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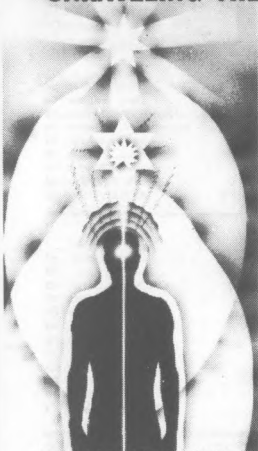
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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

To live rightly in this world we must first become aware of it. The problem is a man's false assumption that he is already aware, which leaves him no motive for investigation. Do not assume that the only existing world is that presented by the five senses and the surface mind.

—Vernon Howard
Pathways to Perfect Living

ARTHUR KOESTLER's recent death reminds us again of the emotional combativeness of scientists whose particular world view is threatened by contradictory claims. Dr. Robin Dunbar of the Sub-Department of Animal Behaviour at Cambridge University recently reviewed, in *New Scientist*, March 3, 1983, a tragic instance of scientific ignorance and vindictiveness.

Koestler has already told much of the story in his book *The Case of the Midwife Toad* but it bears repeating if only because of its close parallels with the Establishment's attacks on parapsychology.

Paul Kammerer was an Austrian biologist who, in the early part of this century, was highly respected until he

announced that his research appeared to contradict the common wisdom that acquired characteristics cannot be inherited.

The subject of Kammerer's research was the midwife toad, which is unique among frogs and toads for at least two reasons: it mates on dry land rather than in the water and perhaps in consequence has lost the horny "nuptial pads" that grow on the hands of males of other species during the breeding season, presumably to help the male grasp the female during mating. The name "midwife toad" came about because the eggs are not hatched in water but are wrapped in strings around the legs of the male, where they hatch.

Kammerer claimed that he had induced the toads to breed in water and as a consequence they had reevolved nuptial pads.



DEATH ON A HILLSIDE

DR. DUNBAR's article reviews the period of the 1920's when Kammerer's claims brought a storm of abuse from biologists who slavishly followed Gregor Mendel's theory of inheritance. They insisted that except for random mutations, only

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characteristics already present in the genes could be inherited.

Several biologists who later became famous, including J.B.S. Haldane, gave eyewitness testimony to the existence of the pads but the more bigoted members of the Establishment refused to believe it. All but one of the specimens later were destroyed in a fire and the American biologist Gladwyn Noble was allowed to dissect that one. Noble announced that it was a fraud, that the black pads had been manufactured by injecting India ink under the skin. Kammerer protested that an overzealous assistant must have "touched it up" for museum purposes but as far as the Establishment was concerned Noble's case was made.

"Kammerer was left to ponder a life's work in ruins," Dunbar writes. He shot himself on an Austrian hillside a few weeks later.



KAMMERER VINDICATED?

THIS TRAGIC story is all the more poignant because, although Kammerer's theory of what was going on with his midwife toads was probably wrong, his facts were right. He apparently had persuaded the toads to mate in the water and they probably had grown the nuptial pads.

It was not generally known but a wild midwife toad with rudimentary nuptial pads had been discovered at least two years before Kammerer shot himself to death. Unfortunately the report had been published only in an obscure German journal, Dunbar says, and "none of the protagonists in the Kammerer debate was aware of its existence. Had they known it, the course of events

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might have been different and a tragedy averted."

Dunbar's explanation of what probably happened during Kammerer's researches was that those eggs unlikely to survive soon died and the eggs that hatched successfully did so only because their genes contained hangovers from their earlier aquatic way of life, including the genes for nuptial pads.

"Kammerer must have been imposing such intense selection on such a large sample of eggs that he was able to filter out the odd egg that carried the remnant complex of genes still present in the species' gene pool at very low frequencies," he writes.

"What is instructive in terms of the psychology of science is the willingness with which Kammerer's detractors were prepared to resort to fraud as an explanation of facts . . . which . . . their own theory was insufficiently well developed to account for. It is here, in the process of the replacement of one theory by another, that the greatest danger lies."

The identical kind of statement can be made about claims for the reality of psychic phenomena.



HUMAN OR BEAST?

LET US leave the tragedy of Paul Kammerer long enough to enjoy a bit of cosmic humor arising out of conflicting claims about an ancient human bone.

In 1979 a fossil fragment of human bone was discovered in the Sahabi site in Libya. Noel T. Boaz, an anthropologist at New York University, has described the fossil as a "hominoid clavicle" (collarbone). In several sci-

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entific papers he has argued that it resembles the clavicle of a pigmy chimpanzee and suggests habitual bipedalism five million years ago. The implications, of course, are tremendous—an important link in the prehistory of man has been discovered. Boaz has pointed out 18 characteristics of the bone—indications of muscle and artery attachments—that match typical markings of a collarbone.

So far, so good. But *Science News* reports that Tim White, an anthropologist at the University of California, says the fossil is not a collarbone at all "but rather the rib of an ancient dolphin." White has dubbed the species *Flipperpithecus*.

A Johns Hopkins University anthropologist, Alan Walker, says there's a long tradition of misidentifying various fossil bones as hominoid clavicles. Various over the years "skilled anthropologists" have erroneously described an alligator femur and the toe of a three-toed horse as clavicles.



MAN OR BEAR?

DO YOU remember the footprints that Mary Leakey discovered at the Laetoli site in Tanzania in 1976? This "A" trail, not to be confused with the "B" trail which apparently contained footprints belonging to a party of three hominids, was believed to be the most ancient evidence of bipedalism (walking on two feet).

Russell Tuttle, an anthropologist at the University of Chicago, has studied these "A" trail footprints and says they aren't hominid at all. They were made by a bear!

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PROPHECIES FOR THESE YEARS

Nostradamus wrote his prophecies mostly for the last of the 20th century so that some people could heed his warnings—but to prevent their destruction he couched them in codes, one of the keys to which is astrology: for he indicates the planetary positions marking the events he predicts.

Many of the prophecies seemed fantastic... until now! He foresees reformation of the Catholic Church with rejection of its wealth, ostentation & complex rituals; the discovery of ancient Christian writings that will bring about a "New Age" Christianity—yet he also foresees widespread persecutions of Christians, and the assassination of a Pope in Feb. 1984.

He foresees the fall of Israel, and the key factor in the future wars as Arab vs. Jew, and then race against race. He foresees bacteriological warfare leading to widespread famine, wars fought from space stations, Geneva destroyed by nuclear blast, and New York reduced to ashes in a single hour!

The years 1983-2023 will be marked by earthquakes & volcanic disasters; a great comet comes close to Earth bringing terrible climatic changes and radiation; a huge meteor causes wide-spread fires in March 1996.

HOW TO USE THIS BOOK

BUT THERE IS HOPE, too, in these

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So it goes in the world of competitive science. The stakes involved in uncovering evidence of human evolution are so great that Tim White says anthropologists have a tendency "to view the world through hominid-colored glasses."

As we have noted through the years: The competition is fierce out there! The rivalries are bitter! And scientists are not infallible!



ANCESTOR OF WHALES?

AS LONG AS we are reviewing the paleontological/anthropological scene we will tell you something you may already know: 50-million-year-old fossils of a six-foot land-dwelling mammal that appears to be the ancestor of whales have been discovered. The creature apparently was an amphibious animal that lived and bred on land and hunted fish in shallow seas. It had a relatively small brain and a snout like a wolf's.

"We have found a real missing link here, a transitional stage from land animals to sea animals," says Dr. Philip Gingerich of the University of Michigan at Ann Arbor.

These fossils were found in Pakistan.



SEXUAL SENSITIVITY

YOU MAY as well be told also that two scientists studying Louisiana alligators have come up with a new theory to explain why dinosaurs became extinct.

We have previously referred to the work of Ted Joanen, research leader of the Rockefeller Wildlife Refuge in Grand Chenier, La., and to his col-

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league, Mark Ferguson, an anatomy lecturer at Queen's University, Belfast, Northern Ireland.

They reported in *Nature* that alligator eggs incubated at about 30 degrees centigrade develop into females, while those incubated at about 34 degrees centigrade became males. But eggs incubated at below 26 or above 36 died.

If dinosaur eggs had a similar sensitivity to temperature, Joanen and Ferguson wrote, "then this may explain the selective extinction of these groups in response to a relatively sudden continuous change in climate to one that is either hotter or colder."

Not part of their equation, it appears, is the still debated question of whether none, some or all dinosaurs were warm-blooded. If they were they might hatch their eggs under controlled conditions the way some of their descendants do. We are referring, of course, to birds.



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Not going back that far, let us consider a fossil skull estimated to be about 300,000 years old which was discovered in the Bodo region of Ethiopia. Understandably, the species to which the skull belonged has been named "Bodo man."

Bodo man seems to be a primitive human intermediate between *Homo erectus* and *Homo sapiens*.

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Bodo man is especially interesting to the recorders of the long bloody history of evolution, in that he appears to have been scalped!

There are cut marks on the skull in exactly those places where they exist on the skulls of more modern scalping victims.

Tim White, the same man who suggests Noel Boaz's collarbone is part of a dolphin's rib, has studied Bodo man. "This might not be your ordinary kind of scalping," says White. "There are some more cut marks under the eye on the cheekbone. It looks as if they were defleshing the skull."

Question: Who were "they"?



REALLY OLD BONES

JOHN W. Fox, an archaeologist of Baylor University, has reported the discovery of two 10,000-year-old human skeletons buried with stone tools, ornaments and food in a cave along the banks of the Brazos River, about 20 miles northwest of Waco, Tex.

They are a "national treasure" unequalled in the Western Hemisphere, Fox says. "They provide science's first systematic view of Ice Age man's ideological or religious patterns. They are the only Ice Age burial remains found with a wide array of burial goods."

The two skeletons, of a man and a child about 12 to 14 years old, were buried side by side with knees flexed against their chests. The cave also contained the bones of several extinct animals hunted by Ice Age man, including a ground sloth, giant armadillo and a large turtle. Fox says that the artifacts discovered in the grave were placed

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there by people who were preparing the dead for their life in the next world.

The grave was discovered in 1970 but kept secret until the archaeologists completed their work.



SOLOMON'S TEMPLE

ANCIENT biblical descriptions of Solomon's temple make it sound as if it belongs with the list of wonders of the world. The temple was destroyed by Nebuchadnezzar in the Sixth Century B.C., and rebuilt only to be destroyed again by the Romans in A.D. 70.

Now Martin Harrison, professor of archaeology at the University of Newcastle-upon-Tyne, England, believes that a "large and sumptuous" Byzantine church whose ruins have recently been excavated in Istanbul, probably was modeled after Solomon's Temple. The full account of the excavations will be published in 1984 by the Princeton University Press.

The church was built by wealthy princess Anicia Juliana, in the Sixth Century A.D. It was called St. Polyeuktos and, until Justinian ordered the construction of Saint Sophia, was the largest and most luxurious church in Istanbul (Constantinople). A by-product of the excavations, writes Harrison, has been the recognition that the church was cannibalized some centuries after its construction. Richly decorated fragments, he says, have been found "in places as far afield as Barcelona, Venice, Aquileia and even Vienna, presumably carried off to the West as loot after 1204 by members of the Fourth Crusade, who evidently had an eye for exotic sculpture."

Harrison believes Anicia Juliana built

the church as a protest because her son was not made emperor as she had expected. A poem carved on the walls of the church claims that Anicia Juliana surpassed the wisdom of Solomon in building it. The magnificently carved decorations do not belong to the Byzantine sculpture of that period. Harrison adds as the church continues to be studied it seems probable that other features of the church will be explained as copies of Solomon's Temple, which was also 100 "long" cubits square as described by Ezekiel. (The biblical measure of the cubit was traditionally the length of a man's forearm from elbow to clenched fist.) Harrison says the same system was used in Egypt and Mesopotamia and later by the Greeks and Romans. There was another system of measuring the cubit—six hand-breadths for the regular cubit and seven for the "long" cubit. By our measurements the church was 168 feet square.

