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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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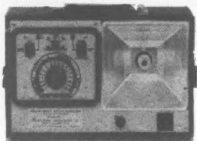
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

The creative element in the mind, that latency which can conceive gods, carve statues, move the heart within the symbols of great poetry or devise formulas of modern physics, emerges in as mysterious a fashion as those elementary particles that leap into momentary existence in great cyclotrons only to vanish again like infinitesimal ghosts. The reality we know in our limited lifetimes is dwarfed by the unseen potential of the abyss where science stops.

— Loren Eiseley

WHEN Alexandra David-Neel left Tibet after years of studying mystic doctrines, philosophy and occult beliefs, she brought with her strange tales of magic and mystery. In one essay entitled "The Art of Warming Oneself Without Fire Up in the Snows," she discussed the ability of some adepts to generate *tumo* (she wrote *gtumo*) which she described as the secret ability of some lamas, after careful study and preparation, to stay warm even while naked in the coldest weather.

More unbelievable, she reported that *tumo* adepts hold contests to see who can dry the most of a succession of wet sheets with their body heat. Meanwhile they generate so much heat that the snow melts in a circle around them where they sit.

Like many others of her claims, this one was generally scoffed at although Madame Neel was a famous explorer who had been awarded a gold medal by the Geographical Society of Paris and was a Knight of the Legion of Honor.

Now her claim has been verified by Western science. With the cooperation of the Dalai Lama, scientific tests were conducted last year with monks living in Upper Dharamsala in the foothills of the Himalayas. The report by the American team, which included one Indian observer, appeared in a January issue of the prestigious British journal *Nature*.

The tests involved wiring three Tibetan Buddhist monks with temperature sensors and the results verified their claims for *tumo*. One of the monks raised the temperature of his fingers and toes

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by nearly 15 degrees Fahrenheit, according to the *Nature* article.

The report was jointly written by Herbert Benson, John W. Legmann and Mark D. Epstein of Harvard, Ralph F. Goldman of the Army Research Institute of Environmental Medicine, Jeffrey Hopkins of the University of Virginia and M. S. Malhotra of India's National Institute of Sports.



MEDITATION ONLY?

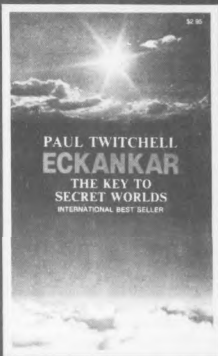
WHILE they verified that all three monks were able to bring about extensive temperature changes in their fingers and toes, they found that internal core temperatures did not rise. For this reason, the researchers place a different interpretation on their results than have other investigators known to FATE.

They appear to believe that the temperature increases can be achieved only through meditation and say that the three monks involved in the tests are experienced practitioners of the art (which they call "g Tum'mo" yoga). At the same time they also confirm that as part of their training neophytes conduct contests to see who can dry the most ice-cold wet sheets during a winter's night.

Dr. Benson says that the purpose of these feats "is purely religious." He says the monks view the heat they generate in their bodies as by-products of their attempt to see reality more clearly.

"The subjects in the current experiment exhibited a greater

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capacity to warm fingers than has been previously recorded during hypnosis and after biofeedback training," the report in *Nature* stated. They suggest the physiological mechanism is probably due to the dilation of the blood vessels in the extremities and further state it can be achieved only through years of training in meditation.

A brief report in the *New York Times* says, "The Harvard scientists are interested in the phenomenon as a profound example of the mind's ability to influence the body."



SOME QUESTIONS

BUT CAN *tumo* be accomplished only by adepts and only through meditation? In a bitter country where knowledge of *tumo* surely can be of survival value, must its purpose be solely religious, even if the Tibetans do say so?

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Madame David-Neel, *tumo* is also the subtle fire which warms the generative fluid and drives the energy in it. *Tumo* initiation in Tibet is preceded by a long period of probation and must be done only by those qualified to undertake the training.

Madame Neel writes, "The most important qualifications required are: to be already skilled in the various practices connected with breathing; to be capable of a perfect concentration of mind, going as far as the trance in which thoughts become visualized; and to have received the proper *angkur* from a lama possessed with the power of conferring it."

In *Magic and Mystery in Tibet* Madame Neel carefully spells out the training required, adding that

"once initiated, one must renounce all fur and woolen clothing and never approach the fire to warm oneself."

While there are several exercises aimed at producing *tumo*, Madame Neel says they are all more or less alike. "The process always combines prolonged retention of the breath and visualization of fire. This, in fact, amounts to autosuggestion."

Whatever it is, there's no doubt that it works. Many Tibetan hermits spend their winters clad only in a thin garment or even naked at high altitudes.



MEDITATIONLESS TUMO

HAVING reported all this, although sketchily, we

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wish to raise some commonsense questions about *tumo*. The September 1969 issue of FATE published a detailed personal experience article by Mayne R. Coe, a medical researcher with a Ph.D. in biochemistry from the University of Maryland.

Dr. Coe believes he was able to achieve *tumo* without extensive preparation in yoga. He certainly was given no training by Tibetan gurus although he may have trained himself to the same extent. He studied the subject as thoroughly as available literature permitted and proceeded cautiously to experiment on himself.

After some unsuccessful attempts he described his first real experience with *tumo*: "Once when I was sitting on the roof naked at 5° a sharp cold wind, perhaps at 30 m.p.h., suddenly sprang up and struck me. At once something like an explosion hit the pit of my stomach and waves of internal heat flowed throughout my body. Like a chain reaction on a thermonuclear reactor it filled every cell in my body. It was most pleasant and I knew if it continued I could stand any temperature the yogis could stand. This was *tumo*, no doubt about it, and it had taken a suddenly cold shock to produce it."

Coe decided that the yogi breathing exercises were not too important in the oxygen-rich atmosphere of Washington, D. C., where he conducted his experiments, whereas in the thin air of the high Himalayas there may be only half as much oxygen.

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Although wool is forbidden to the Tibetan *tumo* adept, Coe was able to stay warm under wet woolen blankets and concluded that the ice-cold blankets shocked his body into a warm glow and didn't conduct the heat away as outside air or water immersion would. He found that the snow melted under him.

"My body felt as if it were at a fever heat under the blanket but it was most pleasant. I had generated the mystical heat at last and it stayed with me when the blankets were removed after drying," he wrote.

Coe's experiments on himself continued over several winters. His success came during the third winter and he eventually concluded that it was the repeated cold shocks of the wet blanket on his body that aroused *tumo*.

He does not discount the influence of meditation but in his view the effects are due more to physical causes.



THE MIND AS HEALER

OCCASIONALLY we catch glimpses into the unusual abilities of mind or body that transcend ordinary behavior; wider vistas are opened into human potentials. It is our prejudice that although science rejects many extraordinary claims it is only through science that we can define and make use of them. I refer, of course, to the claims of parapsychology, of healing and of such esoteric abilities as *tumo*.



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Dr. Coe's research is one example. A start on another significant project may have been made with healer Olga Worrall's participation in experiments in Oregon, according to a report in the January 4 issue of *Brain/Mind Bulletin*. The summary, prepared by Clyde Ford, one of the researchers, describes procedures devised to test the hypothesis that healers enhance an organism's ability to increase its internal order. It is based on the concept that fracture healing, wound healing and immunological responses all are self-organizing processes that establish order amid disorder. Ford does not identify time, place or credentials of the researchers but describes them as having "multidisciplinary specialties (physics, optics, communications, chiropractic, nursing, general systems theory)."

The research began with the assumption that a healer "might also affect the self-organizing properties of the so-called Belousov-Zhabotinski (B-Z) chemical reaction. In the B-Z reaction, a chemical solution shifts between two states, indicated by unfolding, scroll-like waves in a shallow petri-dish solution. If dyes are added, the solution then shows an oscillation of colors from red to blue to red."



ONLY A BEGINNING

WORRALL was asked to affect a B-Z reaction," explains Ford. "In one trial she significantly speeded up the onset



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of the reaction. Eventually the treated solution produced waves at twice the speed of a control solution. The treated solution also showed an increased rate of dissipation as measured by greater generation of carbon dioxide bubbles."

In another experiment, the red-blue-red oscillation in two beakers of solution became synchronized after Worrall's treatments.

"We have demonstrated the ability of a healer to influence the self-organizing behavior of an experimental system," Ford said. "We're hopeful that this initial finding will serve as a basis for further research in what appears to be very fertile ground."



HEALERS MIGHT HELP

WHAT, really, does this have to do with healing? Surprising as it may seem, claims of healing are incredibly difficult to verify. Most physicians won't even approach the subject or go so far as to verify that the person healed was afflicted with the ailment presumably healed.

Not only is it difficult to verify that an illness has been properly diagnosed, but how can one prove that the patient wouldn't have been healed without a healer's intervention, which is how most healing occurs anyway?

We feel the most important element is the patient's ability to heal himself. If the Oregon experiment with Olga Worrall is relevant, it

demonstrates that the healer could assist and accelerate this self-healing process. If repeatable, it is the kind of scientific claim that transcends the reports that make so many healing claims scientifically questionable.

Let's also realize that there may be alternative explanations for the role the healers play. Ford himself cites two such alternatives: biological microwaves or an

organizing field transferred from the healer.



THE CASE AT LOURDES

WHILE I have little doubt that paranormal healings do take place and that healers can both influence the rate of healing and provide healings that otherwise may not have taken place at all, we have to face the fact

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that healings don't always occur and we don't understand exactly why they do and why they do not.

When Mary and I visited Lourdes we found thousands of pilgrims taking the baths every day. Over the years thousands have been healed but of those thousands only a handful have been officially declared "miracles."

At Lourdes they believe the healings are due to supernatural intervention. Enormous efforts are made to verify "miracles." But what of those healings that are not pronounced "miracles"?

Nobody knows what is going on here and no effort is being made to find out because it is assumed all healings are due to the Virgin or to some other supernatural agent.

And what about those thousands of persons who are not healed? How are they different from the ones who are healed? How can they be helped? Obviously a long and tortuous research path lies ahead.



HAUNTED ROOM TO LET

CARE TO spend a night with a ghost? You can, by renting Room 538 in the LeBaron Hotel for \$58, according to the word around San Jose, Calif.

At least one employee of the LeBaron is sure the room is haunted by the spirit of a woman in white who died of a drug overdose.

Lupe Moncivais, the housekeeper, claims she first met the spirit early in 1980, several months after the young woman died.

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"I heard a voice from far far away calling, 'Lupe, Lupe,' " Moncivais said, according to UPI. "Then I heard it again and I thought someone was playing a joke on me. I realized it wasn't a joke when I heard someone whisper my name in my ear like they wanted to tell me something. . . . I wouldn't lie. . . . I think God would punish me."

Lupe Moncivais says she never has seen the ghost but other housecleaning staff members declare they have seen the white wraith of a young woman.

Columnist Leigh Weimers of the *San Jose Mercury* first reported the story, with his tongue somewhat in cheek, after he learned that people are standing in line to rent Room 538.

Ralph Molter, general manager of the hotel, said, "I would have thought it would be just the opposite — but then, we are in California!"



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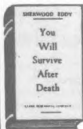
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they all should be entered on the record.

Federal Judge William Ray Overton of the United States Court for the Eastern District of Arkansas has overturned the Arkansas law requiring that public schools in the state give "balanced" classroom treatment to the theories of evolution and "creation science."

Judge Overton declared that "creation science" has "no scientific merit or educational value."

He continued, "Since creation science is not science, the conclusion is inescapable that the only real effect of Act 590 is the advancement of religion." And this violates the U. S. Constitution's guarantees of separation of church and state.

Biblical scholars are at each other's throats over the claim in Exodus that the Egyptian army pursuing the fleeing Israelites drowned in the Red Sea "when the water parted" to let the escapees pass through.

In an attempt to correlate the Exodus with the volcanic eruption of Thera, which also devastated the Minoan civilization of the eastern Mediterranean, Dr. Hans Goedicke theorizes that the event took place about 200 years before the date generally assigned to it. Goedicke has impressive credentials; he is a noted Egyptologist and chairman of the department of Near Eastern Studies at Johns Hopkins University.

Goedicke's ideas have created a

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storm. Dr. Charles Richard Krahmalkov, professor of ancient and biblical languages at the University of Michigan, claims Dr. Goedicke is wrong both in his chronology and in his description of the event. He says the Exodus account clearly refers to a storm and not a tidal wave which occurred with the explosion of Thera. Other criticisms come from Dr. Eliezer D. Oren, an archaeologist at Ben-Gurion University in Israel, Dr. John Van Seters, a biblical scholar at the University of North Carolina at Chapel Hill, and Dr. Joseph Callaway, an archaeologist at the Southern Baptist Theological Seminary in Louisville, Kentucky.

Goedicke promises a detailed reply.

* * *

The book *The Holy Blood and the Holy Grail*, recently published in England, offers the wildest hypothesis for the last years of Christ's life that we have ever heard. It proposes to completely rewrite the New Testament and overturn the fundamental tenets of Christianity.

It was written by Henry Lincoln, a British filmmaker with two co-authors, American novelist Richard Leigh and New Zealander Michael Baigent. They claim they spent more than 10 years doing research for the book, which would mean Leigh started to work on it before he was 29 and Baigent before he was 24. The book claims:

• That Jesus was descended from the royal house of King David and

therefore had a legitimate claim to the title "King of the Jews."

- That Jesus married Mary Magdalene, who bore him at least one child.

- That the Crucifixion and Resurrection were staged and that Jesus survived to an old age outside the Holy Land.

- That Mary Magdalene and her Children went to Gaul, then under Roman rule.

- That descendants of Jesus started the Merovingian dynasty of the early Middle Ages.

- That since this line extends into the modern noble houses of Europe Jesus' descendants are alive today.

The Rev. Hugh W. Montefiore, Anglican Bishop of Birmingham, called the book academically absurd and worthless, according to the Associated Press.

The Rev. John Crowley, private secretary to Cardinal Basil Hume, said, speaking for the Catholic Church, "The thesis is incredible in the most literal sense."



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generic name of amygdalin. It was revived as a cancer treatment in 1952 by Ernest Krebs, Jr., who patented it under the name of Laetrile and developed most of the treatment methods used.

The claims for Laetrile as a cancer cure became the center of an international controversy. This controversy generated a hate campaign against the FDA and although it never received FDA approval a federal court order made it legal for use in the United States and it has been legalized in 27 states. Major Laetrile suppliers are based in Mexico and California.

Public pressure finally forced the FDA and the National Cancer Institute to authorize a study of Laetrile despite their conviction that it was worthless. The first

research study on Laetrile ever conducted by cancer specialists was organized at the Mayo Clinic and in January 1982 the results were reported in the *New England Journal of Medicine*.

The verdict: *Laetrile is useless for the treatment of cancer.*

The research team reported that only one out of 175 incurable patients who were given Laetrile and placed on the diet commonly prescribed to accompany the drug showed any progress and he subsequently worsened and died 37 weeks later. All but 25 of the others died within an average of five months. And the remaining 25 were close to death at the time the report was written.

"We gave it our best shot but we could find nothing to recommend it

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to cancer patients," said Charles Moertel, who headed the study. "Further investigation or clinical use of such therapy is not justified."



THIS OLD HOUSE

TOM DILLEHAY, Ph.D., an anthropologist at the University of Kentucky, reports the discovery of what may be the oldest architectural structure ever found in the Americas. It has a wishbone-shaped foundation made of compacted sand and pebbles containing the remains of embedded wood stubs and is estimated to be 12,000 to 14,000 years old.

If this is true, the structure is 6000 to 8000 years older than any previously known building in the Western hemisphere. The remains are well-preserved because a bog once covered the site.

While some skeptics doubt that the structure was built by man, the materials taken from the site include 82 pieces of stone and modified pieces of wood and mastodon bones. Dillehay believes most of the "modified pieces were tools but admits that many may be the result of natural processes."



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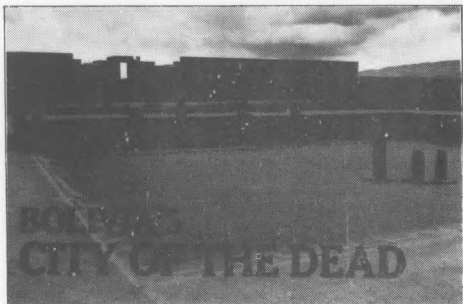
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The great stone city of Tiahuanaco was the religious and ceremonial center and the administrative hub of vast empire which existed long before the Incas.

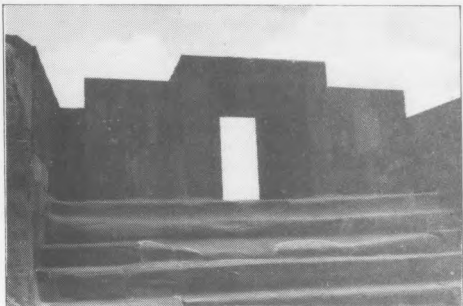
Incas believed Tiahuanaco was built by giants who had been turned into stone for disobeying the god Viracocha.

By Robert E. Stewart

ON BOLIVIA'S altiplano not far from the shores of Lake Titicaca lie the mysterious ruins of Tiahuanaco. Few archaeological sites in the western hemisphere have inspired so much speculation as has this long-abandoned stone city. Who were the master builders who constructed these great temples and huge idols? And why did they abruptly abandon their work?

The Incas found Tiahuanaco already empty when they conquered the region

in A. D. 1438. They believed the city had been built by a race of giants who after disobeying the god Viracocha had been turned into blocks of stone. The Spanish conquistadores and their chroniclers, awed by the antiquity of the ruins, believed the Garden of Eden had been nearby. Arthur Posnansky, an Austrian engineer who devoted most of his life to studying the ruins in the early 1900's, believed Tiahuanaco antedated the Egyptian pyramids by several thousand years. Other writers have speculated that Tiahuanaco may have been the cradle of the human race while still others link the ruins with visits of extraterrestrials. Hieroglyphs found on the stones have been used to support theories of a lost satellite circling the earth and terrible cata-



Cutting and fitting huge blocks of andesite which form the Temple of Kalasasaya's portal required skill and technical knowledge which have since been lost. Massive stone idol, left, is one of many unearthed, all carved in rigid style and covered with hieroglyphs still undeciphered today.



clysms that transformed rain forest into barren altiplano.

It is no wonder that such theories have flourished. The ruins themselves speak of primeval ages; the larger-than-life stone idols suggest builders who were giants.

An hour's ride from La Paz, Tiahuanaco lies in a small valley at an elevation of nearly 13,000 feet. At that height the air is crisp and the oxygen thin. Toward the east, when the morning mist rises, snow-covered Andean peaks rise in the distance like a fortress of the gods—a spectacular vista.



Intriguing collection of stone masks covers the four walls of Subterranean Temple. Each one a work of art, they portray varied human physiognomies.

Walking through the partially-restored ruins, an ordinary man feels dwarfed physically and psychologically by the dimensions of the buildings. The largest of the structures, the Temple of Kalasasaya, stands in the center of the complex. Its stairs, carved from a single block of stone, seem too wide, each step too high, for ordinary mortals. Its massive portal, with cleanly chiseled edges and perfectly-fitting blocks, leads into a main courtyard where monolithic idols (those that have not been carried off or destroyed) now are protected by high fences.

At the far end of the inner courtyard, which at one time may have been covered by a stone roof, archaeologists have placed Tiahuanaco's most famous artifact: the Gate of The Sun. (Its position is purely arbitrary, for it has no

The Gate of the Moon was apparently the doorway to a structure which archaeologists have not yet excavated.

apparent relationship to the rest of the building.) Intricately carved from a single slab of rock, the doorway is inscribed with hieroglyphs and figures which seem to relate the descent from the sky of a god holding lightning bolts in either hand. Scientists have puzzled for generations over the meaning of the carvings as well as the original location of the Gate.

