our vigilance. Suddenly I was aware that Donnie had slipped into the bedroom and I quickly followed him. He stood gently shaking the bars of the crib and pressing as close as he could to the baby's ear.

I heard him say softly, "Why don't you tell them where you came from? Tell them — before they make you forget."



WHEEL OF FORTUNE

by Paul Steiner

During production of his final film, *The Innocent*, the famous director Luchino Visconti entertained many of the actors who had worked with him, including Alain Delon, Burt Lancaster, Claudia Cardinale and Monica Vitti.

On November 2, 1976, the entire crew assembled with Visconti's friends to celebrate his birthday. A glass of champagne in hand, Visconti joked, "I'm not afraid of dying. Not afraid at all. Why should I be? It's better to go and see what there is in the beyond. It's like going to the cinema or to the fair."

A few days later Visconti was dead.

Charles Silverman, on tour promoting his new book *Criminal Violence, Criminal Justice*, had his wallet stolen three times.

Two successful child actresses, Tatum O'Neal and Andrea McArdle (the first "Annie"), were both born on November 5, 1963.

At a party psychic Uri Geller met Anneka di Lorenzo who appears in the controversial movie *Caligula*. He asked her for her phone number and

she replied, "I'm surprised at you, Uri. Can't you get the number by reading my mind?"

Albert Skolnick and his wife Dorothy, who told reporters they were leaving New York City "to escape crime," were brutally murdered in their retirement home in a fashionable area near Miami, Fla.

Harry Johnson, aged 56, a British schoolteacher, won \$1.6 million in a football pool. He had planned to retire anyway, but he suffered a heart attack and died before he could spend any of the money.

During the filming of Robert Redford's *Ordinary People* (which deals with a modern family's breakup) Mary Tyler Moore was getting a divorce from her husband of 16 years, Grant Tinker.

The *Sport* magazine cover photograph of Carl Yastrzemski, Boston Red Sox superstar, was taken by Joe DiMaggio — no, not the Yankee Clipper and present star on TV commercials, but a namesake who contributes photographs to the publication.

JEWISH BURIAL CUSTOMS IN JESUS' TIME

Part II

Why did these customs change so radically and swiftly?

And why did the new method of burial last only 65 to 70 years?



Limestone ossuary measures about 20 inches by 10 inches wide and 12 inches high. Ossuaries were often decorated with two or three incised rosettes, as this one is.

By Rachel Hachlili and Ann Killebrew

DURING THE First Century A. D. burial customs among the Jews who lived in and around the ancient Palestinian city of Jericho changed radically and swiftly. From

the archaeological evidence it seems this change occurred almost overnight. In the First Century B. C. the Jews buried their dead in wooden coffins and at the beginning of the First Century A. D. they began to practice secondary burial in limestone ossuaries.

The ossuaries were hewn from one



After body's decomposition (in a period of about a year), bones were collected, no doubt by one of the deceased's relatives, and placed in ossuary in prescribed order.

large block of limestone measuring on the average 20 inches long, 10 inches wide and 12 inches high. They were decorated with incised designs, usually two or three rosettes in a frame or geometrical and architectural figures, and sometimes touched with red paint. Animals and human figures never appear in such decorations; it was against Jewish religious law to depict a human being.

Some of the ossuaries bore inscriptions in Greek and Jewish script. These would include the name of the deceased and occasionally mentioned his origin or age at death. In several of the Jericho tombs, we have been able to trace the genealogy of those interred.

One unusual inscription was found on a funerary bowl, the first of its kind so far discovered. On the bowl were two inscriptions in Jewish script. The one on the inside of the bowl reads: "Ishmael son of Shimon son of Plata (from) Jerusalem." On the outside are two lines reading, "Ishmael (grand)son of Plata," and on the second line, "Shimon from Jerusalem." Along with the

bowl we found the ossuaries of Plata and Shimon in the tomb. Both were inscribed, Plata's bearing the inscription "Plata from Jerusalem," and Shimon's reading, "Shimon aged 41."

These four inscriptions have enabled us to trace the genealogy of the



Rachel Hachlili's excavations have revealed wealth of new information on Jewish burial practices in Jesus' time.



Unique inscribed funerary bowl traces three generations interred in one tomb.

family buried inside the tomb: Plata, the grandfather, was buried in one of ossuaries found in the tomb, as were the remains of Shimon, his son. And Ishmael, the grandson of Plata and son of Shimon, evidently placed the bowl in the tomb as a memorial.

Secondary burial in an ossuary involved a rather long and complicated process. First the body was allowed to decompose in a temporary and probably shallow grave until, after about a year, only the bones remained. These were then collected, no doubt by one of the deceased's relatives, and carefully placed in a rectangular limestone ossuary in a prescribed order. Long bones were laid lengthwise at the bottom with bones of the arms and hands on one side and those of the legs and feet on the other. On top of them the remaining bones were placed and the skull was set at one end.

Usually only one individual occupied each ossuary but in one tomb we found several ossuaries containing more than one individual. Small children were found buried with their mothers and several children had been placed together.

The ossuaries were found in rock-cut loculi tombs, identical in plan to those of the First Century B. C. The ossuaries were placed one above the other or beside each other. Occupants of ossuaries placed in the same loculus usually were related, we could conclude from the incised inscriptions. Sometimes they were put on benches or on the floor but this was not because of lack of space in the loculi. In many cases the loculi were empty when ossuaries were found on benches or on the floor. Some scholars have speculated that the practice of secondary burial in ossuaries was an attempt to save space, but it is clear from the way they were placed in the Jericho tombs that this was not the case.

Due to the disturbed state of most of the ossuary tombs excavated so far it is difficult to determine what grave goods were included with the ossuaries and how they were originally placed. Only a few fragments of pottery, mainly cooking pots, came from the loculi and most of the pieces were found on the benches within the tombs. Bowls, kraters, juglets and bottles were sometimes placed with the individual burials, near but never inside the ossuaries. Although no tomb of this type has been found completely undisturbed, it does seem that vessels placed with the ossuaries were fewer and of different types from burial gifts found inside the coffin tombs.

Several customs which may have a "magical" interpretation are evident in the ossuary burials. Red paint on the front, sides and lids of the ossuaries may be related to the Greeks' magical practice of painting the inside of stone or clay sarcophagi red, a color that sometimes symbolized blood or fire. Another practice which may have magical connotations is the placement of iron nails in the tombs, a phenomenon which occurred both in coffin and ossuary burials in Jericho and which also has been observed in a few tombs in Greece. We speculate that these nails may have been connected with an attempt to ward off evil spirits.