Anicia Juliana died in 528, only a year after the church was completed. Four years later Emperor Justinian, who belonged to the rival family who had succeeded to the throne, began construction of the magnificent church of Saint Sophia, which still stands. Harrison believes Saint Sophia was Justinian's answer to Anicia Juliana's church of St. Polyeuktos which was modeled after Solomon's Temple. Upon the completion of Saint Sophia, Justinian is reported to have praised God that he had "vanquished Solomon," a reference which only now is understood.

* * *

ONE OF the most significant parts of Solomon's Temple still stands on Jerusalem's Temple Mount, according to Dr. Asher Kaufman of Jerusalem's

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Hebrew University. In the April 1983 issue of the *Biblical Archeological Review*, Kaufman presents evidence that a flat rock at the northern end of the Dome of the Rock platform is the foundation stone on which the Ark of the Covenant once rested. It is flat bedrock, protruding from the flagstone-paved platform and covered with a cupola known in Arabic as Dome of the Spirits or the Dome of the Tablets.



PERSINGER'S THEORIES

IT'S TIME to look at the theories of Michael Persinger, associate professor of psychology at Laurentian University in Ontario, who believes UFOs are due to electrical signals generated by strains in certain types of underground rock. These signals, called "piezoelectric effects," would ionize a column of air above the rock, which in turn would move through the atmosphere as the pressures moved the strain underground.

Persinger says that ionized air can glow and take on a shape similar to the description of many UFOs.

A scientist at the United States Bureau of Mines in Colorado has tested Persinger's theories, according to Jenny Randles and Peter Warrington in *New Scientist*. Brian Brady has put quartz crystal under heavy pressure and observed a piezoelectric effect that produced visible ionization of the surrounding air just as Persinger predicted.

Persinger also has suggested locations where such earth lights would be concentrated if his theories are correct. These earth lights should be found in areas of active fault zones, he says, and more in hilly than in flat terrain. They



The American Association-Electronic Voice Phenomena, with members in 27 states plus Canada, Germany and Scotland, will hold a national conference in Baltimore, MD, Aug. 26-28. Theme of the conference: **Evidence for Survival** with some focus on EVP. Internationally known researchers of postmortem survival such as: Kenneth Ring—Near-death researcher; Walter Uphoff—Psychic investigator and author; George Meek—Developer of SPIRICOM; Stuart Wilde—Gifted English medium and others will speak and lead workshops. Harold Sherman special guest. For further information about conference and/or membership write:

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also would appear around reservoirs because the weight of the water produces strains on the rock.

Two independent studies seem to support Persinger's ideas. Harley Rutledge, head of the physics department at Southeast Missouri State University, with the aid of his students, has observed 178 separate atmospheric lights in the hill country of southeast Missouri. And Paul Devereaux, a British researcher, has published results of a study on earth lights in which he says there is a correlation between active fault zones in Britain and areas where UFOs are most often sighted.



EL CHICHON ERUPTION

IN JANUARY 1983 climatologists were guessing that the cloud from the El Chichon volcanic eruption in Mexico would cool the northern hemisphere as much as any volcanic eruption since the early 18th Century, according to Richard Kerr in *Science*. As the volcanic dust cloud moved north, James Angell of the National Oceanic and Atmospheric Administration reported that the stratosphere over Guam was the warmest there since record-keeping began in 1958.

On the other hand, the surface will be cooled because the cloud will block out sunlight. Various estimates predict that maximum hemispheric cooling will be about 0.5° C. sometime between the fall of 1983 and the winter of 1984-85. Eight eruptions during the past 160 years have been more violent than El Chichon but did not send as great quantities of sulfurous gases into the stratosphere. These, not dust, make up the most persistent cloud particles.

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

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DURING 1982 there were swarms of small earthquakes in three widely separated areas of the United States, only one of which is generally considered to be seismically active. Scientists don't know what's causing them or what the future may have in store for the regions in which they are occurring.

Last June, according to Walter Sullivan in the *New York Times*, there were more than 19,000 quakes in a small area of north-central Arkansas. Since June 1982 there have been 500 earthquakes in Moodus, Conn. And in the first two weeks of January 1983 there were 3000 in the Mammoth Lakes area of California.

Geologists face the problem of determining whether they threaten major disasters—as either quakes or volcanic eruptions, Sullivan says.

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Most but not all of the quakes have been small and recorded only by very sensitive instruments.

In Moodus, Conn., also notable for the famous "Moodus noises," the quakes are nearly unique in that they are accompanied by sounds like distant thunder or cannon fire. The Moodus quakes seem to originate at very shallow earth depths of a mile or less. Nothing in the local geology explains them. Although these quakes may be

harmless, Sullivan says, the most damaging earthquake in the history of Connecticut occurred in the Moodus area on May 16, 1791.

The 1982 quakes have been tape-recorded and in December 1982 Dr. John Ebel of the Boston College Observatory played the tapes at the meeting of the American Geophysical Union in San Francisco. Seismic records had been maintained so that it was possible to identify which quake

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produced which tape-recorded noises.

The Arkansas quakes also are a mystery. They originate in a small, sharply defined region a half to six miles deep and four miles wide. Dr. Arch C. Johnston of the Tennessee Earthquake Information Center at Memphis State University suggests that a small body of molten rock has pushed into the crust covering this small region of Arkansas. Dr. Johnston does not believe the tremors are related to the nearby seismic zone where the famous New Madrid earthquake of 1811 occurred because the geology of the two areas differs. The New Madrid quake is believed to be the most severe North American quake on record.

Nobody knows why quakes occur in the central and eastern United States. Dr. Johnston believes the magma is not near enough to the surface in Arkansas to be threatening. This is not true, however, of the Mammoth Lakes area in California which has been the site of repeated volcanic eruptions over the last 1000 years. Scientists now fear that the quakes there are caused by underground movement of molten rock which may precede renewed eruptions.



THE GHOST AT NO. 9

A PLAQUE near the front door of Fire Station No. 9 in El Paso, Tex., reads simply: *In memory of Capt. Woodward F. Bloxom, who died in performance of his duty February 14, 1934.*

On February 13, 1934, a small fire broke out at the American Furniture Company warehouse across the street from the fire station. Bloxom, who commanded the three-man engine com-

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pany at Fire Station No. 9, saw the fire from the station window, sounded the alarm and rushed across the street, leaving his helmet and heavy coat behind. The other two men in the company were Lofton Jones and Luis Eisenbruch who donned their coats and helmets before crossing the street to the fire.

When the three men were inside the warehouse, accumulated dust apparently exploded and created a ball of fire which sent all three men to the hospital and burned Captain Bloxom fatally. He died the next day.

David Landis, staff correspondent for the *El Paso Times*, writes that men working in the fire station believe Captain Bloxom is still looking out for them.

"Lights turn themselves on and off at Fire Station No. 9. Toilets flush mysteriously and invisible feet creep slowly up the station's creaking stairs," writes Landis. "At night shadows skulk in the engine room while upstairs in the dormitory fire fighters count heads to see if the skulker is one of their own."

Joe Scott, who was stationed at No. 9 for all but four of his 27 years as a fire fighter, told Landis that he believes Captain Bloxom comes back to warn fire fighters when a big fire is about to erupt.

"A window rattles, furniture that moves—'That's a sign from Captain Bloxom telling us we're going to have a hell of a fire coming up,' Scott said."

Scott first heard about the ghost from Lofton Jones who was one of the men injured the day Bloxom was killed. Because he was a rookie, Scott thought Lofton was pulling his leg but he soon became a believer.

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| ☐ | Grey .. | Law stay away |
| ☐ | Yellow .. | Steady Job |
| ☐ | Purple .. | Uncrossing |
| ☐ | Pink .. | Adam and Eve |

Once, said Scott, the manually-operated folding doors of the fire engine garage opened of their own accord just before the alarm sounded for a big fire. There was no wind blowing at the time, he declares.



"I HEAR FOOTSTEPS"

"ANOTHER time, we were in bed about 9:30 and I'll be damned, I hear footsteps coming up the stairs. I thought, 'Somebody is inside the station. Oh, no, Captain Bloxom is here. There's going to be a two-alarm fire.' " There was.

Scott continued, "The main thing is that Captain Bloxom is simply looking after us because he's our friend He comes and warns us."

The toilet that flushed by itself eventually was replaced—but it kept on flushing from time to time. Art Diaz and Robert Flores have witnessed that and they also have seen doors fly open and have heard footsteps climbing the stairs.

One disbeliever is Buck Weaver, a retired fire fighter and brother-in-law of Captain Bloxom. He arrived after the explosion at the site of the fire that killed Captain Bloxom. "It's a lot of malarkey," Weaver told Landis. His wife Lorene, whose sister was Bloxom's wife, does not dismiss the story, however. She says that Captain Bloxom had gone to a funeral of two firemen killed in a collision of fire trucks in 1930 and must have had a "premonition of some kind." He said, according to

Lorene, "Oh, I'm just going to too many fire fighters' funerals. I'm going to be next."

He was—although four years elapsed before his fatal accident.



NEWS & NOTES

- Plant scientists at the University of Arizona are developing a marginal-land oilseed which is nearly ready for commercialization. It is the seed of the buffalo gourd which is indigenous to the southwest United States and northern Mexico. This gourd thrives under hot, dry growing conditions and will produce oil yields per acre comparable to those obtained from sunflowers growing in North Dakota and Minnesota on better soil and with much more water. Several other oilseeds, including the Chinese tallow tree, seem to show promise also.
- Are there any quasars left? These supersensational astronomical phenomena which were discovered only a few years ago may have sprung into life 15 billion years ago, turned on everywhere at once, and immediately begun to die out. We see them now because their light is still traveling from the enormously distant place of their origin.
- The first land-mammal fossil ever found in Antarctica is a small rat-sized marsupial. Its discovery confirms previous suppositions that marsupials originated in South America and made their way to Australia via Antarctica when the three landmasses were all part of a single giant continent called Gondwanaland.



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THE CHAMBERED TOMBS OF SCOTLAND

What is the purpose of the passage in a prehistoric passage-grave?

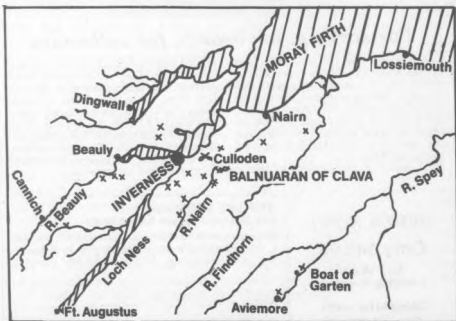
A way in for the mortal remains or a way out for the soul?

By Michael Goss

Photographs by Michael and Sheila Goss

LESS THAN a mile from "dark Culloden's field of war" immortalized in Scottish folk song stands Balnuaran of Clava, an immeasurably older memorial to Scotland's past. Culloden, the site of the last battle fought in Britain, is the graveyard of the

Stuart cause and the burial place of many of Bonnie Prince Charlie's soldiers who charged the Hanoverian musket and cannon on April 16, 1746. Balnuaran of Clava, an assemblage of massive stone structures, commemorates untold numbers of nameless



Clava sites (marked "X") appear throughout the Inverness hinterland at the northern tip of Scotland. The best-preserved of these impressive and perplexing passageway graves are to be found at Balnuaran of Clava.

Scots of prehistoric times.*

The Clava monuments rank among the most impressive and perplexing prehistoric remains in the British Isles. The standing stones of Stonehenge and Avebury may be more exciting visually; other chambered tombs like Maes Howe in the Orkney Islands or Bryn Celli Dhu in Wales may seem more dominating, if only because they are better preserved. Yet it is arguable whether any archaeological site in the country invites so much speculation about the megalith-builders as Clava, the small strip of Nairnside that lies only five miles east of Inverness, the Highlands capital.