The Temple of Kalasasaya contains other mysteries—for one, a carefully-planned system of carved gutters and drainage ditches built into the outer walls, an achievement which suggests a high level of architectural and engineering knowledge.

Directly in front of Kalasasaya is the smaller but equally impressive Subterranean Temple. It consists of a rectangular courtyard sunken nearly two meters (6½ feet) into the earth. An intriguing collection of stone masks covers its four walls. Each one a work of art, the masks seem to portray all the varied physiognomies of humankind. In the center of the bare court-





At the outer perimeter of the archaeological diggings lie ruins of Pumapunku, a mound-type pyramid similar to Akapana but smaller. Slabs of stone, the ruins of what must have been a magnificent structure, still await study and reconstruction.

yard stand three obelisks, one of them the famous idol called Kon-Tiki which so fascinated Thor Heyerdahl that he emblazoned this idol's face on the sail of his oceangoing raft.

Overshadowing Kalasasaya and the Subterranean Temple is the huge pyramid of Akapana. From a distance it is barely recognizable as a pyramid; erosion has cut deeply into the mounded earth that forms its sides. At the top we find the remains of what may have been a ceremonial pool or reservoir and the foundations of a smaller temple which is said to have been demolished by the Spaniards in their search for hidden treasure. The pyramid's walls once were faced with stone but only rubble of this facing remains. The

rest has been carried off by generations of vandals and pillagers.

From our vantage point atop the pyramid we can see beyond Kalasasaya to where a latticework of sectioned archaeological diggings covers several acres. Here scientists are carefully excavating another temple, the Palace of the Sarcophagi, soon to be restored and opened to visitors. And in the distance, at the outer perimeter of the complex, is Pumapunku, another mound-type pyramid similar to Akapana but smaller. Slabs of stone, the ruins of what must have been a magnificent structure, still await study.

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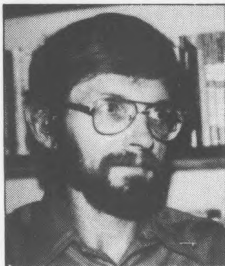
ASIDE from the mysteries of its construction and abandonment,

there is another reason for focusing attention on Tiahuanaco: no archaeological site in the western hemisphere has been so savagely mutilated and systematically vandalized. With much of the evidence gone or obliterated it is understandable that scholars and visitors have been tempted to fill in the gaps with speculation.

The Incas held the ruins in awe but the Spaniards almost immediately began using Tiahuanaco as a stone quarry for their own building projects. Sculptors carved statues of Christian saints from the smooth monoliths and huge pillars. It is said that the Indians built the village of Tiahuanaco almost entirely with stone dragged from the nearby ruins. But most tragic of all was the dynamiting of blocks and stone idols to make gravel and construction material for the Guaqui Railway at the turn of the century. No one knows how many irreplaceable stone carvings were lost in this endeavor.

The vandalism has continued into recent times as one can readily see by comparing old photographs with the existing monoliths. An exceptional example of Tiahuanacan art called "The Friar" was nearly perfectly preserved until a few years ago. Now the hieroglyphs that once decorated it are obliterated and part of its head has been chipped away by some souvenir-seeker.

In the past few years the Bolivian government's efforts to preserve the site have halted the wanton destruction and facilitated systematic excavation and study of the ruins. In 1957 Bolivian archaeologist Carlos Ponce Sangines founded the Tiahuanaco Center of Archaeological Research and undertook the thorough excavation



ROBERT E. STEWART was born in San Francisco in 1939. After earning a bachelor's degree in philosophy at Catholic University of America in 1962 and a master's degree in social work at San Diego State University in 1969, he pursued studies in public health at Johns Hopkins University.

He has taught at New Mexico State University and San Diego State University and served as assistant director for the Foster Parents' Plan in Colombia and as public health specialist for Project Concern in Bolivia.

While working and traveling in Mexico and South America, he took the opportunity to study the ruins of several New World civilizations, among them Tiahuanaco, the subject of this article.

Currently Stewart is Director of Social Services at San Diego Community Hospital.

and restoration of the Subterranean Temple and its collection of stone masks. Completed in 1964, this work was followed by a similar restoration of the Temple of Kalasasaya which until then had consisted of a rectangle of stone columns and some miscellaneous rubble.

While the pillage of the ruins for building material has taken its toll, Ponce Sangines and others believe that important material remains buried at the site, too deep for vandals to have discovered. Through careful study and comparison of pottery and other artifacts, a picture of Tiahuanaco and its inhabitants is gradually emerging.

According to one theory, the Aymara Indians who inhabit the Lake Titicaca area today are the descendants of the builders of Tiahuanaco. They are small of stature, thick-boned and muscular, with broad shoulders, stout trunks and short legs. Their faces, marked by small eyes and sharp aquiline noses, seem to express pensive acceptance of life's burdens.

Other writers have difficulty reconciling the Aymaras' present level of social and economic development with the achievements of the people of Tiahuanaco. Instead they trace the Aymaras to an Indian group called the Collas, who inherited much of the Tiahuanaco culture and may have arrived on the altiplano sometime after the establishment of the Tiahuanacan empire.

In either case, it is not known with certainty what language the ancient Tiahuanacans spoke or even what name they gave to their city. One legend attributes the name *Tiahuanaco* to the Inca leader Sinchi. Having ascended the steep side of the Pyramid of Akapana, Sinchi was overtaken by a



Stonework in Kalasasaya Temple walls shows impressive technology; walls hide mysteries such as a carefully-planned system of gutters and drainage ditches built into outer perimeter, requiring great engineering skills.

breathless messenger just arrived from a great distance. Sinchi invited him to sit down, saying, "Tiay, guanaco." (The guanaco is a fast-moving relative of the llama.)

By carbon 14 dating archaeologists have fixed the date of the earliest Tiahuanacan settlement at about 1580 B. C. At that time its inhabitants eked out a meager existence on the altiplano through farming but in the First Century A. D. Tiahuanaco experienced a sudden spurt of progress. It was transformed from a village based on an agricultural subsistence economy into a highly complex urban center whose influence extended nearly as far and wide as the Inca empire which came later.

Trade networks extended across the Andean highlands and the low-lying jungle regions. Llama caravans linked settlements known as *mitmaqkuna* whose inhabitants depended on Tiahuanaco for supplies and in turn provided raw materials for artisans and manufacturers in the urban center. At its height, roughly A. D. 500 to 1000, the Tiahuanacan empire stretched from Ecuador to central Chile and Argentina and from the Bolivian highlands all the way to the coast of Peru. Its sphere of influence was nearly 400,000 square miles, only slightly less than the vast Inca empire which flourished a few hundred years later.

The empire apparently spread more through economic influence than by military conquest. A highly complex social class system developed, involving a priestly ruling class, guilds of full-time artisans practicing technically specialized occupations and a lower class of farmers.

The exploitation of ecological zones formed the foundation of the Tiahuanacan economy. On the altiplano, potatoes, grains and other storable foods were cultivated and herds of llamas and alpacas provided meat and wool. In the lowlands, coca, tobacco and medicinal herbs were harvested. Precious stones and metals, including copper, silver, tin and gold, were brought to Tiahuanaco from outlying areas.

Excavations around Lake Titicaca have revealed an advanced system of irrigation and drainage which shows that the Tiahuanacans knew how to manage water resources for their crops despite the altiplano's meager rainfall. Canals and causeways were built to feed water to outlying settlements.

* * *

THE MOST impressive accomplishments of the Tiahuanacan civilization are the temples and pyramids. Scholars generally agree that the earliest stone ruins date from the Third Century A. D. and work on the temples and pyramids apparently continued until the inexplicable abandonment of the city in the 13th Century.

It is difficult to imagine the sheer manpower—to say nothing of the advanced level of engineering knowledge—required to construct Kalasasaya, Akapana and the other buildings. Stone slabs, the heaviest of which weighs 131 tons, were quarried at sites ranging from 10 to 300 kilometers away, probably floated on huge barges across Lake Titicaca, then dragged the remaining distance by armies of workers harnessed to llama-hide ropes.

Without the benefit of wheels, it

would require at least 65 men pulling per ton; the work forces must have been prodigious. Ponce Sangines believes that Tiahuanaco was built without slaves (in contrast to the Egyptian pyramids). Instead, construction was carried out in connection with religious festivals and pilgrimages. Worshipers came from all over the empire to spend several months each year contributing their labor to the building of the great ceremonial center.

At its height Tiahuanaco's urban sprawl covered about four square kilometers (one and a half square miles). Its population was between 20,000 and 40,000 not including the armies of pilgrims who came to work on the temples.

What happened in the 13th Century to empty the magnificent city of its inhabitants so abruptly?

It is interesting to speculate that cataclysms forced the Tiahuanacans to abandon their city but there is no evidence for this—no evidence of earthquake and no lava has been found at the site. So far as we know the environment around Lake Titicaca has re-

mained essentially unchanged for the past 1500 years.

Were the early Tiahuanacans interstellar travelers who established a terrestrial colony, then for some reason left for some other part of the galaxy, leaving behind only their stone monuments? There is not a shred of evidence to support this idea either.

It is more likely that political disintegration ate away at the empire, destroying the ties that bound the various settlements to each other. Finally, when the *mitmaquna* and the city of Tiahuanaco itself were reduced to isolated city-states, they probably fought among themselves, ultimately degenerating into semibarbarian groups.

Despite the pillage and vandalism over the past four centuries, a large amount of archaeological evidence awaits excavation. The pyramid of Pumapunku is a mass of rubble strewn on the altiplano and even more must lie a few feet beneath the surface. Only continuing excavation and study can shed light on Tiahuanaco, one of the oldest and most advanced civilizations of the New World.



A VERY SPECIAL COGNAC

WHAT MAY be the world's oldest cognac was recovered from the Baltic Sea near Oland Island, Sweden, in the fall of 1981. A team of Swedish archaeologists recovered 16 bottles of cognac that had spent 305 years in the sea aboard a sunken warship.

The find was made when divers came upon the wreck of the *Kronan*, flagship of the Swedish fleet. The *Kronan* was launched in

1672 and sank during a sea battle with the Danish and German fleets in 1676.

Divers, who found the warship in 65 feet of water in a remarkable state of preservation, brought up a chest containing the 16 bottles. The exteriors were scarcely marred by three centuries under water. When one of the bottles was opened, the cognac was found to be of high quality.

Blithe Spirit

... a fitting epitaph for

Dame Margaret Rutherford whose stage and cinema characterizations charmed millions.

By Dawn Langley Simmons

THE WORDS "Blithe Spirit" are carved on my mother's tombstone in Gerald's Cross Churchyard in Buckinghamshire, England. This Noel Coward play, in which she starred opposite Rex Harrison, was the vehicle for one of her greatest stage and screen appearances. It opened July 3, 1940, at London's Piccadilly Theatre.

Earlier in 1940, Margaret Rutherford, later Dame Margaret (1892-1972), was playing Mrs. Danvers, the housekeeper in the British stage production of Daphne du Maurier's *Rebecca*. The notices were good but, Mother wrote, "After a few months I began to feel the strain of playing the ghoulish Mrs. Danvers, which really was a most demanding part."

One night playwright Noel Coward appeared in her dressing room to offer her a change. Would she play the role of Madame Arcati in his new play *Blithe Spirit*? Mother knew that the character



When Dame Margaret and her actor-husband Stringer Davis spent a night in Haymarket Theatre she encountered its long-time haunt.



Author Dawn Langley Simmons recently* completed definitive biography of Dame Margaret Rutherford (at left).

Madame Arcati, a spiritualist, was vaguely based on author Clemence Dane* who was interested in the occult. Coward took Mother out to dinner to discuss the role but she was too exhausted from her evening's performance to make a decision that night.

Knowing of Mother's lifelong interest in psychic happenings, Coward was careful to say nothing that might offend her. She reported: "The way Noel acted out

the various parts and told me how helpful mediums can be to people in distress was quite magnificent. Then there was also another reason that I hesitated to give my decision then and there. I simply hate hurting people's feelings and though I do not entirely understand spiritualism, I feel that as many people take it seriously I had no right to make fun of sincere professional mediums."

The next morning after tea, however, she decided to take the part because, she said, "In it I saw a real person of flesh and blood with serious beliefs."

When the play opened to rave reviews, Noel Coward told Margaret Rutherford that there would never be another Madame Arcati like hers. "That," replied my mother, "is because I played her straight and for real."

The plot of *Blithe Spirit* concerns a man who had recently remarried and the ghost of his first wife was always materializing at embarrassing times. When Madame Arcati is called in to deal with the problem, she makes her famous entrance with these lines: "It was wonderful cycling through the woods this evening. I was deafened with birdsong."

Constance Cummings, who played one of the wives, told my mother years later, "You were...extraordinary. Partly it was because your own spiritual beliefs gave the part great clarity and simplicity which made it so riveting. We were really seeing Madame Arcati. It was as if you

*Clemence Dane is the pseudonym used by British author Winifred Ashton (1888-1965). Her novel *Legend*, published in 1919, later became the play *Bill of Divorcement* (1921).

were inspired in what you were doing and it would all come out in a marvelous rush of vitality and rightness."

Time and Tide magazine went a step further: "...It's not the art-craftiness and the heartiness that Margaret Rutherford gets so right, it's the faith behind them."

Mother had done her homework. She visited London's College of Psychic Science and also attended several seances in Highgate, a suburb of London, to observe the true professional medium at work. Later the mediums themselves gave "a psychic luncheon" (their term) in her honor. Mother liked to feel that in her small way she helped professional mediums and at the same time had treated the subject of psychic phenomena with dignity.

IN 1947 Margaret Rutherford lost two close friends. The first, Elizabeth Orphin, had been her housekeeper since Mother had been an aspiring young actress (and whose letters written during the World War II years were to reappear in unusual circumstances).

My father Stringer Davis, also an actor, always maintained that Elizabeth had handled Mother's courtship — especially when he was serving as an entertainment officer at the front during the war and she was playing in the provinces. Elizabeth deluged them both with packages, letters and cans of Devonshire potted cream, at the same telling each of them how

much one loved the other.

Mother described Elizabeth's death in Dawlish, Devonshire, in eloquent terms: "To be present at the moment of death is a moving experience. When Elizabeth was dying, Stringer and I went to the hospital to be with her. We knew that she would not recover and as she turned her face toward the light her breath came in small gasps, and strangely it seemed as if a strong breeze had entered the room and was fanning her face.

"In that moment I saw Elizabeth as she must have looked as a young girl striding across the heath with her hair blowing in the wind. She had a triumphant look in her face as she sank back into the pillows and slipped away. As I looked back out of the window I could still see the young Elizabeth wearing a long lavender gown with pink ribbons in her bonnet disappearing behind a white chalk cliff. Then she turned and waved."

The other close friend who died was Janie, my mother's dresser in the theater. I do not remember ever hearing her surname. Janie always had wonderful stories to tell of her childhood when she had danced in the streets with Marie Lloyd (later to become a great London music hall actress) to the tunes of a barrel organ complete with a monkey on top. As a teenager she had run away to America to become a circus bareback rider, but homesickness had driven her back.

Again my father accompanied Mother to a hospital, this time in Highgate. She described the visit

in her diary: "(Janie) had been reading detective stories right up to the last day when she began to have visions of heaven. Propped up in her bed in those final hours she kept her arms raised...as if in blessing and kept repeating, 'Can't you see how beautiful it is?'"

"Her whole face . . . lit up as if from within as she tried to join in the singing that she alone could hear. I am sure that even though there was still a flicker of life in that brave body her soul had already passed on.

"Now whenever I move into a new play I will always take Janie's photograph, in her best Sunday serge, to place on my makeup table. She was my first dresser and she will be there in spirit as my last."

MOTHER'S ghost stories were extraordinary. She liked to relate one she had heard from a senior curator at Versailles; it concerned an unnamed artist working on the restoration of the frescoes. As she told it: "At the end of one evening he decided to look at the marvelous sunset from the windows of the Grand Salon. The glow of the setting sun caught the gleam of the rich silk curtains and etched the delicacy of the chair in front of the window. He stopped, filled with wonder as he pulled the curtains aside and moved the chair to have a closer look at the splendors of the park on such an evening.

He then left the room, locking all the various doors behind him, and finally stepped out into the

grounds. He set off to walk through the park to the gates when he suddenly stopped abruptly — because each night for the last week he had done exactly the same thing and he remembered with quite a shock that there was not, nor ever had been to his certain knowledge, a single item of furniture in that vast room. There were no curtains; there was no chair. The room was completely bare."

Another of her stories involved John Buckstone, the 18th-Century actor-manager who is supposed to haunt London's venerable Haymarket Theatre. There my mother celebrated her 75th birthday in 1967, playing Mrs. Malaprop in Richard Brinsley Sheridan's *The Rivals*. She also had been playing there in 1962 when, during a threatened train strike, my father and she decided to camp for the night in their dressing room. He slept soundly but Mother remained wakeful. In her large spidery handwriting she recorded what happened that night: "During the early hours I had a vision of something in an old cupboard in the room. The door would not close because of my voluminous dresses. Suddenly among them I saw a hairy leg. I caught a glimpse of a face and recognized it as that of John Buckstone...I thought he came out of the built-in cupboard, so I expected he had been admiring the dresses. After all, they were of his period and should have made him feel at home.

"Thank you, thank you, thank

you,' I said — as he is reputed to appear only when a production is going well."

In 1963 Margaret Rutherford won an Oscar for best supporting actress in *The VIPs* starring Elizabeth Taylor and Richard Burton. Her popularity and earning power had greatly increased both at home and in her beloved America and in 1964 NBC asked her to play the lead in a television film to be shown in America. Titled *The Stately Ghosts of England*, the NBC offering was to be based on a book written by Tom Corbett, one of Britain's leading authorities on the occult. Three of England's stately homes — Longleat, Salisbury and Beaulieu — were to provide the locations and Mother would act as hostess.

When she learned that the producer wanted her to play a comic role on the side she absolutely refused and threatened to leave the production. She said, "I explained rather firmly to the director that if it was not going to be a serious film I would not act in it. As far as I was concerned I was going to play it straight — and I did."

She had already spoken to author Corbett. "Tom, this is what they want me to do. I feel that if this is not going to be a serious picture it will hurt your reputation."

Mother left this account of the result: "The film was very decorative and if the ghosts did not actually appear for us, their personalities seemed to live again through the reports and descriptions of eyewitnesses, but at

Longleat there was a glimmer as a light came out of a particular room and passed down the corridor and then went through another door. The sensitive cameras had picked it up and tracked it for 11 minutes but when it appeared in the finished film it was unimportant to the producers...The poor ghost (was) left on the cutting-room floor."

She was quite put out when Tom Corbett told her later that "such a light appears before a spirit materialization."

DAME MARGARET died in May 1972 and Stringer Davis followed her the next year. Less than a decade later, in June 1980, a London tabloid unearthed a bizarre Victorian murder involving her father William Rutherford Benn, facts which had been hidden for three generations.

Mother's cousin Anthony Wedgewood Benn is a prominent Labor member in the British House of Commons and the story was obviously a political move to discredit his family background.

Mother had always maintained that her parents had died when she was a baby and never by an inkling did she reveal that her unfortunate father had died in an asylum for the criminally insane. In fact, however, when she was a teenager, an old man appeared at the door of her home in Wimbledon with a message that her father sent her his love. The old man was a former patient at the facility where her father was kept — the City of Lon-

don Asylum at Stone near Dartford, Kent. She also knew that he died there in August 4, 1921, from "pulmonary congestion" (pneumonia). Her Wimbledon address appeared on the death certificate as his home address.

