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# I SEE BY THE PAPERS

by Curtis Fuller



## QUOTE OF THE MONTH

*I must confess that my imagination, in spite even of spurring, refuses to see any sort of submarine doing anything but suffocating its crew and foundering at sea.*

H.G. Wells

"Anticipation," 1901

**W**HAT ARE we to make of the U.S. Supreme Court's refusal last March to order release of 135 UFO-related documents sought under the Freedom of Information Act?

It is easy to assume that since the U.S. military denies the existence of UFOs, its insistence on keeping the documents under security not only undermines the armed services' credibility but by implication confirms the existence of Unidentified Flying Objects.

If this is the situation, however, the courts don't admit it. The case dates back to 1978 when a New York-based group called Citizens Against UFO Secrecy demanded access to the files. The National Security Agency contended that publishing the information would reveal some of its top-secret elec-

tronic techniques of monitoring and interception of missiles and aircraft (not, of course, of UFOs which can't be intercepted because they don't exist!).

We agree that national security takes precedence over Freedom of Information. But is what the government says true? Government credibility being what it is, U.S. citizens are increasingly skeptical of its pronouncements.

We would be more inclined to accept the NSA's statements if we hadn't been misled in the past—regarding the Robertson Report and on any number of other occasions. In the former case, of course, the air force deliberately withheld data from the scientists convened to review them.

We wonder if it wouldn't be possible to resolve this and related questions by allowing both sides to participate in a blue ribbon panel to review the data and issue a report that would omit classified information. It is frustrating to be told, as we have been told repeatedly, that the military services have revealed everything on UFOs and then to discover 135 documents still are classified.

## ANCIENT MYSTERIES REVEALED



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## IRANIAN SIGHTING

**P**ERHAPS typical of the UFO encounters covered in the document was one released last fall to Peter A. Gersten, the attorney for the Citizens Against UFO Secrecy, the group that brought the action. The document recounts in detail an episode reported by F-4 Phantom crews of the Imperial Iranian Air Force which occurred in 1976.

In response to calls from residents in suburbs of Teheran and the visual sighting of a bright light by a senior officer, an F-4 was sent to investigate. The pilot reported a brilliant object easily visible from a distance of 70 miles. Approaching within 25 nautical miles the F-4 suddenly lost all instrumentation and had to break off the interception and return to its home base. After the breaking off, the instruments suddenly returned to normal working order.

Ten minutes after the first a second R-4 was scrambled. The following is an excerpt from Gersten's report reprinted from *CUFOS Associates Newsletter*, published by the Center for UFO Studies:

"The backseater reported radar-lock on the UFO at 27 nautical miles/12 o'clock high position, and a rate of closure of 150 knots. Upon reaching the 25 NM (nautical mile) point, the object began rapidly moving away to maintain a constant separation distance while still visible on the radarscope. While the size of the radar return was comparable to that of a KC-135

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(tanker), its intense brilliance made estimation of actual size impossible. Visually, it resembled flashing strobe lights arranged in a rectangular pattern and alternating blue, green, red and orange. Their sequence was so fast that all colors could be seen at once."



### FAILURE TO FIRE

**T**HE ENCOUNTER continued when a second brightly-lit object, appearing to be one-half to one-third the size of the moon, detached itself from the original object and headed straight toward the F-4 at high speed. The pilot attempted to fire an AIM-O missile at it but had a sudden power failure. UHF (ultrahigh frequency) and internal communications were

lost at the same time. The pilot turned away and dived at supersonic speed to escape. The object trailed him at a distance of three to four nautical miles. During his turn the pilot saw the object turn inside his radius and then return to the primary UFO.

The two UFOs had just reunited when a second object was detached and headed straight for the ground at high speed. The aircrew watched it, expecting an explosion when it struck the ground. Instead it landed gently and cast a bright light over an area larger than a square mile.

Returning to their home base the crewmen had difficulty adjusting their night vision devices for landing. There was excessive UHF interference and a complete loss of

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communications when passing through a 150° magnetic bearing from the home base. The inertial navigation system also fluctuated from 30° to 50°. A civil airline plane approaching the area at the same time had a failure of communications but saw nothing.

On final approach, the F-4 crew saw a large cylindrical object, with steady bright lights at each end and flashing lights in the middle, pass directly over them. It was invisible to the tower's radar but tower personnel saw it visually when told where to look. On the following day residents of the area reported having seen the bright light on the ground.



## MORE BLACKOUTS

ON NOVEMBER 5, 1980, and again on April 8, 1981, commercial pilot "Dennis," who operates a charter plane service in California and is a licensed flight instructor, reported sighting identical wingless bullet-shaped craft while aloft. Dennis estimates the objects were from 33 to 50 feet long and about 16 feet in diameter. Like the Iranian pilots, during his second sighting he experienced a communications blackout.

Dennis' story is recounted in detail in the January 1982 issue of *International UFO Reporter*. Just before his first sighting he had delivered a passenger to the Chico, Calif., airport and was returning to his Marin County base. He was flying at 8000 feet in a 1980 Piper Turbo Saratoga SP.

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About 8:30 P.M. he observed "an orange bullet-shaped light, of about the same apparent size as the moon, that was keeping even with him at about 185 knots." Dennis could see no wings. As he watched the light brightened and began to pulse at an increasing rate. The leading edge brightened to such an extent that it "took on the appearance of a fireball." He thought it might be a missile exploding but then it shot forward... "no way to describe how incredible the acceleration was." Then it made a sudden right-angle turn upward—"just a perfect 90° upturn."

The sighting had lasted less than a minute. Dennis called Oakland tower. The controller seemed excited and said they'd "been seeing that thing all around the Bay," Dennis reported. Five minutes later the object reappeared behind him at about five o'clock position and made a similar right-angle maneuver, speeding straight up into the overcast, illuminating its base as it did so. His comments to Oakland Center were overheard by a commercial airline pilot at 25,000 feet who reported to Oakland, "Yeah, he's not lying...we just saw it come up through the undercast."

Dennis' second encounter took place about 3:00 A.M. the following April over the San Luis Reservoir, 30 miles southeast of San Jose. This time the object appeared to be only about 500 feet away. Dennis' electronic equipment failed and his airplane even disappeared from the tower scope. As the object pulled alongside him at three o'clock posi-

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## THE FASTEST GROWING CHURCH IN THE WORLD

by Brother Keith E. L'Hommiedieu, D.D.

It's quite safe to say that of all the organized religious sects on the current scene, one church in particular stands above all in its unique approach to religion. The Universal Life Church is the only organized church in the world with no traditional religious doctrine. In the words of Kirby J. Hensley, founder, "The ULC only believes in what is right, and that all people have the right to determine what beliefs are right for them, as long as they do not interfere with the rights of others."

Reverend Hensley is the leader of the worldwide Universal Life Church with a membership now exceeding 11 million ordained ministers of all religious beliefs. Reverend Hensley started the church in his garage by ordaining ministers by mail. During the 1960's, he traveled all across the country appearing at college rallies held in his honor where he would perform mass ordinations of thousands of people at a time. These new ministers were then exempt from being inducted into the armed forces during the undeclared Vietnam war.

In 1966 Reverend Hensley was fighting the establishment on another front. The IRS tried to claim the ULC wasn't a legal church and proceeded to impound the ten thousand dollars in the church bank account. The feisty Hensley filed suit against the IRS in federal district court for return of the funds and to permanently establish the ULC as a legal tax exempt entity. On March 1, 1974 Judge James F. Battin ruled against the IRS in his decision which stated, "Neither this court or any branch of this government will consider the merits or fallacies of a religion. Nor will the court praise or condemn a religion. Were the court to do so, it would impinge upon the guarantees of the First Amendment." The judge then ordered the IRS to return the impounded money and to grant the Universal Life Church its tax exempt status.

Reverend Hensley has stated that he believes a church is people and not just a fancy building. He also believes in total freedom and equality for all people. The ULC will ordain anyone without regard to religious beliefs, race, nationality, sex or age.

The ULC's success formula is both effective and unquestionably legal. After a person has become an ordained minister, he or she can join with two other people and form their own Universal Life Church. These three people then make up the Board of Directors consisting of a Pastor, a Secretary and a Treasurer. The ULC will then grant the group the use of its legal church charter complete with both federal and state tax exempt numbers. The newly formed church may then open a bank account in the church's name. Any member of the church can legally donate up to 50% of his or her outside income to the church and take a corresponding tax deduction. The church in turn can pay the complete housing cost of its minister including rent or mortgage payment, insurance, taxes, furnishings and repairs. The church can also provide the minister with full use of an automo-



Brother L'Hommiedieu is Chairman of the Board of Trustees of the Universal Life Church and served on the Board of Directors of the International Universal Life Church, Inc.

bile as well as pay for travel and educational expenses. None of these expenses are reported as income to the IRS. Recently a whole town in Hardensburg, New York became Universal Life ministers and turned their homes into religious retreats and monasteries thereby relieving themselves of property taxes, at least until the state tries to figure out what to do.

Churches enjoy certain other tax benefits over the common man on the street. For instance, a church can legally buy and sell real estate or stocks and bonds completely tax free. It can receive tax free income from bank deposits or mortgages. Many churches own large publishing, recording, or other related businesses like hospitals, clinics and schools without paying any income tax.

A church can sponsor any kind of fund raising event such as a concert, play or even bingo. Churches are also exempt from paying inheritance taxes. When the pastor of the church dies, the Board of Directors simply appoints a new pastor and the church goes on.

Reverend Hensley has stated that he personally doesn't believe in the tax exempt status of churches. However, if the government is going to give a free ride to Billy Graham and the Pope, then why not let everybody participate in these blessings. Furthermore, he backs his words up by offering to defend in court the tax exempt status of his congregations.

Since the church was founded in 1962, it has attracted members who are movie and TV personalities, businessmen, government officials, lawyers, and doctors as well as all types of regular working people. During the last 15 years the Universal Life church has blossomed into a full blown grass roots populace movement. Reverend Hensley is ordaining ten thousand new ministers a week and predicts that the church will have over 20,000,000 members by the early 1980's. In addition, requests for interviews and TV appearances continue to pour in.

Anyone who is a member of the ULC will tell you that the ULC is destined to change the world. By unifying mankind into a brotherhood of freedom orientated individuals, each respecting the other's right to live life as they see fit, the Universal Life Church hopes to put an end to all wars. Reverend Hensley admits that this is a pretty monumental task to accomplish, but he also points out that he is already well on the way to reaching his goal.

Rev. Hensley invites all those interested in becoming an ordained minister and receiving complete information and Minister's Credentials, to send a \$10 tax deductible donation to the Universal Life Church, 1235 Seabright Ave., Dept. 305, Santa Cruz, CA 95062

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The researchers can only speculate as to why the yogis' response to carbon dioxide is different from yours and mine. They suggest that perhaps the yogis' practice of deep breathing somehow affects the neural connections with their respiratory centers; or the practice of yoga results in lower blood pressure and a lower metabolic rate which affects reactions to carbon dioxide.



### MIRACLE IN NEW YORK

**W**HEN 20-year-old Owen Thomas was brutally slashed by an attacker near the Fulton Fish Market in New York December 16, 1981, only the most extraordinary efforts of three telephone company employees, who picked him up and rushed him to the hospital, and the fantastic work of the trauma team at New York Infirmary-Beekman Downtown saved his life. Thomas was clinically dead. His heart and lungs had stopped functioning and there appeared to be no brain activity.

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Today, according to a fine article by Craig Unger in *New York Magazine*, Owen Thomas has no memory of the stabbing or of the following four days. What he does remember is that sometime during his coma his dead brother Chris sent him back to the living. Chris was 15 months older than Owen and had been killed two years before in an automobile accident. Despite natural sibling rivalry the brothers had always been very close.

Owen told Unger that he wasn't exactly sure when Chris came to him but he doesn't believe it was a dream because "it was so real." he didn't see his brother but he felt the warmth of Chris' hands on his shoulders. "Just these two hands, they were so tremendous...his hands were so huge...I wasn't scared. I was confused...I didn't know what was happening."

But Chris' voice was unmistakable to Owen as he said: "No, you can't come here. There's no room for you." And there were just those two hands. "You can't come here." They just pushed me down."

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## SEZ WHO?

**O**NE DOESN'T hire a fox to guard the chickens. This old maxim surely is relevant to the extension course "Science and the Paranormal: Probing the Existence of the Supernatural" offered on Wednesdays, April 14 to May 26, 1982, by UCLA Extension in West Los Angeles. The lecturers are without exception the debunkers of parapsychology and

nonconventional scientific claims, although they do vary in the fairness of their approaches to the subject. They include James (The Amazing), Randi, a magician; Daniel Cohen, the science writer; Edward C. Krupp, an expert on ancient astronomies; Robert Sheaffer, a UFO critic; Larry Kusche, who quite properly blasted the Bermuda Triangle "mystery;" and Barry D. Singer, coeditor with

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George O. Abell of the book *Science and the Paranormal*, reviewed in FATE's May issue. Abell is the astronomer criticized by Dennis Rawlins in the article "sTARBABY" in FATE, October 1981.

Some of the speakers on the program certainly are credentialed but one looks in vain for even one speaker who is qualified to give a balanced view of paranormal research.



### BIRTH MEMORIES

A RECENT conference at Esalen was based on the assumption that babies remember their birth and intrauterine experiences. We think this is still a matter of controversy and it ought to be resolved for a number of reasons—not the least being its importance to psychological therapy.

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Some physicians with whom I have spoken insist that the neurological systems of infants are not developed enough for such messages even to reach the brain. Therefore, they ask, how could memories of physical experiences during birth or before be imprinted on memory? Studies have been made, I am told, showing the progressive development of the neurological connections as the fetus and/or infant grows. And yet the Esalen people are proceeding as if the studies didn't exist and only their own researches and theories mattered.

The theory of birth trauma was developed more than 50 years ago by one of Freud's students, the much-maligned Otto Rank. Yet, after all these years, this needless controversy continues. Surely it's time for a joint meeting of the birth-trauma people with the neurological experts who at least should be able to agree as to whether prebirth and birth memories are possible.

*Brain-Mind Bulletin* quotes Stanislas Grof as reporting a case in which the patient envisioned an oak tree when recalling her birth. "The client later learned that during labor her mother had briefly imagined pushing her legs against a large oak tree." This entails the assumption that the infant, during birth, received a telepathic message from its mother and had the mental capacity to envision an oak tree. Pretty presumptive! Grof proposes the fetus has a "cellular memory." This might be an

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acceptable theory with more evidence but some of the cases offered at Esalen seem extremely flimsy.

In another case San Francisco therapist Jack Downing reported reliving, while under hypnosis, a painful fetal memory of rejection. "When his mother said she was pregnant, her husband was upset and wanted her to get an abortion. He said, 'I've been saving to buy a Chrysler.' A bitter argument ensued."

Since infants can't talk until they're about a year old and probably don't understand until much later, this also seems farfetched.



## POLTERGEIST THEORY

**A**N EXPANDED theory of poltergeist "agents" which includes entire "poltergeist families" has been proposed by D. Scott Rogo, consulting editor of FATE, in the February issue of *Journal of the Society for Psychical Research*. Rogo discusses a poltergeist case he investigated in a Los Angeles suburb and concludes that it "tends to support my view that poltergeists are sometimes reactions to a total family situation and that it might be unwise to conceptualize RSPK outbreaks as necessarily a psychic eruption revolving around a central agent."

The scene involves a lower middle-class couple, Mr. and Mrs. Harry Dell (pseudonyms), and Mrs. Dell's 16-year-old daughter by an earlier marriage. The

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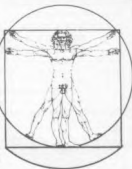
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daughter lived with the family after having an illegitimate child. There were three sons, none of whom lived at home by the time Rogo visited the family. He visited them twice and was in frequent contact with them by telephone between August 1978 and January 1979.

The family reported they first noticed the phenomena in December 1976 when both Mr. and Mrs. Dell, independently and unknown to each other, began to feel a "presence" in the hallway of their three-bedroom apartment. About a month later Mrs. Dell heard footsteps in the hallway. Late at night she heard chairs bouncing around the kitchen and the sound of jangling silverware. These phenomena began soon after one of the Dells' sons, then living at home, had an acute psychotic episode. They continued after the boy left home. They also occurred when the daughter was not living at home.



### TRAMP, TRAMP

**M**RS. HELEN Torres (pseudo-nym), the Dells' downstairs neighbor, confirmed much of their story. She said that during recent months she had heard the sound of people tramping and sometimes running around the apartment upstairs late at night, both when the Dells claimed to be asleep and when the apartment was empty. There also were occasional sounds of objects being thrown.

At Rogo's suggestion all three

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Dells agreed to undergo psychological testing and he submitted the tests to New York psychologist (and parapsychologist) Gertrude Schmeidler, who wrote two reports on the case. Dr. Schmeidler said that all three family members indicated unhappiness, insecurity and unrealistic fantasy lives. "Outstanding in each of them is aggression directed against others—as opposed to the self-punishing of the mute, minimized kind." Schmeidler noted daughter Terri's inability to handle even minor frustrations and described Mrs. Dell as a woman "vainly trying to repress her own marital and personal problems" and Mr. Dell as having an extraordinarily high aggression level while trying to repress his feelings of inadequacy and anxiety.

Although the Dells maintained the facade of a happy home, Rogo said, they were a deeply troubled family and their marital adjustment was unhappy. After interviewing them Rogo suggested they should seek counseling.

"It was at that time," writes Rogo, "that Mrs. Dell told me that she and her husband had decided to separate. The object-throwings had occurred, in fact, during the critical week when the Dells were coming to this decision. There has been no activity in the apartment since (they) separated."



## FAMILY POLTERGEISTS

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no such thing as a poltergeist agent. Rather it suggests, he says, that in addition to "adolescent poltergeists" there also may be "family poltergeists" in which no particular agents within the families are actively involved.

Family poltergeists, he suggests, may possess different paranormal dynamics from the more conventional "adolescent poltergeists." "The phenomenology in this case seems to resemble a haunting more than a poltergeist," he believes. This may have been true also of a case he reported in 1974. If so it may be difficult to distinguish between hauntings and poltergeists and "some cases which we classify as 'haunting' may be 'hidden' poltergeist outbreaks, inasmuch as no external intelligence is involved in the case. This might be especially true of family-generated poltergeists."

We suggest an alternative based on Rogo's account: Mr. Dell may have been the poltergeist agent. He seems to have all the elements of a poltergeist personality—high aggression, repressed feelings and an adolescent or immature personality.



## NEWS & NOTES

- Fossils discovered in Pakistan indicate that *Ramipithecus*, heretofore regarded as the earliest known hominid, was not a hominid at all but an ancient indirect ancestor of the orangutan, according to David Pilbeam of Harvard's Peabody Museum.

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• Ford Motor Company scientists are developing a sodium heat engine without moving parts which they believe may be capable of converting heat directly into electrical energy. Its potential efficiency is within the range of 30 to 40 percent.