Balnuran is what archaeologists call

a "type site," one which lends its name to other similar or possibly derivative sites which share its cultural characteristics. Although some 30 chambered tombs in the valleys of the Nairn, Beauly, Ness, Spey and Enrick Rivers are classed as "Clava" graves, only at Balnuran can one see all the major features of the style.

Here are two fine examples of the classic British passage-grave—a circular cairn of loose stones bounded by curbs of larger boulders and having a pronounced passageway giving access to the interior burial chamber. Between these stands a curious ring-cairn with no visible entrance. West of this is a small stone circle suggesting an unprotected (cairn-less) grave. Around each of the passage-grave cairns there is a solemn circle of orthostats (standing stones), an

**On dark Culloden's field of war,
Loud they shout, "Claymore! Claymore!"
from the folk song, "Rise and Follow Charlie." The battle
cry of the Scottish clans names the claymore, a one-edged
broadsword used by the Highlanders.*

Oval of standing stones 115 feet in diameter rings the sprawling mass called Balnuran Northeast; 20 x 2½-foot passage leads to inner chamber.





At first sight the Northeast cairn resembles only a tumbled mass of rocks but this passage-grave is a fine example of dry stone walling technique.

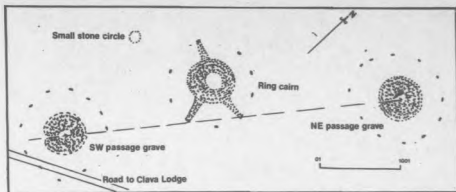
element rarely found in combination with chambered tombs in either Britain proper or Continental Europe where the builders are commonly assumed to have originated.

Engravings add to the mystery. These are incised grooves and cup-marks deliberately ground into some surfaces; none of these has been definitively interpreted. These marks and others more intricate are not confined to Clava but their appearance *in situ* on its stones evokes even more questions about the people who built this prehistoric architecture.

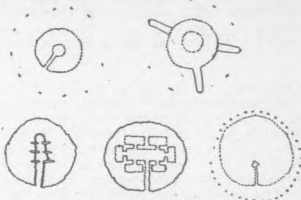
Time and stone-needy farmers have partially despoiled the circular shape of the tombs and the covering slabs which once capped the passage-graves have disappeared. Stones in the surrounding circles have weathered to little more than stumps or have fallen down and lichens now obscure many cup-marks on the shaded faces of the monuments. "But," as Joseph Anderson wrote in *Scotland in Pagan Times: The Bronze*

and Stone Ages (Edinburgh, 1886), "it is . . . apparent that the enormous magnitude of these peculiar structures is fitted to convey an instantaneous impression of energy and power," which "instinctively challenges our respect for their builders."

A visitor who travels down from the Culloden battlefield and turns off on the small road that runs between Culdoich and Clava Lodge will see a tall monolith rising above a cornfield on his right. This is the solitary remnant of a cairn named Mains of Clava Northwest, a survivor of the so-called Clava cemetery. Other survivors in the immediate vicinity (Mains of Clava Southeast, the two Miltown of Clava cairns and the Culdoich ring-cairn) are more or less fragmented. To see the best-preserved specimens of the Clava style, one must step off the road through a small gateway and out into a woodland glade where slabs of grey sandstone project above the thin turf cover. This is Balnuaran of Clava.



Simplified plan (above) of Balnuaran of Clava site, adapted from A. and A. S. Thom's *Megalithic Rings*, shows southwest orientation of passage-graves. At right, ground plans of Southwest passage-grave (top left) and ring cairn (top right) show marked difference from those of rounded tombs farther north in Scotland.



Once having overcome his initial impression of haphazardness and recognizing the nearly circular layout of the standing stones, the visitor begins to wonder at the great cairns inside these rude barriers. "When we call them 'cairns,' " said Anderson, "we merely describe their actual aspect at the present day, as the greatly dilapidated ruins of constructions that were essentially structural in conception and character." It takes only a little imagination to visualize them in their original form: vast double-walled mounds of local granite and gneiss boulders with linteled entrances (now vanished) which

resemble the mighty trilithons or sarsens of Stonehenge.

The sprawling mass called Balnuaran Northeast illustrates Anderson's point.* Within a 115-foot diameter ellipse of standing stones, the cairn is hemmed by heavy curb slabs forming a circle with a 58-foot diameter. At first sight the cairn resembles nothing more than a

*Perhaps because of the variety of points from which measurements can be taken (and of course the changing state of the cairns over the past century) statistics given in the written sources are not always consistent. In this article the measurements cited have been taken mainly from *Megalithic Rings, Plans and Data for 229 Monuments in Britain* (BAR British Series 81, 1980), a recent survey of British megalithic sites by Prof. Alexander Thom, Emeritus Professor of Engineering Science at Oxford University (1945-1961) and his son Prof. A. S. Thom.



Edge of ring cairn is visible in front of massive cairn in left background. Thinly-grassed pebble causeways lead to monoliths in the outer circle.

tumbled mass of rocks but the view from inside the central chamber (reached by a 20 by 2½-foot passage which instantly proclaims what sort of monument this is) changes that impression. The chamber (12 ½ feet in diameter) of this passage-grave is a fine example of the dry stone walling technique but it is far more than that. Great unaddressed blocks of the inner curb support a series of flatter stones which overhang in a gentle inwardly-sloping pattern in the manner known as corbeling. Originally they would have converged toward a central point which was probably capped with a single slab. The tomb may have reached a height of 12 feet or more. Today, however, the cairn is exposed to the sky. Gradual deterioration and the looting of building materials have accounted for the roof which is said to have been partially intact as late as the 1800's. Even so, Balnuaran Northeast still rises to over eight feet in places, a testament to what

a prehistoric society could achieve by way of permanence—without the use of mortar.

The plan of the Northeast passage-grave is thus relatively apparent but just 40 yards away lies another cairn which defies analysis. Although its diameter is almost the same as the other's and the heap of loose stones looks the same, this cairn lacks any kind of entrance—and the implication is that it was never intended to have one. Again, the cairn's plan consists of three circles inside circles but they are not concentric. The inner ring of the cairn is some five feet north of the center of the 104 3/4-foot-diameter circle formed by nine (possibly 10 or 11 originally) monoliths. More anomalous are the three small causeways of tightly-packed pebbles, averaging seven feet in width, which run from the cairn's outer wall to standing stones on the perimeter, a feature unique to the Balnuaran site.

The purpose of this ring-cairn

Grooves and cup-marks deliberately ground into surfaces of some curb-stones are not confined to Clava. Wherever they appear, they have not been satisfactorily interpreted.



becomes even more incomprehensible when one discovers that the slabs lining the interior of the central chamber show no signs of ever having supported corbeling or any type of roof whatsoever. The concept of a low cairn around an off-center but circular space with three "pavements" leading up to it may encourage vague conjectures of "ritual purposes" or not-entirely-frivolous speculation that it was a prehistoric ornamental garden. Some archaeologists regard the ring-cairns as degenerations or derivations from the clearly-functional passage-grave. Others believe the two are contemporary, the ring design being an independent development. However the ring-cairns came into being, their purpose remains wholly obscure.

What was the purpose of the "passage" to the passage-graves? Written sources do not speak to this but as both round and rectangular tombs deliberately incorporated such passages, they certainly had some purpose, whether mundane or mystical. The

ancient builders may have wanted an entrance more sophisticated or ceremonial than a mere hole in the cairn wall. Perhaps the passage enhanced the impression of the grave as a "special place" or it may have been thought to furnish a measure of security for the



Monoliths are graded in size, the tallest ones standing southwest of each cairn. This one, nine feet high, is the tallest on the Balnuaran site.

deceased. This is all mere speculation; it is doubtful that we shall ever know the thoughts of the ancient builders.

A rich fringe of trees surrounds the Balnuaran site and in summer it is quite easy to miss another less obvious aspect of the complex. Partially hidden by shade a little west of the ring-cairn, 15 boulders have been arranged in a circle 13 feet in diameter and a slight depression in the soil hinted that it was a grave site. This was confirmed in 1953 excavations but the acidic soil had long ago disposed of any skeletal remains. Surveying the site in their *Megalithic Rings*, the Thoms present evidence that another such circle exists east of the ring-cairn but a luxuriant growth of young trees masks this relic from the casual observer.

However, one cannot miss Balnuaran Southwest, another passage-grave situated close to the official site entrance shown on guides to the monument. A 19th-Century drawing (probably somewhat romanticized) shows a towering roofless cone but today the 52 1/2-foot-diameter cairn is only seven feet tall at its center and its perimeter of encircling stones (104 feet in diameter) has been affected by road construction; one monolith has become part of the wall on one side of the road. A stone west of the chamber's passageway bears those bewildering pockmarks which archaeologists call "cups": deep circular indentations variously interpreted as knife-sharpening holes, metallurgists' trade signs, star maps or keys to the number of burials per tomb. The last interpretation suffers from the fact that the marks have been found at sites unassociated with evidence of burials. Widespread throughout Europe, the

cup-marks represent a continuous tradition from 3200 B. C. onward and are therefore of no use for precise dating purposes. At Balnuaran they appear on a monolith near the ring-cairn (and on two of its eastern curbstones), inside the Southwest and Northeast passage-grave chambers and on one of the northern curbs of the latter, in this case accompanied by deeply-incised grooves.

* * *

HOW OLD are the Balnuaran Cairns? The unusual combination of passage-graves within monolithic circles poses a problem here. One of the few sites of similar design is New Grange, a few miles north of Dublin, Ireland. It is commonly argued that natives of this Boyne Valley culture crossed the Irish Sea, traversed Scotland by the important "copper route" of the Great Glen (a trade link between Ireland and Scandinavia) and settled at Clava when they found the land north of Moray Firth already taken by the builders of the distinct Camster (round) and Yarrow (long) chambered tomb styles. Prof. Glyn Daniel of Cambridge University has said that New Grange with its integral circle of standing stones may date back to 3000 B. C. This implies that Clava, although younger, is still within the Neolithic or New Stone Age which lasted from approximately 3500 to 2000 B. C.

This argument also assumes that, as in New Grange, the Clava monolithic circles or ellipses were erected at the same time as the passage-graves they enclose. Other authorities believe the circles belong to the subsequent Bronze Age (circa 2000-1500 B.C.) which saw the true beginnings of megalithic circle construction. At this time Neolithic ar-

chitectural traditions were sustained and adapted into new forms: spherical tombs became round barrows, and henges (circular open spaces within ditches or banks) were sometimes elaborated into large-scale projects—of which Stonehenge is only the best-known.

The Clava style could be a blend in which the “new” feature, a freestanding stone circle, was added to preexisting Neolithic chambered tombs. Alternatively, tombs and circles might be Bronze Age contemporaries, the cairns continuing an “archaic” (Neolithic) tradition. Or, contrary to both hypotheses, the standing stones may have been raised at the same time as the passage-graves—in Neolithic times—as forerunners of the circle-building which became popular during and following the Bronze Age.

Organic or inorganic remains greatly aid in archaeological dating but Balnuaran of Clava has provided few such clues. In the wake of more cavalierly conducted digs in the 19th Century, little had been left for Prof. Stuart Piggott's 1953 excavations to unearth.* His diggers found a smattering of charcoal and incinerated bone from the disturbed floor of the ring-cairn and hints of a destroyed cist (a simple stone slab grave) but no tools or funerary goods or any of the things archaeologists like to have to determine when a culture was active. Although the meager finds here and at other Clava sites may suggest that Bronze Age cremations took place with the ring-cairn serving as an ossuary or bone depository, there is

nothing to indicate that the practice accompanied the earliest use of the cairns. Even the broken coarse red vessels (one containing ashes was carried off in 1828 from an artificial clay deposit 18 inches beneath the Southwest grave's chamber by a woman named Campbell) may have been relics of secondary usage and not relevant to the original interment. Balnuaran has yielded nothing for radiocarbon dating technology to work on. Charcoal from a pit near a Clava-type cairn in Raigmore, Inverness-shire, produced a date of 3000-2700 B. C. but whether this can be accepted as generally applicable is conjectural.