I had recently completed writing a biography of Margaret Rutherford. Now of course it had to be withdrawn from the publishers so that I could do further research to get at the truth.

The Benn family, who had hired a private investigator to learn the facts from Scotland Yard, gave me their subsequent findings and I went to Matlock and Matlock Bridge in Derbyshire to discover what I could about the tragic murder which landed William Rutherford in the asylum. (He dropped the surname Benn; hence Mother was Margaret Rutherford.) On Sunday, March 4, 1883, in a boardinghouse at Matlock Bridge, William had taken leave of his senses and crushed the skull of his own father, the Rev. Julius Benn, then tried to cut his own throat. He was found to be criminally insane.

These were the bare facts but what I needed were family letters pertaining to my unfortunate grandfather, particularly any that would show Mother had contact with him during his long incarceration. All the letters my parents had written to me in America were with my papers at Duke University in North Carolina. Everything else seemed to have disappeared.

Then, in July 1980, my parents

themselves solved the mystery.

On three consecutive nights in my home in Catskill, N.Y., I had the same vivid dream. My father and mother appeared and gave me the same message each time: "The trunk is in the garage. The trunk is in the garage." On the third night I became so upset that I woke up screaming. My daughter Natasha, then nine years old, had jumped out of bed and was slapping my face "to bring me around." She said afterwards that she thought I was having a heart attack.

The dreams convinced me that my parents were trying to tell me something. So I addressed a letter to the "present occupier" of Mother's family's final home in Chalfont St. Peter in Buckinghamshire, England, asking whether any of the family's belongings remained in the bungalow. Back came a reply saying, yes, an old steamer trunk full of letters and photographs was out in the garage.

At my request, Shelley Power, my London literary agent, drove down to our old home to examine the contents of the trunk. Not only did it contain letters concerning the murder but there were others from Elizabeth Orphin which would be invaluable for my new draft of Mother's biography, three from British Prime Ministers past and present, and other from the Royal Family and famous stars of stage and screen. Without my parents' message from beyond the grave this treasure trove would have been lost forever.

Yes, There Are Phantom Hitchhikers

Highway haunts are not just the stuff of folklore—they're all too real to those who have encountered them.

By Michael Goss



Blue Bell Hill, located between Chatham and Maidstone in Kent, England, is site of many reports of ghost of young woman who was killed on eve of her wedding.

THE PHANTOM hitchhiker story, as usually told, is a second- or thirdhand account of a solitary motorist picking up a female hitchhiker on a lonely road, only to have her mysteriously

vanish from the moving vehicle soon afterwards. Before disappearing, however, the young lady gives her name and address to the driver — not, of course, the sort of information normally handed out on



Around midnight on July 13, 1974, here at foot of Blue Bell Hill, car struck a young girl. When driver returned with police, victim had vanished without trace.

such brief acquaintance. But it is a necessary procedure if the tale is to reach its dramatic climax.

This climax occurs when, after the hitchhiker disappears, the driver checks out the address. There a distraught parent informs him that his or her daughter, who matches perfectly the description tendered by the visitor, died in an automobile accident some time ago, at the very spot where the motorist stopped to pick up his enigmatic passenger. For good measure the incident is often said to have taken place on the anniversary of the girl's demise.

Such tales and variations on them appear frequently in the press. On July 29, 1980, a motorist

on U. S. Highway 65 just outside Little Rock, Ark., gave a lift to a clean-cut young fellow who, after discussing the sorry state of the world, suddenly proclaimed the Second Coming of Christ and then vanished. Not only did newspaper accounts say that an unnamed state policeman claimed three or four other drivers had complained about this hitchhiking prophet that same day, but a week later *another* such incident was reported from a different stretch of the Little Rock highway. This time an entire carload of people allegedly witnessed the episode.

Meanwhile, on roads between Oregon and Washington, a strange old lady dressed as a nun (or at

other times in expensive clothes) was also hitching rides and disappearing but this passenger had more than the Second Coming on her mind; she was predicting the Second Eruption of Mount St. Helens.

The phantom hitchhiker story has a number of variants. The vehicle involved may be a taxi, a motorbus, a horse-drawn carriage or (in the Far East) a trishaw. The solitary driver may multiply into a pair of motorists or a carful of persons. The sex of the hitchhiker changes from story to story. So do the ghost's age and physical description. The apparition may be a pretty girl in white, a man in a mackintosh, a Malay woman in a sarong, a youth in motorcycle leather and so forth.

Stories of these hitchhiking ghosts are reported throughout the United States (including Hawaii), Great Britain, Korea, South Africa, Germany and just about anywhere there is a road fit for travel, although in some versions the *initial* encounter takes place not on a road but at a dance. If the hitchhiker is a girl, according to these latter stories, she may borrow a garment which will be discovered draped across her grave after she disappears. Comparable in terms of purpose is the "accidental" depositing of some item in the car which the driver is afterwards required to return. This action takes him to an address where he learns the truth about his ex-passenger's unearthly status.

Note that in all cases the basic

story remains the same. A human driver gives a ride to a supernatural entity, commonly supposed to be the spirit of a dead person but occasionally to be a demon, saint or deity.

Two California folklorists, Richard K. Beardsley and Rosalie Hankey, devised a classification scheme for the 179 stories they collected and analyzed in the first major study of "The Vanishing Hitchhiker." Their article, which appeared in the October 1942 issue of *California Folklore Quarterly*, suggested that the "phantom hitchhiker" was essentially a modern mythos.

Beardsley and Hankey broke these tales into four variant types, each of which bore some generic relationship to the others. The most common were those in which the address the hitchhiker gave later "proved" that he or she was a ghost. They call this Variant A. The hitchhiker who utters some prophecy figures in Variant B. Variant C comprises such elements as the dance hall and garment-borrowing, token-leaving girl and sometimes ends with the death of the driver, often from shock. Variant D, confined to the island of Hawaii in the Beardsley and Hankey sample, features not a ghost but a folk goddess: Pele, the volcano-deity.

Beardsley and Hankey not only provided a working tool for the analysis of phantom hitchhiker stories but encouraged other folklorists to gather additional material. In response Louis C. Jones

produced an essay on "Hitchhiking Ghosts in New York" which pushed the origins of the motif back beyond the 1930's and implied a kind of continuity with roughly comparable European tales. In the 1970's Katherine Luomala discussed the interrelationship between the phantom hitchhiker and Hawaii's Pele. Other researchers have found similar phantom hitchhiker stories in Mormon literature, Mexican traditions and other sources.

Clearly the phantom hitchhiker (PHH for short) is a much-traveled story — a piece of folk-fiction passed from one area to another. Yet newspapers regularly print PHH stories as if they are real events. For example, in November 1980 the staid *Guardian*, a British newspaper not noted for supernatural space-fillers, unblushingly printed a UPI release describing how a PHH had frightened Swedish motorists into driving carelessly. My files, which cover a six-year period, also reveal that London's *Sunday Express* has treated seriously several similar reports. Often these accounts, unlike the orally-transmitted folk narratives, name witnesses.

Parapsychologists have found that the PHH witness is a most elusive being — someone who never can be contacted and questioned — because he doesn't exist. Small wonder most psychical researchers don't take PHH stories seriously. Unfortunately many researchers also are disinclined to take ghost stories published by

ABOUT THE AUTHOR

MICHAEL GOSS attributes his interest in the paranormal to books on ghosts, witchcraft and hypnosis which he borrowed from the local library and read during his early teens.

After three years at the University of Leeds where he earned a bachelor of arts degree in English, he carried on research into Victorian literature on the supernatural and was awarded a master of philosophy degree from Nottingham University in 1975.

Now aged 34, Goss is a qualified librarian but currently works as a freelance writer and occasional teacher in his hometown, Grays Thurrock, Essex, England. His articles on the paranormal, local history, criminology and martial arts have appeared in a number of British and American publications and he is a frequent contributor to *FATE*.

His book *Poltergeists: An Annotated Bibliography* was published in 1979 by Scarecrow Press of Metuchen, N. J. The information in this article on phantom hitchhikers represents a digest of material he has collected for a book to be titled *The Phantom Hitchhiker: Beyond Folklore*.

newspapers seriously either. These accounts are condemned as "oversimplified" or "exaggerated" and usually ignored.

There is a world of difference between the methods of folklorists and the methods of parapsychologists. The former are interested only in collecting stories. The latter seek documentation that corroborates the stories. As a parapsychologist who has scanned close to 100 PHH tales from all over the world, I think it is clear most examples are simple folklore, stories reworking old themes with new details to enhance their claims to authenticity. But I also

suspect that a small minority of PHH incidents contain elements of truth.

IN MARCH 1980 I went to Dunstable, Bedfordshire, in southern England to hear firsthand the story of carpet-fitter Roy Fulton. Some five months earlier Fulton had stopped on his way home from a darts match to pick up a pale-faced, dark-haired young hitchhiker who soon vanished in the typical PHH manner. Here was someone actually claiming he had experienced something expert opinion holds to be the stuff of fiction. It looked as if I had found the very witness who I had been led to believe did not exist.

I soon learned that Fulton's story, which resembles other PHH tales in some ways, is unlike them in others. For example, the supposed ghost was not related to any real or conjectured tragedy in the district and (more impressive, I felt) it had not spoken. Fulton said the ghost had merely pointed in the direction it wanted to travel. Moreover, the encounter lasted only a matter of minutes. By contrast the PHH of folk narrative is likely to be loquacious and it has powers of endurance. In one recently-told American story the ghost kept company with the driver for 11½ hours! Fulton's adventure also lacks the melodramatic tricks that typify fictional ghost stories.

Fulton's encounter was completely normal until the time the passenger vanished. The hitchhiker opened the door to get in, ac-

tivating the interior lighting in the ordinary way. Aside from the pallor of the man's face and his unusually-elongated jawline, there was no clue to warn the driver he was in the presence of something other than a normal hitchhiker. Had he not chosen to offer the newcomer a cigarette some six minutes later, who can say for how long Fulton would have driven believing there was someone beside him in the car? Immediately after discovering the inexplicable absence of the passenger, Fulton drove to his favorite pub where he gasped out his story over a glass of scotch. He was not drunk at the time of the experience and the local police commented on his sobriety when he reported the incident to them.

The problem with this account, naturally, is the lack of independent evidence. Disbelievers are free to argue that Fulton, a not overly-imaginative young man with no great interest in the paranormal, spun me a wild yarn based on a hoary theme, a re-worked tale designed to boost his ego in some obscure way. Personally I find this explanation unsatisfactory. For one thing, Fulton could have improved his story in many ways — a talking ghost would have been far more fascinating — and yet what he told me has the same prosaic tone as many other accounts in the literature of spontaneous psi events.

I compared impressions with a local journalist who interviewed Fulton within days of the en-

counter and also with a police inspector to whom he reported it within hours of its having taken place. These persons, accustomed to evaluating unusual statements and the individuals who make them, both considered Roy Fulton a credible witness, just as I had.

Later in the year I traveled to Nunney, Somerset, to investigate a series of alleged PHH incidents which had excited the neighborhood in 1976 and 1977.

The press reports had inspired Nunney villagers to form — as a publicity stunt, informants told me — a vigilante squad to patrol the haunted lane in hopes of confronting and vanquishing the supernatural menace. My informants emphasized that they had not invented the phantom but had simply taken advantage of preexisting reports. I checked with the local police who confirmed this. One officer spoke of alleged witnesses who had come to the station "in a state of virtual hysteria."

As it turned out, however, the stories were hard to track down. I secured the name of one witness who supposedly encountered the ghost twice but I was unable to interview him. I did talk with a close relative who asserted that the story was true. But no one could tell me when the Nunney PHH tradition came into being. I was even more disturbed when I discovered contradictions in written accounts of the 1976-77 sightings. Even such basic facts as dates of occurrences were unobtainable.

Disappointed as I was by lack of

hard evidence, I am prepared to be tolerant toward the Nunney PHH. Perhaps not everything concerning it can be written off as folklore-invention.

Equally hard to assess are the many, many stories about the PHH of Blue Bell Hill. Blue Bell Hill is part of the Old Chatham Road which connects Chatham with Maidstone in England's "garden county" of Kent. Strange tales permeate the locality. Some center on the famous arrangement of stones known as Kit's Coty House which stands in a field adjacent to the reputedly haunted road.

This ghost displays a curious indecisiveness about the direction in which she wants to travel. According to most of the anonymous reports, she usually heads south to Maidstone but in some tales she is making for the Medway towns of Rochester or Chatham. In addition, newspaper reports (none of which deals with a sighting later than 1977) don't seem to be describing the same girl-ghost each time.

Nonetheless most of the tales point back to November 1965 when a bride-to-be was killed in a car collision at the foot of Blue Bell Hill on the eve of her wedding. The accident is an irrefutable historic fact but its details are not perfectly congruent with the elements of the ghost encounters. And as usual most reports do not name the witnesses.

But at least one episode seems to be traceable. It is said to have occurred in 1974. This case, paradoxically enough, is not typical of the

main body of Blue Bell Hill narratives, since the ghost was not picked up but knocked down. Shortly after midnight on July 13, 1974, Maurice Goodenough was driving up the Hill when his car struck a small girl about 10 years old. After laying her carefully on a rug at the side of the road, he hurried off to alert the police, a detail which I easily confirmed with the local authorities. When they arrived the girl was gone.

An extensive search of the area, aided by the use of a police tracker dog, revealed no trace of the casualty. There was simply no trail for dog or man to follow, nor was there blood or other evidence of an accident on Goodenough's car. While the searchers understandably assumed they were looking for a human being who had quietly removed herself from the scene before help arrived, others — including some journalists — reached a supernatural conclusion. To them the little girl had been the latest manifestation of the bride-to-be's unhappy spirit which was still trying to "get home" nearly nine years after the tragic accident.

The swifter-than-normal vanishing of the little girl in white ankle socks caused observers to overlook the discrepancy between the extreme youth of this 1974 apparition and the more mature years of the original (1965) girl who had been in her early 20's. But local investigator Tom Harber, who has followed the Blue Bell Hill saga since its inception and who claims to have interviewed no fewer than a

dozen firsthand witnesses to the PHH, told me that in his opinion the discrepancy is more apparent than real. The bride-to-be was a small girl given to "dressing youngish," he said, and she had worn white ankle socks on the night of her death.

This may sound unlikely but it is true that in 1965 it was fashionable among many women to wear short woolen stockings. Harber believes that the stressful conditions under which the witness encountered the disappearing girl would have prevented him from accurately judging the girl's age. He might have been misled by her diminutive build and juvenile appearance.

The Goodenough affair, never really explained, is now firmly enshrined in the Blue Bell Hill canon. The witness has long since refused to talk about it. Doubts cast on his sanity and sobriety by residents made him realize that association with PHHs does not win friends and influence people.

Lack of space prevents me from examining all the pros and cons of the Blue Bell Hill cases. They are largely anecdotal. Each has some inherent flaw and few meet the criteria of evidence which the psychic investigator needs in order to corroborate a case. On the other hand, despite the elusiveness of actual witnesses and the questionable tie-in between the 1965 crash and the Goodenough report, an outside chance remains that genuine apparitional encounters may have taken place in this small

corner of Kent. This, I think, may also be true for other comparable phantom hitchhikers.

* * *

MY TENTATIVE conclusion is that PHH incidents, few and far between as they must be, may actually occur. But I think these rare events should not automatically be ascribed to the activities of spirits of the dead.

There is *some* evidence relating to *some* cases which supports this traditional survivalist interpretation. A good example of this may be found in Cynthia Hind's "Girl Ghost Hitches Ride" (July 1979 FATE) which describes a series of PHH sightings and near-positive identification of the phantom as being that of a girl killed in an auto accident near Uniondale, South Africa. (See also Jerome Clark's "Update" column in August 1980 FATE, page 78.) Elsewhere, though, the "tragic accidental death" nexus is more or less conjectural. A ghost is seen along some road and everyone thereafter scrambles in a mad search for a likely tragedy with which to link it.

I am inclined to attribute the PHH experience to a freak psychological phenomenon. Perhaps the PHH syndrome is an abnormal side effect of nocturnal motoring (most PHH incidents occur at night) in which sensory maladjustment lulls the driver gradually into an altered state of consciousness during which the folk memory of some once-heard PHH story floats up from a secret part of the unconscious in which it

has been stored and forgotten. The result is an hallucinatory event affected by the driver's current situation and expectation.

The PHH is not only a well-known ghost but an ancient one as well. It predates the automobile. Folklorists have discerned PHH prototypes in Acts 8:26-40 of the New Testament, in 17th- and 18th-Century folk ballads and in stories from early China. Any tale that has been around for so long must have some peculiar attraction to audiences and must touch some core deep within the collective imagination.

Perhaps when we are traveling alone at night, we become vulnerable to the unknown. We resemble the heroes in those tales of olden days, facing thrills and perils on the open road, where anything can happen. Just one aspect of this is the "danger from a stranger" motif — and a most adequate symbol for it is the PHH. Tucked away in our racial *and* private consciousness, the PHH may steal out when conditions are right, becoming as real to us as dreams are real to dreamers.

The suggestion that the PHH is an hallucination doesn't undermine its validity. Modern American studies of drug- and hypnotically-induced hallucinations have shown that these internal visions *are* real — at least to the persons who experience them — and that they are more accurately regarded as the products of an "altered sense of reality."

The credibility of each in-

dividual hallucination is enhanced by the fact that the figures we see, with mental rather than physical eyes, conform to what is possible and permissible for solid, actual figures to do. They walk around obstacles rather than through them. They perform only actions appropriate to their situation and do nothing a human being could not do under similar circumstances.

Perhaps this is why a ghost could cause the interior light of Roy Fulton's car to go on. Having

hallucinated a figure with a normal human ability to open a car door, this mind may have "demanded" that the logical corollary of the light activation should follow.

I am therefore suggesting that the PHH is an hallucination based on some dynamic archetypal material. It is released or revived when the mental strains of nocturnal driving conspire to alter the workings of the human mind. The odds against such a thing happening must be astronomical, which is why such experiences are rare.



BODY SHOP BUILDS TURTLE SHELL

NEAR LUTZ, Fla., in the winter of 1981 a 13-inch-long mud turtle, its shell collapsed after being run over twice, was rushed to an animal hospital to be put out of its misery. Instead, the veterinarian built a new shell with the help of an auto body shop and the turtle recovered.

"There was so much damage I didn't know if we could fix it, but I figured we'd try," said the veterinarian Mary Leisner. "He was a very healthy turtle but what looked bad was the shell. The whole top was caved in but the body wasn't damaged."

The unorthodox treatment began after Jean Nygren, a director of Tampa's Animal Protection League, arrived at the Lutz Animal Hospital with the turtle. She had seen another car hit it and then struck it with her own car.

"It was bleeding badly and the

shell was a mess. I thought it didn't have a chance and wanted to see it put to sleep humanely," Nygren said. "Fix a shell? I never heard of that. This was one lucky turtle."

Leisner used a household drill and delicate bone instruments, lifting depressed pieces of the rock-hard shell. She found that nearly half of it had been destroyed and the smashed parts had shifted; some pieces were wedged beneath others.

The veterinarian filed and fitted the edges and built a new shell with fiberglass—and some direction from Jim McComish, an auto body shop operator. After a trip to the body shop, where the rough fiberglass was sanded smooth, the turtle, estimated to be about 12 years old, was cared for at the animal hospital for five days, then released in a nearby swamp.



TRUE

MYSTIC EXPERIENCES

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

THE DEATH ANGEL

By Phoebe Cole

GROWING UP in the country before rural electrification, my friends and I entertained ourselves late into the evenings telling ghost stories and hunting for ghosts. But no matter how hard I tried all my ghosts turned out to be something real—until I met the Death Angel.