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# VOODOO DRUMS, TEMPLES AND ZOMBIES

Most people think the walking dead exist  
only in fantasy and superstition but I know better—  
because I've met a zombie.

By Alan Vaughan  
Photographs by C. J. Morrow

**V**ODOO! A generation of Hollywood B movies has fostered our image of zombies stalking the night to carry out murderous curses. Even a recent TV newscast suggested that voodooists were responsible for a murder in California. Is there any validity to voodoo's supernatural terrorism as reflected in the media? I think not. In three recent visits to the island of Haiti, I discovered that voodoo is merely a religion with ancient roots in Africa.

To investigate the mysterious phenomena of voodoo, I organized a party to spend a three-day weekend in Port-au-Prince. Under the sponsorship of the Haitian government arranged by Canadian photographer Gaby Desmarais (our host), three parapsychologists, an anthropologist, a writer on the paranormal and two photographers converged on the

Voodoo dancer's menacing pose contributes to this Haitian religion's lurid reputation linking voodoo to murder and supernatural terrorism.





During religious ceremony a voodoo dancer spews out rum to summon *loa* (divinities) who will possess him and direct him in performance of ritual.

island in December 1980. From California came parapsychologists Dr. Stanley Krippner, Dr. Thelma Moss, writer Antoinette May, photographer C. J. Morrow and anthropologist Dr. Joan Halifax. Dr. Robert Van de Castle, a parapsychologist, joined us from Virginia and parapsychologist-photographer Paul Schneck came from New York.

Our first experience with voodoo was a funeral ritual which lasted six hours. Our guide, Therese Roumer, is a *mambo* (priestess) who also teaches voodoo ritual. Her fiance had died tragically in

New York and his family had asked her to perform the funeral ritual for him. Several other *mambos* also participated in the ceremony.

The setting for the funeral was a *peristyle* (voodoo temple)\* tucked away among humble dwellings in a slum area on the outskirts of Port-au-Prince. Garbed in white dresses, the priestesses and dancers summon the *loa* (divinities) to possess them and pay homage to the soul of the deceased. An elaborate drawing called a *veve*, symbolizing the *loa*

\*The French word *peristyle* signifies an open space, possibly roofed, inclosed by a colonnade. The meaning of the English word *peristyle* is similar.



As priestesses in white perform frenetic ceremony, they dance on *veve*, an elaborate drawing which symbolizes the *loa* they are seeking to call up.

to be called up that night, decorated the earthen floor. Its fate was to be erased, to be danced away in the ecstatic ritual.

We were struck by the incredible energy of the black dancers as they raced around the *peristyle* chanting the Creole rituals derived from Dahomey (now Benin) in West Africa. As each *loa* took its turn in possessing the *mambos*, characteristic signs and bodily movements signified its appearance and the mood of the dance changed accordingly. For example, the chief *loa* Damballah, represented as a snake, manifests in the *mambos*' snakelike movements.

For the funerary dinner chickens

were blessed, sacrificed, plucked and cooked. Vegetables also were offered up and cooked. Finally, the food was placed on plates for the souls of the dead. The dancers partook of the food, then resumed the controlled frenzy of the funeral ritual.

We were deeply moved by the exultant ceremony — so different from our somber funerals. Therese explained later that the funeral, like all voodoo ceremonies, is carefully programed according to memorized traditions which have changed little over the centuries. As in Wagnerian opera, the rituals express the leitmotifs of the gods in a complex texture of song and dance.

Voodoo was beginning to seem not at all as portrayed in the media but a unique religion, the national heritage of Haiti. The Haitians of today are descendants of black slaves taken two centuries ago from Dahomey by the French to work the plantations. Fearing that the practice of their religion might lead to rebellion, the French outlawed voodoo rituals. Although persecuted, voodooists not only practiced their religion in secret but in fact rebelled against the French, driving them from the island and thereafter establishing the first black republic in 1804.

Most tales of witchcraft and black magic stem from that colonial period. Even the use of dolls in magic was a European idea spread by the French. It is still entrenched in the New Orleans area in the United States but in Haiti one finds voodoo dolls only in museums.

The Catholic Church carried out a second wave of suppression. Finally, outraged because Haitian Catholic priests were marrying, the Church left the island for 80 years. On returning, Church authorities found to their horror that voodooists had incorporated

At elegant Habitation Le Clerc, a hotel built on a sacred voodoo grove, entertainers dressed in colorful costumes perform choreographed versions of voodoo rituals under the direction of *mambo* (priestess) Odette Wiener.



Catholic saints into their religion. The major *loa* now had both African and Catholic names and attributes. For instance, the snake divinity Damballah is also shown as St. George fighting the dragon.

The most recent suppression was at the hands of American Marines who occupied the island from 1915 until 1934. The instigators again were Catholic Church officials who regarded the rival religion as diabolical. But for the Haitians there is no competition between religions: they embrace both Catholicism and voodoo.

Today the practice of voodoo is legal. Most active practitioners come from the poorest segments of Haitian society but voodoo's pervasive influence extends through most of the population. The former president, Francois Duvalier, was born on a voodoo *houner* (ashram) and his son Jean-Claude Duvalier, president for life (that is, a constitutional monarch), displays an open attitude toward voodoo.

A startling fact about Haiti, the poorest nation in the West, is its lack of violence and crime. Does the prevalence of voodoo have anything to do with this? The rituals in which participants directly experience their gods and act out innermost feelings may serve to release pent-up aggressions which otherwise find outlet in violence.

Whatever the social benefits, there can be no question that to the Haitians the voodoo gods are real. Our guide Therese Roumer described for us her first ex-

perience with the *loa*. A well-educated, sophisticated teacher of psychology and yoga, she has taught in London and in Washington, D. C. .

Once a complete skeptic about voodoo, she attended her first ceremony prepared to scoff. But when the *houngan* (priest) touched her, she felt "an electriclike current" pass through her arm and into her chest. She fell immediately into deep trance and when she came out of it she was told that a certain *loa* had taken over and performed the ritual movements that identified him. Therese lost her skepticism, plunged into the study of voodoo and was soon initiated as a *mambo*. Now, in her teachings, Therese blends the generations-old voodoo traditions with the teachings of modern psychologists, particularly Carl Jung. She likens the *loa* to Jung's archetypes of the collective unconscious which can manifest through many individuals simultaneously.

\*\*\*  
THE USES of voodoo are many; there are rituals for good harvest, healing and even illumination, the latter referring both to the light and to intellectual understanding. A special Illumination Ceremony was performed for us by Therese, *mambo* Odette Wiener and *houngan* Justin. To set the stage, the three of them labored for hours making candles from hollowed-out orange halves, filling them with oil and wicks. Expensive perfumes and liquors were needed for the ceremony and

Therese spent a considerable sum obtaining them.

Our group assembled at Therese's house which was not far from the Marabou Hotel in the suburb of Petion-ville where we were staying for the weekend. We participated in placing the candles around the house and garden to help the *loa* find their way to us. Then we sat down to listen to the drumbeats and chanting which prepared the way for the *loa*.

The songs and drum rhythms changed with the appearance of each divinity. A sea goddess "mounted" the entranced Therese who then danced in imitation of the undulations of the sea. When the male god Ogun took charge Therese lighted a cigar and brandished a huge ceremonial sword with masculine swagger.

All of us had written questions to which we sought answers in the Illumination Ceremony. Our papers were burned in a special flame while we awaited answers from the *loa*. I was astonished to receive a sudden uprush of advice about a new book I was working on; it proved quite sound. Others were told to expect a dream that would later illuminate their answers.

Other voodoo rites have the same general structure; only the purposes and the deities invoked differ. For healing there are herbs as well as ceremonies; some of the herbs have medicinal effects and others are claimed to work by magic. In a healing ceremony described by dancer-filmmaker Maya Deren in her book *The*

*Divine Horsemen*, a *mambo* entranced by a male deity showed her maleness by actually discharging a copious seminal flow which was smeared on an ill child and allegedly cured him. (Such paranormal claims are difficult to establish without investigation under controlled conditions.)

Photographer Paul Schneck debunked one paranormal claim at the 1981 convention of the Parapsychological Association in Syracuse, N.Y. Stimulated by our Haitian excursion, Schneck studied the photos in a book on voodoo which purport to show paranormal light energies streaking off in strange patterns from firebrands carried by dancers. He found that this effect results from light-sensitive shutters of certain cameras; the motion is achieved either when the photographer moves the camera slightly or when the dancer moves the firebrand. He concluded that the book was illustrated entirely with camera tricks, not paranormal light effects. Of course the Haitians make no claim to such effects, although Therese showed me a photo of a funeral ceremony in which a camera had created exactly such a pseudo-effect.

On four occasions I witnessed a feat, done by different dancers, that seemed less likely to be a trick: a dancer holding a glowing red coal in his mouth for an extended period without burning himself. The most dramatic of these burn-immunity demonstrations occurred during the filming of a TV

documentary at Le Peristyle in Mariani, a seaside nightclub and voodoo *houner*. A young man, apparently entranced by Ogun, took a live coal from a fire and put it into his mouth. Keeping his mouth open, he sucked in air so that one could see the coal on his tongue fanned brighter. Even the skeptical cameraman coming in for close-ups was impressed. After the demonstration the young man's lips were soot-blackened but he did not appear to have been burned.

It is particularly intriguing that such performances are given on demand and that the professional dancers seem to enter into genuine trance. One might argue that such fire immunity is traceable to an altered state of consciousness like that displayed by the American fire-walker Komar. But that still does not explain how the laws of physics can be temporarily suspended or why the dancers holding red-hot coals in their mouths do not have cooked tongues and cheeks.

Watching three professional dance troupes perform voodoo rituals, I became convinced that the Haitians have an extraordinary ability to enter into trance at will — almost. In one ceremony the *mambo* became entranced before her cue with the result that about five minutes of ceremonial chicken-washing had to be scrapped. A *houngan* had to take over until the *mambo* quieted and got back into the ritual.

Eventually, the entranced *mambo* bit off the chicken's head.

This ceremony must be a favorite with tourists, for two voodoo groups offered to perform it.

The ability to munch on glass is another strange feat. The entranced performer, apparently without harming himself, chews up a sturdy glass tumbler and spits out the pieces. In one demonstration, though, someone close to a glass-munching *mambo* said a little blood was visible. Trance seems necessary for such derring-do — if not to confer paranormal protection, at least to bequeath the guts to try it.

To the Western observer such feats may seem more at home in circus sideshows but to celebrants of the voodoo religion they are an integral part of worship. They provide physical proof of the existence of the deities. Above all, voodoo is a living religion in which trance enables believers to experience their gods directly.

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**L**EST YOU think that voodooists are naive about Western ways, you should visit Le Peristyle's *houngan*. He is Max Beauvoir, an imposing man with a master's degree from New York City College, a doctorate in biochemistry from Cornell and a flair for the dramatic. Yes, he charges \$5.00 for a visit to his nightclub where voodoo ceremonies entertain the tourists, but he also commands a voodoo *houner* where secret rites of initiation are performed in a sacred temple. Max told me that one of his initiates is an American Indian

woman who dreamed about him, investigated and found that there was such a person as Max, and moved from the American west to Port-au-Prince to be initiated into voodoo.

One hears strange stories in Haiti. Internationally-known artist Bernard Sejourne told our group about a *houngan* named Daniel who became angry at someone and decided to teach him a lesson. Daniel suspended his victim in air, just below the ceiling, for several hours. This vindictive involuntary levitation was the worst use of voodoo powers I heard about. The parapsychologists among us were fascinated, of course, and longed for an opportunity to investigate such a claim.

We were also fascinated by Sejourne's account of a ghost that haunts his colonial home. After several friends reported seeing the solid-looking pajama-clad form of a nine-year-old boy and asked who he was, Sejourne investigated the history of his house. He learned that about the turn of the century a nine-year-old boy had been run over by a carriage while he was standing near the drive. The boy had been dressed in pajamas. Several persons have seen his phantom standing at that spot and others have reported other ghostly manifestations. Sejourne, concerned lest the boy's spirit be trapped there, wondered if some sort of psychic ceremony might release his soul. Our group had scientific and research background; there wasn't an exorcist among us.

Leaving Sejourne's elegant colonial home, we visited another of Haiti's most famous artists, Andre Pierre. By contrast, Pierre's setting is a *houner* of huts with peaked roofs and bare earth floors where 50 people live supported by Pierre's artwork. We saw some of his nearly-finished canvases depicting myths of the voodoo tradition. Pierre, a *houngan*, took us on a tour of his altars to the *loa*. A Catholic saint's picture adorned each shrine where we all partook of a special (and highly alcoholic) libation to pay obeisance to the gods. We each performed the greeting ritual, spilling a few drops of the libation onto the bare earth floor.

Artist Pierre is also a philosopher. His paintings reflect his views that all nature is one and we are all part of nature. His energetic style and expressive face held our interest as he talked about reincarnation and karma, saying that all religions preach the same essential truths.

Back at our headquarters, the Hotel Marabou run by *mambo* Odette Wiener, we feasted on delicious Haitian cooking amidst brilliant flowers, colonial architecture and colorful paintings by voodoo artists. Odette's dance troupe was rehearsing and the sound of voodoo drums reverberated through the hotel. That evening we witnessed a performance at the elegant Habitation Le Clerc, a hotel built on a sacred voodoo grove — estates where Napoleon's sister once lived. The

attractive dancers in their colorful costumes performed voodoo rituals in modern interpretations choreographed by Odette.

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WHEN OUR group discussed our experiences, we agreed we had more questions than answers. Most of us felt voodoo practices probably have a paranormal aspect but it would take an extended investigation to be sure. Stanley Krippner summarized some of our experiences in a presentation at the 1981 Parapsychological Association convention and urged that these unique rituals merit scientific study.

Anthropologist Joan Halifax, who was a consultant on the film *Altered States*, views voodoo as "not only psychologically relevant in the sense of allowing participants to express a wide range of emotion but also functioned as a social mechanism in creating a deeper sense of connectiveness among the participants and allowing, as well, the celebrants the opportunity to relate to their gods."

Dr. Halifax also noted that voodoo, like its sister religions in Cuba and Brazil, has a tradition of sorcery. In some ways this is tantamount to saying that the Catholics of Ireland have a tradition of elves and fairies. One does not necessarily spring from the other.

All the same, I did encounter a zombie. I accompanied a television documentary crew to visit a psychiatrist who takes care of zombies. According to Haitian belief,

in turn derived from Africa, the zombie is a dead person whose body is reanimated to serve as a slave to the person who animates him.

The psychiatrist told me that a zombie is a person who has been drugged into a deathlike state. When he returns to life (awakens from the drug's effect) he is often mentally damaged and dependent on others.

After the visit with the psychiatrist, the television crew made a trip to the zombie's grave site and I rode in the back of the truck with the zombie. He seemed like a nice old gentleman — but he panicked when he lost sight momentarily of the psychiatrist's car. Obviously he was extremely dependent on the doctor who looked after him at his clinic.

Mr. Z, as the zombie was affectionately known, was eager to show us his grave. He had become quite a celebrity in Haiti, certainly the most important person in his small village. People shunned him, yet were fascinated by him. The psychiatrist has a copy of Mr. Z's death certificate which he has shown to many a television camera. But the simple truth is that Mr. Z was never really dead. He just seemed that way.

Haiti is extraordinary. Along with the sound of voodoo drums there is a hint of magic in the air and the people are warm and friendly. Never have I experienced such gracious hospitality. Even the zombie was nice.

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# CHINA'S MYSTERY MOUNTAIN

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Hidden in northeast Tibet is Amne Machin—  
lofty, inaccessible and protected by a deadly curse.

By Richard L. Tierney

**I**S MOUNT Everest really the earth's highest peak or does a loftier mountain hide amid the little-known ranges of northern Tibet?

This question was asked in all seriousness for some three decades during the first half of the 20th Century when travelers to the remote Chinghai region of north-east Tibet brought back infrequent but persistent reports of a monstrous peak called Amne Machin. Curiosity grew, expeditions were proposed and then in 1949 the Red Chinese moved in. The Bamboo Curtain was drawn around wild Chinghai Province with its enormous mountain ranges and savage Ngolok tribes and since then little has been heard about the area. Today few remember the reports of fabled Amne Machin

and the controversy surrounding them.

Amne Machin — "great old peacock" in one local tongue — was said to bring doom to all who sought it out. Foreigners who so much as glimpsed its vast snowy flanks from afar, so legend claimed, invariably suffered misfortune soon after. Moreover, the sinister Ngoloks, said to worship the mountain as a god, were also alleged to be less than hospitable to intruders. Unlike the helpful Sherpas around Mount Everest, the barbaric Tibetan nomads often captured and tortured explorers who dared invade Amne Machin's environs, then sewed them into leather bags and hurled them into the icy rivers to drown. Such tales discouraged most would-be explorers, even

before the Red Chinese sealed off the region.

The legend of Amne Machin's curse probably was started by Gen. George Pereira, a hardy British explorer who in 1922 made an incredible trek from Peking to Lhasa. The next year he told Dr. Joseph Rock, an American explorer, of having seen enormous peaks in the Amne Machin range, perhaps 100 miles off his line of march. Even at this great distance, the mountains had so impressed Pereira that he hoped someday to lead an expedition there. His hope was not to be realized — he died attempting another trek across some of the wildest regions of inner Asia.

Inspired by Pereira's account, Rock attempted his own trip to the region in the summer of 1925. He was probably as well qualified as any Westerner to brave such a journey. Tough, wiry and bespectacled, Rock had spent some three years exploring western China, toting two .45 caliber revolvers and enduring the most primitive living conditions, collecting plant specimens and information for the National Geographic Society and the Arnold Arboretum of Massachusetts. During his trek through Szechwan Province his party was attacked by bandits and snowed in by blizzards, yet finally succeeded in crossing the Yellow River into Chinghai Province at a point where no Westerner had been before.

Here they were in Ngolok country and had to move with extreme caution. Rock left his main party

east of the river at Radja Lamasery and with a few of his Tibetan guides now proceeded swiftly westward on horseback, hoping to get in and out of the Amne Machins before the roaming Ngoloks detected their presence. Luck was with them. They penetrated to within about 45 miles of the great central peaks of the range and Rock was able to photograph them in clear weather from two lesser mountaintops.

Rock noted three main peaks: "the dome *Drandel Rung Shukh*," westernmost and loftiest; "the great pyramid *Shenrezig*," easternmost; and Amne Machin itself, apparently third in height, standing between the other two like a great white queen flanked by her guards. Despite the danger of staying overlong in the region, Rock "remained for some time alone on that isolated summit," marveling at the beauty of the enormous snow-covered peaks. "Not being supplied with a theodolite," he wrote (*National Geographic*, February 1930), "I could not take the actual height; but from other observations I came to the conclusion that the Amne Machin towers more than 28,000 feet."

The party could not stay long because they could see mounted Ngoloks roaming the wide valleys to westward; no trees gave cover at these altitudes where even the valley floors were above 15,000 feet. Reluctantly Rock and his band fled eastward and in a few days were once again at Radja Lamasery, on the east shore of the

Yellow River, safe from the pursuing Ngoloks.