“Neolithic” and “Bronze Age” are terms which tend to ignore the fact that some cultures evolved independent of the movements alluded to by such formal divisions. The cairns may represent continuations of the old Neolithic tradition into the Bronze Age. On the other hand, they may be Neolithic passage-graves incorporating elements which anticipated architectural trends which came much later. Perhaps more important than the dating of the complex is the question of what it meant to its builders.

In recent years, perhaps too much emphasis has been laid on the “astronomical” functions of prehistoric monuments, on their construction as intricately-planned solar, lunar or even stellar observatories as aids in calendrical calculations. The stones of Clava, like those in many other sites, have been disrupted. In the outer passage-grave circles, for example, several fallen monoliths have been repositioned incorrectly so that they tilt in the wrong directions. Astronomical alignments based

*One of the most influential British archaeologists of this century, Prof. Stuart Piggott was until recently Professor of Prehistoric Archaeology at Edinburgh University. He is well known for his work on Neolithic and Bronze Age sites in Great Britain.

on the present disposition of the stones are thus invalidated.

Nevertheless, there is one definite astronomical detail at Balnuaran: both passage-grave entrances are oriented toward the southwest. A line extended from the central point of the Northeast cairn's inner chamber out along its passageway will strike the central point of the Southwest cairn, touching two of the nonaligned ring-cairn's outer-circle standing stones. This line marks the point of the midwinter sun's setting on the horizon over 2000 years ago. Broken or eroded as they may be, the encircling monoliths also reflect this orientation; they are graded so that the tallest appear to have stood to the southwest of each cairn. Clava may never have functioned as a Neolithic or Bronze Age calculator but the undeniable southwest orientation may have had profound significance for the tomb-builders.

Given the paucity of physical evidence unearthed at the Clava site, speculation about various aspects must be cautious. But clearly the incinerated human remains prove that the cairns were in some sense ritual houses for the dead—if not graves, then shrines. The stone circles, like the ditches dug around Bronze Age barrows, have been hypothetically likened to symbolic fences meant to "cage off" the spirits of the dead. It seems equally feasible that they were "circles of power" in the old magical tradition where the energies of the deceased (and perhaps of the living too) could be focused and concentrated. These elements together imply a belief in some form of spirit survival and, as Prof. A. Burl remarked in material he provided for the Thoms' *Megalithic Rings*, the prehistoric cairn-

builders may have practiced ancestor worship.

In a paper titled "On White Pebbles . . ." dated 1884, Dr. Arthur Mitchell, a doctor of medicine and of law and a member of the Society of Scottish Antiquaries, noted a local custom of placing white quartz pebbles on graves in the old Kilmalew churchyard near Inverary. He did not learn the rationale for this practice but an elderly resident said it was a long-standing tradition in that part of Argyllshire. Mitchell recalled that white quartz or flint had often been found in Scottish prehistoric tombs and it was not thought to have come there by mere accident. Did the Kilmalew pebbles represent traces of a pre-Christian practice? If so, had the ancient cairn-users sought to cherish the memory of their dead by decorating the outlines of the tombs as modern people place flowers on graves? Or might the meaning be metaphysical?

Perhaps, thought Mitchell, the tomb-builders chose quartz or flint because these "dead" substances generate a spark which could symbolize the human spirit. Practically all Professor Piggott unearthed from the grave within the small uncairned stone circle was a deliberate sprinkling of quartz across the western end of the presumed corpse position. Thousands of pieces of this silicate were found at Corrimony's Clava site, also associated with traces of a burial, and similar finds have been recorded in non-Clava graves throughout Britain.

May we hypothesize that the three elements common to the Balnuaran cairns may have been synthesized in some prehistoric belief-system regarding the afterlife? That the spirits of the dead

were thought to be concentrated within spheroid forms (the shape of the cairns' chambers, the standing stone circles) and that quartz or flint was placed in the shrines because of the silicate's power, symbolic or actual, as an agent of resurrection? Was this regenerative process believed to occur every year when the sun's course marked the farthest point of the dead season, mid-winter sunset?

Traveling past the Kinchyle of Dores Clava-type passage-grave in 1773, the redoubtable Dr. Johnson opined, "To go and see one druidical temple is only to see that it is nothing; for there is neither art nor power in it; and seeing

one is quite enough." As a foremost critic of literature and 18th-Century life, Johnson's place is assured—but it might be charitable to forget his poor opinion of the Clava cairns. The great doctor (and some modern archaeologists) would find fantastic the notion that the ancient people who raised these megalithic tombs imagined the rays of the dying midwinter sun revived (at least temporarily) the spirits of the dead. But in the absence of certain knowledge, perhaps the conjecture is permissible. Dr. Johnson to the contrary, the enigmatic Clava cairns commemorate the art and power of their prehistoric builders.

BIGFOOT IN CONNECTICUT?

By Gary Meister

IS BIGFOOT visiting Ellington, Conn.? That's what John Fuller and David Buckley think.

On Monday, August 23, 1982, they were working the night shift at Valley Farms, an Ellington dairy farm. Just after midnight, they went to the back of the barn as usual to check on the cows. As they rounded the corner they came almost face to face with a creature they describe as six to seven feet tall and weighing as much as 300 pounds. Its body was covered with dark brown hair; its head was about human-sized and it had a humanlike rather than apelike nose.

Buckley reported that the creature was sitting on the edge of a feed bin, as a man would sit, and one hand hung into the silage inside. "It was watching the cows and either playing in or eating the silage."

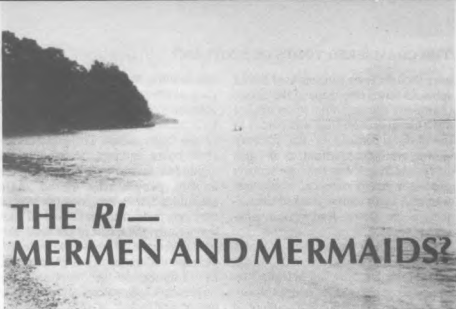
When the creature made a move toward the two men they screamed and ran and immediately called the police who came to investigate. No physical evidence was found. The creature had, it seemed, "disappeared into thin air" and perhaps because it was raining so

tracks were found behind the barn.

Most of the newspapers treated the story as either a deliberate hoax or a practical joke or intimated that Fuller and Buckley were either drunk or stoned. But according to people who know the pair they are men who are not easily frightened and this encounter left them badly shaken. David's brother John said, "It isn't like Dave to get that excited. I don't know what he saw but I certainly believe he saw something."

As for the possibility of a practical joke, Sgt. Frederick Bird of the Connecticut State Police was quoted as saying, "I'll tell you one thing, you play a practical joke like that around a farm and you're liable to wind up dead. People out in the country have guns and they don't like to see their animals spooked."

Buckley claims that he and John have been interviewed by scientific investigators, although he does not identify them, and they have agreed to take lie-detector tests. Whatever they saw, they certainly appear to be taking it seriously.



From this reef at Ramat Bay, Papua New Guinea, author saw long unidentified animal which native companion claimed was a *ri*.

Anthropologist hears reports of an impossible creature: half-human, half-fish—and his informants aren't joking.

By Roy Wagner

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ANTHROPOLOGISTS working in New Guinea can generally expect to record long inventories of rather fanciful "bush" creatures—spirit beings, monsters and fearsome animals. While the flora and fauna of New Guinea are by no means completely known or recorded, we know enough of its human inhabitants to recognize a tendency toward anthropomorphic projection: human existence is seen as immanent in the world, and changes or discontinuities in the landscape correspond to other "kinds" of people or beings.

Accordingly, I was able to record a

fascinating menagerie of "bush beings" during my fieldwork among the Barok speakers of Central New Ireland Province, Papua New Guinea, in 1979-80. "But the *ri* is different," a well-educated school headmaster remarked to me; "it really exists." He was referring to an aquatic creature that is part of the regular experience of men, women and children in a number of coastal villages in central and southern New Ireland. It is called a *ri* (pronounced "ah ree") and is described as an air-breathing mammal, with the trunk, genitalia, arms and head of a human being, and a legless lower trunk terminating in a pair of lateral fins, or flippers. There is a tendency for natives to identify *ri* with the depictions of mermaids they have seen on matchbox covers or fish cans, though legends about *ri* and stories of human encounters with them predate the coming of Europeans to New Ireland.

I first became aware of the phenomenon when an older informant, in his 60's, described to me the body of a *ri* that had been cast up on a beach. Shortly after talking to him, in November of 1979, I attended a pig feast at Ramat to consecrate a "men's house" which had been destroyed in World War II. I casually asked one of the men present whether he had ever seen a *ri*. To my astonishment, he replied that one appeared almost every day on the flooded reef of Ramat Bay, offshore of his house, and that, when it had finished fishing, it would display its head and hands to those on shore, "to show that it, too, was human." The men, women and children of his hamlet, he said, had seen it countless times, and he invited me to come out whenever I had the chance.

That evening I drove over to his hamlet, located at the tip of the small bay. When I arrived, he said the tide was out and that it was unlikely the *ri* would appear, but we went to look anyway and

I climbed a small tree at the water's edge. After perhaps a half hour, he became very excited and shouted: "There it is, there it is!" Gradually I could discern, several hundred yards out, something large swimming at the surface in a broad arc toward the shore. We watched it as it came closer, and the best view I got was of a long, dark body swimming at the surface horizontally. Suddenly a sawfish jumped immediately in front of it (the range was close enough that I could identify the facial projection), and the dark object submerged and did not reappear.

Following this experience, I interviewed everyone I could find who had had encounters with *ri* or claimed to know something about them. Several years earlier, for example, my host had been called to witness an adolescent female *ri* caught accidentally in a net by native fishermen (nets are the only way in which *ri* have apparently been apprehended). He left the *ri* on the beach in the charge of some young boys while



Central New Ireland Province (in circle) has long tradition—and many modern reports—of animals known to Westerners as mermen and mermaids.



People of New Ireland do not consider the *ri* to be supernatural beings but flesh-and-blood creatures which possess some degree of intelligence and are capable of a humanlike sense of shame about their nakedness.

he left to call a nearby plantation manager, but when he returned, the boys, shamed by the creature's nakedness, had allowed it to creep back to the water and escape.

About a year before my encounter, a village magistrate of my acquaintance had a face-to-face confrontation with a *ri* on a reef during a communal fishing expedition. The creature arose from the water and stared at him from a distance of about 20 feet. An ambivalent and sometimes violent man, the magistrate flung his fishing spear at the *ri*, "but I couldn't make up my mind whether to hit him or not, so I threw it crookedly. You would expect it to be frightened off; but no, it surfaced farther on and just stared at me again." When I asked him what the face of the *ri* looked like, the magistrate, who had formerly worked as a policeman in Rabaul, replied that it resembled "a monkey."

The same man claimed he had, on

another occasion, witnessed a male and female *ri* copulating in the surf. On another occasion, while I was discussing *ri* with an informant, a local boy of about 10 interrupted our conversation to describe how he had seen a line of *ri*, male, female and juvenile, swimming up into a freshwater stream by moonlight. Also, during their long December-January vacation, schoolboys often make a sport of diving offshore with glass face-masks in order to catch glimpses of *ri*.

More sobering were accounts of human beings deliberately killing *ri* for food. This is said to be done regularly on the offshore islands of Lihir and at Siar at the southern tip of New Ireland. I have interviewed quite a number of men who claimed to have eaten *ri* flesh and to have been present at the butchering of *ri*. My informants commented that *ri* have "a great deal of blood, like a human being, and their body fat is

yellow." Out of curiosity, I asked whether there were vestigial leg bones in the lower extremity, and was told that its skeletal structure consisted only of an elongation of the spine.