Born late in my parents' life, I was 21 in 1946 and my father George Rogers was 76. A few years earlier we had moved to central Florida, out in the country of course where the water came from an outside pitcher pump on the west side of the house and the privy was on the east side out a ways.

Entering the house you crossed the porch on the north side and went through the bedroom in which my parents and I slept, then into the kitchen where the galvanized water bucket with its enamel dipper sat.

One night in February I awoke feeling terribly thirsty; I must have eaten something salty before retiring. Notic-

ing that the kerosene lamp on the tired old dresser was still burning, I got out of bed and went through the doorway into the kitchen. Reaching for the dipper I quenched my thirst. When I turned back, I saw a tall figure in the glow from the bedroom lamp. Man or woman, I'll never know! It was dressed in a black floor-length cloak, neither loose nor tight-fitting. Its head covering was like a nun's headgear except entirely black, midnight black. Where its face and hands should have been was only blackness—no eyes, no mouth, no nothing. It was as if the cloak and hood were filled with a nonexistent figure.

For a moment I stood aghast, then decided it must be my imagination or a trick of the lighting. Putting it from my mind, I went back through the bedroom and onto the porch on my way to the outside john. As I stepped through the outside door, there the black figure stood again!

I had always wanted to find a ghost and had diligently hunted for one. This

seemed to be my chance! I reached out with hand extended to touch the specter; my hand and arm went right through! I could see my arm right through that awful specter. I forgot the john and went back to bed, shivering.

A few days after this, one of my father's lungs collapsed and he died a short time later.

A long time later I told old Annie Boney, a dear neighbor, what I had seen. I told it hesitantly for fear she would think I was hallucinating.

"No, child," she said, "you were not seeing things. What you saw was the Angel of Death who appears to some people to warn them of the approaching death of someone dear."

Perhaps she was right; my father and I were exceptionally close. But I'll never hunt another ghost. — *Lorida, Fla.*

MIRACLES IN FLORENCE

By Countess Elinor De Torri-Hudson*

WEARY men and women wander miles to reach the shrine of the miracle-performing "Jesus the Nazarene," a wax figure standing in a glass case in the modest Church of San Marco in Florence, Italy. Years have woven a legend around the statue and the undying faith of the people who go and kneel there has brought about miracle after miracle.

The Church of San Marco is not pompous but stands modestly beside the historical cloister of the same name, where hundreds of years ago the

fanatical monk Savonarola lived before he was burned at the stake.

Also the miracle-performing statue in the adjoining church has been there for hundreds of years and during the 17th Century, while a plague was raging through the city, a procession of nuns and monks carried that statue through the streets. The pestilence stopped wherever they appeared. The same was true in the case of a huge fire; the flames subsided wherever the procession passed.

From that time on the faith in the power of that waxen statue, not only of the Florentines but of people all over Italy, has grown steadily. It is now surrounded by tokens of gratitude in the form of jewelry, vases, jewel-studded weapons, even articles of clothing.

During my stay there many years ago the doctor I visited told me I was afflicted with a long difficult-to-cure illness and my steps took me to the San Marco church.

It was early in the evening; the church was almost empty. As I knelt down to say my prayers a little white-haired woman came in, led by a young girl. Their shoes were dusty and both looked tired, as if they had been walking for hours. The old woman had a bandage over her eyes. She whispered to the girl to light a candle. As they knelt, the girl began to sob bitterly. The old lady turned to me and said, "I have just had a dangerous eye operation and I'm afraid of going blind. We live up beyond Fiesole and when we heard of the miracle-performing Jesus the Nazarene—we thought—well, we walked all day in the hot sun to get here."

She stopped and bent her head.

* Elinor de Torri-Hudson has toured all over the world as an opera and concert singer. She has been correspondent for the *New York Herald Tribune* and the *Musical Courier*. She has distinguished herself as a playwright and composer; her plays have been aired on NBC and ABC networks. And her operettas have been performed by Civic Light Opera Companies in California and Florida.

Another elderly lady had joined us. She patted the sick woman reassuringly on the back, "I am sure He will help. I, too, am in deep anxiety. My grandson, the only person I have left in this world, is very sick in Rome. I cannot go to him—it costs lots of money to travel. So my only hope was to come here. This image of Christ hears prayers and performs miracles."

A young boy about 13 knelt beside me. He listened to our conversation and said in a husky voice, "My father and mother quarrel all the time. They want to separate, but why—why? They used to be happy together! Why can't they be so again? I love them both so much. I—" he gulped, "I would die if Father went away and left us—really I would. If the Lord listens to the prayers of the distressed would He not hear my plea?"

As he looked at me with his huge brown eyes, I wished I could give him the right answer. I nodded and smiled.

The sixth person who joined us was an old man. He said nothing, but his tired face and quivering lips told a story of sleepless nights and heartache, of loneliness and grief.

Suddenly I forgot my own troubles. Only sympathy and pity for these poor people filled my heart. What did my own illness amount to in comparison with the woman who feared growing blind? Or the young boy who would rather die than lose his daddy? Or in comparison with the old woman whose only comfort, her grandson, was in grave peril?

As I looked up to the beautiful face of the statue of our Lord, my breath came short in amazement. Was it an illusion? But no—I distinctly saw the

bowed head turn. And now—His eyes looked at me. Words cannot describe the love and tenderness that was in them. The painful expression caused by the crown of thorns pressed on his forehead gave way to a smile of peace and serenity which flowed from Him into my own heart. Tears of emotion and gratitude filled my eyes and my vision blurred. Yet, through the mist, I saw His lips move and like sweet music His voice rang through the stillness, "Get up, child, your illness has been taken from you. The blind woman will see again, the fever will disappear from the grandson's veins. Harmony will once more enter the home of the youth—"

I understood. As I bowed my head once more in reverence and my eyes sought the fragrant flowers and candles at His feet, I knew I had just witnessed a miracle. I felt the urge to call out jubilantly to the others, "The Lord has heard our prayers. You, dear soul, who walked in such faith along the dusty road—you will see again. And you, Grandmother—your grandchild in Rome will be well once more. You, my boy, will laugh again in a serene home surrounded by the parents you love."

I wanted to shout the good news in the silence of the little church. Instead I quietly asked for the addresses of the ones who had knelt beside me so I could make sure my vision had not been an illusion but a miracle of the 20th Century.

An hour later I was at the doctor's office. When he saw me he said, rather surprised, "Why, child—what is it? You were here only this morning." I tried to hide my joyful expectation and

just said, "I know, doctor—but something has happened. . . . I believe I am not sick any longer."

He laughed. "Why, that's impossible. Well—let's see."

Grumbling to himself he proceeded to examine me. Looking up, he exclaimed, rather alarmed, "This is strange. . . . I cannot understand it. You are as sound as I. But only this

morning you were ill—more so than I told you. It's like a miracle."

"It is, Doctor," I said quietly.

A few weeks later I received news from those four other people whom faith had assembled in the little Church of San Marco. Their prayers, like my own, had been answered.

Whittier, N.C.

MY PROOF OF **SURVIVAL**

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

STOP YOUR WORRYING

By Marilyn Carver

ELEVEN YEARS ago, on February 26, 1971, I had radical cancer surgery at Ellis Fischel State Cancer Hospital in Columbia, Mo. I was in the hospital for 5½ weeks.

During the third week, while I still was on some pretty strong painkillers, I was accidentally given the wrong medication. Just as I drifted off after being given the shot I became aware that I was not able to move and I felt my tongue was going to choke me. I could not

move my arms to ring the buzzer for help. This was at night and fortunately the night nurse came along soon to check my vital signs. She took my blood pressure, took it again, then ran from the room. I knew what was going on but it was as if they were working on someone else. Three or four nurses were smacking my face and beating on my chest but I was too far gone to care. I have never been so contented or felt so well in my life. I just wanted them to leave me alone.

I can remember that the nurses

pulled the curtains around my bed and my roommate awoke to ask what was wrong. Still they were talking about someone else! I felt great!

About this time my surgeon Dr. Karl Knuteson ran into the room. He started ordering things and the nurses started putting shots into several parts of my body, even into the IV. During the time they were working on me, before my surgeon hurried in, I had gone down a long dark tunnel. There was a very bright light at the end. I knew if I reached the light I would not be back. With the shots I returned and stood on a balcony and watched them work on me; the me on the balcony was a white transparent wraith that looked like me.

Then I returned to the tunnel and started back down. Just before I reached the end my sister's face loomed up at the end of the tunnel. My twin sister had driven 78 miles round trip, twice a day, to see me. Although we are twins, we look nothing alike. Now she kept yelling at me to fight or I wouldn't make it. I couldn't have cared less but I did try to move, to get back, just because she asked me to. I learned later she was 34 miles away in her own home, pacing the floor because she felt something was terribly wrong.

Suddenly there was a hard jar and my two selves joined at the head. I woke up to find my surgeon trying to get me to talk to him. It was several minutes before I could speak and a week before I could think or get out of bed. I was pretty



Marilyn Carver

upset because they had brought me back. I had not wanted to return to more pain and sickness.

I'm doing fine now but I still remember the happy contentment of dying and of course I am not afraid of it.

I had bought a house in August 1969, a year before I got sick. About a month after I came home from the hospital, I was lying in bed staring out the window, worrying about how I was going to make my house payments and pay all my other bills. Suddenly I began to feel a presence in the room. It was a bright moonlit night and I could see everything in the room clearly but I saw nothing out of the ordinary. Still I had the feeling someone was there.

Then I felt the bed sag as if someone had sat down beside me. Whoever it was pulled up the covers, smoothed them and patted my shoulder. It felt like a woman's touch but to this day I have no idea who she was. Gradually I relaxed with the feeling of being looked

after. I stopped my worrying about bills; I just felt things would be all right. And they have been. — *Bunceton, Mo.*

THE CLOCK STOPPED

By Rosemary Samsel

IT WAS March 11, 1966, and all during the day I had felt uneasy. My mother Leona Mullins had been ill but the doctors at Harper Hospital in Detroit told me she was improving. The last time I had called she seemed to be holding her own. Still a premonition of her death weighed on me all that day.

The next day, early in the morning of March 12, Mother died in Detroit. And in Michigan City, Ind., our clock stopped at the exact time of her death.

But this was not the only strange thing that occurred. An hour after Mother's death my two sons Kris and Keith woke screaming in their bedroom. They told me that they were waked by a woman in a blue light who bent, kissed them and then vanished.

Even earlier that same morning my husband James and I were awakened just as suddenly by the overwhelming scent of roses which permeated our bedroom and then a few minutes later vanished. Puzzled by the scent we got up and searched the house. We even went out onto the porch. But only briefly in our bedroom was the scent of roses apparent.

Neither James nor I had any sense of fright. Rather we experienced a feeling of peace.



Rosemary Samsel

A few minutes after we completed our search of the house the boys screamed and then the phone rang — it was long distance from Detroit. The hospital was calling to notify us that my mother had died at 3:00 A. M. It was then I looked at the clock and saw it had stopped at three o'clock and knew Mother had given us a message. She paid us a visit to say her last good-byes. — *Michigan City, Ind.*

THE BEDTIME STORY

By Denise Porter

WHEN I was five years old my family lived in Springfield, Mo., right next door to my uncle Lee J. Wilson. My entire world revolved around Uncle Lee. All the other children liked him too, for he would tell us stories and take us to fun places like the zoo and amusement park. He returned the children's affection but I always felt I held a special place in his heart. Looking back, I think

Uncle Lee was lonely. His wife had died a few years before I was born.

Every day after breakfast I would run next door to his house and he was always glad to see me. But one day in February 1961 he didn't come to the door. I didn't understand, because he was always there. If he was going out he usually let me know — or more likely he would take me with him. I went home, dragging my feet, very disappointed.

When I told my mother that Uncle Lee was not home she told me he was on a little trip and would soon be home again. She didn't tell me that the trip was to the hospital and that he was very ill. I suppose I wouldn't have understood it then anyway.

Every day I went over to his house to see if he was back. Finding him gone, I would sit on the doorstep and cry. He hadn't even told me good-bye.

A few days later I was asleep in my bedroom when I was awakened by voices in the living room. I got up to see what was going on. I found my mother and my grandmother Verda James crying — but they told me not to worry and to go back to bed.

As I lay wondering why they were crying, I saw someone standing near my bed. I thought at



Denise Porter

first it was Grandma and I called out to her. Then the person came closer and I saw that it was my dear Uncle Lee. He was smiling at me and he began to tell me a story — just like old times. And just like old times I fell asleep as he talked.

The next morning I told my mother that Uncle Lee had come to see me. Only then did she tell me that Uncle Lee had gone to heaven and that we would not see him again. I did not understand about death and not seeing him again but I did know I had seen him the night before.

As I look back, I realize that Uncle Lee had come to say good-bye. He had loved me; he could not leave without seeing me one last time and telling me one last bedtime story. — *Lake Charles, La.*



AGAINST ALL ODDS

MY NIECE Gail Bonicatto gave birth to four children, each born on the same day as the numerical equivalent of the month: Jamie, 11/11/70; Jeremy, 1/1/74; Katie, 5/5/78; and Jennie, 12/12/80. The chances of this happening four times in a row in one family are at least a billion to one. — *Joy Terzich.*

An Interview With Larissa Vilenskaya

INSIDE LOOK AT SOVIET PARASCIENCE

Despite official materialism mysteries of the psychic world fascinate Russian scientists and citizens.

By D. Scott Rogo

"THERE IS enormous interest there," said Larissa Vilenskaya, speaking of parapsychology in the Soviet Union. Formerly one of the USSR's top researchers, the young, brown-haired, affable engineer smiled as we talked.

Our meeting place was the Washington Research Center, a privately endowed parapsychology laboratory in downtown San Francisco where Miss Vilenskaya now works. I had arranged to meet her so that I could learn about recent developments in Soviet parapsychology from one of the best informed spokesmen in the United States. I had many questions and few preconceptions about what I would learn. I knew little about Miss Vilenskaya apart from information in an interview with her that Henry Gris and William Dick, two American journalists, had published in their book *The New Soviet Psychic Discoveries*. (I learned later from Larissa that the interview was a fabrication; she had never met either author.) Far from the aloof scientist I expected to find, Larissa is amiable, relaxed, lighthearted and informal.

She was born in Riga, Latvia, and finished high school in Poltava in the Ukraine where her family still lives. At the age of 19 she began her formal scientific training at the Moscow Steel and Alloys Institute, Department of Semiconductor Materials and Devices, specializing in semiconductor and dielectric materials for electronics. From 1967 to 1975 she also worked in the Laboratory for Bioinformation (a Soviet term for ESP) of the A. S. Popov Scientific and Technological Society for Radio Engineering in Moscow, where she eventually headed the lab's Experimental and Training Group. She also worked as a research assistant at the Institute for General and Pedagogical Psychology, Academy of Pedagogical Sciences of the USSR, before emigrating to Israel in 1979.

Now an Israeli citizen, Larissa entered the United States in June 1981 on a tourist visa to attend the Second World Congress on Science and Religion in St. Petersburg, Fla. Having been in correspondence with Henry Dakin, head of Washington Research Center, since 1974, she was invited to San Francisco to work there. And there I interviewed her.



Larissa first became interested in parapsychology when she was a student. In 1967 she witnessed a lecture-demonstration by Karl Nikolaiev and Yuri Kamensky, the well-known telepathic team with whom Soviet scientists have been working for some time.

"The test was made in two different rooms," Larissa recalled. "It was a kind of telepathy test under not very strict conditions. Kamensky was given an object to send to Nikolaiev telepathically. It was some sort of metal chain or necklace. But a friend of mine had an interesting idea: Maybe we could interfere with the session and send our own image. It was our idea to do this to prove whether this was all some sort of stage performance or magic trick or whether we were really seeing the interaction of human minds."

While investigating paranormal healing Larissa Vilenskaya found she, too, could heal. At the onset of treatment she engages in intense concentration.



Nikolaiev was isolated in a distant room and the two students decided to concentrate on sending him the image of a magnet. For several minutes they concentrated on a magnet Larissa had procured. Of course they had no way of knowing what the telepath was reporting; the results of their experiment were known only after the demonstration had been concluded.

"Everything Nikolaiev said in the other room was transcribed," Larissa continued. "Afterwards we found out that he began by describing the necklace—long, metal, golden-colored—but then he began to describe our magnet as rectangular, metal, grey, its approximate shape and so on. Then later he went back to the necklace. This proved to us, two people with no experience, that we could interfere with a telepathy experiment and make a successful transmission."

This first exposure to psychic phenomena sparked Larissa's interest and she began to study parapsychology. Her first opportunity to work with a gifted subject came when Rosa Kuleshova, who specialized in fingertip vision, came to visit the Laboratory for Bioinformation. The young engineer was able to document Kuleshova's ability to identify colors with her fingers even when the samples were placed under several layers of opaque paper. And when Kuleshova said she had *learned* this ability while working with the blind, Larissa began toying with the idea that she herself could develop similar powers.

"I tried," she said, "and although I can't say I learned to read with my fingers, I was successful at identifying colors, large letters and so on."

Soon Larissa was training others in dermal-optic perception. Most of her subjects were young women who worked at the Laboratory. While most of them eventually learned some degree of skin vision, the main outcome of the project was more spectacular.

"In 1969," she said, "I met a psychic healer who was also working at the Laboratory for Bioinformation. He said that I could do healing myself and that he could see whether people had this ability. I was a young girl—about 20—and couldn't even think about it at the time. Later I began my first attempts at dermal vision and we eventually discovered that the development of dermal vision led to a sensitivity of the hand in general to the human biological field—the aura—and the capability to make diagnoses. Dermal vision was a direct route to psychic healing."

Larissa now began working with several persons who had previously learned dermal perception and discovered that many of them felt a slight prickly feeling when they placed their hands eight to 16 inches from a human body. This, she believed, was produced by an interaction between her subjects' hands and the human biofield. With such a stable effect now available, the young engineer subsequently tried to train her subjects to diagnose and heal by interacting with this field.

"We learned," Larissa explained, "that a person with no complaints has a biofield which is more or less regular [even or predictable]. But if the patient had some disorder, the healer felt a distortion in the biofield. He could not explain it in medical terms, for the persons participating in this training had little medical knowledge. But they

would be able to note where the patients had problems, inflammations or previous operations."

Larissa soon discovered that she herself could diagnose and heal. On one occasion she was working with a woman who suffered from reticulitis with pain so bad that she hadn't gotten out of bed for two days. While running her hands near the woman's body, Larissa was stunned to find practically no bio-field whatsoever around the throat. She noted this disturbance but said nothing. Instead she treated the woman's pain by sending healing energy. The treatment was successful and the woman was able to get up. Then, cautiously, Larissa asked her about her throat problem. The woman was amazed. She revealed that she had a lifelong thyroid disorder and had been taking medication for years.

"This kind of experiential attempt taught me that it is really possible to do this sort of thing," Larissa added with a grin.

Psychic healing is an area of research that is being actively pursued in the Soviet Union. Unorthodox medicine is popular there* and the USSR is chock-full of psychic healers. Larissa's Moscow colleague Barbara Ivanova has lectured on her own healing abilities and has trained hundreds of psychic healers throughout the Soviet Union. A healer who has received worldwide attention is Dzhuna Davitashvili who has regularly treated up to 100 patients a day in Tbilisi, having particular success with a variety of ulcers. Tbilisi also is the home of Alexey Krivorotov who with his two

sons has been so successful that medical specialists convened in Moscow in 1976 to discuss the family's healing work. Another Russian healer is Vladimir Safanov who can diagnose a patient merely from his photograph.

What surprises me about all this work is how aboveboard it is. Healing research in the USSR has none of the cloak-and-dagger atmosphere that taints much Soviet parapsychology.

"Is there any reason why, of all areas of parapsychology, healing research is pursued in depth?" I asked.