* * *

FROM OUR excavation of the cemetery and from Jewish sources, we have been able to identify several social practices involved with burial of the dead during the First Century B. C. and First Century A. D. It is likely that relatives and friends of the deceased performed such personal duties as carrying the coffin and placing it in the tomb, collecting bones into ossuaries and writing the inscriptions. Jewish sources also mention charitable societies which probably dealt with other tasks involved in the preparation of the body for burial.

Anthropologists who have examined the bones of the deceased have provided interesting details about the



Vessels such as this painted krater were placed with but never inside ossuaries. Burial gifts were fewer and of different types than those found in coffin tombs.

Jewish residents of Jericho. On the whole the population enjoyed good health. Few degenerative joint changes were found and the major health problem seems to have been dental disease and tooth loss. About one-third of the individuals buried in the tombs had lived beyond the age of 50 — longer than the usual life span of the period.

The excavations at the Jericho necropolis have revealed the two completely different burial customs, one chronologically following the other, but the plan of the tombs remained the same in both periods. Secondary burial in ossuaries was unique to the Jews during the First Century A. D., then disappeared almost completely with the destruction of Jerusalem in A. D. 70. That is to say, this revolutionary method of burial lasted only about 65 to 70 years.

The origin of ossuary burials and their sudden appearance in the Jewish communities of Jerusalem and Jericho remain unexplained, although several hypotheses have been put forth. One, as previously mentioned, involved saving space. However, in the Jericho cemetery space presented no problem and cannot explain the sudden appearance of ossuaries, which never appear in the same tombs with coffins.

A second hypothesis holds that the ossuary burial began as an attempt to expiate sin through the decay of the

flesh to allow resurrection of a purified individual. This concept is connected with the Jewish belief that an individual's sins are in the flesh. When only the bones remain the body is considered pure and the bones can be placed in ossuaries. Only after this purification process is the body ready for resurrection.

The second explanation seems to us the most acceptable in view of the political and social position of the Jews of Judea during this period. After losing its independence to the Romans in A. D. Six, Judea was ruled by Roman procurators. It was a period of political and religious unrest and because of their misfortunes the Jews may have seen themselves as sinners and adopted the custom of secondary burial as a way to expiate their sins as individuals and as a nation.

Our excavations have revealed a wealth of new information regarding Jewish burial practices in the time of Jesus. The presence of both primary and secondary burials and the preservation of the tombs' contents over 2000 years in the region's dry climate add new knowledge about the inhabitants of Jericho. But at the same time the excavations have raised new questions about the Jews who lived at the time of Jesus. These new questions can be answered only by additional excavations in the Jericho cemetery.



SUPERBIRD!

IN 1980 a racing pigeon apparently broke all records by making a 3000-mile flight from Portugal to the loft of her owner in Pretoria, South Africa. The pigeon's travels began a year earlier, when her owner Antonio Dos Domingues sent the racing bird to a fellow pigeon fancier in Portugal. In February 1980 the bird left the loft in Portugal and was not seen again until she suddenly turned up in Domingues' loft in late summer.

WARNING!

THE GOVERNMENT BANNED THIS INFORMATION!

IN 1957 THE U.S. GOV'T. CONFISCATED AND BURNED ALL BOOKS, DEVICES AND RESEARCH DEALING WITH RADIONICS! WHY? HERE ARE THE FACTS
—JUDGE FOR YOURSELF.

Radionics involves a simple appearing device, based on quantum physics and which any average person can operate, that appears to give the user tremendously advanced psychic abilities! Although it sounds like something straight from a science fiction novel, thousands of users from all over the world claim to be able to:

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

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

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

Some of the results of all of this has appeared in the form of devices that are used to treat huge tracts of farmland for insect irradiation— one that was used to monitor the health of the Apollo astronauts without Nasa's knowledge (and which received the information faster than the space center did)! — even a 'Black Box' that was reportedly used to receive mysterious radio signals from deep space!

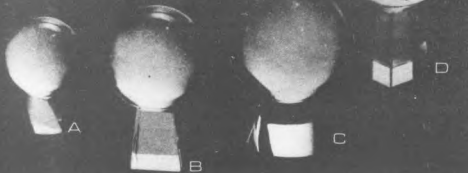
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Obviously there isn't enough room here to explain in detail all of the fantastic aspects of radionics and the marvels it can accomplish, so we've put together a 116 pg. book entitled, 'The Black Box and Other Psychic Generators' which not only explains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

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BOOKS

NEWS & REVIEWS

by Jerome Clark



UNFATHOMABLE MYSTERY

IF NEWSPAPER accounts are to be credited, a series of very strange events took place across the United States between the fall of 1896 and the spring of 1897. The mystery began in northern California where a number of persons reported seeing dirigiblelike vehicles sailing overhead. Sometimes, so the stories went, the craft landed and occupants stepped out to converse with onlookers. Similar reports were made in midwestern, southwestern and eastern states the following March and April.

What was going on? To those who believed the stories — and there were many who did not — it was clear that an inventor or group of inventors had built a flying machine and were touring the country to show off their creation. Indeed, some reports claimed that airship pilots had said as much to witnesses.

Unfortunately for those seeking a simple solution, there was a problem with that conclusion. As we know now, no such vehicles existed then in the United States and no one ever came forward to claim the riches and the glory the inventor of a pre-Wright Brothers aircraft could have expected to receive. There were also other problems: there were too many airships and too many wildly contradictory claims, some credited to the supposed aeronauts themselves, about who the inventors were and what they were up to.

There were other stories, too, not a great many of them but certainly enough to compound the considerable confusion. In a small number of cases the airship occupants were described as strange extrater-

restrial beings. A few theorists of the period even speculated that Martians were visiting Earth.

One of the many peculiar aspects of the airship affair was that it was forgotten so quickly. Even when another such flap erupted in the United States in 1909, no one remembered the earlier scare to compare it with the latter. And in the years to come no one sought out any of the surviving witnesses to see what they had to say. Until 1950, when Donald Keyhoe resurrected a few of the stories for his *The Flying Saucers Are Real*, the only book that ever mentioned the 1896-97 airships was Charles Fort's *The Book of the Damned* (1919). In the 1960's several of us began searching newspaper morgues for airship reports and uncovered many hundreds of them. By that time, of course, it was just about impossible to locate anyone who might have confirmed the stories from firsthand experience.