A few years ago a man from Manus Island was reported to have caught an old female ("there were two, but this one was too weak to get away") while net fishing near Namatanai. They hauled her ashore, and as they threw her into the back of a truck to be taken to Namatanai and butchered, "she uttered an almost human cry" of pain. The meat of *ri* is said to be sold on the open market in towns like Namatanai. There is also at least one account of a *ri* having been fed and kept alive in a native "men's house" for several weeks. At the end of interviews I would often ask why the *ri* was not shown to, or brought to the attention of, officials or colonial administrators, and was usually met with the reply: "But you people know all about *ri*; you put pictures of them on your matchboxes and canned goods."

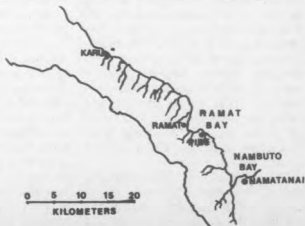
Native tradition treats the *ri* along

with other kinds of sea life. In one myth a battle between the two totemic sea birds gave rise to the present-day shapes of various creatures: one hid between bark shields and became the turtle; the porcupine fish got its spines by being struck with many lances; and the *ri* were people who sought to escape the violence by becoming half-fish, "and their mouths, too, became fishlike."

The most widespread story, however, traces their origin to the Nakela clan of the east coast. It seems that once, before European contact, a Nakela troupe was performing a dance at the large, conclusive mourning feast of *kaba'*. The percussion accompaniment made a serious blunder, bringing irreparable shame upon the clan, and the people considered how to wipe out the humiliation. Finally they committed mass suicide by jumping off a high sea-cliff; their bodies turned into rocks, which can still be seen there, and their souls became *ri*.

In the cultural context of the Nakela, it is not beyond the bounds of credibility that a blunder of this nature could be

Reports of *ri* are known throughout central and southern New Ireland as well as on neighboring islands. *Ri* meat is said to be sold on the open market in towns like Namatanai.



a source of great communal humiliation. The *ri* are *tadak*, or tutelary spirits of Nakela, and whenever one is killed or found dead, the Nakela hold a mortuary feast for it in their "men's house." An administrative official also told me that, in his youth, he had seen a fishing party throw back a *ri* that they had netted, crying "it is human," and fearing the anger of the Nakela if they had harmed it.

Eyewitness descriptions of *ri* vary considerably, though they concur on a number of points. The upper torso of the creatures is supposedly human or humanlike, with long, dark head hair in both sexes and skin that is lighter than that of Melanesians. The females have obvious mammalian breasts, and each sex has humanlike genitals on the front of the lower torso. The fingernails are long and sharp, the palms of the hands are deeply ridged and calloused, and there is something strange about the mouth. *Ri* are not regarded as being sapient creatures, as human beings are, probably because they are not known to speak (one informant claimed that they speak in whistles or whispers), but they are said to have a sense of shame, for they will often try to conceal their genitalia when exposed on the beach. *Ri*, in the native descriptions, are air-breathers who live largely in shallow water and sleep on deserted beaches or sandbars. They live by catching and eating fish and are said to be very wary of injury to their relatively thin, humanlike skin, for blood quickly attracts sharks.

The information I collected indicates that *ri*, or at least accounts of *ri*, are distributed all around the central and southern shores of New Ireland and

ABOUT THE AUTHOR

ROY WAGNER, born October 2, 1938, in Cleveland, was educated at Harvard University and the University of Chicago. He has taught at Southern Illinois University and at Northwestern University. The author of four books and numerous articles on anthropological subjects, he currently serves as head of the anthropology department at the University of Virginia. He is engaged in ongoing research on the coastal peoples of New Guinea.

through the stretch of water that separates New Ireland from Buka and Bougainville Islands in the Northern Solomons. An older Barok man of my acquaintance had served as a sailor on the Burns Philip ship *Maivara* in his youth, and he told me that he had once jumped overboard in the sea off Buka Island in an attempt to capture a *ri* that he saw basking on the surface, but it outswam him. I also interviewed a native from Aitape, on the north coast of New Guinea itself, who claimed that *ri* were quite frequently hauled in by fishermen there. This suggests a distribution around the shores of the Bismarck Sea, the Solomon Sea and the Pacific proper off the shores of the Bismarck and Solomon archipelagoes.

Whatever the *ri* may be, they are certainly not dugongs. While the dugong [also known as the sea cow] is comparatively rare on the coasts of Central New Ireland, the Barok know it as *bo narasi* ("pig of the ocean") and are perfectly capable of identifying it. For a Barok man to identify the corpse of a *ri* washed up on a beach or caught in a net as that of a dugong would be as unlikely as for an American hunter to bring home a deer on his front bumper and try to convince his

neighbors it is a bear. Confusion with porpoises is even less likely; I myself became quite familiar with the sight and habits of coastal porpoises while I was working in New Ireland, and I would not be able to confuse one with anything else.

Clearly, the various native accounts of the *ri* contain contradictions and improbabilities. While the *ri* are said to be venerated by the Nakela clan and even accorded human status, they are reportedly butchered and their flesh sold in the marketplace at some locations. It is difficult to understand how such disparate perceptions of the *ri* could have come about.

From an anatomical and evolutionary

perspective, the physical descriptions of the *ri* also pose problems, but a discussion of these is beyond the scope of this article.

I don't think the credibility of some of my informants can be lightly dismissed, however. That, coupled with the general concurrence on many features of the *ri*, strongly suggests that some such creature exists and that it remains unknown to science.

The *ri* were peripheral to my research interests on New Ireland, but given the information I've recorded, a future investigation specifically directed toward ascertaining the existence and nature of the *ri* may be a worthwhile venture.



GANDHI UNDOES UNTOUCHABLES

ANGERED over the content of the Oscar-winning film *Gandhi*, members of India's untouchable caste unleashed live snakes in a Madras movie theater, sending viewers screaming for the exits. The incident occurred in March 1983 in a locale where members of Hindu society's lowest rank have expressed outrage that their late leader, Bhim Ambedkar, is not cited in the film about Mohandas K. Gandhi. Ambedkar, a contemporary of Gandhi, rose in station to become a

leader in the movement for Indian independence and he helped to frame India's constitution outlawing discrimination against the untouchables.

Called *harijans* (children of God) by Gandhi, the untouchables often take work shunned by others, cleaning toilets, laundering clothes and collecting garbage—although Indian law provides special quotas for their employment in schools and other institutions and in the civil service.



BONEHEAD FULFILLS 20-YEAR DREAM

A MAN WHO rose to fame in a lawn chair carried aloft by 42 weather balloons was named "Bonehead of the Year" by the Bonehead Club of Dallas which annually honors "a person or group that has committed . . . a monumental goof." The club's motto is "to learn more and more about less and less, until eventually we shall know everything about nothing."

The new winner, Larry Walters of North Hollywood, Calif., rose 16,000 feet into the air over San Pedro after rigging the weather balloons to an aluminum lawn chair. He spent nearly two hours aloft before he got cold, popped some of the balloons with a pellet pistol and landed. He later said, "I have fulfilled my 20-year dream."

IN SEARCH OF MIRACLES

Methodically studying long-neglected vital facet of human life, researchers find deep-felt need for a new-style religious revival.

By John-Francis Phipps

“IF ONLY one percent of the money spent upon the physical and biological sciences could be spent upon investigations of religious experience and upon psychical research, it might not be long before a new age of faith dawned upon the world.”

These are the words of the eminent zoologist Prof. Sir Alister Hardy whose Gifford Lectures* for 1964-65 were later published in two volumes as *The Living Stream* and *The Divine Flame*. At the end of the latter volume Sir Alister announced his intention of setting up a research unit devoted to the methodical study of religious experience. The Religious Experience Research Unit (RERU) was duly established at Manchester College in Oxford, England, in 1969.

Until RERU was formed, virtually no methodical work had been done along the lines pioneered by William James whose classic *The Varieties of Religious Experience* was originally delivered as the Gifford Lectures at Edinburgh University in 1901-2. In retrospect, it seems extraordinary that such a profoundly vital area of human experience

could have been neglected for so long. One of the reasons for this was undoubtedly the naive assumption—still encountered in otherwise enlightened quarters—that science is based on facts whereas religion is based on faith and never the twain shall meet. This assumption overlooks an elementary point: certain human experiences are, at least to the experienter, as real as any scientific fact.

Both James and Hardy based their Gifford Lectures on an empirical approach to this realm of experience. Just as James had been primarily concerned with personal rather than institutional religion, so Hardy was more concerned with natural theology* and the exploration of the nonmaterial aspect of human behavior. (The subtitle to *The Living Stream* reads: “A restatement of Evolution Theory and Its Relation to the Spirit of Man.”) Both men were open-minded, free from scientific-materialist prejudices and religious dogmatism. They also could see beyond the style of language frequently used to describe transcendent experiences: peo-

* The Gifford Lectures are a series of lectures devoted to any topic germane to natural theology delivered annually at various colleges in Scotland. The series was established by a bequest from Scottish jurist Lord Gifford, and the first lectures were given in 1888.

* Natural theology may be defined as the knowledge of God derived from a study of nature or as the science of man's relations and reactions to divine revelation. In Hardy's opinion, this form of theology is better suited to interpreting religious experience than, say, dogmatic theology or a theology based on supernaturalism.



Eminent British zoologist Sir Alister Hardy in 1969 founded research unit for methodical study of religious experience. The investigation of such experience from firsthand accounts has been his lifelong interest; he began collecting material for his study in 1925.

ple are forced to resort to religious terminology when attempting to describe the most profound and significant events in their lives.

In his book *The Spiritual Nature of Man* (Oxford University Press, 1979) which describes the first eight years of RERU's research, Hardy writes that the possibility of investigating man's transcendental experiences from firsthand accounts had been his lifelong interest. (He first began collecting material for such a study in 1925.)

"It had always seemed to me that man was religious by nature," Hardy continues, "but that modern man's craving for a spiritual philosophy had become frustrated, making him restless

and uncertain. I had felt for a long time that these unappeased religious desires could only be satisfied with spiritual philosophy which could be seen to be based upon a systematic study of recorded experience and which was not incompatible with modern biological theory What we have to do is to present such a weight of *objective* evidence in the form of *written records* of these subjective spiritual feelings and of their effects on the lives of the people concerned that the intellectual world must come to see that they are in fact as real and as influential as are the forces of love."

In setting up RERU, Hardy's first step was to appeal to editors of every

religious journal in Great Britain to ask their readers to send him accounts of religious experiences. The results were disappointing; only about 200 replies were received, mostly from elderly women. Hardy then shifted from the restricted world of denominational journals to the national press: *The Guardian*, *The Observer*, the *Times* and the *Daily Mail*. He cautiously specified that he was not seeking sensational and dramatic examples of religious ecstasy and conversion such as those studied by James but more general feelings—the awareness of some kind of power whether or not it was referred to as “God”—and the effects such feelings had on the lives of the experiencers.

More than 1000 accounts resulted from the *Mail* item alone. And despite Hardy’s precautions, a high proportion of the accounts were dramatic or ecstatic in nature. The use of the term “religious experience” tends to have strong associations: the flash of blinding light St. Paul encountered on the road to Damascus, for example. But Hardy stood by the use of the term, which he had chosen after careful thought, partly in recognition of James’ pioneering study but also, he explained, because “our whole study was in the technical sense based upon the examination of records of human *experience*—religious experience in all its forms. We were dealing essentially with the experiential element in religion.”

To supplement the newspaper appeals, RERU printed and distributed a pamphlet outlining in detail the accounts the researchers were seeking. Included were examples taken from accounts already sent in, among them the following:

As far back as I can remember I have never had a sense of separation from the spiritual force I now choose to call God From the age of about six to 12 in places of quiet and isolation this feeling of oneness often passed to a state of “listening.” I mean by “listening” that I was suddenly alerted to something that was going to happen. What followed was a feeling of tremendous exaltation in which time stood still.

I think from my childhood I have always had the feeling that the true reality is not to be found in the world as the average person sees it. There seems to be a constant force at work from the inside trying to push its way to the surface of consciousness. The mind is continually trying to create a symbol sufficiently comprehensive to contain it, but this always ends in failure. There are moments of pure joy with a heightened awareness of one’s surroundings, as if a great truth had been passed across.