Larissa's response was immediate. "In Russia medical care is free but isn't on a sufficiently high level. So people try to get relief in nontraditional ways including psychic healing. And there are several people around who can successfully demonstrate it."

She went on to explain that healing research is on two levels in the Soviet Union today. There is wide public interest in finding and utilizing the services of healers. And there is much official interest because even top-ranking Soviet leaders have used psychic practitioners on occasion. In return, Soviet officialdom has allowed a few favorable articles on psychic healing to appear in the public press. These articles, which have included interviews with the healers themselves, have encouraged both public and scientific interest in this medical phenomenon.

Larissa emphasized that interest in psychic phenomena runs high among the general public. In fact, a few years ago Larissa published a study on public attitudes toward psychic ability, based on responses to questionnaires she passed out in several Russian cities. The questionnaire asked respon-

* See "Paranormal Healing in Russia" by Scott Hill (August 1981 FATE).

dents if they possessed psychic powers. Larissa found that out of 122 people polled 43 believed they did. Telepathy and healing were the most commonly acknowledged talents. Many of these persons believed that psychic ability could be learned but even more of them thought it was inherited.

When I asked Larissa why she felt this popular interest was so rampant, I was somewhat surprised by her answer.

"Religion is suppressed in Russia," she explained. "There is no way to express or satisfy the desire to know more about ourselves, the world and other levels of perception. No one takes materialistic philosophy seriously. It's the funniest thing. Everybody studies courses in materialistic philosophy and passes exams on it. This is obligatory in high schools and universities. But *no one* takes it seriously. People want to understand what is beyond all this, what understanding we can have of the world, of human nature and of the universe in general."

I was intrigued by Larissa's words, for I had long wondered whether Soviet scientists or the general public were interested in those phenomena which indicate survival after death. This is an area of parapsychology which is officially beyond the pale in all Iron Curtain countries. In 1973 I discussed this issue with W. G. Roll of the Durham-based Psychical Research Foundation. He had just returned from a conference in Czechoslovakia where he had presented a report on survival research. His paper and all allusions to it had been censored from the official published proceedings of the conference.

I took the opportunity to ask Larissa

just what is being done in survival research in the Soviet Union. She replied that little material on such things as hauntings and poltergeists is available to the public but some scientists are beginning to take an unofficial interest in survivalistic phenomena. Table-tilting sessions are not unheard of and some researchers have been playing with procedures similar to our home-grown Ouija board and planchette. The only area of survival research that has received public attention has been, of all things, reincarnation research. This research and the wide public attention it sparked followed some of Barbara Ivanova and Larissa's own experimentations.

"It was not an official study," she said. "It was work by Barbara Ivanova and me along with some friends and colleagues to satisfy our own interest. We made some regressions and tape-recorded the sessions. We tried to find some pertinent observations, not verification. For example, one of our subjects saw himself living in a place where people spoke Czech, German and Hungarian in the last century. He is a physicist and in this life he has studied both Czech and Hungarian, both totally useless for his work. One young girl in a reincarnation session described herself as a rich woman in a rich apartment but in a strange dress. She described the dress. She held her hands above her legs and spoke about how strange it was that her hands didn't lie on her legs."

The girl was uneducated and didn't know that women of that period wore dresses that ballooned out, although she had described such a dress.

"Of course it was difficult to rule out

subliminal memory," Larissa warned, "but it was interesting to us as indirect evidence for reincarnation."

The public response to this research was even more astounding.

Larissa said, "We managed to publish small parts of our work in the local newspapers along with translations from the Western press on reincarnation in a very abridged form. We learned later that clippings of these news items were passed from person to person."

Interest was so widespread that Larissa soon was being asked to lecture on her experiments in various cities.

"There were people who were skeptical," she said, "and people who were interested but there were very few who were indifferent."

Lecturing on something as arcane as reincarnation is not exactly easy in the Soviet Union where anything smacking of religion or metaphysics is condemned. Even telepathy can be publicly discussed only in terms of physical waves of the transmission of information; it cannot be discussed in terms of transmission of thought. While Larissa was able to discuss her findings, she had to do it in a way that skirted the actual metaphysical issues. She presented her research as an interesting experiment in the *acquisition of information* about previous lifetimes rather than about the rebirth of the soul.

Nor was it long before Soviet researchers came up with a purely materialistic explanation for these data. One physicist suggested that a person's biofield probably contains information about his life. As this field may only slowly attenuate after death, another

individual might be able to "tune in" to such a field even years later and thereby pick up information about past places, eras and people.

Larissa also explained that reports of hauntings and apparitions are hardly known in the Soviet Union. A poltergeist report appeared in a Ukraine newspaper in the 1920's but the general attitude in the USSR is that such outbreaks are due to spontaneously produced mind over matter. Since Nina Kulagina, the Russian housewife who can move objects merely by concentrating, came to public attention, the whole concept of mind over matter has become commonly accepted in the Soviet Union. Any sort of spiritistic or demonic explanation for poltergeists is simply unheard of—or at least never officially expressed.

When Larissa left the Soviet Union in 1979, it was in the hope that she could conduct parapsychological research without government interference. Today, working in San Francisco translating Russian scientific manuals, she has not yet returned to her first love—but she hopes to. I asked her what areas of research she wanted to pursue when she got the chance.

"I would most like to work with psychic healing," she answered. "I would like to determine objectively the characteristics of the healing ability. When we worked with people in Russia we didn't exclude the possibility that our subjects were responding to psychotherapeutic effects. We didn't know what part of the effect was psychological and what part was psychic healing. We tried to help people and that was all. Barbara Ivanova and I participated in a few short studies with

persons suffering from hypertension, although they didn't know we were trying to help them. I would sit on the other side of the room with some papers just trying to influence the patient. Blood pressure readings were taken before and after the sessions and

in most patients it was lower afterwards. So I'm interested in finding some biological detector—some system in the body—which might be sensitive to human psychic influence to see to what extent it is possible to develop healing abilities."



VAMPIRISM IS ALIVE AND WELL...

DR. STEPHEN Kaplan, head of the Vampire Research Center based in Queens, N.Y., announced in early 1982 the establishment of the Vampire Hall of Fame. Kaplan, the father of vampirology, completed the world's first official vampire census in early 1981. In the course of this research, he and his organization realized that the public needs guidance in vampirology, an entirely new field of study. To this end, he brought into being the

Vampire Hall of Fame in New York.

Categories for recognition include scholars, researchers and investigators involved in vampirism; novels and nonfiction works on the subject; and best and funniest movies featuring vampires. New categories may develop as the study broadens.

Those seeking further information may write to the Vampire Research Center, P.O. Box 252, Queens, N.Y. 11373.



TURN OFF THE RAIN!

RAINMAKING equipment got a brief test in Louisiana but was quickly turned off when a bunch of wet, angry Natchitoches Parish cotton farmers complained.

"The machines were turned on and they got a tremendous rain," said assistant agriculture commissioner John Compton in an interview November 30, 1981. "It was right in the middle of cotton picking and they don't want rain during harvesting."

Compton was referring to his department's grand experiment to bring rain to drought areas. During the past decade Natchitoches Parish has been hard hit by drought and that's why the \$75,000 experiment is going on there.

However, the heavy rain during the brief experiment can't be attributed to the rainmaking devices. "That's one of the problems," Compton said. "There's no scientific proof that the equipment is responsible for the rain."

Nevertheless the equipment has worked well in other areas. It consists of 28 electric arc machines of the type used in cloud seeding. Operated by a Palm Springs, Calif., firm, the machines were in place October 1 surrounding the parish.

"When conditions for rain are favorable the machines will be turned on," said Compton. "We're waiting for the end of harvesting season."

THE MAN WHO READS PHONOGRAPH RECORDS

The grooves tell him what the composition is, even who's conducting it. How does he do it? He doesn't know.

By Alex Evans

ARTHUR LINTGEN doesn't just listen to records — he *reads* them. Simply by studying the grooves on an album of classical music, Lintgen, a physician who lives in a Philadelphia suburb, is able to identify the composition and on occasion even name the orchestra conductor. Sometimes he can "read" a record from a distance of 15 or 20 feet.

Dr. Lintgen's remarkable ability first came to wide public attention in an article published in the November 18, 1981, issue of the *New York Times*. Reporter Bernard Holland recalled an experiment he had observed a year and a half earlier at Lintgen's home.

In the presence of two professional musicians, Patricia Prattis and Marna Street, who perform with major American orchestras, the doctor sat in his easy chair

under an ordinary lamp and examined a number of records whose identifying labels had been covered. It took him only 15 to 30 seconds to correctly identify each record. In one case he correctly stated that composer Richard Strauss was conducting his own "Alpine Symphony."

Holland called Lintgen's performance "astonishing."

Just prior to publication of the *New York Times* article Lintgen explained how he discovered his strange talent:

"I was at a party five years ago and friends of mine said, 'You know so much about music, I'll bet you can read the grooves of records.' I said I bet I could too — and I did, without any prior idea it was possible."

Lintgen doesn't know exactly how he does it but he insists it has

nothing to do with ESP, X-ray vision, study or memorization. He possesses an almost encyclopaedic knowledge of recorded classical music, however. He can identify only the music that he knows and he is most successful with orchestral music from Beethoven to the present.

"I have a knowledge of musical structure and of the literature," he says, "and I can correlate this structure with what I see. Loud passages reflect light differently. In the grossest terms, they look silvery. Record companies spread the grooves in forte passages; they have a more jagged, sawtooth look. Soft passages look blacker. I also know how the pressings of different labels look, so I can often figure out who is conducting."

But that explanation hasn't helped anybody else who's tried the technique. "Friends of mine with more scientific and musical knowledge than I have tried it unsuccessfully," he reports. "I don't know how I do it."

But do it he does. Last November, at Abington Hospital near Philadelphia, Temple University musicologist Stimson Carrow and 10 graduate students handed Lintgen 20 long-playing records with labels and matrix numbers carefully concealed. After briefly examining their groove patterns — sometimes from as much as 15 feet away — Lintgen identified all 20 correctly. The experiment was filmed by an ABC television crew for the show *That's Incredible!*

Meditating on all this, reporter

Holland wrote, "Some talents elevate humankind. Others are sublime in their very pointlessness. An example of the latter is Dr. Arthur B. Lintgen and his astonishing ability to 'read' musical recordings."

Among the disbelieving readers of Holland's article was magician James (The Amazing) Randi, fervent foe of all paranormal and exotic claims. Another doubter was the anonymous editor of *Discover* magazine's "Skeptical Eye" column, scourge of "psychics and other charlatans." Lintgen did not claim to be the former but Randi and *Discover* strongly suspected that he was the latter.

As soon as *Discover* asked him to investigate, the magician phoned the physician and asked him if he would agree to be tested using records of Randi's choosing. Lintgen promptly agreed, stipulating only that the albums must be of orchestrated classical music. They would meet in two hours.

Randi hastily purchased recordings by Beethoven, Ravel, Holst, Tchaikovsky and Stravinsky. Then, disregarding Lintgen's instructions, Randi bought two unrelated albums: one by rock musician Alice Cooper and a non-musical record entitled *So You Want to Be a Magician*.

Randi covered the labels and matrix numbers with aluminum foil and paper. He passed the records on to a colleague who covered the labels again. Now even Randi didn't know which records were which.

Lintgen had no trouble identifying the classical recordings. He was able, for example, not only to recognize Beethoven's Sixth Symphony but to observe that an extra overture had been added — and he correctly named the overture in question. In the case of Holst's "The Planets" he remarked that the composition was "probably a German orchestra." The recording

turned out to have been done by the Berlin Philharmonic.

Examining the Alice Cooper record he declared, "This is gibberish. It's not classical." He recognized the *Magician* album as "solo vocal" without instruments.

Randi admitted afterwards that he was "flabbergasted." Lintgen is "the real thing," he said. "There's no doubt in my mind."



A MARRIAGE MADE IN HEAVEN

FOR GEORGE and Jeannie Parker, a marriage made in heaven had to begin on a good interplanetary day. So George, a Sagittarian, and Jeannie, a Virgo, tied the knot in Scituate, R.I., precisely at 11:00 A.M. Thursday, August 27, 1981, when the planets were lined up right.

That's the way the courtship went too. "She came along more or less on schedule," said George, a 38-year-old astrologer.

They chose Thursday for the wedding because Venus and Jupiter were forming a conjunction in the sign of Libra. "The exact time of day was determined really by the position of the moon (which) was making favorable aspects to Venus and Jupiter on that morning. This probably sounds a little farfetched to the layman."

Eight years ago Parker was a

skeptic too. A professional hypnotist, he became interested in astrology in 1973 when he halfheartedly asked an astrologer to "read" his future. Parker found that expensive so he decided to study the field and do his own chart. That led to doing charts for friends and eventually to doing it professionally.

Then Jeannie Dutcher came for a reading. "It was really out of curiosity that I let him do the chart," she said. "He began to tell me all these things about myself and they were all true. Then he started telling me all about the things that would be coming up and they all have."

Parker said he didn't realize at the time that some of the changes he predicted for Jeannie involved his own life but, he said, "My charts had been saying I'd be meeting someone."



YOUR LIFE RECORDED IN...

WORLD'S OLDEST ASTROLOGICAL RECORD

Swami Yogeshwar Ananda Saraswati introduced author to the physical counterpart of "Akashic Records."

By David Christopher Lane

IN THE SUMMER of 1978 I went to North India with Prof. Mark Juergensmeyer of the University of California at Berkeley to study the Radhasoami movement.

The Radhasoami movement, founded by Shiv Dayal Singh (1818-1878) in the mid-19th Century in Agra, India, is a religious tradition based upon "Sant Mat," the "path of the saints." It has many

The scroll was thousands of years old but it predicted my coming and even told my name.

branches, the largest of which is in Beas, Punjab, India. The basic tenets of the movement are: (1) the practice of *surat shabd yoga*, (2) the belief in a living Master who initiates disciples into the path, (3) a pure moral life which includes the abstinence from meat, fish, eggs, alcohol, drugs and sex outside marriage, and (4) the firm conviction that *Ji van Mukti* — Liberation or Enlightenment while living — is possible under the guidance of a realized saint or mystic.

It is of interest and usually not known in America that the Radhasoami movement has been the basis for several popular religious groups in America including the Divine Light Mission — Guru Maharaji's father was initiated by Sawan Singh of Radhasoami Beas and later left to start his own sect; Eckankar whose founder Paul Twitchell was initiated by Kirpal Singh, himself a disciple of Sawan Singh; and MSIA, founded by John-Roger Hinkins who claims to have been

given permission to initiate devotees to the inner spiritual planes by Sawan Singh.

I was invited to go on the trip because of my knowledge of obscure yogis and saints in the region. My job was to visit the various gurus and ashrams in the Punjab and compile an exhaustive genealogical tree of the spiritual leaders involved in the tradition.

Later, during my travels alone, I visited with Baba Faqir Chand, a 92-year-old sage who had been doing intensive spiritual practices for over 75 years. He was one of the three most advanced adepts of *surat shabd yoga** in the world.

It was during my stay with this venerable saint that I learned of the *Bhriḡu Samhita* which is considered to be a physical counterpart to the controversial "Akashic Records" — a complete account of mankind's experiences allegedly existing in the astral and causal planes — and the oldest astrological treatise in the world. On the last day of my stay at Manavta Mandir I was invited by my friend Swami Yogeshwar Ananda Saraswati and a local scholar to consult the ancient work. Although my time was limited I was eager to do so.

On July 22, 1978, in the midst of India's torrential monsoons and intense summer heat, the Swami and I took a bicycle rickshaw from the "Be-Man Temple" and followed our scholar guide through the

crowded city streets of Hoshiarpur** to our destination. On the way Swami Yogeshwar told me the fascinating legend of the book.

Millenniums ago, during an untraceable time in India's history, the renowned sage Bhriḡu reigned as the world's greatest astrologer. His mastery of astrology was so profound that he was able to dictate certain parts of the Akashic Records from the astral worlds onto special scrolls in the sacred language of Sanskrit, often called by Indian mystics "the language of the gods." This primordial translation was said to contain the record of every human being who ever lived on earth. During each age the work has been transferred onto new leaves in order to preserve it for future generations. The present manuscript is said to be an exact copy of the original and is itself 400 to 500 years old.

According to Hindu mythology Bhriḡu was a son of the sage Varun. It is said that once Bhriḡu visited Lord Vishnu when the latter was sleeping with his consort Lakshmi. As Bhriḡu was not accorded a proper welcome by Vishnu, the former felt annoyed and he hit Lord Vishnu.

The act of Bhriḡu was intolerable to the wife of Lord Vishnu. She became angry with Bhriḡu and cursed him, "You and your entire Brahman generation shall ever live a life of pauperism and Lakshmi shall remain far away from Brahmans." Bhriḡu repented for his deed and pleaded for mercy to

*Shabd yoga, as it is commonly called, is an ancient yogic discipline for "uniting the soul with the Divine Sound." It is based on the experience of "internal sound," otherwise known as Nad, Logos, or audible life stream.

**A town located near the foothills of the Himalayas.

Goddess Lakshami. Ultimately, the goddess took mercy upon Bhrigu and told him to write the *Bhrigu Samhita* (an astrological book) to earn his own livelihood and a livelihood for his generation, since it was not possible for her to withdraw the curse.

Where and when this book was written by Bhrigu has not yet been ascertained by any scholar. Because Braha and Utpal, the great astrologers of ancient India, make no reference to this book in their writings it is believed that it must have been written in the post-Vedic period. The original *Bhrigu Samhita* has not yet been traced.

It appears some parts of it are owned by Brahman families in Benares, Poona and Meerut but they do not allow anyone to study these chapters. Thus this great astrological book still remains beyond the reach of scholars.

Reference to *Bhrigu Samhita* is made in *Jatak-Skand*, which implies that the horoscope and the forecast of the entire life of every human being born on this planet is given in this book, according to the time, place and date of birth of the individual. Eleven chapters deal with different aspects of human life. These chapters are: *Kundli Khand* — horoscopes; *Phabit Khand* — forecasts; *Jarah-Parharan* — previous lives; *Tathalin Bhrig-Prashan* — questions of Bhrigu; *Pratyaksh-Mooh-Prashan* — tangle answers; *Nasht-Janmang Deepiha* — index to lost horoscopes; *Sarivarisht-Nivaran-Khand* — remedy to human

problems; *Raj-Khand* — pertaining to rule; *Santan-upaya-Khand* — for begetting children; *Narpati-Jayacharya Khand* — for the victory and works of a king; *Istri-Phabit-Khand* — on the nature of women.*

I was told by Yogeshwar and by others also that this work in Hoshiarpur is the only one of its kind now in existence in India. Vague references to the *Bhrigu Samhita* appear in certain rare books. Dr. Paul Brunton, one of the first Western seekers to meet Ramana Maharishi and Anand Sarup of Dayal Bagh, knew of its existence in the early 1930's. In his book *A Search in Secret India* Brunton repeats a revealing conversation he had with the accomplished astrologer Sudhei Babu about the works of Bhrigu:

"Do you know if there is any English translation of the Book?" Brunton asked the astrologer.

The astrologer shook his head "I have never heard of one. Few even are the Hindus who know of the existence of the book. Hitherto it has been kept secret."

"When was it written?"

"It was composed thousands of years ago by the sage Bhrigu, who lived so long ago that I cannot give you a date"

Not being much interested in astrology and doubtful of its exactitude as a science. I admit that I took the legend with good doses of skepticism. The only propelling force in its favor was my con-

*This material is based upon information in a letter from Prof. Bhagat Ram Kamal.

fidence and trust in the swami and the scholar. Yogeshwar was a Christian monk extremely knowledgeable in Western science; the scholar was an expert in the philosophical systems of India. Their unremitting belief in the book's validity, which they claim resulted from their own experiences with its awesome accuracy, deeply impressed me. I attempted to keep an open mind.