Rock avoided the curse of Amne Machin and returned to America where he died in 1962. His explorations had added immeasurably to Western knowledge of the China-Tibet frontier.

As for Amne Machin, fantastic rumors continued to circulate. General Pereira had told of a powerful queen said to rule over the fierce Ngolok tribes, thereby giving the area the flavor of an H. Rider Haggard novel. Other rumors hinted of vast gold deposits which would eventually make Chinghai region another Klondike. There were also tales of still more Western explorers murdered by the Ngoloks or plundered and driven naked into the frozen wastes. And again, new expeditions were planned.

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**W**ORLD WAR II aborted all such plans. In the war years no foray by Westerners into remote Chinghai could be thought of — and yet, that very war brought the next wave of information and speculation concerning the peak that might be higher than Everest.

To aid the Chinese against Japan's war of occupation, the United States launched a massive airlift, ferrying supplies from Assam in northeast India to Kunming and other bases in western China. In this heroic operation, American pilots — jockeying twin-engine C-46 and C-47 cargo planes over "The Hump," a southern spur

of the Himalayas extending from Tibet into Burma — were sometimes blown far off course to the north by violent high-altitude winds. And it seems that many of these pilots, emerging at last from clouds after flying blind at about 30,000 feet to avoid mountain collision, were awed and terrified to see a vast snowy peak looming above them. Those who made it back to base in Assam excitedly compared notes and concluded that somewhere in remote inner Asia there had to be a mountain higher than Everest. One pilot actually estimated its height to be about 37,000 feet.

After the war, in 1948, the next purposeful attempt to reach Amne Machin was made by Milton Reynolds, a wealthy Chicago manufacturer of ballpoint pens. Reynolds, known as a publicity-seeker, had sent pilot Bill Odum on a round-the-world flight in 1947 as an advertising gimmick. Now, he hoped, his discovery of "the world's highest mountain" would bring him and his pens more of the same sort of publicity.

With the agreement of the Chinese government and the backing of the Boston Museum of Science, Reynolds and Odum flew to Lanchow in western China. From there, accompanied by Chinese scientists, they were to fly southwest to the mysterious mountain range and attempt to estimate its highest peaks from the air.

Bad weather, engine trouble and damage to the plane's landing gear delayed the flight for some days.

The restive manufacturer broadly hinted that the mountain, once found, should be renamed Mount Reynolds, a suggestion the Chinese greeted with a notable lack of enthusiasm. Then, after proclaiming disillusionment with the project, Reynolds took off one day without the Chinese scientists, ostensibly to leave the country. Instead, his plane landed in Shanghai some 14 hours later. The Chinese were furious; evidently Reynolds had double-crossed them and made the Amne Machin flight on his own.

Reynolds' plane was impounded and it appeared that he might have to pay ransom for his own release. Then, the story goes, the resourceful manufacturer managed to escape by throwing handfuls of gold-plated ballpoint pens onto the runway. While the guards were scurrying to grab up these treasures, Bill Odum managed a risky downwind takeoff. Possibly the dramatic escape story was merely another of Reynolds' publicity ploys and the Chinese had collected their ransom money. However that may be, he and Odum landed safely in Toyko, Reynolds claiming they had escaped Chinese fighter planes only by flying dangerously low over the ocean.

Had the "curse" of Amne Machin thwarted another expedition? Neither Reynolds nor his pilot said anything more about "the world's highest mountain." One account has it that on the day Reynolds' plane flew over the

Amne Machin range the weather was too cloudy to permit height estimates. Skeptics speculated that no peak rivaling the height of Everest had been seen because in fact there was no such peak.

Shortly after the Reynolds escapade, Moon F. Chin, a Chinese pilot who had grown up in Baltimore, made his own aerial reconnaissance of the Amne Machins. Once the personal pilot of Chiang Kai-shek and now owner of his own airline, Chin undertook the task Reynolds had reneged on. Accompanying Chin were many Chinese and foreign correspondents, radar technicians and photographers. He flew a large figure-eight pattern over the Amne Machin area but the survey team failed to spot any peak higher than 19,000 feet. Chinese face was thus saved at Reynolds' expense, but now the skeptics speculated that China, tired of foreign snoopers, might be trying to discourage further explorations by playing down the true height of the Amne Machins.

The first serious exploration of the Chinghai area since Rock's was accomplished by Leonard Clark, one of the most remarkable explorers of the 20th Century. Like Rock, Clark had spent more than three years in various parts of China, most of that time working behind Japanese lines as an OSS agent. Intrigued by the rumors of Amne Machin, he had familiarized himself with the written reports of Dr. Rock, General Pereira and others; he was burning to penetrate

the unknown Chinghai Province and find the truth for himself.

Leonard Francis Clark was a type of man seldom met in real life; he resembled the globe-trotting hero portrayed in the pulp-adventure fiction of the 1930's and 40's. A rancher when at home in his native California, he frequently journeyed to remote parts of the globe, sometimes literally hiring out as a soldier of fortune, to indulge his lust for adventure and his curiosity about remote and unexplored areas. He often traveled alone, an amateur in the tradition of Sir Henry Stanley and Colonel Fawcett, financing himself on a shoestring and finding his own way. For 17 years he had plunged over and over into the heart of such wild and dangerous regions as the jungles of Borneo and southern Mexico, the Peruvian *montana* and the Chinese island of Hainan, usually living off the land or with wild natives under extremely primitive conditions.

Flying to Lanchow, Clark teamed up with a multilingual scholar named Prince Dorje, a cultured Mongol of royal ancestry. The pair journeyed west by rattletrap bus to Sining where they talked the Nationalist governor, Ma Pu-fang, into backing an expedition to Amne Machin. Clark argued persuasively: the governor would need an escape route westward for his troops once the inevitable Communist takeover occurred. Scouting such a route through wild Chinghai would be the expedition's primary purpose;

but also finding and measuring the highest and (to Chinghai Tibetans) holiest of mountains could not fail to add immeasurably to Ma Pu-fang's worldwide prestige.

On April 5, 1949, the expedition, now provided with many soldiers, horses, yaks and Tibetan guides, struck out west and south into one of the wildest and least explored regions on earth. Whereas Rock had penetrated the Amne Machins from the east, Clark was now striking directly into the heart of Chinghai Province, hoping to approach the mammoth peaks from the west.

For many days the expedition advanced slowly, often harassed by nomad Tibetan brigands seeking plunder. At an altitude above 12,000 feet even in the relatively low-lying plains and valleys, snowstorms were frequent and the temperature below freezing. The wind seldom stopped blowing and dried yak dung provided practically the only fuel for campfires. Trees were nonexistent but fortunately game was abundant — gazelles, mountain sheep and wild asses.

After some weeks of traveling through this high bleak land the party encamped near the eastern end of the Tossun Nor, a half-frozen lake about 20 miles long. From here, Clark realized, the tactics Rock had used in 1925 would have to be employed: a small group on horseback would have to move into the Amne Machins and out again as swiftly as possible. The Ngolok tribes had already been

giving some trouble and Clark knew that a deliberate advance by the entire expedition toward the sacred mountain would cause them to gather and attack in overwhelming numbers.

On May 5, Clark and 16 Tibetan and Chinese companions on horseback set out at dawn. That evening, after having ridden hard over treeless deserted ridges, valleys and passes, they saw enormous mountains looming ahead. By early afternoon of the next day they were only two miles from the base of the westernmost giant. Here they set up camp in a wide valley and measured out long baselines so as to make triangulation sightings on the various peaks. Luck favored them, for the sky was almost completely free of clouds and the mountains were visible in all their fantastic snowy majesty.

A few Ngoloks began to gather around camp some shouting belligerently to the intruders to pack up and leave. Others, though, seemed merely curious and even willing to answer questions. "Amnyi Rmachin," as these tribesmen pronounced it, meant something like "great god of the world" (rather than "great old peacock," as Rock had reported). Two nearby giants, *Djegardensheng* ("white rock") and *Toker Ibdjin Nowu* ("place before the precious stone"), may or may not correspond to Rock's *Drandel Rung Shukh* and *Shenrezig*.

Clark's band spent the night there and the next day made a

foray around to the northwest for a better view. But dissension among the men grew as they perceived that more and more hostile Ngoloks were becoming aware of their presence and Clark finally concluded that he must abandon his hope of exploring the range farther eastward. The little band struck camp two hours before dawn and headed west by an alternate route — just in time to avoid a Ngolok raiding party bent on destroying them.

The next night, while the group camped in bitter cold near a high pass, Prince Dorje made trigonometric calculations from the measurements that had been taken of Amne Machin. When Clark asked him how high the peak was, Dorje replied with awe in his voice: "Higher than Mount Everest." In fact, he had calculated the mountain's altitude to be 29,661 feet. (Everest is reckoned at 29,028 feet.)

Clark returned to Lanchow after many more weeks of wandering in that high Tibetan climate and mapping the region for Ma Pu-fang. On August 13 he and the governor flew to Canton, just barely escaping the Communist takeover of China. Less than two months later Clark's description of the adventure appeared in *Life* (October 3, 1949) with photographs of Amne Machin but not until 1954 did his full-length book *The Marching Wind* appear, recounting the exploit in all its fascinating detail.

Before long, however, skeptics were pointing out flaws in Clark's

surveying techniques. Inaccurate Chinese maps and measuring tools left open the possibility of an error of more than 2000 feet. Although it was acknowledged that Clark's exploration was impressive, he had nevertheless failed to prove beyond doubt Amne Machin's supremacy over Everest.

No less a giant of exploration than Roy Chapman Andrews commented favorably on Clark's achievements. His review of *The Marching Wind* appeared in the *New York Times* (November 21, 1954). Concerning Amne Machin, he wrote, "Unhappily, Communist activities prevent the mystery from being solved by explorers who would gladly risk their lives to accept the challenge."

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THAT SAD situation has more or less prevailed to this very day. The Red Chinese, after defeating the remnants of Ma Pufang's army, extended their conquests into Chinghai and eventually Tibet proper. In their shortsighted ideological zeal they slaughtered the yak herds on which the Tibetans depended and put the nomads to work growing rice — in a dry region over 12,000 feet high where winter lasts nearly eight months and the only natural crops are barley and range grass!

In 1959, after some 200,000 Tibetans had died fighting occupation forces or in Chinese work camps, the Dalai Lama and many thousands of his followers fled to India where they remain today. Since the Communist takeover, lit-

tle information of any sort has come out of Tibet — and no documented reports, in the English language at any rate, concerning the Amne Machin range.

Thus Western speculation, cut off from the facts, confined itself to the Amne Machin "curse." Like those persons who invaded King Tut's tomb, it was claimed, all who had seen Amne Machin had died or experienced bad luck: General Pereira had dropped dead during another expedition through central Asia. Harrison Forman, a writer who set out for Amne Machin in 1934, had been thwarted by murderous bandits. Milton Reynolds had "lost face" and become a laughingstock and his pilot Bill Odum died in 1949 in a plane crash. Moon Chin lost his airline to the Red Chinese. Leonard Clark got involved in a shoot-out with two other men and although he managed to kill his opponents he had to spend time in a Canton hospital recovering from bullet wounds. And so on and on.

In 1968 writer John Macklin, in a garbled account of what seems to be Leonard Clark's expedition (he refers to Clark as "an American journalist"), reviewed the history of the Amne Machin "curse" and remarked that "the journalist was drowned several months later." Actually, Clark did drown — eight years later and halfway around the world, in Venezuela.

Dr. Joseph Rock, very much alive until 1962, 37 years after his glimpse of the Amne Machins, called the "curse" sheer nonsense.

To be sure, a trickle of assertions if not information has come from Red China during the last three decades. William Bueler in *Mountains of the World* (first published in 1970) writes: "The Chinese climbed 23,490-foot Amne Machin Peak in 1960." And *National Geographic Atlas of the World*, published in 1963, shows Amne Machin as 23,490 feet high, and so does every *World Almanac* from 1966 to 1982. But I have a letter from the National Geographic Society dated September 4, 1981, stating that "brand-new Chinese data" now establish the height of Amne Machin "as 6282 meters or 20,612 feet."

At the Society's suggestion I wrote the Geodetic Department, Institute of Surveying and Mapping, Beijing, People's Republic of China, asking for information about Amne Machin. I have received no reply.



### PISA TOWER'S PUZZLING TILT

**T**HE Leaning Tower of Pisa, which leans 17 feet off the perpendicular, nearly stood still in 1981, recording the smallest increase in tilt in at least 15 years, scientists reported in January 1982.

"It's quite exceptional and it's a mystery why," said Giuseppe Toniolo, chairman of the city committee responsible for the Tower, in an interview with Associated Press.

Scientists who watch the Tower's movements said the increase in its lean last year was just 0.03 inches in comparison with an annual average increase of 0.05 inches over the 15-year-period in

In light of the Chinese assertions, is it possible to believe that Amne Machin may be the world's highest peak? For the present, the observations of Joseph Rock and Leonard Clark are the only detailed firsthand observations we Westerners have.

But we may wonder what has happened to the fierce Ngoloks who guarded Amne Machin and worshiped it as a god. Have they been able to keep the Red Chinese from profaning their sacred territory? Or have they, like the southern Tibetans, suffered the humiliation of conquest, perhaps even exterminations?

In Tibet there is a saying that nothing is more important than religion. If any of the guardians of sacred Amne Machin survive, perhaps one day we shall learn whether, within the heart of Asia, there does indeed exist a mountain higher than Everest.

which the current measurement system has been in use.

Toniolo said one possible explanation is that the angle of tilt is affected by an underground water layer 150 feet below the tower. Scientists have noticed that the tower's tilt increases when the water pressure below is weak and remains steady when pressure is high.

"This year it rained more than average and that may be the answer," Toniolo said.

Despite the small increase, Toniolo said the 179-foot-high marble monument is still in danger. "If nothing is done it will fall—but we don't know when."

# Margo, Ghostwriter for Ghosts

Are spirits of famous persons communicating in verse through this British woman?

By James Crenshaw

## Part I

**I**N THE early spring of 1976 an Englishwoman named Margo Williams, who lives on the picturesque Isle of Wight, had a psychic experience that led to one of the most provocative controversies in the recent history of parapsychology.

She has had a number of other paranormal experiences but this was something new: she started writing "spirit" messages.

As Margo Williams tells it, she was preparing lunch for herself and her husband Walter, a retired chemical engineer, when an "inner voice" said to her, "Write it down! My name is Jane. Please write it down."

The voice repeated the call over and over, until Margo felt compelled to sit down with pencil and paper. The words began to flow. Jane said she wanted to tell her life story.

"I felt something guiding my hand and I wrote at terrific speed,"



Investigators sharply disagree on question of whether Margo Williams' communications are real or suspect.

Margo recalls. "It was a style of writing completely foreign to me — a kind of poetry — and I worried about it because in reality I don't like poetry."

The "poetry," with rough scanning and simple rhymes, told a poignant story of sadness and heartache, physical abuse and an abiding hatred of the man she was forced to marry. There were, for instance, these verses titled "Wedding Morn":

*I woke to the song of birds  
This lovely morn.  
But this was the day of all days  
I wish I was not born.*

Later came a segment titled  
"Baby John."

*A month ago a second son was  
born,  
This time alive  
I held him in my arms  
And prayed that he would thrive.*

*He felt so light  
I knew that he was frail.  
His eyes were dark blue  
And his skin so very pale.*

*I wanted him to live,  
To have someone of my own,  
But this baby christened John  
Was only here on loan.*

*He's now gone back in heaven  
From whence I'm sure he came.  
Had he grown up  
I feared he would be lame.*

*One little foot was twisted  
And never would be straight.  
Two babies dead in two years  
And both conceived in hate.*

*My husband was not sober  
When he came to my bed.  
This man is a monster  
Who I was forced to wed.*

There was no evidence to corroborate the narrative until Jane mentioned a Dr. Mackenzie who had attended her and who, she said, practiced in Sidmouth,

Devonshire. Walter found there had been such a physician. Thus began, a new line of research for him as messages from other personalities began to be received.

Another later communicator also wrote in verse. This one said his name was William Sharp and that he was a Scot who died in 1905. Margo's dislike for poetry did not seem to impede his dictation, which he fired at her in fast staccato bursts. While her scripts seldom differ a great deal from her ordinary handwriting, Sharp's came through with a peculiar backward stroke and finished off with a flourishing, almost indecipherable signature. Altogether there were more than 79 links with Sharp, whom neither Margo nor her husband had ever heard of, they said. (In the later scripts, after the Sharp personality had unburdened himself emotionally, apparently the writing resembled Margo's own more closely.)

Sharp seems to have identified himself in verses such as these:

*Lichen on stone, dried  
marrow on bone,  
Life ended, but started  
together, not parted.*

*Colors much brighter,  
spirit much lighter,  
No money to earn,  
no hell to burn.*

*Fiona no more,  
never be poor,  
Name just Sharp,  
no golden harp.*

Walter Williams found that William Sharp wrote under the pen name "Fiona McLeod," whom some critics regard as an alternate personality overshadowing and influencing the mystical qualities of the poetry. The quoted verses suggest a description of Sharp's final resting place — as least, that of his physical body — as well as his preoccupation with death, its meaning, its rewards and the nature of the after-death state. Sharp's published poems are replete with allusions to spirit and spiritual concepts that run the gamut of mystical expressions, reflecting the occult revival of his time.

Margo and Walter now have published a collection of the automatically received verses titled *The Wilfion Scripts*. Wilfion—syllables from the names William and Fiona — was a sobriquet Sharp frequently used in writing to his wife.

By the end of 1979 Margo had produced more than 3000 written messages from scores of different personalities. She and Walter appeared before two annual sessions of the Institute of Parascience in London. Margo read some of the more outstanding scripts and Walter reported on the research he had done in his effort to substantiate the material.

One of those who expressed interest was Prof. John Beloff, psychologist and noted parapsychologist of the University of Edinburgh, himself a participant in the sessions

After examining three of Margo's scripts and studying Walter's research reports, Dr. Beloff in September 1978 wrote a favorable report for the British *Journal of the Society for Psychical Research*. One of the three cases was especially impressive — that of a "Mistress Murray" whose messages stated that she was the wife of an 18th-Century apothecary-surgeon in Edinburgh. Confirmation of authenticity was obtained with some difficulty. For example, in the Murray case Dr. Beloff traced a handwritten register of students prepared by a professor of anatomy at the University of Edinburgh. The same professor was named in Margo's scripts as a friend of Mistress Murray's husband George, thus establishing strong verification.

Reference to medical terms and use of an appropriate Scottish dialect also were persuasive factors. (After Dr. Beloff changed his mind concerning whether Walter's research preceded or followed Margo's scripts, Walter wrote an angry letter to the weekly paper *Psychic News* in London, charging that the register was "locked away" in the university archives and obviously had not been available to him or to Margo.)