In the absence of any other interpretation that makes sense, researchers have assumed the airships were UFOs, although certainly not the kinds of UFOs with which we are familiar today. These were flying objects uniquely suited to the period — just as, some theorists have suggested, our own "flying saucers" reflect our modern space-age preoccupations. If this is so, we are dealing with an extraordinary and complex phenomenon, whether its roots are in our own psyches or in the incomprehensible thought processes of a devious alien intelligence.

But any theorizing based upon what is supposed to have happened during the 1896-97 airship scare suffers from the dismal fact that we really don't know what

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happened. Our principal source of "information" on the subject is the press of the time and its "reporting" (if that is the word) is so unreliable as to be next to worthless. As Daniel Cohen observes in *The Great Airship Mystery* (Dodd, Mead & Company, New York, N.Y., 1981, 212 pages, \$9.95) the newspapers can't be believed even when they are describing airship stories as hoaxes. "One wonders," he writes, "if some of the hoax reports are not themselves hoaxes — a convenient way to heap more ridicule on the heads of those who claimed they had seen the airship." More often, however, newspaper reporters invented airship sightings and credited them to fictitious persons or to real persons who were willing to go along with the gag.

Some of the latter accounts are so clearly fraudulent that they present no real problem. But the remaining accounts — those that are at least not *obviously* bogus — comprise the core of the "great airship mystery." These include incidents in which airships supposedly flew over such cities as Sacramento, Omaha and Chicago and were seen by thousands of witnesses whose reports were quoted in the local papers. It seems unlikely that even the cheekiest newspaper could get by with telling lies of that magnitude. Some of the landing stories (although none of those involving extraterrestrials) *may* be true, but frankly I wouldn't bet on it. The terrible, frustrating fact of the matter is that the airship affair is an unfathomable mystery. We will never know precisely what happened because the truth, assuming there is any, is buried under tons of nonsense, exaggeration, distortion and obfuscation. If there are reliable contemporary accounts, we have no way of recognizing them.

Earlier treatments of the airship mystery have appeared in UFO and Fortean journals, in two privately-circulated booklets by Loren Gross, and in chapters of several UFO books. Cohen's *Mystery* is the first book-length treatment of this frustrating and engrossing subject.

Cohen has treated the matter with admirable balance and objectivity. He has also placed the airship controversy in the cultural context of late-19th-Century America, treating it as a neglected piece of Americana, which ought to make the book

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entertaining reading even for those who couldn't care less about UFOs. He examines the relationship of the airship phenomenon to the journalistic-hoax and tall-tale traditions, to popular fascination with aviation experiments and eccentric inventors and to scientific beliefs and developments of the period.

After examining the mystery from historical and ufological perspectives, Cohen, a well-known skeptic of UFOs and other anomalous phenomena, concludes, "While it is certainly not possible to prove that every single sighting was the product of misidentification or hoax, the vast, vast majority of sightings appear to fit quite easily into one category or the other. Since we know that misidentification and hoaxes were responsible for a great number of airship reports, why could these factors not have been responsible for all of them?"

But later he adds this qualification: "After reading hundreds of airship stories I am nagged by the feeling that *all* of these people could not have been mistaken or lying. Yet I can see that any individual story could have been a misidentification or a hoax, and there is not a single piece of tangible evidence to support any story. A body of inadequate evidence, no matter how large, does not make up a good case for anything. So my conclusion stands, even if I sometimes am troubled by doubts."

This sort of intellectual modesty, all too rarely encountered in the literature of ufology, is one of this book's many virtues. Cohen's conclusion that airships existed only in the imagination and in the sensational press is logically defensible. So too are his doubts that the mystery can be so explained.

There is no question that the airship stories of 1896-97 are mostly unconvincing. If these were the only airship stories we had, we might be justified in rejecting all of them as errors and hoaxes. But the American reports do not exist in isolation. Other airship flaps took place in other countries (for example Britain, New Zealand and South Africa). Because many of the problems surrounding the 1896-97 events do not apply in these cases, these reports may tell us something about the true nature of the airship phenomenon. Surely it is significant — and an argument for the existence of

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mystery airships here and elsewhere — that the airships described in both the American and non-American reports are virtually identical. The foreign press treated the matter more cautiously and apparently more accurately, which probably explains why wild stories about messages from mysterious inventors and encounters with extraterrestrials don't appear. The stories that do appear, while puzzling, are on the whole believable, unsensational and convincingly documented.

I think we can assume that objects described as "airships," whatever they might have been in reality, were seen and reported by sincere American witnesses. We can also assume that, so far as the overall 1896-97 airship affair is concerned, there is much, much less there than meets the eye. The little that remains, however, is still awfully perplexing and it is a pity indeed that the great airship mystery seems destined to remain just that.

UFOLOGY 1981

WITH PUBLIC interest in UFOs at a low point, we are likely to see fewer books on the subject from major publishers. Until interest revives, most publishing will be done by individuals and UFO groups whose books are aimed at the small hard-core audience. For the past decade the Mutual UFO Network has been publishing the proceedings of its annual conferences. All of the books have been worthwhile although some of course have been better than others. Perhaps the worst in the series was the 1980 proceedings, much of which consisted of dreary excursions into bafflebag and pseudoscience. It was enough to make one wonder about the organization's commitment to responsible UFO inquiry.

The 1981 MUFON UFO Symposium Proceedings (MUFON, 103 Oldtowne Rd., Seguin, Tex. 78155, 153 pages, \$10.00, paperback), edited by Walter H. Andrus, Jr., and Dennis W. Stacy, is another story entirely, a uniformly excellent volume full of hard data and thoughtful speculation. Contributors include such notables as J. Allen Hynek, Peter Gersten, Barry Downing, Budd Hopkins, Ron Westrum, Ted Phillips, Stanton Friedman and William Moore.

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The range of subjects is wide. Hynek, for example, opens with a short paper on the status of ufology, offering this telling observation: "We must face up to it: ufology is today what chemistry was when it was alchemy . . . a grand assortment of superstitions, beliefs, wishful thinking. But eventually the science . . . of chemistry evolved out of the alchemical mess."

Gersten, the New York attorney who is spearheading the effort to force the government to release secret UFO documents it admits it possesses, summarizes some of the surprising facts detailed in those documents that have been released. Friedman and Moore offer a long, rambling, occasionally defensive account of their involvement with the so-called Roswell incident, the subject of a 1980 book of the same name (see my review in February 1981 FATE). Unfortunately they have little of substance to add to what they have already published on the case, which concerns a purported UFO crash, although Moore tells me their investigation is continuing.