When we finally arrived at the library which was sandwiched between two back streets, I was immediately struck by the large array of Sanskrit leaves tied in huge bundles. I had imagined that there would be one large book.

Two librarians, who also were expert astrologers, were on duty. Apparently this valuable treasure had been a family possession for years. I found them intelligent, matter-of-fact and fluent in English. We enjoyed some *chai* (Indian tea which tastes like a cross between coffee and hot chocolate) as we discussed some of the implications of the work.

The astrologers believe that nobody can consult the *Bhrigu Samhita* unless it is preordained. Therefore my coming had been expected and arranged for thousands of years ago. Stories abound concerning individuals who have tried to reach the library but failed.

Among the innumerable papers one particular leaf would be found which contains the details of my life, the librarians told me.

A picture-graph was made by the astrologers using the date of my ar-



DAVID CHRISTOPHER LANE, aged 25, lives with his wife Jacquelyn in North Hollywood, Calif., where he teaches religious studies and psychology.

He holds degrees from Los Angeles Valley College and California State University and has just completed his master's degree thesis on the history and phenomenology of religion at the Graduate Theological Union at Berkeley.

Lane is regarded as the western hemisphere's foremost expert on the history of the Radhasoami tradition. His research has been presented to the American Academy of Religion's annual conferences and has served as a primary source for a number of scholarly papers, journals and books.

rival at the *Bhrigu Samhita* as well as my birth date and birthplace. I got the impression that the most vital event was my arrival at the library. This event set all other facts into motion. The chart looked like a reconstruction of certain star, lunar and solar positions. My companions had complete con-

fidence in the librarians' abilities.

Using the picture-graph based upon my life, the astrologers were able to riffle through the huge stacks looking for a leaf which had the same chart drawing. This precise match-up, supposedly written by the sage Bhrigu thousands of years ago, gives in Sanskrit a description of me or any other person who has arrived and whose picture-graph has been computed. I was told that it can take from a few minutes to a few hours to a whole day to find the appropriate matching horoscope.

Curious about this unusual system I asked Swami Yogeshwar if the library had any classification system. He told me it does not and added, a little mysteriously, "They don't need it; it is destiny itself which guides them to find it!"*

Everyone got involved. Several bundles were taken down from the shelf at random and untied. The two astrologers, the swami and the scholar got busy looking for the corresponding chart. I began to feel it was a fruitless task. However, after 15 or 20 minutes the scholar exclaimed that he had found it. This, I was told later, was unusually quick; it added to everyone's sense of anticipation. The two librarians and Swami Yogeshwar examined it closely and all agreed it was an exact replica. This parched Sanskrit scroll would have the information on my life.

Examining the leaf carefully I

could not help feeling an odd sense of providence. While the astrologers read through it Swami Yogeshwar and the scholar translated its message into English. When the first sentence was read I was taken aback. I noticed that Swami Yogeshwar and the scholar also were deeply moved. It was obvious, at least to those of us present, that this was real.

The first line said, "A young man has come from a far-off land across the sea. His name is David Lane and he has come with a pandit* and a swami."

I stopped the reading in midsentence and asked for an explanation as to how my name could be mentioned.

Swami Yogeshwar showed me the leaf on which my name was written in Sanskrit and pointed out that the pronunciation was almost exactly the same.

The scholar, although familiar with the *Bhrigu Samhita*, was also most impressed by its exactitude. But the astrologers accepted it as a common occurrence and read on, "The young man is here to study *dharma* (religion) and meet with holy men and saints."

Certain things of a personal nature were related which I found very touching; details of my present life were given and there followed a description of my past.

Swami Yogeshwar wrote down the Sanskrit and partially translated it for me on a scrap of

*In light of recent studies done in computer programming, random selection by the astrologers at the *Bhrigu Samhita* may be far less supernatural than it is practical.

*Pandit literally means learned, wise or educated. A pandit is considered a scholar.

paper. But to my surprise, I was told I could keep the original leaf if I wished.

It was then I heard this amazing statement about the book from the astrologers' lips, "The *Bhrigu Samhita* replenishes itself, sometimes with very old leaves and with some less aged. We do nothing; there is no need to. The astral records manifest physically at the appropriate time and place."

My doubt doubled when one of the last lines of the horoscope was read aloud. In order to rectify a sin I had committed in a previous life I was advised to pay 150 rupees (approximately 20 American dollars) to the *Bhrigu Samhita*. I smiled, thinking the hour spent had been an interesting diversion — even if it wasn't genuine. But, interestingly enough, no pressure was put on me to pay the amount mentioned in the leaf. Rather, Swami Yogeshwar and the others said there was no hurry. I had no intention of paying the amount but I did find the librarians' attitude the opposite of what one would expect from those engaged in a con game.

This, plus the euphoric effect the reading seemed to have on everyone present, prompted me not to dismiss it simply as a fraud. The swami acted as if there had been a revelation. Indeed, his own words to me were, "God has spoken today to us, dear friend, through the agency of the *Bhrigu Samhita*!" Also I have learned that the legend surrounding the book states that Bhrigu wrote the *Bhrigu Samhita* "for earning his own livelihood

and for the livelihood of his generation." This would partially explain why the work has a built-in request for money.

For two years I have pondered the various explanations for the information found in the *Bhrigu Samhita*. The possibilities range from outright fraud to elaborate metaphysical theories. The more I doubted it the more my contacts with individuals and books seemed to attest to its authenticity.

A Canadian named H.G. McKenzie, for example, visited the astrological work in the early 1970's and was convinced of its accuracy. McKenzie wrote, "I consulted *Bhrigu Samhita* and found my name mentioned there, besides so many other things about my life that shows that one has no free will The *Bhrigu Samhita* states about me that I, Mr. McKenzie from Canada, am here with such and such people. It states some events of my past life and also predicts the future course of my life."*

Baba Faqir Chand, a sage known throughout the Punjab for his extreme honesty and utmost frankness, also attests to the validity of the book. Faqir states, "Everybody reaps the fruit of his or her deed. Major Som Nath of Aligarh is one of my associates. He came to me before the Indo-Pak war of 1971-72 and also went to *Bhrigu Samhita* to consult his horoscope. They told him that he was a judge in his previous life and

*Prema Nand Roy, editor, *A Word to Canadians*. Hoshiarpur: Faqir Library Charitable Trust, no date, pages 5-7.

that he had accepted a huge bribe from a culprit and subsequently acquitted him and punished an innocent man in his place. As a result of this he would face a great danger to his life in that year. The astrologer suggested to him some Hawan, some atonement. But he did not perform it.

"However, when he went to his place of posting in the field he was directed to move to the forward post of Shakargarh with two companions. They traveled by jeep. Suddenly a mine burst under the jeep and they all suffered serious injuries. . . .

"Now, had the *Bhrigu Samhita* astrologer not told him in advance about his forthcoming trouble I would not have commented. He did face a great danger to his life. This shows that our previous deeds dominate our present lives."*

In 1980 in Los Angeles I met and talked with Anders Johannsen, a professional astrologer from Sweden. He informed me that after visiting *Bhrigu Samhita* seven times he is convinced that the work is authentic and the most accurate treatise he has ever come upon. Although I was told the book existed only in Hoshiarpur, Johannsen said that is only the most famous and complete copy, that parts of it also exist in Delhi, Meerut and Benares.

One can imagine a scenario of possibilities to explain the *Bhrigu Samhita's* existence. The request for money to pay off a previous sin, which appears built into the work,

may be a device to provide a livelihood for the librarians or the astrologers who wrote the massive book or who work with it. But this is common in many Indic traditions and does not necessarily invalidate the accuracy of the horoscope. The confidence and respect exhibited by all those connected with the *Bhrigu Samhita* in Hoshiarpur prompts me to look for a deeper explanation.

Astrology has been criticized severely in the last century by scientists of both the East and the West on the grounds that it is erroneously conceived and pseudopsychological. And this well may be correct.

As Dr. Lyall Watson perceptively observes, "Even the most ardent devotees of astrology admit that their study lacks a clear philosophic basis, that the laws and principles governing it are still uncoordinated and that the records are scattered and contain many errors."*

But the most important point in astrology is often overlooked or sidestepped. All disciplines — philosophic or scientific, from subatomic physics to music theory — have something in common with astrology. *They are all communication vectors, information channels.* Astrology, although not usually thought of as such, is a highly refined *language code* almost universal among advanced civilizations. Because of this astrology has survived. Mathematics, chemistry and social sciences are

*Faqir Chand, *Satyameva Jyote*. Hoshiarpur: Manavta Mandir, no date, pages 88-89.

*Lyall Watson, *Supernature*. New York: Anchor Press/Doubleday, 1973, page 67.

also language models (communication operators) and in this regard are much like astrology. The underlying fundamental in language (and in all science and philosophy) is the notion of *intention*. Without intention all systems are without meaning.*

Astrology may not be vindicated by the disciplines of physics or astronomy but it is by the sciences of language and communications. A clear example of intention and its ability to extract meaning from almost anything is seen in scriptural readings. Devotees of Islam, Christianity and Sikhism often pose their questions or problems to their respective Holy Books hoping to find a solution. Often they open the work at random and place their fingers on a sentence or paragraph unknowingly. When they read the selected passage they feel that they have found an appropriate response which pertains directly to their query. Excluding the possibility of divine intervention, the major factor in this "certainty" of having the "right answer" lies not in the Holy Book itself but in the strong conviction or intention of the devotee. With this amazing tool of intentionality (or intended meaning) one can dig jewels from mud.

*For instance, the "chair" is meaningless unless it designates something to the speaker and the listener. If what it represents is agreed upon by both parties, then it can be said to be "communicated". The concept, as recent studies in child education show, precedes the verbal articulation.

I suggest that this is astrology's greatest strength and perhaps the reason for its long survival. All informational systems rise and fall on their ability to communicate intentionality precisely and unambiguously. But because language among human beings necessitates ambiguity by nature, there can be no such thing as "pure science" or "absolute objectivism." The new physics has taken this factor into account. So must critics of astrology. Where Western science moves toward a desired explanatory discipline — "purely objective and external" — astrology renews itself by moving toward subjective and experiential modes of explanation. For this reason it will always be at odds with modern science.

I realize that in many ways these discussions are inadequate. To put it in simpler terms, how can one explain a book written supposedly thousands of years ago which pinpoints information about individuals in the future? If deceit or fraud does not provide a complete explanation for this, I think we must agree that an open and unbiased inquiry which takes the utter profoundness of human consciousness as its starting point is needed.

As I type these sentences the haunting memory of the *Bhrigu Samhita*'s last words to me come to mind, "This young man will come again several times . . ."



TWO DEATHS BY

In Zambia's copper country
nganga (witch doctor) wields
power of life and death.

By Edward L. Haydock

FOR MANY years I have had a deep interest in African tribal laws and customs and I have lived a long time in the African bush — but despite this background I am at a loss to understand two *muti* (magical) deaths of "bossboys" with whom I worked.

To explain my interest in Africa I must go back to the mid-1930's Depression when, as a young man, I found my chosen profession as a naturalist of little value. Seeking other work, I obtained a post as an assistant to a surveyor and when I became a full-fledged surveyor I was employed by the British government's Ministry of Works.

In 1942 I was commissioned a major in the army and posted to North Africa. I traveled extensively among different African army companies and became more and more involved in African life. On my release from the army in 1946 I made for Africa again where my knowledge of surveying stood me in good stead. I obtained a post as Land Surveyor for the Roan Antelope Copper Mine based in Luan-shya, Northern Rhodesia (now Zam-

bia). My work was in a region known as the M'pata Hills along the Kafue River some 20 miles northwest of Luanshya where surveying teams were cutting lines for exploration, power cables or whatever was needed.

By the late 1940's my survey team was extending lines through the land to form a grid pattern from which a search for copper could be made. These lines were long and straight, cut through both light and heavy timber, up and over anthills (which might reach a height of 40 feet) and through rivers and swamps.

In the small villages which interspersed the bush native agriculture



Natives would not go near miniature *kia* they called "skellum" (bad thing).

MUTI-MAGIC

was simple. Each season, before the onset of the rains, anthills were cleared of grass and heavy growth; then the ground was hacked with *badzas* (hoes) and planted with mealie seeds (African maize). When the rains came, each anthill soon resembled a green pyramid. Our cutting continued throughout all weathers and we often came upon an anthill covered with ripe mealies, much to the delight of the labor force who soon chopped the line through and over, pocketing the felled mealie cobs to supplement their diet.

One day we approached an extreme-

ly large anthill, dead in the path of our survey line, and "Bossboy" Chisanga and his gang refused to cut through it or indeed to go near it, insisting we must go around instead. This was unheard of; for the survey team, it meant many calculations, short base lines and the danger of error creeping in — a serious problem on a 20-mile straight line.

When I questioned Chisanga as to the reason for his obvious fear, he took me to the base of the anthill and pointed to a long branch sticking out above the mealie plants at the very top of the mound. Attached to this branch was a bag made of large leaves. Curious, I climbed up with some difficulty, followed by a reluctant and extremely scared African. On reaching the object I was surprised to find that I could not touch the baglike collection of leaves, bits of sticks and feathers, for each time I moved forward to get closer I felt dizzy. It was odd — but at the time I put this down to tiredness and to my dislike of heights.

Climbing down again, I found that Chisanga and his team had joined forces; unless they could go around the anthill they refused to work. In the face of this open revolt, the line was cut so as to bypass the *muti* stick which magically protected the anthill. Then work was resumed.

In camp that night I questioned Chisanga again about the *muti* stick. He explained it had been put there by a local *nganga* (witch doctor) to pro-



Muti stick protects mealies on anthill against human and animal thieves.

tect the crop against thieves, human or animal. He said it was very powerful — in fact, powerful enough to cause death. He also said we had been foolish to go near it. Indeed, he and the labor force were quite upset about the whole affair and I came in for some severe criticism.

A day or so later I left the team to take a two-month leave with my wife and two sons. We spent the time exploring and studying the birdlife in the Abercorn area at the foot of Lake Tanganyika.

Upon my return I joined another surveying team in northern Zambia, this time clearing for a line of overhead cables. The work force was supervised by a bossboy called Mulenga. When I told him the story of the muti stick and Chisanga's fear of it, I was astonished by his reaction. Chisanga, he told me, was dead! He had died two nights after I left the camp. Shocked by this report, I radioed the other team's surveyor (whose name, I believe, was Ron Teal) and sure enough, Chisanga had been found dead. Tracks showed he had crawled out into the brush and just died.

* * *

OUR WORK continued for some weeks and throughout this time my collection of notes on tribal agriculture, customs and reactions was growing apace. In January 1950 I prepared to return to my base in Luanshya to catalogue and evaluate my data.

On the day before I was to leave, the team was cutting through some well-planted, fairly level land where stands of mealies ranged from four to six feet high. Suddenly all work came to a

standstill and the team scattered into the surrounding bush. With difficulty Mulenga and a few of the laborers were rounded up and asked to explain.

Mulenga told me they had cut into a clearing which contained a "skellum" (bad thing). After some persuasion he reluctantly agreed to show it to me. In a small cleared area of some 20 square yards stood a miniature *kia*, a mud hut no more than three feet high. These *kias* usually are quite substantial buildings large enough to house whole families and are normally circular in shape with one door but no windows. This miniature hut had four doors facing north, south, east and west. Bending over to look inside, I could see another bag of leaves, feathers and bones set on a small round raised stone in the middle of the hut, a veritable "evil eye" looking out over the crop in all directions. I photographed the hut with Mulenga standing nearby to show its small size.

The survey team eventually cleared the area but no worker took a single mealie cob. All were stacked under the scrub trees nearby where the owner could claim them.

Some weeks later, back at my base, I showed the rather poor photograph to the surveyor who had been in charge of the work in my absence.

"Good God!" he said. "That's Mulenga! You know he died a couple of nights after you left, don't you? He died of a burst appendix before we could get him to hospital."

* * *

WERE THE deaths of the bossboys mere coincidence? Or is the *muti* a tangible, real power? If so, how did I escape its vengeance? I have

been near many of the protected places and have actually handled the *muti* sticks — but they have never harmed me. That is not to say they have not affected me. In my first encounter, as I have said, a spell of dizziness overcame me as I tried to approach the *muti* stick and in another case I was unable to handle the bag of leaves, as if

it were surrounded by an invisible force.

Perhaps the African is a primitive superstitious person. Perhaps the boss-boy's certainty of the power of the *muti* contributes to their fear of it. Perhaps my knowledge of African folklore gives me an objectivity that protected me from the *muti*.



PESTS NOT SO PESTY AFTER ALL

WHEN BIRDS and insects feast on ears of ripening corn, they may not be devastating the crop; their saliva may be helping its growth.

This is the discovery of Dr. Melvin I. Dyer, a zoologist at the Oak Ridge (Tenn.) National Laboratory. He has found the hor-

mone EGF in birds' saliva and suggests it can stimulate plant growth.

Would-be crop destroyers may actually be offsetting the damage they do to the ear by nourishing the plant, an entirely new revelation about the link between plants and their predators.



SUGAR-COATED BURN CURE

CANDY coating is being touted as a curative for bedsores, burns and serious wounds. A Mississippi doctor has concocted a sugar-based salve which cuts healing time in half and reduces the need for skin grafts. Dr. Richard Knutson of Greenville says he has treated 600 patients with the salve made of three parts sugar, one part povidone-iodine ointment and an antiseptic solution which gives the salve its proper peanut-butter consistency.

According to a report in the November 1981 issue of *Southern Medical Journal*, even Knutson doesn't know exactly why sugar makes wounds heal faster, but he said his evidence suggests that the body breaks down the sugar to give needed nutrients directly to the wounded tissue.

Knutson, an orthopedic surgeon, had treated chronic bedsores with pharmaceutical preparations without success. The idea for the sugar salve came from a retired nurse and when he put it into practice, he found sores healing completely within a few weeks. Since then, out of the 600 patients he has treated, only four still needed skin grafts.

Presenting his findings to a convention of the Southern Medical Association in New Orleans, he emphasized that the treatment is not a panacea.

"I don't want to create the impression that you can treat this nonchalantly," he said. "I'll admit that not every patient has lived and not every patient has not needed an amputation but . . . we are beating the normal healing time."

I PAINT THE SPIRITS

When a tube of pigment can't be opened even with force, it means that my spirit guides won't be using that color.

By Marge Baldwin

MARY Moore, a visiting psychic from Las Vegas, Nev., was in trance. After several spirits had used her vocal chords to bid us greetings, the spirit of the late great medium Arthur Ford addressed our gathering in Goleta, Calif. He bantered briefly with our hostess, Lois Cook, then asked for the medium who "draws and paints." For a moment no one answered; then Lois said, "Marge, he means you."

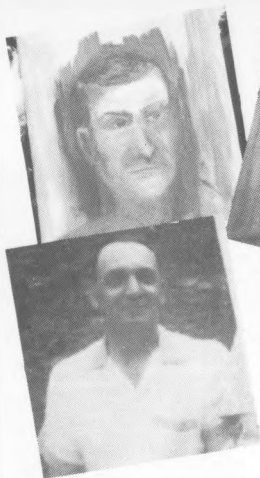
"But I'm no medium," I said, whereupon Ford answered, "All who are present are mediums." Again he addressed himself to the medium who draws and paints and this time I answered. He told me that I would be painting a picture and when I was finished, others would know that he had worked through me.

My friends and I took that to mean that I would be painting a portrait of Ford. I have never seen a photograph of this famous medium and have not tried to find one, just in case his will be one of the portraits I will paint in the future.