At the outset Dr. Beloff felt the evidence favored Margo, despite "occasional lapses and incongruities." He thought these could be attributed to a "Margo-component" in the scripts. Margo herself contended that she "heard"

the voices and did her best to keep up with the dictation. Although she said she did feel controlled at times as in true automatic writing, she still heard the voices. Her form of mediumship is generally referred to as automatism.

Dr. Beloff's misgivings "continued to mount," to the point that he asked the *Journal* editor to withdraw the proposed article.

Meanwhile, Walter had begun to correspond with Dr. Ian Stevenson, University of Virginia psychiatrist and director of the parapsychology division of the medical school there. Dr. Stevenson has researched many cases suggestive of reincarnation and also has investigated so-called drop-in mediumistic communications. "Drop-in" refers to communicators who have no connection with the medium or with persons present at a sitting. They simply "drop in" as they have in so many of the Margo Williams cases.

Walter suggested that Dr. Stevenson consider scripts from a personality identifying himself as Dr. Ephraim McDowell (1771-1830) who was born in Virginia but practiced in Danville, Ky. He is known historically as the surgeon who in 1809 performed the first successful operation to remove an ovarian tumor.

His biographies, including his autobiography, contain no hint that he was in any way conscience-stricken over the circumstances of the operation. On the contrary, he "died with all the appearance of a

man having a clear conscience," according to Dr. Stevenson's findings. The Margo messages, however, depict him as feeling guilty over a macabre preoperative procedure.

The McDowell personality's messages were thoroughly dissected in a report prepared jointly by Dr. Stevenson and Dr. Beloff for the *SPR Journal* (September 1980). It was significantly titled "An Analysis of Some Suspect Drop-in Communications." All were Margo cases.

The report did not accuse her or Walter of fraud, although the general subject of fraud was discussed briefly in a preamble to the article. Also discussed were the possibilities of self-deception and the "super-ESP" hypothesis which holds that a sensitive may be able to reach out mentally and garner astonishingly accurate bits of information from remote sources.

After studying the set of typed transcripts submitted by Walter Williams, Dr. Stevenson and Dr. Beloff agreed in their analyses. Commenting only on the limited amount of material they examined, they described numerous errors of fact, inconsistencies and a disquieting similarity, especially in narrative style, in the depiction of the various personalities in the communications.

These factors suggested that "a large component of the final products had been added by the script-writer's mind, perhaps unconsciously," they said. The

report raises the question "of whether the ostensible communicators contributed *anything* to the communications." The more doubtful the two researchers became, the more vigilant they were in examining the typescripts furnished by Walter. Finally, they wrote, "Unless and until we are provided with some evidence that Mrs. Williams really did acquire some information paranormally, we find ourselves unable to regard her scripts as being of interest to parapsychologists."

The McDowell case was the first "suspect" communication to be analyzed. The researchers were especially turned off by the communicator's biographically unsupported expression of guilt over having experimented on the body of a runaway slave, an exhausted black woman who collapsed and died after seeking refuge in the doctor's home.

Communicator McDowell told of performing a practice operation on her body in preparation for the actual surgery. Dr. Stevenson and Dr. Beloff object not only that McDowell's alleged remorse was uncharacteristic but that the whole incident could not have escaped the notice of alarmed Danville townspeople, some of whom opposed the forthcoming surgery. A number of persons threatened to lynch the pioneering doctor if his patient died. No hint of the practice surgery or of the slave woman is found in the historical literature about the event.

In addition, the SPR report

points out (no doubt based on Dr. Stevenson's knowledge as a physician) that a woman with a normal abdomen would be an unlikely candidate for a practice run-through. The live patient's organs would have been displaced and distorted by the tumor so as to make any procedural comparison impractical, the report contends.

Margo defenders reply that both objections are too hypothetical and conjectural to invalidate the story. While Dr. Stevenson considers the practice dissection lacks any medical value in terms of 20th-Century medicine, an early 19th-Century doctor with only small town experience and resources might well have taken advantage of an opportunity thrust upon him by the presence of a dead slave.

Another set of scripts criticized in the SPR report concerns a personality identified as Mary Todd Lincoln. Margo said she did not know the name of Abraham Lincoln's wife when the messages began. Nevertheless, in all she was given 55 separate scripts from this communicator between December 2, 1976, and March 26, 1977.

The SPR report did not quote from these scripts, but a number of excerpts were furnished FATE by Mr. and Mrs. Williams through London journalist Margaret Scott who visited them on the Isle of Wight.

As usual, Margo said she heard an inner voice and started writing.

"My name is Mary," said the voice. "My husband's portrait hangs in many frames. Before mar-

riage I was Mary Todd."

In the course of the transmissions the Mary personality related many White House episodes and mentioned numerous persons associated with the Lincolns. Those named include Nancy Hanks, Lincoln's mother; Civil War Generals Meade, Macdowell, Pickett and Ewell; Robert, Willie and Tad, the Lincoln sons; Shields (James), a rebel politician; Mrs. Grant, wife of General U.S. Grant (she was said to have been a peacemaker during some kind of argument on a boat); and a minister (name not given) who married the Lincolns after what was described as a "stormy courtship" and who later sold them his home.

Other less well-known characters referred to include Julia (Trumbull), Mary's bridesmaid; Elizabeth, her personal maid; a Mrs. Griffin, who upset Mary by failing to observe protocol; Miss Dix, a nursing superintendent whom Mary disliked; and Henry and Clara, an engaged couple who were in the box in Ford's theater with the Lincolns when the president was assassinated in 1865.

Of that terrible scene, Mary wrote: "Later there was a shot — blood, blood, blood, mixed with a heavy perfume....I was so happy Clara and Henry were with us in the box at the theater. Clara looked charming in a new gown. I sat next to Abe. Then my life was ruined forever with that awful noise. The screaming went on and on. I know now it was the end of happiness and power — mobs rioting in New

York — people killing Negroes and everyone going mad — then 16 horses with filled hearses — my dear husband — so many memories."\*

In the messages Mary described her occasionally turbulent life in the White House and expressed remorse over her nagging and scheming. In this connection, the SPR report compared the Mary scripts with another set of communications from a sportsman identified as John Mytton (1796-1834), known as "Mad Mytton."

The SPR authors commented, "Whereas the scripts purporting to come from Mad Mytton have the main facts about him correct but give a wrong characterization, those attributed to Mary Todd Lincoln show her character accurately enough but include some major errors of fact...."

"According to Margo Williams' scripts, the communicator Mary Todd Lincoln repents of her bad temper and...messages frequently include a self-reproach, such as 'I should have been sweeter.' So far so good. Even her most friendly biographers agree that Mary Todd Lincoln was a termagant whose notorious outbursts of temper saddened her husband and terrified many less imperturbable persons. Her inordinate ambition, her fondness for elegant clothes and her rather paranoid attitude toward mishaps are also correctly depicted

\*Spellings of names and details are as given to Mrs. Scott during her interview with Margo and Walter Williams. The SPR report noted that in the scripts "proper names are given with apparent ease," although a few names are misspelled.

in the scripts. But all this, as well as the many accurate facts included in the scripts, is common knowledge easily accessible to anyone who studies the life of Abraham Lincoln."

Yet there were "egregious errors" such as:

(1) It is in the "highest degree improbable that Lincoln discussed his famous Gettysburg Address with her before he delivered it," as Mary related in one message. In fact, one of Mary Lincoln's biographers flatly states that the president had not given her "any inkling" of what he intended to say that day.

The SPR report comments: "Since Mrs. Lincoln was at the time intensely preoccupied with the illness of the Lincolns' son Tad, it is unlikely that her husband would have troubled her with listening to his speech or that she could have paid attention if he had."

(2) The scripts correctly declare that Lincoln was "upset" over the tactics of his field commander General Meade but incorrect in their assertion that the President replaced Meade. The reference "and then there was more trouble and yet another took over" was to General Grant but the researchers say it is "wrong" to indicate that Meade was replaced by Grant. Although Grant became commander over Meade, the latter was retained as commanding general of the Army of the Potomac.

(3) Lincoln received many threatening letters. Eighty of them

were found in an envelope he had marked with the word "Assassination." The scripts quote Mary as saying there were 80 "attempts" on his life. The SPR report states that only one attempt occurred prior to the 1865 assassination — an 1862 incident in which a shot was fired at Lincoln while he was riding. The President was inclined to dismiss this as the work of a careless hunter.

Dr. Stevenson found a book on assassinations in the county branch library in Ventnor, where Margo and Walter have their residence on the Isle of Wight. "It incorrectly states," he says, "that there were 82 (not 80) *attempts* on Lincoln's life, whereas there were only 81 *threats* to his life."

(4) The Mary personality expressed remorse over having destroyed a military dispatch that if Lincoln had seen it, could have ended the Civil War one or two weeks earlier. Such an occurrence "was extremely unlikely." Yet even if it happened the course of the war in March 1865 would not have been changed because by that time both sides were well aware that the inevitable end of the conflict was in sight.

"During the last few weeks, Lincoln did nothing and could have done nothing that would have either prolonged or shortened the war by one or two weeks," the report on Mary Lincoln concludes.

The Margo defenders insist that the points raised are highly technical, more appropriate as a critique of an historian's account

rather than of the confused and disturbed memories of a troubled mind. As for the library book, if it provided Margo's information why was the figure 80 used in the script, whereas the book mentions 82 attempts? Could the real Mary Lincoln have seen the envelope containing 80 threats? It also is possible that she confused *threats* and *attempts*.

The report refers to what is called a "repetitive theme of remorse" (a driving urge for redemption?) that runs through the various narratives. A "high proportion" of confessional elements was found. Yet, although many factual details are included in the scripts, the expressions of guilt usually are associated with unverifiable incidents and some statements seem inconsistent with known character traits, according to the report.

The scripts were found to be "for the most part fluent," produced with little apparent effort as well as with considerable clarity, in contrast with the "jerky, halting, almost aphasic style of most mediumistic communications." (Spiritualists would quarrel fiercely with this assertion.)

Another feature notice in the "suspect" scripts includes the repetition of certain phrases, almost like a refrain. For instance, a communicator who said she drowned often ended her messages with the words, "The waves! Oh, the waves!" Mrs. Lincoln's messages ended with "I should have been sweeter." Are these fixations of a disturbed memory?

No dialogue seemed possible with the communicators; they would transmit each message like a recitation, then quickly leave, commented the report. This contrasts with other drop-in personalities studied by Dr. Stevenson. Interrogation to some degree is ordinarily possible, he remarked. The report added, in fairness to Margo, that she wrote for the most part at odd times while she was alone or with only her husband present.

Mrs. Carolyn Morgan, an officer of the Ventnor Spiritualist Church on the Isle of Wight, takes issue with the researchers, saying they considered only the early Margo scripts. Not only has she worked with other persons present — many times with Mrs. Morgan herself — she has fully developed her mediumship to include healing with written diagnoses and personal messages, she said.

Based on her own experience, Mrs. Morgan declared she felt justified in asserting that the Stevenson-Beloff conclusions are "wrong." She and other Margo defenders expressed shock over the SPR report. They contend there was a complete misunderstanding of the nature and purpose of Margo's drop-in messages, she said.

The "release" of earthbound "spirit entities" long has been an integral part of mediumistic practices. Special sessions often are organized in the hope that, under the direction of discarnate guides, earthbounds can be "rescued" and sent on to higher realms, according

to Spiritualist practitioners.

Mrs. Morgan, in a letter to London's *Psychic News*, said she has participated in "rescue sessions" with Margo in which personalities associated with hauntings were released. The early Margo messages appeared to come from a particular class of "entities" afflicted with guilt aberrations. Spiritualists explain that groups with such a common bond are encouraged to express their emotions and review their experiences through a medium in order to view them objectively and thus achieve release.

That these rescue operations seem to be consciously controlled by an unknown director or directors is indicated by remarks such as these made by the Margo personalities: "I am compelled by an inexplicable force to speak and help write.... This sensation of being forcibly pushed forward to speak is not what I was accustomed to." Another personality dictated: "With a feeling of dramatic anticipation, I strive to make my voice clear." Others spoke of having only a limited time to communicate.

Margo complained, "On past occasions I have used the first scrap of paper that was available for a message and some have been writ-

ten, still very rapidly, with letters so minute a magnifying glass is needed to read the words."

She added, "Yet the message is clear and complete. Furthermore scripts have been given through me in which the words were all connected — no spaces — and without punctuation. Often the writing becomes so furiously rapid that I have to catch my breath and protest, 'Wait! Please wait!' "

Drs. Stevenson and Beloff say that many of the Margo communicators "impressed us as stock characters." Recurrent features of many of the drop-in scripts, while not necessarily in themselves creating "serious doubts," prompted the researchers to become "vigilant in looking for normal sources for the communications. We think we found this in a careful examination of several of the scripts."

*Next month the SPR report examines a Margo case in which it is contended "normal sources" account for numerous defects. Conversely, the Margo defense cites a case in which there apparently could be no "normal source." There also is the case in which a Latin phrase seems to confirm the identity of the haunter; in another a drop-in narrator remembers more than one life.*



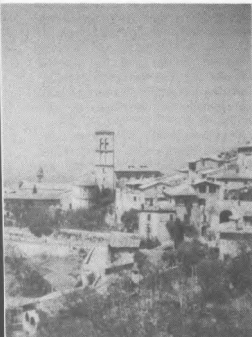
## ROBOTS: FRIENDS OR ENEMIES?

**A**T THE Kawasaki Heavy Industries in Tokyo in July 1981, a 37-year-old factory maintenance worker was stabbed to death by a robot which suddenly started up and pinned him against another machine. This is the first recorded fatality to be blamed on one of approximately 70,000 robots in use in Japanese industrial plants.

# REINCARNATION AT ASSISI

The driver was strangely determined to take me to a place where I had died hundreds of years before.

By Nancy Kellogg



While visiting Assisi, small town in the Umbria region of central Italy best known as home of St. Francis, author Nancy Kellogg experienced vivid hallucination of violent death that occurred in previous lifetime.

AS OUR taxi rattled along the winding road toward Assisi, I noted the now-familiar sight of a walled fort looming protectively over the town. My daughter Julie and I were touring Europe and before our return to the states, we would visit 12 countries. Now, in Italy in May 1968, I turned to Julie and expressed the classic tired-tourist reaction: "Another pile of old rocks! I'm sure not going to climb up to look at this one."

Julie, looking pale and tired, just nodded. Her mind was on a nap away from the midday heat.

A short time later, with Julie settled down in a darkened room, I left the hotel and started toward the town square, enjoying the sleepy peaceful atmosphere of the small town. I had fallen in love with Italy in our few weeks there; I felt comfortable and relaxed.

Suddenly an insistent honk-honk sounded alongside me. Crawling along the curb in first gear was a tattered Volkswagen. The young

man at the wheel was banging away at the horn with one hand and gesturing vigorously at me with the other. I kept walking. He crept along, his attitude one of impatience and irritation. Puzzled, I stopped and looked at him inquiringly, thinking something was wrong. He opened the door on the passenger's side and my defenses shot up. Everything from childhood instructions ("never get in a car with a stranger") to all the warnings about tourist "sucker traps" ran through my mind.

Scowling, he motioned me toward the car. I simply couldn't understand this. Shaking my head, I started on. Thus we continued up the street, the car grinding along in first gear, the young man banging the horn while I marched along, purse clutched securely under my arm. I walked faster and faster, wondering what on earth this crazy Italian was up to. If this was a pickup try, his approach needed polishing. If a stickup, why so noisy?

Finally he stopped the car, leaped out and grabbed my arm, all the while scowling and muttering crossly and pointing upward. I shook my head and said, "No, no!" Waving his arms wildly he said, "Si, si," and poured out a stream of totally unintelligible Italian. At last his frustration and annoyance erupted in a supplication to the Supreme Being, a desperate demand for help. I stood absolutely transfixed. Never had I been privy to such a dramatic presentation.

Somehow my curiosity overcame



Daughter Julie accompanied Nancy Kellogg on vacation trip through Italy and other European countries.

caution and I climbed into the little car, intrigued but still apprehensive. I sat with one hand on the door handle, the other firmly clutching my purse. Off we went with a clatter through the narrow streets, weaving crazily up the hill toward the fort as if the hounds of hell were snapping at our heels.

We careened into the courtyard of the fort and I tottered out onto the cobblestones, dazed and shaken. The young man bounded around the car and grabbed my hand, pulling me toward the outer wall some 30 feet away. In the corner of this wall was a low door not six feet high which led into a dark musty corridor about five feet wide. Slits in the corridor walls widened toward the interior to permit the greatest advantage to a

bowman inside and a minimum target for attacking forces outside. Into this forbidding place we went. My guide pulled me by the hand at a fast pace down the entire length of the passageway until at last we reached some narrow stone steps. Climbing these, we emerged into bright sunlight. I realized we had traversed the entire side of the fort and were now standing on the top.

At this point the amazing young man calmly lighted a cigarette, leaned back against the parapet and gazed serenely out over the countryside. I stared at him dumbfounded. While he puffed away I finally began to look around. The fields and trees looked much as I imagined they had for centuries.

Having calmed down a little, I gradually became aware of a subtle change in the drowsy atmosphere. I felt within me an imperceptible movement as if I had shifted position; yet I hadn't moved. The countryside still stretched out before me, gently rolling into the distance — but it seemed changed.

For an instant I had a feeling of disorientation and I closed my eyes in an effort to clear my head. As I did so, the present "me" slipped swiftly into a kind of "observer" position and a new, yet somehow familiar, consciousness came to the fore. I was a boy of 17 or so crouched behind the stones. I think my clothes may have been 14th- or 15th-Century. A large bow lay at my feet, a pile of arrows beside it.

The countryside was no longer benign; the fort was under attack. A spine-tingling fear crept over me

as I peered nervously at a clump of trees part way down the slope. There was surreptitious movement all around but nothing I could see. An iron hand seemed to grip my bowels. If only I could see the enemy. There was no sound in the fort but I knew that behind every slit in the wall a bowman stood taut, waiting for the first move. The tension was almost tangible; the smell of fear was in the air. I heard a quick movement, a soft sound on my left. I rose warily, eyes straining. There was a ripple of air and a "plop" sound followed by a piercing scream: "No!" I wondered vaguely who had screamed, then realized it was I!

Suddenly I felt disoriented again. I heard a whooshing sound and there I stood on the rampart looking down at the young boy, at the arrow sticking out of his chest. As I looked at the scene, horrified, the shift came — and the present slipped back into place. I was once again a middle-aged American lady tourist. Shaken but still on my feet, still clutching my purse, I knew that somewhere deep in my subconscious lay the terror and grief of my experience as that young archer. I must let it go. I closed my eyes and concentrated; the tension began to drain away, leaving me with a sensation of swirling through space. At last I was free.

I have no idea how long we stood there, this strange young Italian and I. When I looked at him and nodded, he straightened up, jammed his hands in his pockets,

jerked his head brusquely in the direction of the stairs and strode off, leaving me to keep up as best I could. We climbed back into the little car and set off down the hill, soon arriving back at the exact spot where we had started. I had hardly time to scramble out before he roared off down the street in obvious relief to be rid of me. Only then did I realize that in all the time since I entered the car he had not spoken one single word.