Psychologist Aphrodite Clamar discusses her work with UFO abductees whom she finds to be normal, well-adjusted individuals. She says that "we do not have an adequate explanation for what happened to these subjects" and "we cannot give their experience a clear-cut diagnostic label." Dr. Clamar, who possesses impressive professional credentials, is one of the few trained psychologists who have researched the abduction phenomenon. Her words should provide a note of caution to those amateurs who are quick to dismiss such reports as "obviously" psychological in origin or as artifacts of hypnosis. Hopkins, who has investigated abductions with Clamar and Ted Bloecher, provides an update on developments since publication of his important *Missing Time* (reviewed in January 1982 FATE).

Phillips contributes an overview of physical-trace cases plus an in-depth reexamination of the classic Delphos, Kans., landing, and sociologist Westrum, focusing on "The Human Factor in UFO Sightings," remarks on "the neglect of ufology by the great majority of scientists."

He goes on, "There is . . . one group of scientists for whom this neglect is inexcusable, and that is the astronomers and

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biologists concerned with the search for extraterrestrial intelligent life (ETI). . . one is reminded of a person who wonders why he cannot get his neighbor on the telephone and yet ignores the knocking on the door.

"When someone proposes we spend 10 billion dollars on a radio-telescope array to detect ETI signals from distant stars (this was the price tag for Project Cyclops) I think we have the right to ask — well, what about these *apparent* manifestations of ETI in our own atmosphere? Can we perhaps spend *one* billion dollars on UFO research to find out what might be going on right over our heads?"

OTHER REVIEWS

THE EXORCISM OF ANNELEISE MICHEL by Felicitas D. Goodman, Doubleday & Company, Inc., Garden City, N.Y., 1981, 257 pages, \$12.95.

Anneliese Michel, 23 years old, died on July 1, 1976, at Klingenberg (Bavaria), Germany. A local physician, Dr. Martin Kehler, found her body to be "totally emaciated," bearing "a number of skin abrasions." He refused to issue a death certificate because he "could not attest to a natural cause of death."

The Michel girl had passed through a series of exorcisms, administered by two Roman Catholic priests who with her parents' support were treating her for diabolic possession. Three years later a local court found all four guilty of negligent homicide; the girl had died of malnutrition. The sentence called for a half-year's prison term, suspended for three years.

Anneliese had been under intermittent psychiatric care but her parents decided to entrust their daughter "body and soul" to the priests. Tapes of the exorcism rites revealed that the young woman's experience had been excruciating. Her cries and exclamations aroused awe and horror; her suffering at the hands of the "devils" and other "possessing entities" was pitiful. Grotesque voices emanated from her, some even claiming to be the spirits of Lucifer, Nero, Judas, Cain and Hitler.

The case created widespread controversy in Germany, spawning sensational newspaper and magazine accounts. Complex elements of folk tradition, theology, psychiatry

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and jurisprudence were mostly overshadowed by vociferous partisan comment. Today, as Felicitas Goodman notes, an "Anneliese legend" has come into being.

The Exorcism of Anneliese Michel is not a dispassionate, reportorial account of the case. Instead Dr. Goodman questions the court's verdict; in fact, she provided the defense with a 40-page "minority opinion" based on her anthropological studies in Religious Altered States of Consciousness (RASC). The author was then associate professor of anthropology at Denison University in Granville, Ohio, and has made a special study of speaking in tongues (glossolalia).

Goodman's partisanship causes her to soft-pedal the priests' blatant violations of *Rituale Romanum* standards. Precautions calling for psychological and medical safeguards were ignored (intravenous feeding and/or electroshock treatment might have been used). She is particularly critical of the use of an antiepileptic drug, Tegretol. Her account of the drug's use is so emotion-laden that it is not clear whether she is speculating that Anneliese died from the substance or from withdrawal symptoms, culminating in *status epilepticus*, "uncontrolled, enormously rapid movements."

What emerges is a constellation of events, at least prompted by the parents, that ruled out any constructive interaction between clergy and physicians. One gets the feeling that each group bitterly resented the other, whereas the patient needed physicians knowledgeable in religio-folkloric beliefs and clergy conversant with modern ethnopsychiatry.

Goodman, stirred to her own emotional depth by it all, goes so far as to claim that the demons were "more knowledgeable" than the human beings involved in Anneliese's life. She writes, "The demons know the secret of Anneliese's death. They were in her from the beginning, their spokesman testified. They wanted to stay in her — it was much better than hell — but the priests made things so miserable for them that on October 31 they felt they could take no more and they left. Tricky as the demons were, however, they left one of their number behind." Soon it was joined by four others.

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the field to themselves. They got hold of Anneliese's voice, but they had nothing to say, nothing at all. Erratically they toyed with it, giving off inhuman, mindless, neutral sounds. For a while they tarried, jerking the girl's body as if she were a rag doll. But soon they tired of the game and left, while she sank into death."

Goodman has failed to provide us with either a nonpartisan narrative or an objective scientific analysis. The psychiatrists in the case, imperfect no doubt, emerge as villains, the priests as martyrs. But even her heartrending account shows clearly that prejudice and misjudgment abounded in the Anneliese case, enough to apply to just about everyone concerned. — *Martin Ebon.*

WITHOUT A TRACE by John Harris. Atheneum. New York, N.Y., 1981. 244 pages. \$14.95.

THE TITANIC, THE PSYCHIC AND THE SEA by Rustie Brown. Blue Harbor Press. Lomita, Calif., 1981. 163 pages. \$12.95.

Couple the lure of the sea with the American penchant for mysteries and you have a sure winner. Set out to debunk some of those same mysteries and you may not fare so well in the marketplace, a fate that may be in store for John Harris' *Without a Trace*.

Harris, both ex-sailor and ex-newspaperman, knows sea lore and has a commitment to truth. His "fresh investigation of eight lost ships and their fates" is a solid blend of established facts and well-grounded speculation as he delves into the mysteries surrounding the loss of such ships as the *Joyita*, *Mary Celeste*, *S.S. Waratah*, *U.S.S. Maine* and others.

The solutions Harris provides are not exactly new; many of them have simply been ignored in recent years by writers of the "it was as if an occult hand had..." school who attribute virtually any untoward occurrence to malevolent forces out to do us in.