I find it difficult to describe my experience, only to say that it seems to be outside of me and enormous and yet at the same time I am part of it; everything is. It is purely personal and helps me to live and to love others In some way because of this feeling I feel united to all people, to all living things. Of recent years the feeling has become so strong that I am now training to become a social worker because I find that I must help people. In some way I feel their unhappiness as my own.

It seemed to me that, in some way, I was extending into my surroundings and was becoming one of them. At the same time I felt a sense of lightness, exhilaration and power as if I was beginning to understand the true meaning of the whole universe.

I have a growing sense of reality and personal identity, which comes from being united with something more powerful than myself, something that is helping me to be what I want to be.

Hardy and his team rejected the use of questionnaires. “These experiences are so precious and personal . . . that many [persons] are likely to be put off

by being asked to fill in a form," he explained. "The very manner of asking the questions would be apt to give a slant to the content of the replies. The specimens we are hunting are shy and delicate ones which we want to secure in as natural a condition as possible."

* * *

THE INITIAL research program consisted primarily of classifying the accounts which were now arriving in increasing numbers. Other research projects were also launched, notably in collaboration with David Hay, lecturer in biology at the University of Nottingham. The picture which began to emerge from these various surveys indicated that at least 60 percent of the adult population of Britain would claim to have had experiences described as paranormal or religious. Such findings tended to confirm similar research in America.*

In 1976 Edward Robinson succeeded Hardy as director of RERU. Now 80 years of age, Hardy concentrated on his own writings but kept in close touch with the research work. Under Robinson's direction a publication program was instituted and several volumes have been issued in the *Studies in Religious Experience Series*. These contain accounts drawn from RERU's archives.

In 1977 the literary critic and translator J. M. Cohen invited me to collaborate with him on an anthology of mystical and spiritual writings drawn from all of the main religious traditions with particular reference to contemporary religious experience. The book was intended to be an updated version

ABOUT THE AUTHOR

JOHN-FRANCIS PHIPPS was born and reared in England and completed his studies at Stanford University in California as a psychology major, graduating in 1960.

A teacher and writer, he has had a long-lived interest in religious experience and is the editor of an anthology on the subject, *The Common Experience* (1979), a work that the leading British literary critic, the late Philip Toynbee, favorably compared to Aldous Huxley's classic, *The Perennial Philosophy*.

Phipps supports the movement for European Nuclear Disarmament (END), the eventual aim of which is to have a nuclear-free Europe without either Warsaw Pact or NATO missiles positioned there.

of Aldous Huxley's *Perennial Philosophy* and my role in the project entailed careful perusal of more than 4000 RERU accounts and the selection of suitable extracts. The anthology, with an extensive commentary, was published in 1979 under the title *The Common Experience* (St. Martin's Press).

My own special field of interest is time. As I read through the accounts, I kept wondering to what extent people were really saying something about the fundamental nature of time, although expressing themselves in predominantly religious terms. Many experiences seemed to involve a different temporal perspective, something totally unlike the linear-successional time of our daily lives.

In 1978 I did some independent research into the use of the word "timeless" and also appealed for accounts of "timeless experiences." My sampling was in no sense random or representative but some profoundly impressive accounts came in, many of

* D. Hay and A. Morisy, "Reports of Ecstatic, Paranormal or Religious Experience in Great Britain and the United States," *Journal for the Scientific Study of Religion*, 1978, Vol. 17, No. 3.

them similar to those RERU had collected. The following examples give an idea of the quality of the material received:

Once, some 25 years ago, while I was living in London . . . I had a visionary experience of what you describe as "a moment of timelessness." All I can say about it is that one was aware of everything simultaneously. I cannot now say what "everything" connoted at the time . . . of the experience but then I knew. All I have retained is this shorthand note, as it were, saying, "I experienced everything at once," together with the recollection that it was an experience of uttermost joy beyond anything within the reach of ordinary consciousness.

The first moment of timelessness occurred in 1919 when I was 11 or 12 years old. I was visiting a great-aunt with my mother. While I was sitting in front of the fire they both went into another room, chatting away to each other, and I was left alone, although I could still hear the hum of their voices. Suddenly I experienced the feeling of having been to heaven. This is how I expressed it to myself, although until recently I told no one about it. It was as if I had been "there and back" in a flash and the experience greatly refreshed me.

About 40 years ago I was going through a painful business experience when there seemed *no* light at the end of the tunnel. I was feeling desperately unhappy and dropped into a Lyons tea shop for a snack. When I had finished I mused on the wretched future that seemed in prospect. Suddenly, in an instant, all the clatter and conversational buzz of a busy London tea shop ceased for me. Everything stopped. A glimpse of red buses through the window caught the traffic stationary as in a cinema still. How long this lasted I never knew, but I feel it was extremely short. The subsequent feeling, however, was terrific . . . and this lasted and gave me courage.

When religious experience is considered in terms of "the varieties of temporal experience" it becomes apparent

that what is being challenged is not only materialistic scientism but religion itself. The notion of simultaneity, of time standing still, represents a form of metaphysical liberation with revolutionary implications for conventional religion and for our concept of causality.

We like to think that Western democratic societies enjoy complete freedom of expression but in fact there is widespread metaphysical repression. People generally do not feel free to admit that they have had religious or timeless experiences. This reticence is by no means due only to the profound, sensitive and private nature of such experiences. A more powerful inhibiting factor is the fear of social disapproval. Even mentioning such matters, a person runs the risk of being branded "religious fanatic," "psychic," "mystical" or "neurotic." This fear was a salient feature in a high proportion of the RERU accounts and it was also evident in my small survey (even when the word "religious" was omitted).

Reviewing Hardy's book *The Spiritual Nature of Man* in *The Observer* for December 23, 1979, the late Philip Toynbee wrote that the work produced by RERU is valuable because it enables ordinary people to share their experiences of a higher reality with other ordinary people who may or may not have had such experiences. He wrote, "This might be described as helping to prepare the ground for a new Pentecost and I can think of no worthier task than this." Toynbee went on to observe that the real need is not so much for more research units "but what we always urgently need is religious experience itself, with its attendant revolutionary change in human values and behavior."

UNDER EDWARD Robinson's direction RERU has continued to serve as a consulting center, dealing with a wide range of issues related to religious experience and affording research facilities to students and visitors from all parts of the world. Further material continues to accumulate, partly from new correspondents and also from follow-up interviews and in-depth studies of individual cases. An investigation of religion and values among teenagers, a three-year project, has just gotten under way.

Needless to say, economic realities being what they are, RERU has had to fight hard for its financial survival. Both Sir Alister and Edward Robinson have devoted considerable time and energy to fund-raising, publishing and circulating appeals and seeking backing from various trusts, foundations and individuals. Unfortunately the Unit has not received the substantial backing necessary to continue and expand its work.

One day Sir Alister Hardy will be seen as one of the great metaphysical

pioneers and liberators of this century. Now 86, he continues his active life as a writer. He has just completed a book on Darwin (to be titled *Darwin and the Spirit of Man* and published by Collins, London, in 1983). He believes it is particularly important for RERU to obtain material from India and the Far East and he would also like to see increased contacts with eastern European countries.

The nuclear threat facing us all is historically unprecedented and demands an equally unprecedented response if we are to survive it—something like a new Pentecost but far greater and more universal than the old-style religious revivals. In the future the Religious Experience Research Unit may play a central role in reawakening awareness of the timelessness aspect of human consciousness.

FATE readers who wish to describe their own religious or timeless experiences may write to The Director, Religious Experience Research Unit, Manchester College, Oxford OX1 3TD, England.



TALKING ELEPHANT LEARNS NEW WORDS

THE SOVIET Union's famous talking elephant was reportedly in good voice in early February 1983, picking up new words and mimicking visitors.

Batyr, a 13-year-old Indian elephant, is the star in a zoo in Karaganda, a city in Central Asia. A Moscow newspaper reported the animal has given up circus tricks but is still "talking" by putting his trunk in his mouth and trumpeting.

The elephant's talent was first publicized three years ago and since then

both the newspaper and the zoo have received hundreds of skeptical letters. Nevertheless, zoo director Nikolai Yepifanovsky insists that Batyr "talks whenever he feels like it." In Russian, of course.

Yepifanovsky said the elephant especially likes to pronounce his own name and often says, "Batyr is beautiful."

Other favorite words are "drink" and "give me."





The long battle for Sugar Loaf Hill, Okinawa, in the closing months of World War II cost the lives of 7547 U.S. Marines but author miraculously escaped death.

Time and again throughout the battle some unknown power helped me stay alive.

By Raymond V. Pennock

BEFORE World War II, I had a vision. It happened in March 1941 when I was on recruiting duty in Cambridge, Ohio.

I was walking in a wooded area and large snowflakes were falling. The air seemed very still—but all of a sudden the day turned dark, the sky ominous. I stood rigid in my tracks, envisioning a great battle. I would be involved in it but I knew with certainty that I would not be killed. And indeed, four years later there was a great battle and I was in it for 89 days.

I remembered that vision, premonition or whatever it was on April Fool's Day in 1945. I was a gunnery sergeant

in Headquarters Company, Second Battalion, 22nd Marines, Sixth Marine Division, 10th Army Corps. That was the day we boarded amtracs and headed for the Okinawan shore.

After we landed my section of about 35 men set up a perimeter defense around the battalion command post and the medical aid station. Thereafter my section served as a sort of staging area for the companies. Men came and went so fast I never learned their names. And the first time a sort of sixth sense warned that death was near was when a group of replacements arrived at the command post. The men sat down, closely bunched, to eat their supper near Sugar Loaf Hill (which cost the lives of 7547 Marines before it was finally taken).

As I approached the men to take their names something warned me to get away from that spot and I yelled to the others to run for cover.

I heard an officer say, "Aw, let them

alone until they finish eating.”

The words were no sooner out of his mouth than a high explosive shell landed in their midst, killing them all.

The battle that day became so intense that my commanding officer, Lt. Col. Horatio C. Woodhouse, told me to turn over my men to the battalion executive officer, Maj. Henry A. Courtney, Jr. When I delivered my men to the major he didn't look at me or say a word. He just stood staring into space as if he too were tuned in on a premonition.

I didn't know how desperate the situation was. As a senior noncommissioned officer I didn't associate with the officers or with the enlisted men. All I knew was what I could see, which wasn't much, but as I looked at the major I saw death. Sure enough, when I got back to the command post I learned that the major had been killed. How many of my men had been killed I never knew. I never saw any of them after that.

The next day I was taking a group of naval officers to see Colonel Woodhouse when again I sensed death. Years of training had taught me that enlisted men don't shout orders to officers so I ducked down behind one of those much-publicized Okinawan tombs just as an artillery shell exploded, killing all except one officer and me. I took the place of one of the dead officers and became an air observer.

Colonel Woodhouse was observing the action from the top of a little rise a short distance from Sugar Loaf Hill. The surviving naval officer took over the radio inside a tomb and I went out on the forward slope of the rise where I could hear the colonel and pass the word to the naval officer so he could

radio the aircraft where to drop bombs. This way we laid down an air strike and stopped the Japanese banzai attack. Artillery shells were falling all around me but I didn't feel afraid.

In three days' fighting near Sugar Loaf Hill my battalion lost more than 400 men. My command had been stripped away so I asked the colonel for more men. He let me have a 17-year-old. A day or so later the two of us were scouting the area around the command post, blowing up caves and tombs in which the enemy often holed up. When we came across an unusually large cave, again I had the sense of mortal danger. Within the cave I could see stacks of cartons which probably held explosives, although I couldn't be sure of this. Nevertheless, something told me not to



Japanese soldiers dug many caves like this one during battle over Okinawa. Sixth sense warned author that one was full of explosives and about to blow up.

blow up that cave. I decided to go back to the command post and ask the colonel to have some demolition experts take care of it. On the way back I met a lieutenant with a detail of men who told me he had orders to blow up all caves.