Late that day as I sat in one of the ubiquitous sidewalk cafes with my attractive 21-year-old daughter, I spotted my strange acquaintance walking through the

square with another young man. At the same moment he spotted Julie.

Now the climate changed. He nudged his companion and they immediately veered toward us, all smiles, and seated themselves at our table. Discovering that the second young man spoke some English, I asked him to ask his friend why he had taken me up to the fort. The first young man assumed his familiar scowl, snapped out an answer and returned his attention to Julie. His friend shrugged, smile apologetically and translated: "He says, 'Because you wouldn't have gone there otherwise.'"



### THE SHIP CRIED A WARNING

By Joyce Banaszak

**S**HORTLY before 10:00 A.M. on a Sunday night in 1889, sailor Jack Dyre made a last tour of inspection of the sailing ship *Union* which was sitting at anchor in St. Martins Bay, New Brunswick, Canada. No one else was around, because Dyre had volunteered to serve as watchman while the captain and three other crewmen went ashore to visit their families. The ship was newly built and making its maiden voyage to Nova Scotia.

Everything seemed in order and Dyre turned in and was soon fast asleep. He awakened with a start to hear a voice calling his name and warning him to leave the *Union*. He got up and looked around the ship for the source of the voice. Finding no one, he decided that he had been dreaming and climbed back into his bunk. Hardly had he fallen asleep again when he was reawakened by the same voice giving the same warning. Again he toured the *Union*; again he

failed to find anything out of order.

When he was aroused for the third time by the same eerie voice and ominous words he admitted defeat. Packing his belongings, Dyre retreated to the breakwater where the others found him haggard and nervous on Monday morning. The captain tried to persuade him to forget the strange experience but Dyre refused. The captain was forced to sign on a new man as a replacement.

The *Union* dropped away from the breakwater at noon that day and drifted northward with the tide. The wind did not pick up and soon the *Union* was becalmed along with about 40 other ships in the bay. Suddenly, on that windless midafternoon, the *Union* rolled violently and overturned!

Local fisherman in a small boat managed to rescue the captain and one crewman — but three of the sailors, including the man hired to replace Dyre, drowned.



# Update . . .

By Jerome Clark

## "DR. TONY" DIES.

Tony Agpaoa died on January 23, 1982, of undisclosed causes, Swiss television reports. "Dr. Tony," born on June 2, 1939, was the most noted of the controversial "psychic surgeons" of the Philippines. Agpaoa supposedly could perform operations with his bare hands, making incisions with his fingers, removing diseased organs and quickly closing the wound with no scarring. Critics, including many parapsychologists, contended that the procedure was done by sleight of hand; there was no incision and the organs allegedly removed from the body were in fact animal parts. Agpaoa would not let his patients keep the organs for examination by scientists. Two or three years ago, when he was ill, Agpaoa sought conventional medical treatment. Despite the doubts, however, "Dr. Tony" became a world-renowned figure and in the course of his long career dealt with thousands of patients, some of whom claimed miraculous healings.

## IS THERE A DINOSAUR IN THIS PICTURE?

Before he left for the Congo last fall, engineer Herman Regusters declared, "I'm not a believer in fuzzy pictures." But that is all he got of the "dinosaur" he and his wife Kia claim they saw in Lake Tele on October 28. The Regusterses, in Africa in search of a legendary creature reportedly sighted by natives and explorers ("Update," May 1982), say they spotted the beast from a raft as it rose out of the water 90 feet from them. Mrs. Regusters snapped one picture. But when the couple returned to Los Angeles and had the photograph developed, it turned out to be "severely underexposed." A 20-second recording which the Regusterses said captured the monster's roar failed to impress reporters. Nonetheless Bob Murphy, a cultural attache at the American embassy in Brazzaville, said a Congolese official who accompanied the Regusterses told him he had seen the back of a large unidentified animal swimming in the waters of Lake Tele.

NO MORE "SCIENTIFIC INVESTIGATION," DEBUNKERS SAY.

Its middle name notwithstanding, the controversial Committee for the Scientific Investigation of Claims of the Paranormal will no longer engage in "scientific investigation." In a statement published in Skeptical Inquirer, the debunking organization's Executive Council declares that while CSICOP will "encourage" research by "individual members," this "does not constitute an endorsement of the competence of the investigators, the particular design of the study, the actual results, or the conclusions drawn from them."

What happened? Although SI readers are not so informed, the statement is clearly inspired by the furor surrounding "sTARBABY" (October 1981 FATE) in which former Councilor Dennis Rawlins exposed the cover-up that characterized CSICOP's "investigation" of French psychologist Michel Gauquelin's "Mars Effect."

Soon after "sTARBABY" appeared, University of Pittsburgh biologist R. A. McConnell, also a prominent skeptical parapsychologist, remarked in an open letter to CSICOP members, "In its stupidity and cynicism the Council's cover-up of its mistakes compares to Watergate." Subsequently Daniel Cohen, Richard Kammann, William Nolen and Richard Thill resigned from the organization; also CSICOP's "French section" abruptly ceased being listed in the journal -- no explanation offered. Bowing to pressure, Winter 1981-82 Skeptical Inquirer published Rawlins' charges, till then kept out of SI's pages. There followed short blanket denials from the Council and from George Abell and Paul Kurtz, two of the three authors of the study Rawlins attacked. (SI doesn't explain why the third author, Marvin Zelen, did not sign the statement.) The Councilors did not document their claims or attempt a point-by-point refutation. CSICOP Chairman Kurtz has done little more than write long confidential letters to critics within CSICOP. At this stage it appears there will never be a serious effort to refute "sTARBABY."

Councilor Philip Klass wrote "Crybaby," a purported refutation which FATE rejected as simply an ad hominem attack on Rawlins, a criticism echoed by several CSICOP members. Nonetheless the Council is distributing copies in an apparent endorsement. Zetetic Scholar, New Scientist and Omni have also reported on the controversy.

# NIGHTMARE IN IRAN

*Lo, man is in a state of loss...Save those  
who...do good works and exhort one another to truth,  
exhort one another to endurance.—The Koran*

By Cynthia Brown Dwyer

I DID NOT undertake my trip to the Mideast in the spring of 1980 as a believer in psychic events or any other phenomena that cannot be explained by human reason. From childhood I have considered myself a rational person and have always firmly believed that science can explain all psychical or mystical phenomena. Now, after a nightmare came true in Iran, I'm not so sure.

I did embark on my trip because I felt strongly that the American press was not adequately covering the broad Iranian point of view. Of course I disapproved of Iran's holding American hostages but I believed that the American people were not being told why the Iranians were so furious with our government. Moreover, it was conceivable that our inept foreign policy might drift us into war. I went to Iran as a free-lance writer to gather material for what I hoped would be a series of articles or a book to help clarify the Iranian situation for Americans.

Needless to say, I had not reckoned on the unusual set of events that would lead to my arrest and imprisonment for nine months. Nor had I taken into account the mysticism of the East or the widespread Asian belief in supernatural powers. In Muslim countries men and women believe wholeheartedly in God's absolute power to direct the affairs of the universe — down to the smallest seed that falls, the frailest flower that blooms, the tiniest infant born anywhere. They also believe in fate — that each person's destiny has been decided by Allah and no other power can alter the hour of one's death by so much as a fraction of a second.

In the circumstances in which I found myself, it would have been comforting to hold that belief, for there were many days when I did not know from hour to hour what my Iranian captors planned to do with me. In fact, soon after my arrest in May 1980, while I was held in a dirty, windowless, small room at the headquarters of the *Komiteh Markaz* (Central Committee), one of the *pasdar* (guards) threatened to kill me. I am prepared to



Cynthia Brown Dwyer acknowledges that in the Mideast she encountered little-understood mystical forces.

acknowledge that God "saved" me because it was not my hour to die.

I also feel certain that some unseen power sent an intelligent, compassionate young woman — Fatimah — to act as my interpreter during the long interrogations that followed. She carried a gun in her purse and I believe she made clear to the once-homicidal *pasdar* that she intended to protect me. She never left me alone with him, although he appeared to be in charge of my interrogation for the *Komiteh Markaz*. These events were enough to restore my faith in God's love and care.

A few weeks earlier, an extraordinary thing had occurred in this ancient land. Shortly after my ar-

rival in Tehran on April 15, 1980, I was invited to stay in the apartment of Shireen, a Persian relative of one of my American friends. I slept on a mattress unrolled on the floor (in itself a foreshadowing of the 280 nights I would sleep that way in detention cells, a locked bedroom and at Evin Prison).

One night I woke in great fear; I had experienced a terrifying nightmare. As I examined the dream, trying to shake off its evil influence as I had taught myself to do with other nightmares, I could not figure out why I was so afraid. Why was I trembling in the dark of the Tehran apartment?

In the dream I was merely asked politely to speak into a microphone in an Iranian television studio. My overpowering impulse was to resist and I woke up in a cold sweat. The only person I recognized in the dream was Mr. Ali, the man who had interviewed me at the Foreign Ministry when I applied for a press card for the free-lance journalistic work I planned to do. I had not been afraid of him; in fact, he was polite, gave me tea and helped me get the precious press card.

I thought perhaps the dream was stimulated by the fact that Shireen, my Tehran hostess, worked for an Iranian educational television studio. She had mentioned the possibility of my appearing on a program to discuss my open-minded interest in the Iranian Revolution. Or perhaps the dream related to my having let the American Broadcasting Company televise me for a moment when I

stood in front of the American Embassy asking permission to send a note of friendship and encouragement to Steve Kirtley, a fellow Arkansan who was being held hostage inside. (I am a native of Little Rock.)

The latter episode was entirely voluntary on my part. I had cooperated with ABC so that my family in Williamsville, N.Y., might see that I had arrived safely in Tehran. I would also have appeared voluntarily on the educational station in the hope of making contact with young professional people who supported the Revolution and who felt they were working for a better Iran.

Therefore, I could find no rational explanation for the overpowering fear I felt in the pleasant bedroom that warm spring night. I was happy in Tehran and pleased with myself for managing this long strange trip.

Then, on April 24, President Jimmy Carter ordered the rescue mission to Iran which failed dismally and resulted in eight tragic deaths in the great salt desert, the Dasht-e Kavir. That event blew my mind, for I felt that Carter was manipulating events in Iran for political gain and it saddened me one of the men who died was a young Marine officer from Pine Bluff, Ark. — George Holmes, Jr.

I learned of the abortive rescue attempt at noon on the 25th and soon thereafter an Iranian student of my acquaintance telephoned late one night to tell a strange story:

Some Iranian farmers in a ramshackle bus passing the burning wreckage of the U. S. transport cargo plane and the helicopter-turned-funeral-pyre had been deeply frightened by a supernatural event they had witnessed. While they were held prisoner for several hours by American troops near the isolated village of Posht-e Badam, the farmers saw a green light suffusing the night sky. They believed this heralded the appearance of the mysterious Hidden Imam, a messianic and protective holy figure who will return at the end of time to faithful Shi'a Muslims.\*

Soon after the ill-fated raid Mr. Ali asked me to meet him so that we might exchange views about the turmoil this was causing in Iran. After he had helped me obtain the necessary press card I kept in touch with him by phone and saw him occasionally. I trusted him and wanted to keep him posted about my comings and goings.

Walking to meet Mr. Ali at the Intercontinental Hotel, I was about to step off the sidewalk to cross a narrow alley-street when I saw a sleek white foreign-made car move slowly from its parking place almost on the opposite sidewalk. The car headed directly toward me. It was like a scene in a police thriller. My instinct told me to step back quickly onto the sidewalk and into the sheltered doorway of a shop. The two scowling men in the front seat of the car peered at me intently as they pulled out into the

\*See "Waiting for the Hidden Imam" by Donald N. Wilber, April 1980 FATE.

busy boulevard as if that was where they had intended to go all along. But they had not steered the car toward the traffic in the beginning, nor had they been looking in that direction. I was certain that I was the object of their attention and I noticed that the car had neither front nor rear license plates.

I felt that the men in the car intended to run me down. The papers were full of reports of hit-and-run accidents and I had begun to feel that someone wanted me out of the way. In the light of future events I have wondered if this incident formed part of a pattern of ill will toward me. Such paranoid thinking had some basis in fact: Jean Waddell, the Englishwoman who was also accused of spying and whom I knew at Evin Prison, was set on by two Revolutionary guards in her Tehran apartment on May 1, 1980, strangled, shot and left for dead.

When I told Mr. Ali about the threatening car he dismissed it airily — but he suggested that we go to a "safe house" to talk instead of ordering tea in the busy lobby of the hotel where newspapermen and TV camera crews gathered daily.

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**E**VENTS moved rapidly in Tehran after the abortive American rescue mission. A multitude of revolutionary *komitehs* and quasi-official groups of religious fanatics all felt themselves empowered to aid in searching Iran for foreign "spies" who might have helped in a rescue expedition of the magnitude

necessary to pluck 53 individuals from the heart of downtown Tehran. Most Western newsmen and Tehrani scoffed at the possibility of success and I was enraged at the thought of the lives that would have been lost.

Still, I listened carefully to Massoud, an Iranian who had been a student at Broward Community College in Miami, Fla. He told me of an Iranian plan to rescue a few of the hostages. Certain moderate students claimed they would free a handful in Meshad and spirit them across the long Afghan-Pakistan border.

I don't know whether my knowledge of this plan — if indeed there were such a plan — was the chief reason for my arrest on May 5, 1980. At any rate, I was hidden away for the next three months and then transferred to Evin Prison for a subsequent six. At first I was held in three different detention centers, the longest period from May 12 to July 20 in a lovely clean villa in a northeastern suburb. I was locked in a large, cool, airy bedroom which had a balcony overlooking a large walled garden with a view of the city in the distance. The guards in the garden were generally friendly and I was allowed to sit on the pleasant, airy balcony.

Here in the villa my interrogation was completed by early July. Fatimah, the interpreter, was a pretty brown-eyed girl, a devout Muslim who hid herself completely in hot heavy clothing beneath a black *chador*. She spoke and wrote

English well and had a merry smile. I felt she was sympathetic toward me and believed I was telling the truth, that I was not a spy and that I had done no harm to Iran. But she told me there had been a "big discussion" of my case and "you will have to be tried." My heart constricted into a cold knot; I had to gasp for breath. Further, she said, "*We want to make a television interview with you to show the people why we try you.*"

The dream I had had on the mattress at Shireen's safe apartment sprang to my mind. The prospect of the televised appearance seemed worse than a trial because it appeared to point to a foregone conclusion that I was guilty of whatever they chose to say I was guilty of. It meant that I'd be forced to expose myself to my captors' satisfaction. Perhaps at that point I should have demanded to see a lawyer or Swiss consular officials who were handling American interests but I was too frightened to think straight.

Preparations for the filming began. Fatimah brought a set of 25 questions to which I had to write answers, then memorize them. I made my replies reflect my philosophy or right and wrong as best I could and added ideas of my own which I wished to express.

Then Fatimah disappeared for a few days.

Suddenly, early in the morning on July 8, I heard the key turn in the lock and two men softly entered my room. I was introduced to the man who would conduct the inter-

view but he would not shake hands with me. I thought that portended something he could not face. We rehearsed all morning while waiting for the rest of the crew to come. They let me go for a walk in the garden, the first time I had been outdoors for two months. It was a stifling day and I was so tired and nervous I could barely walk. Instead I sat in the shade and put my head in my arms.

Fatimah arrived and sat laughing with a group on the veranda, a group that included two older men who looked me over intently. Trying to ignore them, although they frightened me badly, I went up to greet Fatimah.

Ultimately the television interview was postponed until evening and after an intense hurried conversation between Fatimah and the head man, they were quickly gone and I was alone again. The next few hours were among the worst in my life. I had interpreted many things I saw as ominous signs that I was in great danger; there was something distinctly unpleasant in the air. I could not touch my supper.

Finally Fatimah and the *pasdar* who had once threatened to shoot me arrived about 10:30 P.M. My mouth was so dry I could scarcely speak but I blurted out that I was deathly afraid. "I'm so sorry," I said. "I have read the Koran and I believe in what God tells me. I'm ashamed that I'm still so afraid." I almost sobbed.

We left the detention center in a panel van, Fatimah and I sitting on

rugs on the floor behind the driver and the *pasdar*. I could not stop myself from imagining my lifeless body thrown into that dark van, onto those very rugs after I had given them their cursed interview.

Yet I discovered that one cannot remain at a fever pitch of fear. The body just won't cooperate. Fear keeps coming and then receding — a little like labor pains. There is always hope and something more — a bedrock conviction that "it is not time for me to die. It was not intended that I, a perfectly ordinary person, am to be murdered by hateful people."

Fatimah's chatter and the streets and people I could see over the driver's shoulder pulled me back into a normal world where violence is unreal. But then we climbed out of the van at a huge, dark, silent building. Now I trembled and reflected, "So this is what a condemned person feels like. At least I've learned that. I've managed to learn one more thing before —" I could not finish. It was as if I were watching myself nearing the end.

The huge building appeared to be empty except for us. The camera, RCA's finest, was set up, and we went through many tapings of the interview until they felt I acted natural and said everything exactly as they wanted to hear it. Despite my fear, I tried hard to get it right, to please them, so I could at least get to the end of the evening. Although I worked myself outwardly into a spirit of almost flippant cooperation, inwardly I felt as if I were being violated at

knifepoint. I had always thought that such a psychic rape would make me furiously angry, thus able to preserve something of the inner self. It was not like that at all. I felt no anger that night; I felt hollow, abject, humiliated and somehow ashamed.

The ordeal was over about 3:00 A.M. and I never saw Fatimah again.

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I WAS MOVED on July 20, 1980, to Evin Prison which is located in a small village-suburb northwest of Tehran. In this sprawling compound of modern buildings covering about 10 acres, I was to stay until February 9, 1981. After two weeks in isolation, I was held in an open section of the prison which housed from 50 to 60 women political prisoners. By "open" I mean we were not locked in our rooms but had the run of the wing and a small garden.

Not until a year and a half later did I learn the explanation for a parallel series of arrests which began a short while after my own as a result of the "Hamadan coup d'etat" attempt. During my two fearsome weeks in the tiny isolation cell I heard the sound of gunfire at night and in each day's newspapers saw pictures of men lined up at tables like the one I had sat at in the "TV studio," identical backgrounds for them and me. The stories with the pictures told of the summary trials and executions of the "Hamadan coup" officers — 10 one day, 14 the next and on and on until about 200 had been shot at

Evin. One day I saw the cameraman from my ordeal so he probably also filmed the officers before they were shot. He pretended not to know me.

Eventually I learned from Mohammed H., the nephew of an army officer, that hundreds of officers were lured into attending a meeting at which a "plant" exhorted them to organize a coup to overthrow Ayatollah Khomeini and his ruling Islamic Republican Party, which was heavily controlled by fanatical clerics. These officers were primarily from the large air force base located in the Iranian city of Hamadan. This plan was supposedly devised to entrap officers thought to be actively hostile or merely lukewarm to a Muslim state in Iran. Some 500 officers were jailed and their trials began in July.