The loss of the *U.S.S. Cyclops* is a case in point. The ship disappeared in 1918 en route to Baltimore from the Barbados Islands. At the time German submarines or sabotage was suspected. More recently the so-called Bermuda Triangle has been blamed. But as Harris shows, there is ample reason to believe the ship's design was

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largely at fault; "no fore and aft bulkheads stiffened their cargo spaces . . . instead, several heavy I-beams . . . ran the length of the ship just inside the skin." The I-beams passed through the coal bunkers where in time "sulfurous coal . . . corroded away completely the stiffening girders." In heavy seas — and weather records show the *Cyclops* encountered such weather — the ship probably snapped in half, plunging to the sea bottom in a matter of seconds.

That theory is not Harris' but was advanced years ago by Rear Adm. George van Deurs who at one time served on the *U.S.S. Jason*, a sister ship of the *Cyclops* whose I-beams had corroded away in just such fashion.

The saga of the *Cyclops* is but one of Harris' seven chapters. Each examines a mystery with an attention to fact and detail that should serve as an object lesson to other writers and researchers.

The loss of the *Titanic* is no mystery. On its maiden voyage the "unsinkable" luxury liner hit an iceberg and sank shortly thereafter with an appalling loss of life. Coincidentally, 14 years earlier, in 1898, the *Titan*, a liner almost identical to the *Titanic*, also sank after hitting an iceberg. But the *Titan* was a fictional ship created by an ex-sailor named Morgan Robertson.

The *Titan/Titanic* story was only one of a series of coincidences and premonitions connected with the *Titanic*'s sinking. Rustie Brown has done a fine job of pulling them all together. She interviewed survivors and descendants of survivors and pored through books, letters, newspapers and other records. The end result, given the relative brevity of *The Titanic, the Psychic and the Sea*, is an incredibly informative book that,

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while debunking many hoary myths, makes a cogent argument for the reality of premonitions.

A wealth of pictures, a list of survivors and a sizable bibliography round out one of the more interesting books to cross my desk in some time. — *George W. Earley.*

LOURDES — A MODERN PILGRIMAGE
by Patrick Marnham, Coward, McCann, and Geoghegan, New York, N.Y., 1981, 224 pages, \$12.95.

Lourdes — A Modern Pilgrimage is a different kind of book about Lourdes. It does not deal in any great depth with the visions Bernadette Soubirous saw there in 1858. Nor does the book dwell on the famous cures associated with the city. Instead Patrick Marnham, a talented British journalist, has written a book about the business and politics of Lourdes.

The book indicts the commercialism that has overtaken the town. Marnham criticizes the way European travel agencies promote Lourdes, the overcrowded hotels, the dozens of cheap gift shops, the high crime rate, the cynicism of the Lourdes residents, the exorbitant prices, and the theatrics of some of the religious services conducted for the pilgrims.

Marnham does not, however, write as a skeptic. Nor is he a critic of organized religion. He is disappointed rather than hostile. He sympathizes with those pilgrims who come to Lourdes for purely spiritual reasons. In his final chapter, which deals with the miraculous healings reported from the shrine, he gives a respectful summary of the procedures the Lourdes Medical Bureau uses as it attempts to verify alleged miracles. But he does criticize Europe's religious establishment which often has not moved quickly enough to analyze the material the bureau has submitted to it.

It may appear that *Lourdes* contains little of relevance to readers interested in the miraculous. However, Marnham adds a series of appendices concerning the miracles of Lourdes. These consist of summaries, often slightly technical, on the most recently reported cures. — *D. Scott Rogo.*



REPORT FROM THE READERS

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

SORELY MISGUIDED . . .

In "Worlds by Collision?" (November 1981 FATE) George W. Earley is sorely misguided in his understanding of our knowledge of the formation of the solar system and of what computer simulations tell us. His information is unfortunately flawed in at least three fundamental ways:

(1) The theory of planet formation by accumulation of planetesimals is not a new theory, as Earley states. Rather, the work of George Wetherill (which Earley was reporting) is merely a refinement of the last stages of a variation of the nebular hypothesis set forth by French astronomer Laplace in 1797.

(2) Wetherill's work does not "clearly [rule] out the 'Venus comet'" of Velikovsky. A computer simulation such as Wetherill's can produce only what it is programmed to do. Wetherill was not concerned with the entire solar system. He modeled the formation of the terrestrial planets starting with 100 equal-sized bodies having a total mass equal to that of Mercury, Venus, Earth, Mars and their moons. Since his model did not even contain Jupiter, it is not relevant to Velikovsky's scenario.

(3) Such computer simulations do not validate the collision theory, as Earley implies. Even Wetherill says, "It is too early to decide whether the earth did form in this way. . . ." Further, such simulations beg the question of planet formation because they start with bodies larger than the sizes where the theoretical difficulties lie. So far there is

no satisfactory explanation for the agglomeration of marble-sized bodies into asteroid-sized bodies at which stage growth by gravitation starts.

Whether or not Velikovsky is correct about Venus' originating from Jupiter, Earley is wrong in implying that Wetherill's simulations both disprove Velikovsky and support the existence of Vulcan inside Mercury's orbit. Showing that one process of planet formation is possible does not prove that that is the way it happened or that no other ways are possible. Stanley Jaki concluded in *Planets and Planetarians*: "No theoretician has yet even remotely succeeded in turning our planetary system into a self-explaining unit. . . ." In the October 15, 1981, issue of *New Scientist*, Nigel Henbest describes five different ways the solar system could have formed, none of which is proven.

George Earley would serve FATE readers best by sticking closer to the facts. — C. Leroy Ellenberger, Landover, Md.

TWILIGHT ZONE EXIT

In "Bookstore That Was" (October 1981 FATE) Shirley Lawrence recounts her adventure in a mysterious bookstore that wasn't there except in the twilight zone.

The bookstore was real and it was located at 5476 Marathon Avenue four steps below street level. With an actress-friend I have been there many times to browse and buy books on the psychic. The store was attended by a real flesh-and-blood woman

named Paula whom I remember well.

Sorry, Shirley — exit the twilight zone.
— *Larry Gelbmann, Hollywood, Calif.*

TRIALS AND TRIBULATIONS

I am grateful for D. Scott Rogo's kind comments on the way in which Guy Lyon Playfair and I handled the Enfield poltergeist case in the review of *This House Is Haunted* (September 1981 FATE). However, I am surprised that so experienced an investigator as Rogo should have placed so much emphasis on the opinions of the unnamed "three persons who spent considerable time at the Enfield house and . . . say the amount of fraud was considerable."

First, *nobody* except me, Playfair and David Robertson spent "considerable" time at the house at any stage of the case. Several members of the Society for Psychical Research visited the house at various times, most of them only once, and I can truthfully state that not one of these persons made any attempt to study the case in any detail or to help the people concerned. If one of these individuals "caught the girls faking" or if the girls "confessed that they had staged events especially for Playfair" (a fact of which he and I were well aware at the time) would it not have been normal practice to inform us of this?