I pointed to the big cave and said, "Don't blow up that one. If you do the whole hill might go up."

He said, "I don't give a damn. I got my orders."

I told my one-man detail, "Run like hell. The lieutenant is going to kill himself!" And he did—along with all of his men. The explosives in the cave obliterated the hill and left a hole in the ground that must have been 100 feet deep and 40 yards wide.

By this time I was convinced that my sixth-sense warnings were real. I vowed that the next time one came I would make sure that everyone around me got the message.

On May 30, 1945, a date I remember because it was the day Lieutenant Colonel Woodhouse was killed, a lieutenant and his platoon were bunched up in a circle eating lunch. They were in a walled-in compound, to all appearances a safe place to stop, but something warned me that they were in danger. I told them to get out as fast as they could. I got arguments and a lot of muttering from the men. One said, "The colonel said we could eat our lunch in here."

I yelled, cussed, stomped the ground and begged the lieutenant to order his men out. Finally, after what seemed an awfully long time, the lieutenant stood up and said, "Let's go!" As the last

man went out the gate a mortar shell exploded where the platoon had been sitting before.

I was walking in the same area the next day when I felt an impulse to hit the dirt. Just as I did so a burst of machine gun fire erupted, missing me by inches.

Several days later, well into June, I had three men helping me mop up the area. As we approached a cave we could hear unmistakably Japanese voices coming from the inside. When I shouted to the occupants to come out they threw a grenade which rolled to my feet. The other men dived for cover but again I felt no fear. The grenade proved to be a dud.

After nearly three months the nasty battle was winding down but not quite over. Our battalion command post and medical aid station were moved to a dry reservoir and somehow our navy took us for the enemy, firing 11 rounds of five-inch shells right over our heads. I was so exhausted I was beginning to think death wouldn't be such a bad deal after all. I felt no fear as I watched the shells bursting. One piece of shrapnel went through my pack, turning my mess gear and clothing into a stringy bunch of trash. When I stood up I found a piece of shrapnel as big as my fist caught on my trousers. It was so hot it burned my fingers when I pulled it off.

The battle cost the American forces 75,363 soldiers, sailors and Marines and the enemy casualties reached 142,058. Time and again through those 89 days something told me ahead of time when to take an action that would save my life. The warnings never failed me.



TRUE

MYSTIC EXPERIENCES

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

THERE WAS A GUARDIAN

By Cliff R. Towner

IN 1961 my wife Ann, our two daughters and I moved to Rochester, N.Y. About a week after our arrival, I accidentally overdosed on sleeping pills.

The emergency crew that responded to my wife's frantic phone call found me unconscious and rushed me to Highland Park Hospital, about 10 miles from our home on the other side of the city.

X rays disclosed a collapsed lung; the other lung was half-filled with fluid.

Despite the doctors' frantic efforts all life functions stopped and the young intern told Ann and my older daughter Catherine that I was dead.

An orderly was called to remove the body to the hospital morgue. But the "body" was gone.

It was a frigid, snowy November night and I was clad only in pajamas and slippers but apparently I had walked out of the emergency room and into the night.

When a search of the hospital failed

to find me, the Rochester Police Department was notified and an all-points bulletin was issued. A police car drove my wife and daughter home.

A half hour later I walked in the door, spoke to my family and lay down on the couch.

Once again Ann called the emergency crew. As my unconscious body was again being carried from the house, one of the attendants remarked to my wife, "He won't be coming back this time, for sure."

At 10 o'clock the following morning



Cliff R. Towner

I regained consciousness to find myself in an oxygen tent. A startled nurse sitting the "death watch" hastily summoned the resident on duty.

Further X rays disclosed two completely healthy lungs and no damage whatever.

I was discharged a few hours later, after signing an agreement that I would not hold the hospital responsible for any subsequent physical ailments.

The medical staff could not explain the miracle healing. But what I could not—and cannot—explain is how I traveled 10 miles through a strange city in the middle of a winter's night, while unconscious, to my home from a hospital I had never been to or even heard of before that night.

Was a guardian angel looking out for me?—*Elmira, N. Y.*

ACROSS THE YEARS

By Kallie Widener

RALPH GOODING, also known as Hood River Blackie, is a legend in his time. The subject of numerous magazine and newspaper articles, he is a hobo who has been called (after the famous James Fenimore Cooper character) the Leatherstocking of the rails. He is a kindhearted man who is always helping someone in some way.

One morning in January 1982 I called on my friend Blackie and as we poured a couple of cups of coffee, he told me he had had a strange dream about me the night before. But he wasn't sure if it had really been a dream. He said he had awakened—or thought he had awakened—late in the night to the sound of a very gentle man's voice urging him to get up at once. He could not see anyone in his room, so he got

up to investigate. The voice told him he had to hurry, so he turned to pick up his hat from a stand beside the bed and was shocked to see his body lying asleep on the bed.

The voice said, "Let's go!" Blackie felt himself fly right out through the wall of his house and climb high into the sky. He flew east from his Missouri home and noticed it was nearing dawn. The voice, emanating from right behind his head, remained with him.

He felt as if he were going back in time because the cars he saw on the roads were getting to be older models but looked brand-new. When he asked the voice where he was going, it told him, "Kallie needs you. She is going to be bitten by a snake if you don't help her." Suddenly Blackie landed gently on the lawn of an old-fashioned unpainted house.

The house sat along a tiny dirt road. He saw a wire clothesline in the backyard, a small porch with several steps and one wooden handrail. Some flowers grew beside the house wall. Near the back steps two little girls played with an old shoe box, some empty threadspools, several bottles and a stuffed pink rabbit. The voice said, "The little dark-haired girl is Kallie and she is five years old as you see her here."

The voice called Blackie's attention to a patch of grass near the back edge of the lawn. The grass there was five or six inches higher than the grass elsewhere in the lawn.

"Over there in that high grass is a big rattlesnake," the voice said, "and you have to kill it before Kallie goes over there and gets bitten."

"Why do I have to kill it?" Blackie asked.



Kallie Widener

The voice replied, "Because you are one of the very few people who can come here from where you came from, and I can't kill."

Blackie doubted that he could kill the snake because he was in spirit form, but the voice assured him he could and it could not bite him.

Walking over to the patch of high grass, the hobo found a rattlesnake concealed at the edge of the lawn. He walked up close to the snake's head but the reptile didn't seem to notice him. Then all at once he brought his heel down on the snake's head and twisted it until the snake was dead.

By this time the two little girls were watching the snake as it thrashed around. When he was sure it was dead, Blackie picked it up by the tail and threw it over the bank.

At this the little girl—the one the voice identified as me—ran to the back steps and called for her mother. When my mother came out, I pointed toward the high grass and said, "Mama, that snake flew away. It really did—it flew away." My mother clearly did not believe me but she comforted me a

little and went back inside.

Blackie told me that he had stood there grinning at all this. He asked the voice if he could stay awhile and watch the girls, who obviously could not see him. But the voice said, "No, you have to go back at once."

Suddenly Blackie felt himself rising into the sky. He flew back the way he had come, watching the cars below him get newer and newer until he felt himself descend into his own bedroom. In the light of early dawn he could see himself still asleep. The voice thanked him and was gone and Blackie, back in his body, woke up feeling exhausted.

A dream? Maybe not—because Blackie's description of the old house, the clothesline, the porch, the pink rabbit and the girls was completely accurate. He had described the house where I lived when I was five and he described my dress and my mother perfectly. I remembered my little pink stuffed rabbit which I used to take out to the patch of high grass—the patch where the snake was hiding—and pretend it was eating. How could Blackie know all this? He has never seen a picture of the place and I had never told him about my pink rabbit.

A few months later, in April 1982, I visited my mother, Mrs. Avator White, in Aiken, S.C. On a whim I asked her if she remembered one time when I was about five and had gotten all excited about a snake that "flew" away. To my utter astonishment she told me she did recall something about it.

Did Blackie really go from 1982 back to 1940? How could he describe all the things he saw, including the dress I had on? Was the voice he heard the voice of my guardian angel? —*Newburg, Mo.*

THE SCREAM

By Patrick L. O'Haver

MY FATHER Roy O'Haver was an independent truck driver operating out of Elwood, Ind., with his partner and brother John. Since John's wife Mary was expecting John, Jr., at almost any moment, Dad was making most of the runs alone. On this particular trip Dad was making a delivery of ketchup for a canning factory—hardly the most exciting and glamorous of runs, but it was a job that paid well and needed to be done. Since there were two small children living at home at the time, Mom was unable to go with him.

Of all the runs Dad hated to make, the run to California was the one he disliked the most, not only because it took so long and would keep him away from his young family but also because the roads were in poor condition in the post-World War II days. The trek through the mountains was especially difficult. But when the job required it, he made the trip.

On the sixth day of a California run Dad saw the Rocky Mountains ahead of him and decided it was time to pull over for a rest. Since there weren't many service stations along the way and he still had plenty of gas, he pulled off along the side of the road. So, stretching out on the seat, Dad settled down for the night. The cramped confines of the cab did not make sleeping easy for a man Dad's size. When he woke up in the middle of the night, he could not get back to sleep.

He decided he might as well drive on rather than waste more time. He set off up the unfamiliar mountain road.

As he drove in the predawn light, the sleep Dad had missed began to catch up

with him and his eyes started to grow heavy. With each passing mile he found it harder and harder to concentrate on the road ahead. Without realizing he was doing so, he dozed off. The next thing he knew, he heard a woman's piercing scream. The scream woke him just as his front wheels were about to go over the edge of the cliff.

Sure that he had hit someone, Dad stopped the truck and jumped out. He rushed to the edge of the cliff to see if he had accidentally forced someone over, but there was no one there. He checked the road behind and all the ditches on both sides and still found nothing to explain the scream.

By the time he had finished his search, the predawn hours had blossomed into full day and still he could find nothing. Dad could only conclude that somehow he had imagined the scream.

Later, after he had delivered the ketchup and returned from the trip, he related the story to his brother John who was considerably shaken when he heard the details.

"My God, Roy, that's the same thing that Mikey told Mary the day after your close call," he remarked. "She said it had been a nightmare and she had woken herself up screaming."

Somehow, through her love and concern, Mikey—my mother Thelma Marie O'Haver—had transcended the many miles that separated her from Dad. She had been watching over him and if it hadn't been for that mysterious scream which awakened both of them when she had seen him about to go over the edge of the cliff in the semi, my father would surely have perished on that lonely mountain road.—*Jacksonville, Fla.*

MY PROOF OF SURVIVAL

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

THE STAIRS TO HEAVEN

By Beatrice Cooper

DO YOU believe that there is life after death?

I do—and here is my reason for believing.

In August 1977 I went through a severe drug reaction to a gout medicine that I was taking and it was during this time that I went beyond the veil.

I had been bedridden, at home, for about two weeks. One evening I dropped off to sleep and the next thing I knew I saw a pale glow of light ahead of me in the darkness. The only way that I can describe what happened is to say that I floated toward the light. On coming to the light, I saw a short flight of stairs.

Standing beside me, on my left on the bottom step, was a young woman dressed in a white robe. The stairs had about 10 steps and were so steep that I could not see beyond the top step. I noticed that a beautiful soft glow shone from the risers.

I turned to the young lady who smiled

and said, "I am your guide. Please do not be afraid. I am here to help you and you are safe. Please believe—I am going to take you to your first apostle and he will cure you of disease or sin that you have suffered in your lifetime and you will never be bothered with it again."

We started up the stairs. I noticed that when I moved from one step to the next a different colored light came on and the light on the one I had just left went out. Actually, I did not have the sensation



Beatrice Cooper

of stepping; I more or less floated. The lights were in soft muted shades of blue, green, lilac, pink and gold.

When we were about halfway up the stairs, I remarked that I didn't know how I was ever going to "get along with my heavy old eyeglasses in a place like this."

The young lady replied, "Don't worry about it. After a while you won't need them."