I shall never know how close I came to sharing the fate of the executed Iranian officers. But even if some fanatic who headed some hateful *komiteh* did not schedule me to die in Tehran in the summer of 1980, I feel connected — by a nightmare, a shared milieu of terror, interrogations we could not win, and the degradation of an imposed television "interview" — with those Iranians who fell victim to Khomeini's madness. Somehow their terror communicated itself to me in that great empty building and in the isolation cell at Evin Prison. But with that terror came their priceless gift of a moment of courage.

When innocent men are executed by evil ones, their spirits triumph and endure. They exhorted me to endurance, as the Koran says the believer should do.

### WHY ARE PYGMIES SHORT?

**A**N HORMONAL deficiency may answer the centuries-old question of why pygmies are short. These people of the African jungles have far less than the usual amounts of an obscure body chemical called insulinlike growth factor I, or IGF-I, researchers have found. The deficiency occurs in other ethnic groups as well and may be a cause of lack of height around the world.

About 150,000 pygmies live in the tropical rain forests of Africa and most range in height from four feet to four feet eight inches. Doctors from the University of Florida in Gainesville conducted blood tests on 11 pygmies from the Central African Republic and compared the results with blood from 31 normal-sized people. In an October 1981 issue of *New England*

*Journal of Medicine* the doctors reported that pygmies have the usual amounts of a body chemical called human growth hormone but their blood carried only a third as much IGF-I. This hormone is believed to be the principal regulator of growth although its precise function is unknown. However, now that scientists are aware of its importance it may be possible to regulate the production of IGF-I in the human body.

The study was directed by Dr. Thomas J. Merimee who said in an interview that he has discovered two short people in the United States who have the same hormonal defect found in the pygmies.

"I think it is extremely clear that the defect is simply not going to be localized to one ethnic group," he said.

# TRUE

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## MYSTIC EXPERIENCES

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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.

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### DIVINE RETRIBUTION

By Joseph Anane

I HAD this experience in May 1960 when I was 10 years of age. I quite remember it as if the occurrence were only a year old. It all happened when my mother Adzoa Asempah won a weekly lottery of 400 cedis and decided to collect her wins at the district center where the lottery was staked. The town is called Vakpo in the Kpandu district of Ghana.

After collecting her wins we joined our village-bound lorry and on reaching a point near my mother's farm we alighted and proceeded to her farm which lies about three miles away from our village.

In a few minutes' time, after we reached the farm, a man emerged from the bush. He came to stand in front of my mother and asked her if God could punish a wrongdoer immediately after the crime is committed or if the punishment would come later on.

My mother said she did not know. Then the man said that whether she knows or not, does she prefer to own the money which she collected from the lottery wins and lose her life or to surrender the money to him and save her life?

My mother replied that if he was there because of that money he should take it. The man quickly took the money from my mother's



Joseph Anane

bag and hurriedly went away. While he was going he insulted my mother saying over his shoulder, "You beast, you do not know how to spend money."

In a few minutes' time after the man had gone away we heard a male voice crying for help. At first we were afraid to go there but when the cry continued unabated for about 20 minutes we decided to go and see what was happening.

On reaching there we saw the man who took my mother's money firmly in the grip of a trap. When he saw us he cried loudly and said that now he has seen the existence of God and pleaded to my mother to forgive him and to call people to rescue him.

We hurriedly went to our village to inform the chief of the matter. He detailed people to accompany us to the scene. On arrival there we found the criminal still in the grip of the trap. He was rescued and when questioned he confirmed the report which we made to the chief of the village. He was then sent to the police station for interrogation and subsequently charged to appear before the law court. His name is Akpe Kojo, alias Guy Cemetery.

He was sentenced to nine months' imprisonment and when passing sentence on him the judge told him that since he has got to know the existence of God it would be better for him to reform after he has served his sentence in jail. The sum of 400 cedis was returned to my mother by the court.—*Kumasi, Ghana.*

## LICENSE PLATE DREAM

By Darlene M. Randolph

I WAS working for the Royal Liverpool Insurance Company in Des Moines, Iowa, when this unusual incident happened in March 1951.

One icy spring night my husband Gerald had to drive home on an old-fashioned cobblestone street. It was sleeting and the visibility was very poor. Gerald was proceeding at a crawl.

Suddenly another car came from the opposite direction across Kingman Boulevard and smashed into the front end of my husband's DeSoto, stunning him and causing him to stop immediately. The other car spun around, ran across the street and onto a yard, came back toward my husband's car and smashed the rear end. Then the driver sped off.

My husband was dazed but he did manage to catch the first two numbers of the license plate, "77," which designated the county—Polk. He also thought he saw the numbers "4" and "8" although he wasn't certain.

When the police arrived at the scene they confirmed that the other car was obviously out of control in that it had spun all over the street, gone over the curb and returned to hit my husband's car a second time. Gerald actually thought he might be having a nightmare at the time. He did tell the police about the numbers he had seen or thought he had seen but they said they couldn't trace the car with such sketchy information.



Darlene M. Randolph

About four nights later I dreamed about the accident in some detail. In my dream I even noticed the license number 77-48621 and the color and make of the car. This description matched the car that hit my husband so when I got to work I called the Auto Registration Bureau in the state capitol building in Des Moines and asked if the number 77-48621 belonged to an old model Chevrolet, dark blue in color. They said it did and gave me the owner's name.

We located the culprit and his insurance company paid for the damages. He admitted he had had so many accidents that he didn't want to turn in another claim to his insurance company for fear his policy would be canceled. — *Danbury, Wis.*

### UNSOLICITED PROPHECIES

By Evelyn Cadway

**O**N A dismal morning in April 1940 I could see the stormy rain swept street

through the glass doors of Gimbel's Department Store in New York City. The store had just opened and I was alone at my stationery counter on the main floor.

When I looked up from dusting the bookends, a frail, forlorn-looking old woman came sauntering aimlessly down the aisle. She carried a large black umbrella over one arm and her thin shoulders sagged under the weight of soggy oversize clothing. Her damp scraggly hair was pulled back in a bun, accentuating a thin haggard expressionless face and the deep circles under her eyes.

I smiled at her — and to my surprise she stopped and looked around quickly, then stepped close to the counter and said in a quiet drawl, "My brother is living in Canada. My sister lives in Mexico."

Bewildered, I smiled again.

"My cousin lives in Wisconsin, my brother-in-law is living in Texas, my grandfather is in Vermont and my niece is living in Utah," she went on in a monotone.

I had no idea of the purpose of this recitation but in the end I was quite confused and in some kind of hypnotic trance. All I could do was stand and listen to her.

She stared at me searchingly and said in the same quiet voice, "You are going to cry. Someone is leaving you." Then, nodding her head slightly, she said, "You are going to meet a man. A night clerk in a hotel? No. . . well — " She paused for a moment. With a faint

smile on her thin lips, she said softly, "Everything will be all right; everything will be all right." The same hint of a smile lighted her homely face as she turned abruptly and slowly walked away.

Still in a daze, I saw her glance back over her shoulder but by the time I had recovered she was completely out of sight.

Later I told Anne Grimes, one of the girls I worked with, about the little old lady's astonishing predictions. Anne told me that another clerk in the store had had a similar experience.

The odd thing is that everything the old woman said came true. My father went away and my mother and I were left alone to get along the best we could. We shed many tears at the time.

The next summer I spent a week in Atlantic City and I did meet a young man — Philip Cadway. He was not a night clerk in a hotel but he was staying at my hotel and he worked at night as a musician.

Everything ended nicely a year later, just as she had predicted. I married Philip and we have been happily married ever since. — *Sacramento, Calif.*

### DREAM FIRE

By Audrey W. Babb

**I**N 1940 MY son Richie was nine years old. He is the oldest of my four children. My husband and I were in the habit of going out one night each week, leaving the children in Richie's care. Actually, Mrs. Cairns next door also kept an eye on things. Our

house on Manor Street in Vancouver, British Columbia, was very close to hers and if one of our children cried she would hear.

Then I had a dream in which my husband and I had gone out as usual but when we came home about 10 o'clock we found our home had burned to the ground. In a frenzy I searched through the ruins for my children until a fireman told me they all had been killed except one. A policeman then told me that Richie had survived and was in a hospital. I found him at the hospital but he didn't know me; he was totally insane.

This dream was so vivid that I felt it must mean something. As a consequence I never again left the children in less than capable hands. After relating the dream to my husband I said, "I am not leaving the children again unless we have a sitter to stay right with them!"

A week later there was a fire in the next block where a young couple lived with their five-year-old boy. Both parents went to work early every morning and it was routine for the little boy, when he awoke, to cross the street to his grandmother's house and stay with her until one of the parents returned.

On this particular morning they think the child got up and tried to start the fire in the kitchen stove. When a passing milkman noticed smoke oozing out from under the roof shingles he notified the grandmother but it was too late. They found the child dead right in-

side the locked front door. He could unlock the door but must have collapsed before managing to do so.

The relationship of my dream to

this event can be called a coincidence, I suppose. But for me there is a synchronous connection. As for the dream, it stays with me yet! — Victoria, B. C., Canada.



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## MY PROOF OF **SURVIVAL**

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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.

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### ELIZABETH'S PROMISE

By William Drake

**M**Y WIFE Elizabeth died on May 8, 1978, after a brief illness. She was a gifted psychic whose experience in saving a woman's life through dialing a wrong telephone number was described in FATE'S April 1967 issue. She often promised me, if she died before I did, "I'll come back and let you know I'm all right."

Three days after her death I woke about 2:00 A. M. to see her standing several feet away, apparently in the air. She was wearing a pink nightgown, like one she had worn in the hospital, and she

held out her arms to me. Her lips were saying, "I love you," but I could not hear the words. It was as



William Drake

if she were behind glass. She did not look like a solid flesh-and-blood person but rather shimmered with a light that came from within.

Her thoughts began to come into my mind as if placed there without effort on my part. She wanted her daughter Lynda to have something from her jewelry box. She held out her left arm, circled the wrist with her other thumb and forefinger, twisting, to indicate a bracelet. I promised I would take care of it. We communicated briefly by exchanging thoughts and she assured me she really was alive and would always remain with me. She was not changed or transfigured and still showed signs of suffering.

The next morning I described my experience to my stepdaughter Lynda. My son Thomas and daughter Jane (ages 27 and 25) had flown to San Francisco from Syracuse, N. Y., on May 8 and we were all staying together at the apartment of our friend Mary Manning. So all of these persons were witnesses to my description of the experience and to Lynda's response at breakfast on the morning of May 12, 1978.

Unknown to any one of us, Lynda had been shopping for a bracelet but was unable to find what she wanted. In Elizabeth's jewelry box we found a heavy sterling silver band, the very kind of thing Lynda had been looking for. It was the only one that had to be placed on the wrist with a twisting motion, just as Elizabeth had shown me.

I had desperately wanted proof of her survival. This experience

brought me not only great comfort in my grief but certainty of the power of love to communicate across all barriers. — *San Francisco, Calif.*

### TEMPER, TEMPER!

By James M. O'Neill

**F**OLLOWING the death of my wife Florence, I decided to move to a smaller home and to rent the house we had occupied. In June 1977 my friend Betty Newhouse was helping me pack.

I placed a small figurine in a box on the table; the box was about two-thirds full and the figurine lay about four inches from the top.

Several minutes later, as we continued to pack, I said to Betty, "I wonder what Florence would say if she knew I was renting this house to people of the ----- religion." This was a religion whose teachings were at odds with those of my wife's church.

Immediately after I asked this question something hit the floor with a loud crash. It was the figurine. There was no way it could have fallen on its own from the box on the table because, as I said, it lay a good four inches below the top of the box.

As we continued to pack, I mused on the memory of Florence's quick temper. During our life together, if she had an object in her hand when something happened or was said to upset her, that object was given a quick pitch to the floor! Apparently her transition did not change her temper—*McDonald, Ohio.*

## MAIDSTONE'S MONK

By Joe Hough

**M**OTE PARK near Maidstone in Kent, England, is a country estate, no longer privately owned, with a large house, stables, a lake, woods full of deer and an old abbey.

In 1943 during World War II, I was stationed there, living with three other men in a hut which was about 500 yards from the abbey. I remember the autumn leaves thick around the hut — you could hear anyone passing by, even small animals.

One night I awakened suddenly. The hut seemed as light as day because of the moon shining full through the window. I saw a strange figure standing beside the cold stove in the middle of the room. He was small of stature and clad in a monkish habit which was more gray than black; its hood covered his bowed head.

I eased myself over to get a better look, to make sure it was not my imagination. The figure turned and looked directly at me but I couldn't see his features in the shadow of his hood. His hands clasped in front of him, he walked over to my bedside.

By this time I was fully awake, my eyes straining. I felt cold as ice. I lay there, still and stiff, looking up at the apparition, my heart pounding.

I tried hard to see his face but all I could make out was a pale blur with two red sparks where eyes should be. I stared at him for what seemed an eternity and then he



Joe Hough

seemed to look at the shelf above my bed. By this time I felt less afraid, for the ghostly monk seemed to intend no harm.

After a while he went back to the stove and took up his earlier position, head bowed and hands clasped. A little later he turned and seemed to walk straight through the closed door. I heard no rustling of the leaves on the ground outside.

Toward the end of the war I was posted back to Mote Park but I never saw the ghostly monk again.  
— *Calgary, Alta., Canada.*

## THE LSM THAT FAILED

By Jim Hawkins

**A**LTHOUGH I have always believed in life after death, hard proof came to me on the night of August 16, 1978, while I was working the night shift in the downtown San Diego post office. I was a Letter Sorting Machine (LSM) operator at the time and had just learned from my parents Gerard and Kate Hawkins that my third cousin Jack Shaw had died in the hospital when his heart pacemaker failed.



By Jim Hawkins

Cousin Jack was 78 years old when he died and had been widowed for four years. His wife Gladys had died shortly after they celebrated their golden wedding anniversary. The night Gladys died I had seen her in a dream. She had suffered for 10 years from cancer and in the dream I saw her dancing around me, saying how wonderful it was to be free at last. The next day, when I learned she had died, I felt that she had finally found peace from pain and suffering.

Cousin Jack was an interesting man. When I was young he had explained to me that the reason he never went to church was that nature was his church. He saw no point of making a weekly ritual out

of something that should be experienced during every moment of life. So when he died, I felt certain he soon would be joining Cousin Gladys.

But a strange thing happened that night on the LSM. As I was keying in zip codes, I felt two cold hands on my shoulders. At first I thought it was my supervisor Michael Whelan telling me to get back to work but it was not. Then I heard cousin Jack's voice whispering that he was free now and his love would always be with me. As I felt him leaving, I said aloud, "Give me some proof it is you, that I'm not just daydreaming."

Not three seconds later, the entire LSM stopped. Now an LSM has 12 consoles for 12 LSM operators; it is about 50 feet long, 15 feet high and 12 feet wide. If the LSM jams, it means that either a lot of letters have jammed at once or a mechanical failure of some kind has occurred. The supervisor went to the back of the machine to try to figure out what went wrong. When he couldn't, he called in the mechanics; they couldn't figure it out either. Everyone just sat there, doing nothing—until suddenly the machine became operable again.

The supervisor scratched his head, not knowing what to make of it, but I knew Cousin Jack was responsible. — *La Jolla, Calif.*

### GIRLS WILL BE GIRLS

**I**N SEVIERVILLE, Tenn., 82-year-old Minnie Hall said that her mother who is 98 had warned her she was headed for trouble and sure enough, she was right. On October 19, 1981, Minnie was fined \$250 and given a suspended 11-month, 29-day sentence for selling marijuana.

# MIRACLES OF THE SACRED HOST

Levitation, teleportation, materialization, dematerialization and even stranger phenomena are associated with the ritual of Holy Communion.

By D. Scott Rogo

ONE OF THE most sacred moments in the life of a devout Catholic comes when he receives Holy communion from his priest. Kneeling before the altar he takes on his tongue a small wafer, called the Host, than swallows it with a sip of wine. An aura of supernaturalism envelops this ritual, for by tradition the two Sacraments transubstantiate, becoming the flesh and blood of Christ.

Holy Communion, practiced daily throughout the world, always has been held in special reverence by the mystics, saints and ascetics of the Church. Many of them enter ecstasy—or even levitate—during the ritual. Some mystics complain of physical pain if the Sacraments are withheld and some of the great mystics and saints of the past apparently lived for years without any nourishment *except* the sacraments. This is a miracle called divine *inedia* and it was thoroughly

documented in the life of Therese Neumann of Konnersreuth, Germany, who died in 1961 without having eaten anything for years.

The most amazing supernatural aspect of Communion, however, is a rare event, mentioned only passinglly in hagiographic records, called the "Miraculous Communion"—when the recipient receives Communion not from a priest but in a supernatural way. The miracle takes many forms. Sometimes the Host levitates from the priest's hand and floats directly into the recipient's mouth. At other times the Host miraculously appears in the mouth of a saint or mystic awaiting Communion.

A fairly modern example is related by Dr. A. Imbert-Gourbeyre, a French physician who is an authority on miracles, *Les Stigmatisees*. This book includes a 200-page report on Palma Matarrelli, an Italian housewife in the town of Oria, who turned to religion in 1853 after the death of her husband. Soon thereafter she

developed the stigmata and began to receive other supernatural gifts—although Church authorities never could agree on whether they were divine or diabolical. Imbert-Gourbeyre witnessed her miraculous Communion on several occasions, for it sometimes happened two or three times a day. On one occasion Imbert-Gourbeyre was visiting Palma with a friend, Canon de Angeles, when the miracle occurred.

"I was sitting sidewise to Palma talking to the Canon," he writes, "when I felt her hand gently tap me on the forearm. At that instant the Canon fell to his knees. I turned to look at Palma and I saw...her mouth wide open and on her tongue I perceived a Host. I kneel down at once, I adore and I watch. Palma put out her tongue still further as if she was bent on making me see the Host most clearly, then she swallows it...."

Imbert-Gourbeyre interpreted the incident as miraculous, since Palma had no access to a Host.

The good doctor was not so lucky as many priests who have been able actually to watch the materialization, dematerialization and other strange behavior of the Host. Several priests testified that divine Communion was frequently bestowed on St. Catherine of Siena (1337-1380), a Dominican nun who also bore the stigmata. During an official ecclesiastic investigation leading to her canonization, the priests testified that they had witnessed these divine Communion when they themselves were

about to give her the Holy Sacraments. Father Bartholomew Dominic, who had often given her Communion, reported that many times the Host would become agitated in his hand as if it were alive and trying to escape him.

"This at first troubled me," he testified, "for I feared lest the Sacred Host should fall to the ground; but it seemed to fly into St. Catherine's mouth. Several persons told me that the like happened to them when giving her Holy Communion."

One of these witnesses was Francesco Malevolti who told the commission that on one occasion "...when the priest was about to give her the Body of our Lord, before he had drawn more than a palm's length near her, the Sacred Host would depart out of his hand and like an arrow shoot into the mouth of the holy virgin."