Second, Rogo does not mention that some of the SPR "experts" (to whom I must assume he refers) behaved in such a way that we were very nearly all ordered out of the house for good. My impression at the time was that when confronted with unquestionably genuine paranormal phenomena, some "parapsychologists" are unwilling to be shaken out of their academic complacency, preferring to take refuge in assumptions (usually unwarranted) of what they mistakenly call "fraud." Even Anita Gregory, who has been critical of the case, has publicly stated that "fraud" is an inappropriate word in this context, for it implies a desire for financial gain.

Third, I am amazed that Rogo is prepared to accept the opinions of his anonymous sources on the gruff voices heard and recorded — as opposed to those of the real experts whom we (and not they) consulted. We studied the evidence in great detail; they did not. And yet they are prepared to state the gruff voices were "faked." I note

that none of these "experts" has responded to my offer to donate a large sum of money to charity if he can produce a young female subject able to repeat the gruff voice under the conditions of the original manifestations. The offer still stands.

I learned a great deal from the Enfield case. I was able to satisfy myself of the existence of as yet unidentified processes in nature. I was led to devote more of my free time to a study of them and I found that strange as they are, the behavior of some of their investigators is even stranger. — *Maurice Grosse, Council Member, Society for Psychical Research, London, England.*

MODERN "GREAT FEAR"

Andrew E. Rothovius' "The Great Fear" (November 1981 FATE) concerns an outbreak of mass hallucination which spread through France in 1789. This sounds amazingly like a similar outbreak of insanity and death in France as recently as 1951.

These recent incidents were caused by bread baked with diseased grain. Eating bread made from ergot-infected rye caused nervous and mental disturbances and people who survived the poisoned bread had to be hospitalized for several weeks. In medieval times, such outbreaks were called "St. Anthony's Fire." — *Sue Counceller, Liberty, Ind.*

DIGGING DEEPER

In "Paranormal Healing in Russia" (August 1981 FATE) author Scott Hill states, "This [mitogenetic] radiation is different from other kinds of phosphorescence and luminescence known to biologists and strangely, it is not even mentioned in Western biology texts." Not so.

Following my freshman year at the University of Cincinnati College of Medicine, I spent the summer of 1948 trying to work out a theoretical basis for the laboratory diagnosis of cancer in humans. My research led me to *Medical Physics* edited by Otto Glasser and published by Yearbook Publishers, Chicago, Ill., in 1944. It includes an article entitled "Mitogenetic Radiation" by Otto Glasser which runs six columns with an additional column of references. This is indeed an American biology text reference. — *William Pomerantz, Randolph Township, N. J.*

A TESTIMONIAL

In the September 1981 issue of FATE D. Scott Rogo reviews *The Man Who Dreamed of Tomorrow*, a reappraisal of the life and work of Wilhelm Reich.

This especially interested me, for in the 1950's I was in therapy for about five years with several doctors who studied the Reich methods. I used an orgone accumulator and an orgone blanket. During that period I took no medicine, not even an aspirin, and can truly say I felt better than I ever have in my life. — *Anne M. Webster, Browns Mills, N. J.*

STORM CENTER

As I, Michel Gauquelin, and my Mars effect are at the center of the blizzard, I would like to comment on Dennis Rawlins' article "sTARBABY" (October 1981 FATE).

In a sense, "sTARBABY" is the son of the Belgian "sTARBABY." In 1967 astronomers and statisticians, members of the super-skeptical Belgian Comite Para, ran a test on a new sample of 535 sports champions in order to investigate the Mars effect, hoping to demolish it. To their dismay, they replicated it. Upset and afraid for their scientific reputations, they delayed the publication of their results for *seven years* and then claimed that the effect is due only to some demographic error on my part! Everybody knows now, as Rawlins rightly points out, that the Belgian Comite Para's report was a cover-up, the first done by scientists investigating the Mars effect.

Comite Para members repeated their alibi in an article published in 1976 in *The Humanist*, then edited by Paul Kurtz. These alibis were the origin of the test proposed by Marvin Zelen and the beginning of the American "sTARBABY."

Interestingly, the same funny thing is now growing up again in my own country, France, this time because members of a French Committee for the Investigation of the Paranormal, embarrassed by the charges Rawlins made against their American colleagues, decided to investigate the Mars effect on their own — to demolish it. Nothing has been done yet but most of the French Committee members are debunkers (two of them CSICOP Fellows); so it is to be feared that we will be faced more or less

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soon with a new "sTARBABY."

Paradoxically, from these hilarious and also sad episodes, from all the time wasted in pseudoscientific investigation, something positive slowly emerges. Today, owing to Rawlins' courageous article, we are confronted with a surprising fact: it is easy to figure out whether the Mars effect is real. "sTARBABY" teaches us that there remains no problem concerning the computations of Mars, the estimation of the expectation curve and the statistical significance of the results. In other words, if the birth data are accurate, the Mars effect can be proved. Investigators have only to determine whether my sample of the sports champions was biased. On this point, Rawlins tends to follow CSICOP members who think that my original sample of athletes was "amiss." Of course I cannot agree and I am sure I can prove to serious investigators that I worked accurately.

As early as 1955, in my first book *L'Influence des Astres*, I published all the birth data I had gathered and provided all my sources of information. For instance, I used two directories for collecting my first sample of French athletes and I made *no selection at all* among the names in those two books. The Mars effect was found to be highly significant nevertheless.

Moreover, Paul Kurtz himself thoroughly verified my first sample in 1977. He compared the original entries in the two directories with the birth data published in my book. He visited my laboratory on June 24, 1977, where I answered all his questions to his satisfaction. A text of three pages, called "Account of the meeting of Paul Kurtz with Michel & Francoise Gauquelin in Paris, June 24, 1977: examination of the sports champions birth data," was signed by him and by us and sent to Marvin Zelen and George Abell. In *The Humanist* (November-December 1977) Paul Kurtz stated that "he inspected the Gauquelins' archives and was impressed by the meticulous care with which the data had been collected."

After Rawlins' article, what next? I hope "sTARBABY" will help the scientific community learn the truth about the Mars effect, possibly give us the last word about it. At any rate, it has been clearly demonstrated that the Mars effect cannot be easily killed. — Michel Gauquelin, Paris, France.