That seance took place in the spring of 1979. We had recently moved and I had no idea where my oil paints and other artist's paraphernalia had been stored, so I was not enthusiastic about beginning the project. I procrastinated for several weeks before locating my tools and starting the spirit painting experiment.

On the day I chose to begin, I sat quietly and meditated, asking for Arthur Ford's guidance. I mixed a general palette of oils, including combinations for flesh tones, and started daubing the colors on the blank canvas. The impression of a face and a totally bald head began to appear. Surrounded by dark umber, a disembodied head was portrayed. I left the canvas at that stage for several days. It certainly wasn't finished but I wasn't drawn toward it. I felt I had to give it more life but the mood to paint had left me.

My friend Lois and her daughter Susan saw the partially painted picture and urged me to finish it. They said

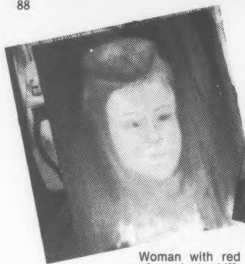


Portrait that the Rev. Ed Foard identified as deceased Spiritualist Harvey Frayling (snapshot at left) started with disproportionately long nose and ended with a slightly smirking smile.

they could feel its "spirituality." The next day I meditated again and asked for guidance. I wish I had had the good sense to photograph the painting at that stage, for as I started to work again, the portrait changed completely. Now it had the features of a matinee idol, the type so popular in the late 1930's and 40's, but not one I recognized. I thought I was being played with and said as much to whoever was guiding me. I put my paints away.

Again Lois talked to me about continuing the painting. She suggested that I bring my painting materials to her family room and use it as a studio. Since her house has always been warm and psychically inviting, I quickly accepted her offer. We decided to sit in meditation on Tuesday evenings starting at 7:00 P.M. This way the spirits would be aware of a definite appointed time.

On the first Tuesday we meditated and I began filling my clean palette with oil colors. One particular tube of blue would not open. I tried lighting a match to warm the top and tried to



Woman with red hair dictated style of modest chiffon neckline and insisted on hair ribbon as painting progressed. Identity of dictating spirit has not yet been revealed.

turn it with a wrench but it wouldn't budge. I finally gave up. When several other tubes behaved the same way I didn't try force on them. I had enough colors out to get started. I stubbornly used the same canvas, for even the "matinee idol" was not complete.

Upon starting, I was guided to work on the nose but it seemed to get out of proportion. I was dismayed. I always asked for guidance from a spirit artist but according to all portrait proportions, the nose was too long for the face. I didn't want anyone to say the paintings were amateurish. Before I start painting I remove my glasses so as not to block any psychic flow. Consequently I didn't realize exactly what it looked like until I took a coffee break. To my astonishment, each part of the portrait looked finished and when I sat back and gazed across the room upon my effort, the nose, although long, was beautifully complete.

Most artists do not work on one part of a painting until that section is finished. Usually the whole painting is in the same degree of incompleteness until the finishing touches are worked in. I found as I continued painting these portraits that the spirit artists guiding me used this method.

While I painted, Lois and Susan were meditating and receiving messages. I commented on the subject's shoulders and said I felt he was proud of his body and didn't want clothes painted on. He verified this by laughing, or so Sue said; she was the one receiving messages from him. Although we didn't know the identity of the gentleman whom we were watching evolve on the canvas, he seemed friendly and happy to be communicating. By 9:00 P. M. I was ready to put the paints away. The portrait was almost finished and I felt one more session should do it.

The following weekend Lois, her husband Jim, my husband Loren and I went on a trip. When we returned we found that Susan had shown the unfinished portrait to the Rev. Ed Foard of the Spiritualist Church of the Comforter, in Santa Barbara, Calif. He im-

mediately identified it as a painting of his friend Harvey Frayling, a Spiritualist who had died 10 years earlier. Harvey's nose was true to life, he said, as well as his slight smirk of a smile. The Reverend Foard was as stunned as we were. We had hoped that Arthur



Head of sailor underwent metamorphosis when the Reverend Foard called this subject a nurse. His spirit reading later identified her as Edith Cavell (at right).



By permission of the British Library, London

Ford's prediction would come true but when it really happened it came as a shock. The Reverend Foard told us he had a snapshot of Harvey somewhere and he would let us see it.

* * *

AFTER finishing Harvey's portrait the next Tuesday I started working on another blank canvas. That evening, the blue paint tube, which I had had so much trouble with earlier, opened with a slight twist. Since then I have discovered that spirit artists use this means of letting me know which colors I'll be using on any particular portrait.

A red-haired lady began to emerge on my new canvas. She started as a young girl with hair hanging to her shoulders, her face still showing baby fat. Then as I worked her face slimmed down, her fine bone structure appeared in a beautiful face and her hair swept up in a period hairstyle. From the beginning a ribbon in her hair matched her dress. In meditation Susan received the message: "Without my ribbon to match my dress, they won't know it's me."

She was quite particular about the neckline of her gown. I tried several, finally settling on a green velvet gown with a sweetheart neckline. I tried to make it a scalloped neckline but the sweetheart design won. At first I tried to leave the neck and upper shoulders bare but the modest lady insisted on covering herself with chiffon.

How do I know what my model wants? I don't. When I place my brush on the pallet to pick up new paint, it's as if the brush has a mind of its own. I don't predetermine what color I'll use. When I was using flesh tones to do the

lady's chest area, my brush "accidentally" picked up some of the green of her dress and green strokes appeared with the flesh tones. I blended them in and the chiffonlike quality appeared.

I don't know yet who this woman is but it will be revealed. Someone will recognize her someday.

* * *

WHEN I finished the redhead I started a new painting, as usual forming an egg shape in flesh tones. I had put out a whole new palette, for each complexion is different. The red-haired lady was fair with slightly green eyes and Harvey was quite tanned with hazel eyes, but my new subject was definitely blue-eyed. In fact, the eyes were the most pronounced feature. A spot above the head didn't get painted and the area under the neck stayed white. We decided it must be a sailor. We were convinced of that when I stopped painting that Tuesday evening.

The Reverend Foard attended our next sitting and immediately told us my subject was not a sailor but a nurse. I looked at the mannish hairstyle and said, "Okay." I felt to make the hair more feminine and lowered a lock above her left eye. I also thinned her eyebrows and after Lois nagged at me that her right jawbone was wider than the left, I thinned this too. I concentrated on completing the portrait at that sitting. My husband saw it and insisted a nurse would have a black stripe on her cap. I disagreed but when Lois and Susan agreed with him, I painted it in. At last she was complete but as usual we didn't know who she was.

The following week Susan had a spirit reading by the Reverend Foard

during which it was revealed to her that the nurse was Edith Cavell. She rushed home and looked her up in the encyclopaedia, then phoned to tell me she was looking at a picture of our nurse! I tried to find a picture of Edith Cavell in my encyclopaedia but there was none. I drove to the nearest library where I found the book *Edith Cavell* by Rowland Ryder. On the front cover of its dust jacket I found my nurse.

Her eyes were the burning eyes of my portrait. Her right jaw was a little wider than the left, her eyebrows were heavier and her hairline was as I had

originally painted it without the lock I had added. And in pictures on the inside of the book I found she did *not* have a black stripe across her cap. My original painting with all its faults was the true one. I hugged the book. Here was my proof.

The Reverend Foard had identified Harvey. I still had not seen his snapshot, but here indeed was Nurse Cavell, heroine of Britain, shot as a spy by the Germans during World War I. In reading about her we learned that everyone who met Edith Cavell always remembered her startling blue eyes.



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UFOs, CARS AND EM EFFECTS

ON MAY 19, 1909, a motorcyclist in Wroxham, Norfolk, England, saw a globe-shaped light pass overhead. Suddenly the cycle's headlight went out, forcing the rider to stop. When the UFO had passed out of sight, the headlight came back on.

This is the first of 441 cases Mark Rodeghier has catalogued in *UFO Reports Involving Vehicle Interference* (Center for UFO Studies, Box 1402, Evanston, Ill. 60204, 1981, 144 pages, \$8.00, paperback). It is hardly the most spectacular or evidential. It shows, however, that electromagnetic (EM) effects were being associated with unknown aerial phenomena long before anyone ever heard of "flying saucers."

As Rodeghier writes in the introduction, "This study is an examination, chiefly through statistical means, of the subclass of UFO events wherein the car, truck, or other motor vehicle in which a witness was either riding or in near proximity to, was seemingly affected by the presence of a UFO. The effect may be that the motor, radio, and headlights (if at night) all cease to function. It may be that none of these stopped working, but that the vehicle came under some form of outside control and moved in contradiction to the command of its operator. Or the effect may be any combination of the above or many others listed in the catalogue."

Rodeghier devotes 75 pages to one-paragraph summaries of EM cases, listed chronologically, from the literature and from CUFOS' files. The

list is not an exhaustive one but it does comprise most known incidents and it certainly is large enough for the author's purpose, which is to determine through statistical evaluation what if any hidden patterns exist in the data.

Rodeghier finds that, in common with other high-strangeness reports (such as close encounters of the third kind), most of the EM cases "occurred in rural or deserted areas" and in the late-evening or early-morning hours. ("During the period from 2:00 P.M. to 3:00 P.M.," he writes, "the chance of experiencing an (EM) event is 131 times less than at 3:00 A.M.") This fact casts considerable doubt on claims that EM effects are caused by thunderstorms (which for meteorological reasons tend to occur late in the afternoon) or by piezoelectric fields (which result from seismic stresses on quartz-bearing granite; "it does not seem plausible that such fields be preferentially formed in the hours between 11:00 P.M. and 5:00 A.M.").

In 35 percent of the cases witnesses estimated they were within 100 feet of the object, which "allows us to place more confidence in the witness' report of UFO characteristics." One-third of the UFOs were described as disks and estimated to be 10 to 30 feet in diameter. Most cases involved more than one witness (an average of 1.91 per case). These witnesses do not represent any particular class of people — just "a random sample of the available drivers (vehicles) on the road, by time of day and location."

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In the end Rodeghier uncovers "35 separate statistically significant correlations." Some are remarkable indeed. One nexus incorporates the presence of a light beam, control of the vehicle, a physiological effect on the witness, and the chasing of the vehicle by the UFO.

"What can the association of these four characteristics mean? Does it make good sense that they are associated?" Rodeghier asks.

"I believe the answer is yes. A light beam, with presumably higher energies, can affect a human metabolism. The beam might be necessary to take control of a vehicle and its operation and of course, a UFO must chase a vehicle to position itself in order to shine the beam onto the vehicle. Similarly, the associations of chasing and control can be understood, as well as chasing and the physiological effect. And if controlling a vehicle requires additional energies, the witness might well be affected, thus completing the nexus. Note that the color blue is correlated with a light beam and a physiological effect, both of which require large amounts of energy - which blue, being in the energetic end of the spectrum, may be signifying.

"This nexus . . . is best understood if we assume that EM events are physical events, caused by a nonimaginary phenomenon."

Another nexus includes UFOs that are metallic-appearing, that are disk-shaped, that land and that emit sound. A third nexus involves "silent, small lights moving in a straight trajectory."

The first two, comprising "very dramatic scenarios which involve large energies, seemingly deliberate acts of control of the vehicle, and metallic objects emitting sound, often landing on the ground," do not, Rodeghier reasonably concludes, "describe some unknown natural phenomenon." The last, however, may well involve such a phenomenon.

Rodeghier's report, technical in places but eminently readable, is an important contribution to the serious literature of ufology and no one with an

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intelligent interest in the UFO mystery should be without it. It is one of a number of excellent works the Center for UFO Studies has published in the past few years. Others include Davis and Bloecher's *Close Encounter at Kelly and Others of 1955* (1979), Zeidman's *A Helicopter-UFO Encounter Over Ohio* (1976), Ballester Olmos' *A Catalogue of 200 Type-I UFO Events in Spain and Portugal* (1976), Webb's *1973 — Year of the Humanoids* (1976), and the two issues published to date of *Journal of UFO Studies* — all highly recommended.

I might also mention that CUFOS' *International UFO Reporter* (Box 1621, Lima, Ohio 45802), edited by J. Allen Hynek, has been revived as an independent 16-page bimonthly. For a time *IUR* existed, rather unhappily, as a supplement to the Washington, D.C.-based magazine *Frontiers of Science*, from which it has since separated.

IUR, the best American UFO periodical now going, deserves your support. Without it and the Center for UFO Studies these would be dark days for ufology in this country.

UFOs AND COMMON SENSE

IF UFOLOGY in the United States is suffering from declining public interest and a general sense of frustration and despair among UFO researchers, ufology in Great Britain seems in fine spirits. In June 1981 British ufologists, Fortean and psychical researchers joined forces to form the Association for the Scientific Study of Anomalous Phenomena (11 Benbow Close, Shoreham-by-Sea, West Sussex BN4 5RY, England).

ASSAP has generated a great deal of enthusiasm in the United Kingdom but its precise role seems a little unclear to those of us on this side of the Atlantic. It exists, we are told, not "to replace existing groups or even destroy their autonomy; rather, it is to give them encouragement and support in their activities" — whatever that means.

Although ASSAP apparently will not publish anything more than an occasional newsletter, it "will expect its



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members to adopt a scientific approach at all times." This means, I gather from what I have read of the group's public statements, that it wants anomaly researchers to be critical-minded and cautious and to conduct themselves as neither true believers nor true disbelievers.

That is a commendable objective and this approach is reflected in the pages of a new English Fortean magazine, *Common Ground*, published quarterly by Kevin and Sue McClure (14 Northfold Rd., Knighton, Leicester); a subscription to the journal costs \$15.00. *Common Ground* is full of common sense, solid reporting, healthy skepticism and good humor.

The UFO field in Britain has suffered in recent years not only from the usual ufological occupational hazards (such as uncritical acceptance of the extraterrestrial hypothesis) but also from an obsession in some quarters with exotic pseudopsychological "explanations" of UFO phenomena.

I confess to being one of those responsible for burdening ufology with the latter. Seven years ago I coauthored a book (now mercifully out of print) that argued that the UFO phenomenon "is primarily subjective and its content primarily symbolic." The UFO image, I wrote, is formed in the collective unconscious as a representation of man's uncertainties in a troubled age and its function is to influence and direct human behavior. Jacques Vallee, whose writings have helped shape the "new ufology," contends, as I had, that UFO events have had significant impact on the human race, remarking, "UFOs are extremely important to contemporary civilization."

"If Vallee believes that statement to be true," Kevin McClure says in the second issue (August 1981) of *Common Ground*, "then he is deluded." McClure makes this observation in the course of a welcome (although less than definitive) critique of the new ufology, which is all but dead in the United States but which persists as an influential strain of UFO speculation in Britain "especially in the pages of the

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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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journal *Magonia* (published by John Rimmer, 64 Alric Ave., New Malden, Surrey KT3 4JW, England) and most articulately in the writings of Peter Rogerson).

Not only does the new ufology make UFOs something they clearly are not (a matter of deep concern to humanity, which for the most part "really couldn't care less about the subject," in McClure's words), but it also draws on theories of social and psychological behavior that simply do not exist and that in any case are absolutely untestable — a point McClure might have made but doesn't.

McClure does remark, however, on the utter paucity of evidence to support the belief that UFOs, whether visionary, extraterrestrial or extradimensional in character, are affecting human consciousness in any significant fashion. "It is natural that we (ufologists) should wish to feel that what we do matters," he writes, but our obsession with the subject has caused some of us to read more into the UFO phenomenon than is really there. In fact all that is really there is a so-far-impenetrable mystery.

"It is difficult to accept mysteries, to keep on logging, investigating, and writing-up," McClure concludes. "There is no guarantee that we will ever be able to draw firm conclusions or have the satisfaction of finding answers to these mysteries. But the clear alternative, from abundant past and present experience, is to theorize to meet our own psychological and emotional needs, without sound reason."

McClure's attitude is shared by other *Common Ground* contributors who continually emphasize the ambiguities of the evidence and the tentative nature of our knowledge (such as it is) of the paranormal. The journal's tone is refreshingly intelligent and undogmatic. I wish *Common Ground* a long life.

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Moore and Friedman found that the weather-device explanation was a cover story concocted by Brig. Gen. Roger M. Ramey, Commander of the Eighth Air Force, to discourage reporters from pursuing the matter. Soon afterwards the material was flown secretly to Wright Field in Dayton, Ohio, and nothing has been heard of it since.

The information Moore and Friedman uncovered was eventually incorporated into a sensational and ill-conceived book, *The Roswell Incident*, which Moore coauthored with Charles (*The Bermuda Triangle*) Berlitz (see my review in February 1981 FATE). The book was top-heavy with the sort of wild speculations and tall tales that persons familiar with Berlitz's works have come to expect. Many readers understandably overlooked the more substantive material on the Corona incident. I probably would have done the same had I not known Moore and Friedman personally and had the opportunity to examine some of their extensive documentation on the incident.

Moore has now released a sober treatment of the case, *The "Roswell" Investigation: Update and Conclusions* (Aerial Phenomena Research Organization, 3910 E. Kleindale Rd., Tucson, Ariz. 85712, 1981, 28 pages, \$3.50, paperback). It's must reading for anyone interested in UFOs. If there is such a thing as a crashed saucer, this is it. I remain a nonbeliever but Moore, a top-notch investigator who deserves a medal for his tireless pursuit of witnesses and documents, may yet succeed in changing my mind. There is certainly no question that *something* crashed near Corona and that it has never been satisfactorily explained.

Some time ago *Discover* magazine sneered that Moore's case was based on "a series of second-, third- and even fourth-hand accounts" and it asserted he had quoted "eyewitnesses who are usually nameless or long since dead." In reality Moore has 24 firsthand accounts and has published all but two of the informants' names; only one of the 45 peripheral individuals he has interviewed has asked to remain

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anonymous. Thirteen key witnesses are dead (hardly surprising since the incident took place 35 years ago) and Moore has withheld the names of only two of these.

From his network of informants Moore has reconstructed a fascinating story. In broad outline it involves the crash of an unknown object and the subsequent recovery (by military men from nearby Roswell Field) of large quantities of a foil-like substance resembling "metal with plastic properties." The material, different from anything any of the participants have seen before or since, had (in the words of the Roswell intelligence officer who directed the recovery) "some sort of hieroglyphics . . . that nobody could decipher" on it. Witnesses and military personnel were warned not to contradict the official "explanation"

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which sought to refute the speculation that the object was a UFO.

This much is certain. Less convincing, Moore himself admits, is his attempt to link the Corona event with an alleged crash that occurred about the same time 150 miles west of Corona. The second event introduces the familiar folktale motif of humanoid bodies. The evidence here is circumstantial at best, although undeniably interesting. Fortunately Moore's report recognizes the difference between a verified fact and an unproven assertion; his and Berlitz's book maddeningly confused the two.

In his closing paragraph Moore writes that while "the case for the reality of a crashed UFO is as yet unproven . . . the evidence presented here is highly suggestive." It certainly is. Meanwhile Moore's investigation continues.

OTHER REVIEWS

MIND OUT OF TIME? by Ian Wilson, Victor Gollancz Ltd., London, England, 1981, 283 pages, 7 pounds.

Mind Out of Time? critically reevaluates the evidence for reincarnation. Ian Wilson, author of the excellent *Shroud of Turin*, makes no effort to hide his negative views. While he begrudgingly concedes that some evidence seems to support the idea, his book is basically a debunking effort.

The opening chapters recount recent cases of past-life memory. Wilson rejects the research of Ian Stevenson of the University of Virginia who has in-

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investigated several cases of children who remember past lives, but his reasons for doing so are not overwhelmingly convincing. Wilson found no consistent pattern within the cases, such as the time between the death and rebirth of the two personalities, and on this basis he dismisses them since according to Wilson reincarnation must be lawful. He also rejects Dr. Stevenson's work because two of his chief research associates had religious beliefs that support reincarnation; therefore, he concludes, they couldn't have been objective investigators.