A different version of the miracle was recorded by Blessed Raymund of Capua, who was St. Catherine's confessor. Raymund of Capua (himself beatified in 1899) testified that one day in church he had just consecrated a Host at the altar and was about to break it in half when it snapped into three parts. One particle fell to the altar and then seemed to vanish into thin air. Raymund reported that he search for the particle in vain. Later he discovered St. Catherine in his church and she told him that the particle had been brought to her by a supernatural force so that she could enjoy Communion without disturbing him.

A similar miracle is recorded in the life of Blessed Elizabeth von Reute, a 15th-Century mystic. Her biography was written by her confessor, Father Konrad Kugelin, soon after her death. He reports that he once had to give Elizabeth Communion in her cell because she was too ill to come to the church. He was carrying the Host on a plate and on the way he discovered that it was gone. He first thought it may have fallen from the plate so he retraced his steps but did not find it. He could not give Elizabeth Communion now and he would have to explain this to her. On arriving at her cell, the priest found the nun in high spirits.

"You laugh," he said, "while I am in deep distress." He did not tell her why he was upset but he didn't have to.

"Do not be troubled anymore," she responded, then began to describe a vision she had just experienced. "Our Lord has already revealed to me you have lost the Sacred Host. You have not lost it. I must tell you that Jesus Christ, my beloved spouse, came to me in human form, preceded by an angel magnificently clad, and He gave me the Blessed Sacrament with His own hand."

Another account of a teleporting Host is given by Father Bernard Laviosa in his book *Vita di S. Maria Francesca della Cinque Piaghe*, a biography of an Italian nun who died in 1791. Father Laviosa had given Communion to Sister Maria on many occasions. He reported that once during Mass

the nun complained of its length and her insatiable yearning for Communion.

"Accordingly I made my preparations at once and to gratify her I hastened my Mass as much as I could," he writes. "When, however, I came to the point of giving her Communion, hardly had I turned round and pronounced the words *Ecce Agnus Dei* when I perceived that the Host was no longer between my fingers. I was terribly upset...but she signed to me that she already had the Host upon her tongue and on seeing this I was able to set my mind at rest", he concluded.

This was witnessed also by a server at the Mass who actually saw the Host appear on Sister Maria's tongue.

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**E**VIDENCE documenting this rare miracle comes not only from antiquated accounts. It has also occurred in recent decades. It was repeatedly observed by those who knew Therese Neumann, the well-known stigmatist who died in 1962. She lived her entire life in the little Bavarian town of Konnersreuth near the Czechoslovakian border. While most famous for her stigmata, she was also known to have the power to bilocate, heal, prophesy and receive miraculous Communion. Many priests testified that sometimes Therese would fall to her knees in her home whereupon a Host would materialize on her tongue. Later, returning to their churches, they would find that Hosts had

mysteriously disappeared from their stocks.

A different form of miraculous Communion is recorded by Dr. Fritz Gerlich, her lifelong friend and biographer. In his book *Therese Neumann von Konnersreuth* (circa 1929) he gives an eyewitness account of a dematerializing Host. Gerlich was kneeling right in front of Therese while she was receiving Communion. He watched as the priest placed the Host on her outstretched tongue.

"Suddenly the Host disappeared," he writes. "Her mouth was wide open. She had not closed it since first opening it. From the first moment that she opened her mouth she did not make any motion of swallowing." It was Gerlich's view that the Host had mystically merged with her body.

Paul Schimberg, an American Catholic and the author of *The Story of Therese Neumann*, tells another interesting story. One day Therese had gone to care for an aged friend who was dying. Suddenly the mystic fell to her knees, opened her mouth and placed her hands on her breast as if receiving Communion. Members of the dying woman's family ran to their home chapel and discovered that a Host which had been there earlier that day had vanished. It had been placed in the chapel by a priest who meant to give it to Therese when she took Communion later in the day.

Father Naber, the village priest of Konnersreuth, was Therese's

confessor and another lifelong friend. He testified that on at least one occasion as he was about to give her Communion the Host detached itself from his hand and floated into her mouth. This incident occurred in 1929 in public; it was witnessed by some of the townsfolk and it was also photographed.

Two additional reports of Communion miracles in recent years seem especially well documented.

The first occurred in the little Spanish town of San Sebastian de Garabandal in 1962.\* The story begins on July 18, 1961, when two local children Conchita Gonzales and Many Cruz Gonzales (they were not related) slipped away from a town celebration to steal some apples in a nearby orchard. While they were engaged in their mischief a vision of an angel appeared to them. Soon two more local children began to share these visions. Eventually they were all seeing the apparition of the Virgin Mary. Their experiences, which are like those which occurred at Fatima in 1918, went on well into 1962. The children would usually be at home when they received the "call" to meet the apparition and they would all suddenly leave their homes and slip outside the town. Hundreds of villagers and sightseers watched the children's spiritual vigils.

On July 3, 1962, Conchita, who had become the unofficial leader of the little band, announced that a

\*See "The Virgin's Visit to Garabandal," December 1965-January 1966 FATE.

miracle would take place in 15 days. She claimed she had received this information during an earlier vision—but she did not describe the exact nature of the miracle. On the night of July 18 Conchita awoke from sleep, stumbled from her bed and walked out into the street where she fell to her knees. Drove of villagers, who had been keeping her under surveillance as they waited for the promised miracle, lighted the street with flashlights and torches. According to several eyewitnesses, Conchita opened her mouth and stretched out her tongue. In an instant, a Host appeared there. It too was photographed. Before swallowing the Sacrament Conchita held the Host outstretched for several moments so that everyone could see it.

Don Alejandro Damians of Barcelona, an eyewitness, recorded the incident. He was only about two feet away from Conchita when the miracle occurred.

"I could see quite plainly that Conchita's mouth was open and her tongue out....She was prettier than ever. Far from...looking the slightest bit ridiculous, her expression and attitude had about them an awesome moving mysticism. Suddenly, without my knowing quite how, without really realizing it, without Conchita changing her expression the slightest, the Sacred Host appeared on her tongue. It was totally unexpected. It did not seem to have been deposited there but might be described rather as having

materialized there, faster than the human eye would see."

Other witnesses, however, claimed that the Host seemed to form gradually on her tongue. Whatever the case, all the spectators agreed that the appearance of the Host was preternatural. The miracle seemed to climax the Garabandal visions, for they declined shortly afterward and had ceased entirely by 1965.

The most recent case of a divine Communion has been reported from the village of Praia do Pedrogao, Portugal. The recipient of the miracle is Maria Horta who has been causing quite a stir in Portugal's ecclesiastic community. Maria, who is credited with healing powers, developed supernatural gifts after she was miraculously cured of leukemia in 1959. Since that time stigmatalike wounds have appeared on her forehead, religious statues sometimes bleed in her presence and she has received miraculous Communion several times, usually when she is attending church. Onlookers have seen her fall to her knees and have watched Hosts instantly appear on her outstretched tongue.

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**T**HESE ACCOUNTS show that the miracle of divine Communion can manifest in a variety of ways. But how can it be explained? What intelligence lies at the heart of the miracle?

Some cases of miraculous Communion are fraudulent. Magdalena de la Cruz (1487-1560), a Spanish nun who died early in the reign of

Philip II, confessed that she had deliberately faked the miracle on several occasions to impress her religious superiors. Vittoria Biondi, an Italian pseudo-ascetic who lived during the 18th Century, received divine Communion in public—until Church authorities searched her living quarters and found Hosts hidden there.

Nonetheless, deliberate fraud cannot explain the well-witnessed miraculous Communion received by such mystics as St. Catherine of Siena and Therese Neumann. According to Church doctrine, these miracles are *charismata*—signs produced by God to inspire onlookers to seek spiritual evolution. My own opinion differs.

I began studying the lore and evidence documenting miracles in 1975. Not being Catholic by faith, I became interested in miracles through my professional interest in psychic phenomena. I believe that miraculous Communion is not purely spiritual. I believe it is produced by the mind of the recipient. Certain forms of the divine Communion—the Hosts floating from the hands of the officiating priests—seem to be nothing more

than telekinesis (or psychokinesis) occurring in a religious setting. Other forms of the miracle, such as the materializing and dematerializing Hosts that behaved so strangely in the presence of Therese Neumann, seem to be little different from poltergeist phenomena (household objects disappearing and reappearing at will). Most parapsychologists agree that poltergeist disturbances are produced through the agency of the human mind and miraculous Communion may be also.

This informal theory is not meant to denigrate the religious and spiritual meanings that arise from the study of the miraculous. I merely seek to show that one can accept the existence of miracles without adopting any prescribed dogma concerning them. On the other hand, the divine Communion is one of the great miracles of the Catholic Church. So it may well be proper to ask: Can the power of pure faith and belief bring the miraculous into existence? If it can, such a finding will help us eventually to understand both psychic phenomena and the power of religion.



### ASIMOV FORESEES POPULATION CRISIS

**A**N EXPANSION beyond earth to limited space colonies lies in the future but it won't solve the problem of long-term overpopulation, according to science fiction writer Isaac Asimov.

Speaking at the University of Connecticut in September 1981, Asimov said an increasing world population will begin to create

serious problems in the 1990's.

"You're going to find a crowded world where the quality of life deteriorates and resources run out," he said. "More people will be fighting for less of everything. In the long run, more people will be living in space but that doesn't mean it will solve our population problem on earth."

# Says Parables In Bible Show Way To Get Rich

By Martin N. Harris  
Special to National Press

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# BOOKS

## NEWS & REVIEWS

by Martin Ebon



### PSYCHIC FICTION

**T**HE PSYCHIC experience, any psychic experience, is exceedingly difficult to relate. It goes beyond the boundaries of language, because vocabulary and style evolve from everyday experiences. The unusual eludes us, be it in conversation or in writing. But writers are forever trying to capture the unspeakable and unwritable. Poets, artists and composers seek to convey what can't be said or written. None of us succeeds completely.

Some of the most accomplished writers have tried their hand at conveying the psychic experience, including Daniel Defoe and Aldous Huxley. Among contemporaries Isaac Bashevis Singer comes closest to embodying the mystical, awesome and euphoric in short stories and novels; but he is too playful a storyteller to stop short of concocting fairy tales, however delightful.

We need fiction writers to attempt the task of conveying experiences of telepathy or clairvoyance, of mediumship, of encounters with apparitions—the whole gamut of psychic things that are half-acknowledged in our society but remain on the periphery of the accepted and respected. Statistics and case histories cannot do the job of showing just how psychic gifts or experiences are integrated into personality and events. No psychic experience stands alone. It is interwoven with human hates, fears, loves, attractions and revulsions, with ambition

and altruism, selfishness and selflessness.

Current novels have done absolutely nothing to fill the gap. Instead of perceptive treatments of psychic themes, novels and films bombard us with distortion of the psychic, far removed from the subtleties that mark such experiences as premonitory dreams or even the drama of possession. One can trace this trend to Ira Levin's *Rosemary's Baby* which became a movie and started the witchcraft craze. Another landmark was William Blatty's *The Exorcist*, which also made it big on the screen.

In the mid-1970's we began to be inundated with novels and films that push toward total terror, that combine the ludicrous horror movie genre with the ghost story tradition. A recurring—and disturbing—theme is that of the supernaturally evil child who uses "psychokinetic" powers to kill and destroy. Productions such as *The Omen*, *Carrie* and *Audrey Rose* appeal to sadomasochistic impulses.

One result of this trend has been the miseducation of the general public, ignorant of the factual bases of psychic events, toward a vision of a nightmarish, wacky subculture. So we should welcome efforts to treat psychic themes with some measure of understanding of and respect for a factual basis from which to engage in fantasies.

One obvious challenge to a novelist is the personality, day-to-day world and experiences of a medium. A current ef-

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fort along these lines is *Living in Ether* by Patricia Geary (Harper & Row, New York N.Y., 1982, 212 pages, \$13.95). First, the title of the book has nothing to do with its content, which concerns itself with a week or two in the life of a southern California medium, 25 years old, who tries to solve the mystery of her brother's suicide, a brother from whom she appears to receive spirit messages.

The plot eludes clear summary because the central character, Deirdre Gage, lives in the haze of an identity crisis, combines mockery of and belief in the psychic scene, and expresses mixtures of revulsion and attraction toward just about everything, from fellow mediums to the sexual manipulations of the book's hero, or Number One Weirdo, one Brandon Sevrer (who wants to talk with the spirit of the homosexual Japanese author Yukio Mishima).

The central theme, however, is Deirdre's search for her dead brother Robert. The incense of incest can be sniffed wafting through the early chapters of the book; eventually it is confirmed as Robert's reason for leaving home although it isn't clear that it also prompts him to kill himself. Quite a few things aren't clear. For instance, Deirdre's mother Lana gets overinvolved with a Ouija board and is able to play the piano beautifully only while in some sort of trance. Mother is assumed to have gone to an asylum, driven nuts by her Ouija connection—although that turns out not to be true either; she went off, guided by spirit messages, to find Deirdre's real father.

And oh yes, Super-Weirdo Brandon is impotent. So he talks Deirdre into a Japanese-style sex-act-plus-suicide, which is supposed to assure his potency at least once. He bungles it and they presumably live happily ever after.

I am sorry if all this sounds overwrought and even silly. Yet Geary has made a real effort to capture the dilemma of mediumship as a profession. Like Joan Didion she knows her southern California ambience; but where Didion is precision and detail, Geary is airy-

# WARNING!

## THE GOVERNMENT BANNED THIS INFORMATION!

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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!

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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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fairly, fumbling and self-deprecating.

Several of the character sketches, although fragmentary, are insightful, witty and charming. This is particularly true when the author describes other psychics, portraying their mixtures of true gifts and dowdiness, or when she picks out participants and leaders at a Florida meeting of occultists (where teenage Deirdre discovers her mediumistic gifts and is also deflowered).

Patricia Geary teaches creative writing at Louisiana State University. This is her first novel. *Living in Ether* has no set viewpoint on the psychic but accepts it in its ambivalence and elusiveness. The author isn't sure whether she takes it all seriously; her character is at times deadly earnest, at other times comic. Geary's undogmatic approach is the book's most appealing element.

But the dual theme is confusing. Is Geary concerned with central questions of the psychic quest or is she just writing a mildly raunchy novel? Deirdre's search for brother Robert gets sidetracked for half the book. The seeming denouement, when Deirdre talks with her brother's spirit in the cluttered house of "the Reverend Trudy" on an Arizona byway, is anticlimactic.

I think the public is ready for fiction that combines a realistic psychic setting with a strong narrative, vividly recognizable characters and a plot that focuses on conflict inherent in the paranormal experience. Until such a work comes along, Geary has given us an admirably puzzling interim product.

**OTHER REVIEWS**

**MANKIND IN AMNESIA** by Immanuel Velikovsky, Doubleday & Company, Inc., Garden City, N.Y., 225 pages, \$14.95.

In the beginning, which is to say before he proposed his astronomically heretical "worlds-in-collision" theories, Immanuel Velikovsky was a psychiatrist—and a good one too, garnering praise from Freud, Jung,



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### ABOUT THE AUTHOR

Simon was a monk, a priest, later an abbot and finally a consecrated bishop of the Slavonic Orthodox Church. He is an Honorary Doctor of Divinity and a Papal Baron. As a young priest, he performed exorcisms among families in his parish; he faced evil many times in his life and battled with the Devil himself in his many disguises.

Simon has been a guest on many radio stations including WMCA and WBAI and has appeared frequently on cable television stations. In 1980 he was interviewed at length on the CBS show "TO LIFE" as an introduction to the first televising of "The Exorcist".

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In *Mankind in Amnesia*, the first to appear of several works left unpublished at his death in 1979, Velikovsky puts Earth's people on the couch and declares that in blocking out memories of those natural catastrophes caused by the close approach thousands of years ago of Mars and the Venus-comet, we have set up mental barriers that now prevent us from halting our continuing drift toward man-made global disaster.

I have little doubt that many catastrophists will be disappointed in the psychoanalytical thrust of this book. For years they have followed Velikovsky, always hoping he would produce The Proof that would convince the scientific establishment of the truth of his revisionist claims. To date they have been disappointed; they are convinced but science is not. For them this book will seem like a needless detour from the path Velikovsky followed the last three decades of his life.

It is not.

As philosopher George Santayana

once observed, "Those who do not remember the past are condemned to repeat it." By suppressing and ignoring historical evidence of world catastrophe — evidence Velikovsky felt he had more than adequately documented in such books as *Worlds in Collision*, *Ages in Chaos* and *Earth in Upheaval* — Velikovsky contends we leave ourselves unable to deal with the twin specters of atomic Armageddon and planetary pollution which loom each day ever closer on the horizon of our lives.

Like a rabbit facing a snake, mankind seems hypnotized by these coming global catastrophes. To support his thesis Velikovsky not only cites Freudian and Jungian theory but buttresses his case with eyewitness accounts of masses of people being unable to react rationally to such "commonplace" large-scale dangers as an advancing tornado.

Furthermore, he tells us, while we do not want to remember those ancient catastrophes which lie buried in our collective racial unconscious, it is their

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very existence deep within our minds that fuels the sociopolitical irrationalities that threaten our existence today.

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**SEX AND RELIGION** by Aleister Crowley, Thelema Publishing Co., Box 90144, Nashville, Tenn. 37209, 1981, 693 pages, \$31.00

The Aleister Crowley revival continues. As more and more of his writings appear, our understanding of the man and his work grows. Crowley was truly a man ahead of his time and much of his bad reputation comes from his having done things which today would be either acceptable or at least unnoteworthy. It is hard for us to conceive of a day when, for example, the circulation of the information on birth control could land one in jail for 10 years.

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psychic energy and the processes of human internal development. Even if one does not like the way he finally put the three together—and I don't—Crowley's approach at least is vastly preferable to the work-denying austerities of the yogis and the shallow spiritualization of sex so prevalent in New Age psychism.

*Sex and Religion* is produced by the Society Ordo Templi Orientis of Nashville, one of four groups claiming to be the legitimate Crowley OTO. In a hilarious introduction leader Marcelo Motta damns as thieves and liars all those who have dared to publish Crowley material without his permission; yet Motta has never produced any documentation to show that he has any authority to direct an OTO organization.

Nonetheless in editing this collection Motta has done a great service to the larger occult community and to those of

us who are interested in Crowley. The book also contains two items by Ida Craddock, an obscure theosophical writer whose works were suppressed because of their sexual themes. Unfortunately the Crowley and Craddock texts are interrupted repeatedly by Motta's editorial comments. Flippant in tone and mostly irrelevant, these remarks suggest that Motta lacks historical perspective and appreciation for Crowley's and Craddock's efforts.

Despite this one glaring flaw *Sex and Religion* is a most valuable addition to the Crowley library. — J. Gordon Melton.

**TESLA: MAN OUT OF TIME** by Margaret Cheney, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1981, 320 pages, \$16.95.