It's too bad Dennis Rawlins had to go through a painful awakening concerning the "psi-deniers" but I appreciated his willingness to risk his professional position in taking a stand for scientific integrity and psi-entific integrity! I read his revelations with relish although not with great surprise.
— Joyce Rosenfield, Oakland, Calif.

After reading "sTARBABY" I have been wondering whether FATE magazine's security has been breached by space pirates — not the outer space species but domestic literary pirates who divert the story content of a magazine to their own selfish purposes.

No doubt CSICOP is one of these functioning groups of intellectual snobs, some of whom are scientists who write well enough to get their ego trips published as contributions to magazines. Perhaps the clown prince of these snob-cynics is Martin Gardner who parlayed his literary skills up to the post of host editor of mathematical games in *Scientific American*. I canceled my subscription. — J. Harold Claborn, Sacramento, Calif.

In his account of CSICOP's machinations, Dennis Rawlins comes through as a capable reporter honestly interested in seeking and sharing truth. As a meticulous diarist and keeper of records myself, I respect the probable veracity of his "black and white" evidence as much as I distrust the intentions of persons (e. g., Paul Kurtz) who do their business by telephone without confirming letters.

Although the controversy must be vital to persons who derive self-importance from such things, many of us cannot see either astrology or materialism as the whole an-

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swer to life. If it were not for the human interest display — in this case, how people struggle for a place in the sun of publicity — I should not have waded word for word through 32 pages. But Rawlins made his account interesting as well as convincing.

It is an amazing and disturbing commentary on humanity that so many people, not only fanatical religionists or scientists, will stoop to outright deception to substantiate their claims and win attention. — *Clifton J. Noble, Huntington, Mass.*

Well! When I had finally finished plodding through "sTARBABY" I had the distinct feeling that I had been told a lot more than I wanted to know. It reminded me of the man who, when asked what time it was, explained in minute detail how to make a watch.

This sort of article, in my opinion, belongs in a publication for that segment of the population who delight in repetitious, mind-boggling data replete with obfuscating trivia. It's not the kind of thing I hope to see more than once a year in FATE. Sorry, Dennis Rawlins, but I think you used a baseball bat to swat a gnat! — *Vickie Varnum, West Hollywood, Fla.*

"sTARBABY" describes an involved wrangle between those who wish to "debunk" astrology and those who "believe" in it. Both debunkers and believers are wrong. The proper attitude is to consider astrology an ancient lore which contains germs of scientific observation and which is the parent not only of astronomy but also of psychology. It deserves sincere investigation. — *Dai Circe, Santa Barbara, Calif.*

"sTARBABY" was tops.

Scientists say man derived from the ape because of some cosmic blowout perhaps, but they won't admit astrology works — although they have proven that clams, trees and other matter react to the moon, especially the tides, and delicate instruments in the Naval Observatory are known to be "off" a bit at full moon.

Why are they so obtuse about astrology? For the reason given by St. Paul in the first chapter of Romans: it tattles on the wicked. — *Annie E. Abernathy, Grand Junction, Colo.*

The flap over Michel Gauquelin's work is of special interest to me. I am an astrologer and originally became interested through Gauquelin's book *The Scientific Basis of Astrology*. In this book Gauquelin presents many arguments as to why astrology should not work but in the end he proves that it does work. Hearing him referred to as an astrologer is especially funny since he originally set out to prove that astrology is unsound.

This seems to be the fate of those who try to disprove astrology; they embarrass themselves. As Johannes Kepler once said, "Astrology compels my unwilling belief!"

But "STARBABY" does not cover the reasons for ongoing attempts to debunk astrology and the occult. The debunkers' prime motive is political. Much of the funding for science comes from government grants and foundations set up by large corporations. Anyone who admits to the possibility of things existing beyond human comprehension is liable to find his pay envelope empty.

Astrology is one area of the occult that is fairly easy to prove with the help of statistics, as Gauquelin showed. My warning to debunkers is: stay clear of astrology lest you too become stuck in the tarbaby. — Frank Magnus, New York, N.Y.

FRIENDSHIP RENEWED

FATE magazine has a strange way of doing the unexpected. When my story "Our Pets Foresaw the Flood" was published in the October 1980 issue, it triggered the renewal of a friendship dormant for 57 years — and that is almost a lifetime.

Ernest Rietschel of Cape Coral, Fla., read my story and recognized my family background. My mother used to give him English lessons. He was in the village of Bergeshubel the day after the flood and took photographs.

Ernest later went to America (when I was quite a young girl) and we never heard from him again — until recently. He wrote to me in care of FATE's offices, the letter was forwarded, and he and I had a grand reunion in my home in Venice, Fla.

I also received a letter from Annemarie Hummel who lived in Dresden, Germany, at the time I lived there. She also read the article and came to see me, touched at

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meeting someone from that lovely city which was cruelly destroyed during a World War II bombing attack. — *Elinor Hudson, Cherokee, N. C.*

TWO WORLDS

I am generally pleased with your presentation of my article, "Historian Looks at 'Past Lives,'" in the August 1981 issue of FATE. The only thing I noticed — and it isn't important — is that the phrase "in fancy dress" has different meanings in the United States and England. The editing of my article slightly changed my intent.

Children and grownups have "fancy dress parties" to which guests go in various costumes — as an historical character (anyone from Julius Caesar to Marie Antoinette) or as a fairy tale character (Cinderella, the Frog Prince, Beauty and the Beast). So when I wrote "people in history are not exactly like ourselves in fancy dress," that was what I had in mind. Although we may imagine ourselves in historical dress, our minds are quite different. For example, if Julius Caesar thought about the matter at all he'd have taken it for granted that the sun went around the earth, that the Roman Empire was the greatest power ever known and that there was nothing wrong with conquering "barbarian tribes" — statements which would give us pause, however accurately we dressed ourselves in white togas and laurel crowns! — *Renée Haynes, London, England.*

GOOFING OFF

FATE must have been plenty hard up to print Renée Haynes' offensive article, "Historian Looks at 'Past Lives,'" in the August 1981 issue.

Since when have historians had a monopoly on truth? When did history become an exact and factual science? Haynes seems to be a good example of an historian with a mind so clogged with book-learning and recorded "facts" that any new insights, however worthwhile and revealing, are beyond her.

I've been regressed on numerous occasions and have found these experiences most enlightening. Before going under I always ask my other selves to speak in modern-day language. After all, my hypnotist
(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

speaks English to me and English is best if I am to understand the tape recording at the end of the session. I find my other selves cooperative in this regard — although they can get excited and the result is babbling, incoherence and probably error.