This turns out to be one of Wilson's favorite arguments. When all else fails, he argues that the principal witnesses to a case of past-life recall are untrustworthy because of their personal beliefs. He uses this to reject the famous Pollock case in which twin girls, born in England in 1958, had memories from the lives of their sisters who had been killed in a car accident several months earlier. Wilson disposes of the case simply because the girls' father believed in reincarnation.

Of course one could turn this argument against Wilson himself. What the reader of *Mind Out of Time?* is not told is that Wilson converted to Roman Catholicism as a result of his shroud research and he dislikes the reincarnation idea for theological reasons. One could argue that Wilson's religious bias renders him incapable of objectively assessing the evidence.

The most important part of the book, however, is devoted to cases of hypnotically-induced past-life recalls. Here Wilson presents genuinely fascinating material. While his attempts to debunk the cases aren't uniformly successful, Wilson does demonstrate convincingly that many such "past-life memories" stem from the subject's own previous reading. Of considerable interest is his material on Finnish psychiatrist Reima Kampman who has induced past-life recollections in many of his hypnotized subjects. The difference is that Kampman then rehypnotizes his subjects and asks them where they came across this in-

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formation in their *present* lives. This leads Wilson to reject just about all cases of past-life recall as the result of cryptomnesia or "hidden memory."

Unfortunately *Mind Out of Time?* falls apart on another level when its author tries to explain the psychological mechanics of such "fantasies." He explains reincarnation memories as a sort of experimentally-induced multiple personality. He then points out that psychologists have now discovered that when questioned hypnotized subjects often reveal a "hidden observer." This is a part of the personality that remains aloof from the subject's consciousness and literally watches the process of hypnosis, fully aware of what is going on. If a subject is told to feel no pain, the hidden observer may cry out if the subject is pricked with a pin — although the subject will consciously experience anaesthesia. Wilson theorizes that during regression the hidden observer builds the past-life fantasy around "the hypnotist's command."

This is gibberish. Wilson fails to understand the whole point of the hidden-observer research, which was to show that this aspect of the personality *does not respond to hypnotic suggestion* while the rest of the personality does.

Yet for all its faults the book has much of value to contribute. Wilson's painstaking analysis of several "classic cases" of reincarnation is often revealing and he succeeds in showing that hypnotized subjects often come up with stories consistent with the hypnotist's preconceived notions about reincarnation. He also properly takes Stevenson to task for the latter's refusal to consider the possibility of fraud in his cases and for his acceptance of cases that are suspect on grounds of historical inaccuracy alone.

But the basic problem with *Mind Out of Time?* is its simplistic approach to the problem of reincarnation. To Wilson a case either proves reincarnation or is merely a fantasy. He never realizes that there are all sorts of paranormal explanations for reincarna-

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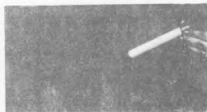
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tion memories that do not entail belief in rebirth. Nor does Wilson seem to appreciate that reincarnation is a nebulous concept that has many different interpretations in many different cultures.

The author's bias is especially evident in the book's closing pages. Wilson admits that some cases of past-life recall really do look like genuine reincarnation. But instead of urging more research into the subject, Wilson ends with an emotional plea to hypnotherapists to end past-life research and go on to more practical work. — *D. Scott Rogo.*

ALSO NOTABLE

BROCA'S BRAIN by Carl Sagan, Ballantine Books, New York, N.Y., 1980, 399 pages, \$2.95, paperback.

If there is a more uninformed critic of paranormal claims than scientist-celebrity Carl Sagan, his name does not come immediately to mind. Chapters Five and Six (on psychic phenomena and the Sirius Mystery respectively) offer particularly compelling evidence of the dangers of pontificating on subjects one knows little about. For further information see D. Scott Rogo's "Carl Sagan vs. the Paranormal" (April 1980 FATE) and Robert K. G. Temple's "In Defense of *The Sirius Mystery*" (October 1980 FATE).

SIGHTINGS: UFOs AND THE LIMITS OF SCIENCE by Ronald D. Story with J. Richard Greenwell, William Morrow and Company, Inc., New York, N.Y., 1982, 224 pages, \$6.95, paperback.

This is not so much a bad book as a missed opportunity. Author Story seeks to examine the strongest evidence for UFOs — a worthwhile objective — but his failure to do any detectable amount of original research turns this into little more than another rehash of famous cases culled from the literature. Story buttresses these with his own commentary, sometimes insightful but just as often betraying a naivete that suggests a certain unfamiliarity with his subject matter. The best parts of the book are those written by Greenwell, one of the most astute observers of the UFO scene. The hardcover edition of this book was reviewed in September 1981 FATE.



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.

KNOW-IT-ALLS

I have read about all the claptrap from Christian know-it-alls that I can stand. Such nitpickers contribute nothing to learning.

Let's consider evolution versus creationism, for instance. If the persons arguing about this would do some studying and use some reason, they would conclude that both are valid, arising from different lines of reasoning. Actually evolution is creation.

As to science versus religion versus occultism, seldom do we hear from the scientific world — with good reason. The job of scientists is not to prove the Christian religion but to establish facts no matter what their personal viewpoint may be. The religionists don't seem to care whether what they say makes sense or not. We have to believe what they say on their say-so.

I think it would be well for some lay Christians to read the forbidden "profane" literature. They would be surprised to learn that much of the Old Testament was plagiarized from ancient mythology, much of which records creation as a form of evolution. They would be surprised to learn that many Christian teachings of the life of Jesus were formulated centuries after his death. They would be surprised to learn that the ancient Essenes had written scrolls about a teacher called Jesus which undoubtedly produced Jesus of

Nazareth. Do the religionists know that one honored, intelligent, accurate historian, the late Edmond Bordeaux Szekely, states unequivocally that Nazareth did not exist historically or geographically until sometime during the Eighth and Ninth Centuries A.D.?

It is obvious to me that there is a great deal of misinformation and controversy not only in Christian denominations today but also in the early Christian church. If there was conspiracy, adulterated scripture and plagiarism from mythology and the Essene writings, then whether Christians like it or not, the whole religion is polluted.

The entire life of Jesus is linked with the supernatural. Even the apostles sought out Agabus, a seer, to ask questions concerning Paul's safety. And if we are not to consort with the dead, according to the Old Testament edict, weren't the apostles breaking the scriptural law by consorting with Jesus after His Crucifixion?

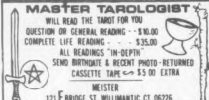
After all, doesn't *supernatural* mean more natural than natural?—Jo Kendall, Moab, Utah.

RATIONAL EXPLANATION

I believe that all rational explanations should be explored before crediting spiritual forces with physical phenomena.

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Visitor" (February 1982 FATE) who
 rapped at intervals during a "cold
 drizzly rain" resembles a partly-solved
 mystery visitor of my own.

The many-valleyed roof of our one-
 story house was reshingled in 1975 and
 at the same time we added a metal
 chimney in the living room to ac-
 commodate a Franklin stove, the
 nearest approach to a fireplace that the
 design of our little house would permit.
 Despite several investigations by the
 carpenter, we still have two ghostly
 leaks — ghostly in that they are heard
 more often than seen.

Both manifest during a special sort of
 rainy day when the wind favors the
 southeast rather than the usual north-
 west. Apparently water builds up in
 some secret pocket and is released at
 perhaps 20-minute intervals in a series
 of drops which hit some resonant
 material. The resulting raps could easily
 be mistaken for someone tapping at
 the outside door.

However, our ghostly chimney raper
 gives himself away on rare occa-
 sions. Surfeited with rapping on the
 metal ceiling molding, he suddenly
 releases a stream of water which
 drizzles unmythologically right on top of
 our Franklin stove — Clifton J. Noble,
 Huntington, Mass.

PROOF OF NDES

I have just read "Recollections of
 Death" by cardiologist Michael Sabom
 in the February 1982 issue of *Omni*.
 Sabom discusses a five-year study of a
 "scientifically rigorous investigation
 of the near-death experience, or NDE,"
 which "reveals the strongest evidence
 yet" for the paranormal nature of the
 NDE.

Why not use spirit photography to
 experimentally test and record the
 NDE? Psychic investigators frequently
 claim that special photographic tech-
 niques employing high-speed ultra-
 violet or infrared film have captured
 ghosts. While the bulk of spirit photos
 are suspect, a few are evidently
 genuine. It is alleged that during an
 NDE a ghost exits and reenters the
 body. My challenge to NDE proponents

is this: if they are serious about scientifically proving the paranormal nature of the NDE, they should create an experimental research program in which cameras are installed at selected locations in hospital emergency rooms to attempt to photograph the NDE.

I'm bored to death with NDEs which have no documentation. There must be some experimentation to settle the matter one way or the other. — *Anthony Hans Klotz, Babylon, N.Y.*

LOCALIZED PHENOMENA

I am compiling information for a scientific research project involving people who have lived or currently live in eastern Washington, northeastern Oregon, northern Idaho or southern British Columbia, Canada.

I would like to hear from persons in this area who have had any kind of paranormal experience or who have noticed physical anomalies related to plants, animals or land or who witnessed a UFO sighting in October 1979. — *Mary Hunt, 21423-B Old Owen Rd., Monroe, Wash. 98272.*

MYSTERY MUMMY

A giant female mummy and her baby reportedly were found in a cave at Yosemite National Park (see photo). When park officials receive inquiries about it, their standard reply is that it is a hoax but they give no more details.

The photograph is supposed to have been taken just before 1900 at some scientific institution in San Francisco or Los Angeles.

I am seeking information about this picture whether it indicates that it is a hoax or genuine. If genuine, I am particularly interested in learning where the mummy is now located. — *Jim Miles, P. O. Box 954, Fort Valley, Ga. 31030.*

IS THIS ANCESTRAL MEMORY?

As a professional genealogist I have encountered an intriguing factor that may be related to ancestral memory, a factor that has been noted by countless others who are researching family lines.

In searching census, marriage, probate and land records and historical accounts of families I find certain surnames which stir an undue interest — ring a bell, so to speak. Then, in later research, I have often found that these names are indeed another branch of the family or possibly neighbors who moved along the same migration trails as my family. It is as if I had inherited the memory of such names. — *Michael L. Cook, Evansville, Ind.*

UNSHROUDED FACTS

In "I See by the Papers" (January 1982 FATE) Curtis Fuller sounds as if he is not convinced of the authenticity of the Shroud of Turin as Jesus' burial cloth. He is apparently a wise and

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cautious man among many fools.

The original history of the Shroud, which is rarely repeated, is this: It surfaced in the mid-1350's at a church in Lirey, France, within the bishopric of Troyes. It was owned by the de Charny family who used the Shroud to gather donations from pilgrims. When this came to the notice of the local bishop, subsequent investigation proved the Shroud was a fraud and when the artist who produced it was located he confessed. This information is contained in a letter to Pope Clement VII written in 1389 by Bishop Pierre d'Arcis. The granddaughter of the original owner sold the Shroud to the Italian king in 1452 and thereafter it was again exhibited as genuine, provoking more scandals. Portions of the Shroud were burned in a fire in 1532.

All of the features of the Shroud can be readily reproduced with the techniques and materials available to a 14th-Century forger. There is absolutely nothing miraculous about it unless it is the inability of gullible persons to accept the truth: The Shroud is a fake, pure and simple. — *Raymond D. Manners, Alexandria, Va.*

PAST LIFE — DUBIOUS

I have just found an August 1978 issue of FATE which carries the article "Was I Madame Pompadour's Daughter?" by Morris and Dorothy Rainville. The authors assert that they "have uncovered concrete proof of reincarnation." Their "proof" is a past-life regression in which Dorothy relived a previous existence as Alexandrine Poisson, daughter of La Pompadour. The authors claim that they "have been able to verify all the statements" made under hypnosis and this has involved "months of research" including research by "French-linguist friends."

Under hypnosis "Alexandrine" described in full the *Lever* and *Coucher* ceremonies of the king (arising in the morning and retiring at night) and she "relived the year 1743 and related on tape the death of the beloved Cardinal Fleury." She even described her own death in 1749.

These dramatic claims fail to stand up under examination; the case turns out to be nothing but a fantasy based on popular printed sources. One doesn't need months of work to show this; a few minutes in a public library will do it. All the pertinent information is easily available in English.

The *Lever* and *Coucher* ceremonies, for example, are described in detail in Vincent Cronin's *Louis XIV* and in a number of other works — Saint Simon's *Memoirs* for one. Also it's easy to discover that "Alexandrine" could not have described events in 1743 or talked of her own death in 1749, for she did not live for the 19 years between 1730 and 1749 as the Rainvilles claim. Alexandrine was not born until August 1744 and she never reached her 10th birthday; she died on July 15, 1754. What's more, in 1730 La Pompadour was far from motherhood, being a mere child of nine!

These facts could have been found simply by referring to the book quoted in a footnote to the article — Nancy Mitford's *Madame de Pompadour*. —Melvin Harris, Benfleet, Essex, England.

NEAR MISS

From our home in Great Falls, Mont., we take trips now and then to Box Elder about 100 miles away. On one such trip in the summer about 10 years ago we stayed a little longer than we planned to and it was getting dark by the time we were about halfway home. Then the car started to act up.

My husband pulled off the road as far



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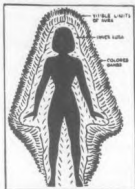


Diagram of normal aura based on
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as he could and turned on the hazard lights saying that he would check the trouble as soon as the traffic behind us passed. So we sat and waited.

When we heard the sound of a powerful engine my husband said it was a semitrailer coming. It was getting close and we heard its air horns. My husband said, "I think it's going to hit us!" I looked back and saw the big grill and huge bright lights. My husband pushed me to the side of the car and we waited for the impact.

Those few seconds seemed like a lifetime. Then suddenly all was still. We sat up and looked around and the truck had just disappeared. We know it didn't pass us — it just disappeared.

We still talk about this experience to this day and wonder if such a thing has happened to anyone else. — *Norbert and Shirley Houle, Great Falls, Mont.*

A PARALLEL WORLD?

I believe in spirits. I think there is a parallel world coexisting with ours and inhabited by intelligent creatures which have some awareness of our thoughts and activities. They may not perceive us as we see ourselves. We may be only energy fields or some accepted part of their environment which they use for their own purposes, but their activities are sometimes noticeable in our world. It is possible that spirits created life in our world by juggling a few carbon atoms into unlikely configurations or they may have speeded up evolution by nudging a few genes.

Spirits seem to like novelty. If a shaman sacrifices a chicken or does a dance he usually gets a satisfying result. It may not be the result he wanted but it will be startling enough to convince his followers that he has great powers. Then the spirits may ignore the same ritual at a later date. Mediums who have been caught at fraud usually say that they weren't frauds at first but that the spirits deserted them, forcing them to resort to trickery. Investigators of paranormal phenomena who are caught fudging their results say that their results were significant at

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 118)

first but they were not able to repeat their results.

Suppose that when a child is conceived, a spirit moves into its body and becomes the spiritual double of its host. When the host dies the spirit clings to its form as long as it can, visiting places the host knew and sometimes being seen as a ghost. The homeless spirit may try to take over another body, only to be driven out by the resident spirit. Rarely a homeless spirit may succeed in setting up a new home in a newly conceived infant. Some of its old memories and habits may persist, resulting in tales of reincarnation.

I don't think that spirits which cooperate with mediums are the ghosts of departed people. I think they are created by the belief that they exist. People who believe in ghosts and live in a culture where ghosts are accepted are likely to see ghosts. People who believe in fairies see fairies; religious people see visions of saints. Flying saucers were seen regularly when our generation came to expect them.

We will never control these spirit entities or be able to use them in any way. But when something weird happens, it's nice to be able to accept the evidence of your senses without having to make up some unbelievable explanation for why you didn't see what you know you did. — *Gene Marquis, Winnipeg, Man., Canada.*

SURVIVAL RESEARCH

Incorporated in 1971 by author-researcher Susy Smith, the Survival Research Foundation is an independent organization engaged exclusively in scientific research into human survival after death and in educational activities concerning this question. It is a nonprofit organization and depends on gifts and bequests from individuals and funding from foundations and institutions.

The SRF's current program includes both education and experimentation. It has launched "Project: Unrecorded In-

formation" which is based on tests for survival devised by Dr. Robert H. Thouless and Frank C. Tribbe and on a lock test devised by Dr. Ian Stevenson. The aim of this long-term, large-scale project is to educate the public concerning these tests, to encourage their use and to conduct controlled experiments to obtain multiple replications. A number of successes would provide evidence strongly supportive of the survival hypotheses.

We welcome queries from FATE readers. — *Arthur S. Berger, President, Survival Research Foundation, P. O. Box 8565, Pembroke Pines, Fla. 33024.*

ULTIMATE FATE OF THE ARK

In "Powers of the Lost Ark" (March 1982 FATE) author Kim L. Neidigh states that nothing is known of the fate of the Ark of the Covenant. But, he writes, according to *The Catholic Encyclopaedia* there were two possibilities, one being that Jeremiah hid it in a cave. He writes this in such an offhanded manner as to imply that it's all guesswork.

In the Douay-Rheims version of the Catholic Bible (Second Book of Machabees, Chapter 2:4-6) we find:

"It was also contained in the same writing how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him till he came forth to the mountain where Moses went up and saw the inheritance of God.

"And when Jeremiah came thither he found a hollow cave: and he carried in thither the tabernacle and the ark and the altar of incense....

"Then some of them that followed him came up to mark the place: but they could not find it."

Next author Neidigh writes that the Ark is not listed among the items taken from the temple by King Nebuchadrezzar. The above quote shows that the Ark, tabernacle and altar had been removed from the temple. It follows that they could not possibly be listed as captured booty. — *Casimir Urban, Staten Island, N.Y.*

Kim Neidigh's article is quite accurate up to the point where he writes, "The ultimate fate of the Ark is unknown." The Ark is not lost. It is exactly where it is supposed to be — for its purpose.

And what is its purpose? The purpose of the Ark is to contain the law given man by God, his creator. James 2:11-12 makes clear that we will be judged by that law.

The Ark of the Covenant which contains the law and testament is now in the Holy City. According to Revelation 11:19, "And the temple of God was opened in heaven and there was seen in his temple the ark of his testament." It was part of the plan that the Ark should appear to be lost. It was taken out of the power of those who would destroy the earth. It is exactly where it belongs (Exodus 31:18), preserved in the Holy City, awaiting its prepared use (Revelation 15:5). — Mrs. H.K. Miller, Hampton, Va.

THE COLLECTORS...

I am collecting and collating out-of-body experiences of residents of retirement or convalescent homes, those of so-called old people or senile oldsters. — Myron Newman, 14019 Peach Grove St., Sherman Oaks, Calif. 91423.

* * *

I would like to hear from anyone who has actually seen a ghost. What did it look like? Did anyone else see it at the same time? Was it accompanied by odor, sound or sensation? — R. Petron, P. O. Box 5012, Hollywood, Fla., 33083.

* * *

I am trying to locate any officers or members of the International General Assembly of Spiritualists founded by the Rev. Fred Jordan of Norfolk, Va. A few years ago a division occurred in the Assembly and I am wondering if the founder's son reorganized the association. I am aware of the remnant or "separatist" group in the Norfolk-Portsmouth area — but I am attempting to establish contact with the parent body or its successor. — Frank J. Wingfield, 416 Fifth Ave. West, Mitchell, S. Dak. 57301.

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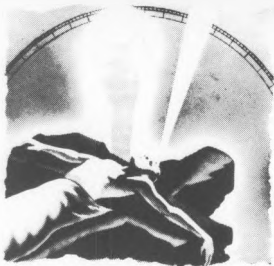
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