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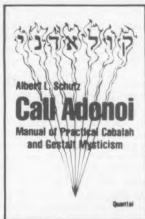
reclusive figure who fed pigeons in New York City's Central Park and who on his birthdays entertained reporters with fantastic predictions of death rays, the harnessing of cosmic energy, interplanetary communication and other soon-to-be-perfected marvels. The press, knowing that the old man once had been one of the world's greatest electrical scientists, gave those annual predictions wide play.

Tesla was indeed a great electrical scientist in his time (a period of a dozen or so years beginning about 1888). A close reading of *Tesla: Man out of Time* the first full-scale biography in nearly 40 years, yields ample evidence that he not only was the greatest but has yet to be surpassed. Many of his demonstrations of electrical phenomena have not been duplicated or even understood today.

Margaret Cheney's book is a fascinating, detailed account of Tesla's life from his childhood in New York City. She is unsparing in noting his foibles, failures, and phobias (he feared germs, couldn't stand pearls and was prey to a variety of other neuroses) as well as his many successes.

Tesla invented the first practical alternating-current generator, thus laying the groundwork for an industrial revolution that transformed America. (Edison, on the other hand, fought furiously against AC power; Tesla, a former assistant, was high on Edison's enemies list and is barely mentioned in various Edison biographies.)

Tesla's other inventions—there were dozens of them— included the fluorescent light, a bladeless turbine, wirelessly-guided robot warships and medical diathermy. He demonstrated the wireless transmission of power and took out dozens of patents on which many 20th-Century devices are based: computers, robots, space satellites and particle beam weapons among others. "Marconi is using 17 of my patents," he remarked to a friend in 1901 but it was not until six months after his death that the United States Supreme Court ruled that Tesla, not Marconi, had invented radio.



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But for all his genius, for all the ideas that crowded his mind, he was impractical in many ways. He concentrated on grandiose schemes and failed to complete many practical, marketable inventions which would have insured him a steady flow of royalty income. Tesla almost always suffered from a shortage of cash and this condition was not helped by his refusal to deal with financiers whose price for financial support was usually 51 percent of a venture. While Edison managed to work and prosper under such conditions, Tesla clung fiercely to his independence. When he finally woke up to the need for compromise with the money men, it was too late. Gradually he faded from the scene, his grand schemes unfulfilled and many of his old inventions surpassed by newer discoveries by younger men.

He had few friends—Mark Twain was one—and as they preceded him in death, he became more reclusive. The last years of his life were eased financially when Yugoslavia, which had swallowed his Serbian homeland, granted him a lifetime pension. It and occasional royalties from foreign patents provided him a modest but comfortable living until his death.

Upon his death the U.S. Office of Alien Property seized his effects—boxes and barrels of papers and equipment. After the war, despite the fact Tesla had been a naturalized American citizen, this material was shipped to Yugoslavia and may be seen today in Belgrade's Tesla Museum.

But American interest persists. In

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addition to private individuals who try to replicate his work, starting from patents still on file in Washington, the federal government also seems interested. In a postscript Cheney writes that "a substantial classified Tesla file" is in the restricted library of a "well-known defense research agency." After all, when a scientist of Tesla's stature claims to have devised a ray that will "melt airplanes at a range of 250 miles," no government can afford to dismiss that assertion as poppycock.

Cheney has written a fine book about one of the scientific giants of our time. I am sure we have not heard the last of the legacy of Nikola Tesla.—George W. Earley.

**ALTERED STATES OF CONSCIOUSNESS AND PSI** by Edward F. Kelly and Ralph G. Locke, Parapsychology Foundation, New York, N.Y., 1981, 91 pages, \$6.00, paperback.

This monograph, written by two Duke University parapsychologists, is a valuable survey of an intriguing subject. A considerable body of experimental evidence suggests that we can best tap our psychic potentials when we enter into inwardly-focused states of mind. These states can be induced through hypnosis, sensory isolation, dreams and so on. Can the discovery of

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a "psi-conductive state" syndrome be the breakthrough researchers have sought for so long? Edward F. Kelly, a psycholinguistics expert, and Ralph G. Locke, an anthropologist, think it may.

In their *Altered States of Consciousness and Psi* the two researchers survey several cultures hoping to find some state of mind or behavior that relates consistently to the manifestation of ESP and PK. They find a consistent relationship between psychic ability and altered states of consciousness (ASCs). Beginning with early parapsychological history, they report that the strongest demonstrations of psychic ability were displayed by the great trance mediums of the Victorian age and in the "higher phenomena" of hypnosis—such as clairvoyance, the community of sensation exhibited between the hypnotist and his subject, and other ESP phenomena that faded into obscurity when the scientific establishment took over the study of hypnosis. Unlike many modern researchers Kelly and Locke see no reason to reject the authenticity of these reports.

They travel farther afield from conventional parapsychology when they study the relationship between psi and religious tradition. Drawing upon the work of Father Herbert Thurston, they show that the great saints and mystics of the past also produced their wonders while in altered states of trance or ecstasy. They compare this to the lore of the primitive shaman who traditionally displays his powers while in trance or during possession.

The authors' treatment of this material is all too brief but Kelly and Locke make a strong case for the existence of a cross-cultural relationship between strong psychic powers and the induction of altered states of consciousness. At the same time, however, they take pains to point out how very little we know about the actual nature of these states — psychologically, psychophysically and even phenomenologically — in many world cultures. They are justifiably critical of anthropology in particular, which has

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always taken a social rather than an interdisciplinary approach to the study of ASCs.

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**ALSO NOTABLE**

**WILDMAN** by Yuan Zhenxin and Huang Wanpo, Fortean Times Ltd., BM-Fortean Times, London WC1N 3XX, England, 1981, 23 pages, \$2.50, paperback.

Steve Moore, an editor of that splendid journal *Fortean Times*, has done all anomaly enthusiasts a favor: he has translated into English a long paper by two Chinese scientists who have conducted an in-depth investigation of their nation's version of Bigfoot. Fascinating reading.

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# 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.

## CORRECTION, PLEASE

I cannot allow your uninformed readers' misrepresentations to go unchallenged. In "Report from the Readers" (April 1982 FATE) Byron Westcott of Deer River, Minn., reported on an Australian television appearance which I made but which he obviously did not see. His report is incorrect.

I appeared on the Don Lane Show during my visit to Australia last year with the understanding that I would not be required to do more of the tired old spoon-bending but instead would be interviewed on my findings concerning dowsing claims down under. Lane chose — rudely, I thought — to challenge me to break a spoon. He surprised me by producing a spoon at the last moment and I was forced to demonstrate the trick. Lane held it and it *broke*—it did not bend.

I could not have bent the spoon "on the underside of the table," as Westcott wrote, because it was a *glass* table and that was not the phenomenon exhibited. No "cheating" was involved, as Westcott claims, since I am an acknowledged trickster by trade. And I was not "caught" or "run off the show" by Lane. It was Lane who *stormed off his own show*.

Lane was roundly criticized in the newspapers after this event. Some 60 letters appeared written by viewers

who supported me. Only two letters supported Lane and he agreed to apologize if I presented him with evidence that Geller was a fraud. I did so, providing documentary and videotape proof that *Geller has been caught cheating*.

Westcott is welcome to his opinion that FATE magazine wastes valuable space on me — but he is not free to misrepresent what has occurred on the basis of secondhand accounts. He is simply wrong. — *James Randi, Rumson, N.J.*

## A NEAT SIDESHOW GIMMICK

In writing about Frank Hansen and his "iceman" ("The Iceman Goeth," March 1982 FATE) Jerome Clark omits a few possibly pertinent details. He credits Providence, R.I., reporter Eugene Emery with determining that the late Howard Ball made the monster model; yet Hansen himself, in his July 1970 *Saga* article, identified Ball as the fabricator. Hansen even said "Pete and Betty Coral" who ran a waxworks in Los Angeles did the hair job on the model.

Hansen also claimed in his article that he initially exhibited the model, then switched to displaying the real creature, only to go back to the model after the furor created by the Sanderson-Heuvelmans articles.

Hansen, in referring to the work Ball

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did, does not mention any "mysterious  
millionaire" being the true owner but  
while Hansen wrote that Ball worked  
from photos of the real creature, Ball's  
widow and son claim this was not the  
case.

I don't know if there ever was a real  
creature but I do recall telling Sander-  
son shortly after the case went public  
that it was too bad we do not have a  
Fortean commando squad to "liberate"  
such specimens and turn them over to  
the scientific establishment for thawing  
out. Had that been done then — illegal  
or not — the matter would have been  
settled once and for all.

As it stands now, Hansen still has a  
neat sideshow gimmick and it wouldn't  
surprise me if he found some way to tie  
it into the current creationist-  
evolutionist argument. — *George W.  
Earley, Bloomfield, Conn.*

## PUT-DOWNS AND PRUDENCE

Despite the many positive articles on  
Immanuel Velikovsky that have ap-  
peared in FATE over the years, recently  
a negative tone has crept into your  
pages. Curtis Fuller's item "Flip-  
pable?" ("I See by the Papers," April  
1982 FATE) reports on Victor Slabin-  
ski's article pointing out some errors in  
Peter Warlow's work and ends with the  
put-down: "So that's that." As if  
Slabinski settled everything.

Nothing could be further from the  
truth. The latest issue of *Kronos* deals  
with Slabinski and Warlow and the re-  
cent continuing work of Swedish  
physicist Stig Flodmark. Slabinski ex-  
plicitly states in his article that he is  
not saying that the earth never flipped  
over, just that Warlow's mechanism is  
insufficient. This key point should  
have been included in Fuller's item in  
the interest of balance. Flodmark's  
work holds the potential for explaining  
what Warlow could not.

Velikovsky was not infallible but  
critics and unwitting reporters have  
grossly overstated his deficiencies. For  
instance, last year in *Isaac Asimov's  
Science Fiction Magazine* Robert  
Schadewald said that the reason no one  
has produced Venus' orbit as described

in *Worlds in Collision* in 30 years is that no one can. This is not so. In *Pensee* and *Kronos* Robert Bass has indicated that it could be done but at high cost in computer time. — C. Leroy Ellenberger, Landover, Md.

#### THE TRUTH ABOUT THE ARK

"The Powers of the Lost Ark" by Kim L. Neidigh (March 1982 FATE) leaves many questions open which are actually answered in scriptural texts.

Our Society for the Interpretation of Ancient Texts has retranslated many ancient texts, independent of traditional concepts, during the past seven years. In the beginning of this work, knowledge of the system of symbolism was recovered. It enables us to interpret the scientific aspect of ancient writings from around the world because symbolism was used universally throughout the ages in almost identical ways.

The Ark of the Covenant was in fact a self-charging condenser but it was not made of gold. The cherubim were made of hammered gold (precious metal) but the Ark itself was made of wood, an insulator, and overlaid with heliodor, a most precious beryl.

The content of the Ark is mentioned in Exodus 25:16 and 31:18. Moses received a second set of the Commandment tables which he placed in the Ark. The first set he broke.

The Ark's power was not beyond human comprehension. The man Moses built it and the Sumerians, Assyrians, Phoenicians, Egyptians, Minoans and Mayas had similar equipment. Joshua



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and Caleb, Aaron and his descendants and others comprehended it and put it to practical use in various ways. But during the First Millennium B.C. as the memory of ancient sciences faded, this knowledge was lost. Only the sages remembered.

In Jericho, Joshua applied the "sacred trumpets" along with the Ark: ultrasonic sound caused the walls of Jericho to come tumbling down. The incredibly victorious battles of Israel become fact when we realize that Gideon and 300 men who blew the "sacred trumpets" created confusion in the enemy camp and an army of 120,000 fled in panic. Ultrasonic sound was involved (Judges 7:18 to 8:10).

When the Philistines stole the Ark they did not have Moses' instructions as to its transport and did not take the necessary precautions. Their idol Dagon was presumably made of precious metal and stone and in the presence of the uncovered ark, energy fields (polarity) developed and the idol fell — as had the walls of Jericho.

Space does not permit a detailed review of each event involving the Ark but its ultimate fate is known. In II Maccabees 2:4-8 it is written that Jeremiah took the Ark to a cave on Mount Sinai after 623 B.C. and before the Babylonian slavery. Our studies have revealed the exact location of the cave into which Jeremiah placed the Ark. The scriptures give detailed instruction as to how this cave is to be approached so that none will come to harm. Are there people who will place their faith and trust in the scriptures and bring the Ark to light? — *Karola Kautz, Society for the Interpretation of Ancient Texts, Scarborough, Ont., Canada.*

\*\*\*

I am sick to death of these yammerers talking about the lost Ark of the Covenant. Will you please tip them off that Caesar carried it off to Rome in A.D. 70 and doubtless destroyed it for the gold? This can be verified in the writing of the Jewish historian Flavius Josephus. — *Annie E. Abernathy, Grand Junction, Colo.*

## THOUGHT BEGETS ACTION

Curtis Fuller takes Martin Gardner to task for his contrariwise beliefs about parapsychology ("I See by the Papers," March 1982 FATE).

I believe we would do well to show understanding and compassion for Gardner and his kind who have created a quasi-crusade to stamp out man's visionary intellect and curiosity. History shows that the Martin Gardners of the world branded such visionaries as Copernicus, Galileo and Marconi lunatics and heretics.

Remember when the atom was invisible?

Such cynics as Gardner belong in the same camp as the preacher who knows that his is the only religion and the prophets of doom who claim that man's only destiny is the grave. Their cynicism no doubt arises from mankind's refusing to accept their belief of disbelief and continuing to nurture creative imagination.

Thought begets action and according to the old adage, "...whatever the mind of man can conceive...and believe...man will achieve." — Gordon J. Hoener, Florissant, Mo.

## CLOWNS AND LSD

The phantom clown phenomenon (March 1982 FATE) turned up in Denver in the summer and autumn of 1981. I did not take it as Fortean.

Police warned parents that the clowns were allegedly selling LSD-impregnated stamps bearing caricatures of Walt Disney characters. They were supposedly sold for \$1.00



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apiece to grade school students. Despite the alert, I heard of no arrests.  
— Gail Barton, Lakewood, Colo.

### FINAL FIERCE FIGHT

In a letter headed "Fighting Back" ("Report from the Readers," May 1981 FATE) Ted R. Lewis of Des Moines surmises that the Indian inhabitants of the Americas before the arrival of the white man did not war among themselves.

I invite Mr. Lewis to read the *Book of Mormon*, especially the sixth through ninth chapters depicting the final struggle between the two great Indian nations, the Nephites and the Lamanites, in the land of Cumorah during the period from about A.D. 385 to 420. — Wendell Warren, Etna, Wyo.

### THE DOOMSAYERS

I agree with Michael Cohen's comment in "Report from the Readers" (May 1982 FATE) that J. Gordon Melton's statement is "incredible." In "New Books" (August 1981 FATE) Melton said, "Each generation...has produced its doomsday prophets....Not only have they all been wrong, they have also failed to predict such real tragedies as the Armenian massacres...and the Holocaust."

Many, if not most, modern doomsday prophets "warm over" biblical prophecies, adapting them to current conditions, and these are certainly turning out to be anything but wrong. Jeremiah, Ezekiel and Jesus rank as the doomsday prophets of their generations and none of them was wrong. Jeremiah foretold the Babylonian captivity of the Jews as well as the 70 years it would last. Ezekiel foretold the fall of Tyre and Jesus foretold the fall of Jerusalem in A.D. 70 and the destruction of Solomon's temple. — Evelyn Feiring, Long Beach, Calif.

### PHILOSOPHICAL TEMPERAMENT

I was struck by "FATE's Editorial Credo" (Page 7, February 1982 issue).

Long a lover of Macaulay's *Essays*, I have remembered since first reading it in 1933 the following description:

(Continued on page 128)

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## REPORT FROM THE READERS

(Continued from page 118)

"The true philosophical temperament may, we think, be described in four words, much hope, little faith: a *disposition to believe* that anything, however extraordinary, may be done; an *indisposition to believe* that anything extraordinary has been done."

It seems to me that your Editorial Credo and Macaulay's description follow the same path. — *Ivan C. Robison, London, Ont., Canada.*

## GOD AND THE COMMUNISTS

The item "Miracle Angers Yugoslav Authorities" in "Update" (March 1982 FATE) reminds me of two other reports of apparitions.

In *Globe* in January 1982, a woman

named Jan Ross predicted, "The Virgin Mary will appear in Communist countries, thus bringing many people back to God." I think her prediction is coming true, because the January 1981 issue of *Geo* reported that Russia is making a big religious comeback. Many people are turning back to the church despite the protests of the Communist Party.

The Virgin Mary is appearing not only in Yugoslavia but also in Cuba. *Globe* reports that Fidel Castro saw the Virgin one night and now is worried that he might end up like his predecessors — overthrown!

Other Cubans saw her, one of them a soldier with a rifle. He aimed carefully and shot at her but the bullet went right through her. When this happened, the soldier felt pain in his own body where the bullet had entered hers. The government of Cuba thinks the apparition was a holograph produced by an American sub off Cuba's shore, but I think otherwise. — *Roger Giffin, Charlemont, Mass.*

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## GIANT FOOTPRINTS

As a visitor to New Mexico I was interested in Curtis Fuller's item about the giant footprints (February 1982 FATE).

It's amusing that "science" says they are prehistoric camel tracks. The



prints measure 28 inches heel to toe (see photo) and are so plain you can tell the old boy needed his toenails trimmed. — *Floyd Gurley, Belen, N. Mex.*

## MORE MYTH THAN MERIT?

In "Historian Looks at 'Past Lives'" (August 1981 FATE) Renee Haynes appears guilty of the same sins she attributes to the reincarnationists. She seems to jump to conclusions.

Her opening verse—*You were a King in Babylon and I was a Christian slave*—may be poetic license. It does not say that the reincarnations were simultaneous, as Haynes assumes.

A reference to Prince Arthur as "weak" was considered an error because the prince demonstrated physical prowess. The reference might have applied to his character or to his ability to rule.

Dr. Arthur Guirdham's claim that several of his friends (including a woman) served as priests of the Celtic church "doesn't ring true," according to Haynes, because there were no women priests in the Celtic Church. Probably there were not—but we do not always reincarnate in the same sex. Guirdham's woman-friend may have been a male in that incarnation.

E.W. Ryall's failure to locate correctly on a map a house in which he lived in a previous incarnation doesn't necessarily disprove his story. Many persons today would flunk the same test on homes they are living in now.

An inability to recall accurately dates, events or public figures is not peculiar to reincarnationists. Quickly, tell me who was president in 1956. Name the members of President Reagan's cabinet. What did you have for lunch last Thursday?

Haynes overlooks the fact that even historians garble names, dates and places and sometimes history is edited and rewritten to suit the convenience of some person or group.

Although there is probably more myth than merit in most reincarnation reports, we should not let bias overrule objectivity or discard a whole report because of a minor discrepancy. Ten witnesses to an accident today may have 10 different versions of what occurred. Shall we say then that the accident did not occur?—V. Fred Rayser, Los Angeles, Calif.

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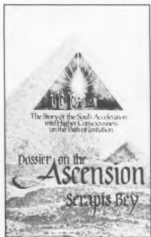
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