Can your author Haynes not comprehend this? These are other selves, divorced from the physical circumstances but now evoked by the highest psychic techniques. They are trying to break through, in effect to live again and to give additional meaning to the physical lives they had and lost. Of course someone talking in 1981 about an event that occurred in the 18th Century is going to make slight errors of place and time. Can Haynes remember the details of her last week's shopping list or the names of the streets in her childhood neighborhood? Of course not. Yet this is what she demands in the regression experience. Does she believe that history books contain the last word on the breadth of human experience, that a royal-blooded child never got a good spanking, as she states so glibly?

FATE goofed in printing this brand of nonsense. I contend that historians should not be sniping at past-life research but using it for all it's worth — and it's worth a lot more than all the history books ever written. It involves questing minds and the life of the spirit, not dusty books and conventional thought. — Steve Blacik, St. Paul, Minn.

Renée Haynes writes, "Before coming to any firm conclusions (about memory of past lives) we had better do our historical homework." Perhaps Haynes is unaware of the work of Helen Wambach. (See "Pleasures and Perils of Reincarnation Research," April 1981 FATE.)

The Wambach research looks good for the following reasons: (1) Her research has been empirical. When a subject claims to remember a past life he or she is asked for details as to food and clothes used in that period. This is obviously to check on whether the experience is fantasy or objective memory. (2) It is noted that most persons remember very prosaic lives. If these memories are fantasies they are certainly very dull ones. This suggests the memories

are real since we ordinarily fantasize about more interesting things. (3) Another check is to determine whether the claims about past occupations jibe statistically with the kinds of occupations actually found in that historical era. — *Stanley Esterly, Luverne, Minn.*

Renée Haynes finds that one of Dr. Arthur Guirdham's incarnations doesn't ring true because "the sermons were not centered around ethical subjects" in Cumbria in the 17th Century. Yet in Baugh's *Literary History of England* we find, "In 1222 the Bishop of Salisbury ordered an examination of the priests in 17 of his parishes. The examination was a simple one based on the words *Te igitur clementissime . . . pater . . . roganus*. Five (of the priests) could not tell the case of (the subject) or identify the governing verb. Some of the others refused to answer. The incident is not an isolated case. The ignorance of parish priests was frequently appalling, especially in country parishes remote from towns and larger centers."

"In the register of William of Wykeham, Bishop of Winchester, it is recorded more than once that a priest was made to swear that within one year he would learn the Creed, the Ten Commandments, the Seven Deadly Sins, etc., under penalty of a fine of 40 shillings. In the light of this we need not be surprised at complaints that the spiritual needs of the people were not being cared for."

"These paragraphs refer to the 13th Century, not the Seventh Century. So when Haynes writes, 'The church had long possessed a highly developed liturgy of its own, derived by the Celts from the East, through Visigothic Spain.' This may well have resembled the elaborate rituals of the orthodox churches today," she may be assuming too much. — *Mary K. Delaplain, River Falls, Wis.*

I don't think an historian or any other intellectual is capable of judging reincarnation unless he has experienced past-life regression himself. Knowledge of reincarnation is useless except as an aid to understanding one's present life. Such details as the dubious remembrance of a language are superfluous. It's the understanding of one's

fate that matters. — *Fredrich Stirnermann, Paradise, Calif.*

Anyone who has studied the history, exegesis and ancient textual background of the Bible knows full well what it teaches: any notion of its espousal of reincarnation is patently absurd. The mechanics of the Second Coming in no way rely on reincarnation.

The Bible's mere allusion to superstition cannot be construed as sanction. The worship of Baal, the golden calf, witchcraft, astrology, concepts of the pagan Greeks — all are mentioned in the Bible.

The reference to Elias (Greek form of Elijah) in Matthew 17 was in fact with regard to the idea that Elijah had returned in the person of John the Baptist. But how could this be if Elijah was seen at the Transfiguration (same chapter, verse 3) and if he had already gone to heaven (II Kings 2:11)? Because the Bible refers to it are we to accept this mumbo jumbo as Holy Writ? — *Terry Jacobsen, Pocatello, Idaho.*

READERS vs. REVIEWERS

George Earley, in his review of David Talbot's book *The Saturn Myth* (August 1981 FATE), took the typical view that the earth has always been just where it is now and always orbited the sun as it now does. But there are indications that this has not always been the case.

There are ancient records that the sun at one time rose in the west and set in the east and geologists have discovered that the magnetic poles were not always aligned as they are now. Also there was a time when our familiar moon was not in the night skies. There are definite evidences that within recorded history great pains had been taken to supply man with accurate calendars, for the old ones were no longer valid!

Furthermore, if one pays attention to astrology, it is possible to realize that at one time the earth described a perfect 360° circle around the sun. Now it no longer does, for the various zodiacal signs used to begin with the first of each month but today they intercede toward the end. To me this is proof that astrology is a true science.

Science and religion refuse to dignify or explain many other anomalies which are

tied in with these ancient sources. It begins to look as if we are never going to get the truth about our past unless someone is fearless enough to take another look into those labyrinthine depths. — R. Arenson, Banning, Calif.

I have a few comments to make about Jerome Clark's review of *The Meier Incident: The Most Infamous Hoax in Ufology* by Kal K. Korff (October 1981 FATE). I participated in a healthy portion of the research and investigation that went into the book and was the author's close associate for years. I agree with nearly everything that Clark said in the review, but the story is not complete without the whys. Kal Korff was fully justified in a complete and devastating expose of the Meier material.

True, Korff was too serious about some of Meier's ridiculous claims but at the time we all were. And for good reason. In the course of the investigation we met people by the dozen who took Meier seriously, almost religiously. Also true: Korff used a sledgehammer to demolish a gnat — but again, at the time the book was being written, Meier didn't look like a gnat. Incredible numbers of copies of the book were sold and Meier and his American promoters appeared to be a serious threat to the credibility of ufology and particularly the computer analysis of UFO photographs.

But Clark was wrong in one respect: Korff and all of us *did* do a lot of laughing during the investigation. The final copy isn't as devoid of humor as Clark suggests. Korff's humor may be dry but his statements in *The Meier Incident* have a twinkle in each fist. *Incident* is the definitive chronicle by which history will judge the Meier case.

One final point: Korff's public debut with *Incident* does him credit. Instead of spending effort on old and moldy cases that may never be resolved, he directed his attention to an ongoing swindle that is having its effect on people now. To me, that is the mark of an investigator who cares. Investigation of the past is important but investigation of the cases currently affecting people's lives is urgent. — Donald Hipkiss, Hayward, Calif.



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