As we came to the top of the stairs, I was awestricken by what I saw. Steps led off in every imaginable direction, except straight ahead of us where there was a strip of darkness. Sparkling lights flashed on and off on all of them, indicating that people were moving on them.

I looked straight ahead and upward into the darkness and there I saw a castlelike structure with a balcony. This castle also was alight with different colored softly twinkling lights. As I watched a figure came out onto the balcony and I saw that it was Jesus Christ. He opened His arms to me, smiled and spoke these words, "Welcome, be not afraid." Then He turned and disappeared.

The white-robed girl at my side said, "Come! Someone else will take you to your first apostle. Trust him. I must leave you now." And she floated off into the darkness.

Now to my left there stood a bearded man dressed also in a white robe. We started up the second set of stairs together. When we were about halfway up I started to fall backwards and turned into a small ball. I rolled down that flight of stairs, down the first flight and off into the darkness. And the next thing I knew I was in my bed feeling as

relaxed as if I hadn't a muscle in my body.

I called my husband and told him that I had been on the stairway to heaven. Through the ensuing days I would often remark, just before falling asleep, that maybe I would go back to that place where all was so peaceful and serene, where the music was like nothing I had ever heard before.

I began to make a slow recovery and regained my health but something bothered me. I didn't know who the apostles were or what they did when they were here on earth.

My friend Velma, who is a devout Bible reader, said she would help me. In a few days her son Jerry stopped by with information on where in the Bible I could find what I was looking for.

And I discovered the apostles were healers!

I have talked to a lot of people about this experience because I firmly believe that Jesus Christ wants people to know what awaits them beyond this life. It is amazing how many people have had similar experiences.—*Sanford, Mich.*

A RAISIN IN MY EAR

By Alice Moeller

AFTER MANY years of seeking a teacher to aid me in my pursuit of a meaningful spiritual life one appeared to me in a prophetic dream. In 1969 this dream led me to A.R.E., the Association for Research and Enlightenment, a foundation based on the work of the late famous psychic Edgar Cayce.

Soon after my introduction to the Edgar Cayce readings a woman in my class kept repeating, "Pray for Roseta; don't forget to pray for Roseta."

My mother Mae Rose was visiting me

at the time and I asked her if she knew anyone named Roseta.

She said, "Yes, that was my mother's name."

Grandma Stuart had been dead for several years and the only name I remembered hearing her called was Grandma Stuart. Because I had recently read that Edgar Cayce said to pray for the deceased because they still need our help, I became convinced that Grandma Stuart needed help and had requested prayer. So I added her name to my prayer list. I began to pray for her daily.

A few years later, in May 1973, having moved from Lansing, Mich., to Virginia Beach, Va., I awoke one morning with a severe earache. I warmed olive oil, put it in my ear and covered it with a heating pad for 20-minute intervals throughout the day. But it didn't help. I seldom saw a physician during that period of my life but after a couple of days of excruciating pain I went to see a doctor. However, the doctor could not find a cure.

The following night, after seeing the doctor, I again went to bed with olive oil in my ear, covered by the heating pad. My dream diary lay on the nightstand beside the bed and although I could not remember having dreamed before awakening, I glanced at the book. I was surprised to find a list of various home remedies; among them were instructions for treating an earache which read, "To cure an earache, heat a raisin and place it in the ear for 20 minutes."

I could not imagine where the old worn list had come from. I lived alone and moved frequently and since I never have been a collector I wouldn't have owned anything connected with the

past. Although the handwriting resembled Mother's, I was pretty sure it was not hers. I didn't act upon the instructions immediately but talked to a couple of friends during the next afternoon. They encouraged me to follow the advice regarding the raisin and because I could not imagine how it could hurt me, I finally decided to give it a try.

I put a raisin on a piece of foil and set it on a hot burner on the stove until it popped out round and plump. I then placed it in my ear and covered the ear with the heating pad. I rested for 20 minutes, then got up, laid the pad aside, removed the raisin and discovered my ear felt fine.

With all discomfort gone, I was ready to solve the big puzzle. Who placed the magic remedy in my dream diary? I sought the answer from various sources, including dreams, but days later I still hadn't a clue.

A few weeks later I went north on vacation and took the yellowed old remedy list along. I visited my family and at each stop asked if anyone recognized the handwriting. Finally I dropped in to see my sister Flaura who is 13 years my senior. I asked if she recognized the writing.

She said, "Why, that's Grandma Stuart's handwriting."

Flaura is a collector and she went to the attic and brought down an old letter. Upon first sight we knew there could be no mistake; the penmanship on both the old letter and the home remedy list matched; they definitely belonged to Grandma Stuart.

I concluded that since I had helped Grandma Stuart by responding to her request for prayer, she had found a way

to return the favor. She also let me know she still was able to help when I needed her.—*Virginia Beach, Va.*

GRANNY FELKER'S SHADE

By Susan Piazza

MY GRANDFATHER Stewart Butz of Appenzell, Pa., became an invalid in 1962 and had to be placed in a nursing home in Cherry Valley. His Monroe County farm, where three generations of my ancestors had lived, was to be sold to raise money for his expensive medical care and the furniture would be divided among the relatives.

When I discovered an old spinning wheel in a loft in Grandfather's machinery shed, I worried that someone with more of an inheritance right than mine would want it. But no one else did—and it became mine. When I visited my grandfather in the nursing home we talked about the spinning wheel and he said it had belonged to my great-grandmother, his mother-in-law Sara Felker who had lived on the farm and died in 1925.

I proudly placed the spinning wheel in my living room in Mountainhome, Pa., and spent many loving moments wondering what Granny Felker had looked like. I was to find out.

My mother Hazel Custard came from Stroudsburg to visit me in August 1974 and I asked her many questions about my great-grandmother. Mother could tell me very little except that Grand-

mother Felker had smiling blue eyes and was a very gentle person.

Later that night I sat reading in my bedroom. The children were tucked in their beds and my husband was out of town. About 11 o'clock I decided to make a cup of tea and started through the living room. To my astonishment the bedroom light illuminated the spinning wheel and a gentle little figure standing beside it. The woman smiled at me. When I gasped, her expression saddened and she faded away. Afterwards I clearly recalled her dress; it was made of off-white linen patterned with tiny lavender flowers.

The next day I asked my mother if Great-grandmother Felker owned such a dress. She replied that she could not remember and scoffed when I told her what I had seen.

Almost a year later, at a Sunday school picnic in August 1975, I chanced to meet an elderly woman, Elsie Miller, who grew up "down the road" from my great-grandmother. In our conversation, and with no knowledge of what I had seen, Miss Miller described my great-grandmother's "Sunday-best dress," made of off-white linen patterned with lavender flowers. She remembered it distinctly because she herself bought a similar one several years later.

"You know," she said, "Sara Felker was buried in that dress."—*Stroudsburg, Pa.*



ROBINS GET JUICED

THOUSANDS OF robin redbreasts wing their way to southern Florida to get drunk. During their winter layover they binge on the potent juices of fermented holly berries. According to Jane Behr of the Tropical Audubon Society, "It's awful. It's terrible. They turn somersaults, they bump into things and then sometimes they just keel over unconscious."

How Did the Shorts Get Home?

The shorts had vanished on our trip. So what were they doing here, days later and miles away, neatly folded and smelling freshly washed?

By Lee Boegehold

IT WAS ALREADY hot and humid the morning of August 2, 1977, when my husband Don, teenage son Kevin and I prepared to leave on vacation. Our reservation at the Ambassador Motel Apartments on 23rd Street in Virginia Beach, Va., had been confirmed weeks ago and we looked forward to 10 days at the ocean.

Thinking of the heat and the four-hour drive that lay ahead, my husband decided to wear a well-worn pair of shorts for the trip. I might have suggested a pair of more recent vintage but I knew they were his favorites—he found them as comfortable as the proverbial old shoe. Besides, I told myself, dress code did not apply at the fast-food place where we intended to stop for lunch.

The trip passed uneventfully and soon we arrived in Virginia Beach.

Halfway through our stay I needed to wash some clothes and prepared to avail myself of the motel's laundry facilities. As I gathered the bundle, I realized that

I had no laundry detergent. It was late in the evening and I was in no mood to go out again to find a store that was still open. Reasoning that soap is soap, I took the liquid detergent for dishes from the kitchenette. It was the scented kind that housewives in television commercials ooh and aah over.

An hour later when I removed the clothes from the dryer, they were covered with the detergent scent. Perhaps I had squeezed too generous an amount into the washing machine or perhaps the heat in the dryer had intensified the smell. My husband and son teased me about it, pretending to be appalled at the idea of walking around wafting aromatic clouds wherever they went. Sure that the odor would dissipate in a few hours, I hung up the clothes.

I was right. By morning the scent was barely noticeable.

That afternoon my husband wanted to wear the old shorts again and a typical husband-wife exchange ensued.

"Where'd you put my blue shorts?" he called from the bedroom.

"In the closet!" I yelled back.

"They're not there!"

"Look again!"

"I can't find them!"

"I'm coming!"

I dried my hands and looked forward to saying, "They're right where I put them. See?"

But I was not to have that satisfaction because the shorts weren't there.

The bedroom was small with just enough room for two double beds. At the foot of one of them stood a closet, actually a short partitioned wall area with a rod but no doors. When the maid stripped the beds in the morning, the pile of linen on the rug used up what little open floor space there was. It occurred to me that the shorts must have slipped off the hanger and been scooped up with the sheets that day. The maid, not knowing which room they came from, would leave them at the motel office.

A call to the desk clerk, however, produced no answers. Disgruntled, with an unhappy, muttering husband following me around, I searched again. No luck. The shorts had disappeared.

On August 12 we returned home, tanned, relaxed and happy, although my husband was still bemoaning the loss of his beloved old shorts.

We took our luggage upstairs and dumped it on the bed and my husband opened the doors to the walk-in closet. His startled exclamation made me turn around. There on the left-hand side were the missing shorts neatly suspended from a pants hanger.

Faced with the evidence, we had trouble believing what we were seeing. It wasn't possible. It simply couldn't be. Moments later my son came into our room and demanded to know what his

elders were babbling about. He couldn't believe it either.

After the initial shock wore off, we finally persuaded ourselves that we were not hallucinating or suffering from memory lapse. But that did not answer the question: How did the shorts get home?

Finally I reached for the hanger and took the shorts out of the closet. As I did so, the pervasive odor of the kitchen detergent I had used in Virginia Beach assailed our noses. The smell was as strong as it had been when I took the load of laundry from the dryer that evening. Why did it linger when it had left the other clothes after just hours?

The more we considered the incident, the more baffled we were. It is not uncommon, of course, to lose an article of clothing on a vacation. But to have that item awaiting you on your return home is not easy to accept, let alone comprehend. If the shorts had returned home and hung themselves in the closet the night they disappeared several days earlier, the scent would have faded in the interval. Since it was as strong and instantly discernible and identifiable, had they popped into the closet just before my husband opened the doors? If so, where had they been in the meantime?

Nothing added up. My husband had worn the shorts on the trip. I had not imagined washing, drying and hanging them up at the motel. We had searched for them and accepted the loss. And here they were.

We tried to forget the incident but that didn't work. I found that my mind had developed an impish ability to play with the unsolvable puzzle at inopportune moments, such as when I was

trying to go to sleep or concentrate on a shopping list before a trip to the supermarket.

A week later my curiosity overcame my fear of derision and I wrote to Dr. Ian Stevenson at the Division of Parapsychology of the University of Virginia Medical School. I described the events and asked if he knew of other such occurrences.

I received the following letter, dated August 30, 1977, from Dr. J. G. Pratt, one of Stevenson's associates:

"Dr. Stevenson is permitting me to reply to your interesting letter of August 18. The reason why this is appropriate is that my wife and I attended a conference on parapsychology in South Africa in 1973, and one of the papers presented was about a case that was quite similar to yours. The parents of a member . . . living in Durban had come down from Holland for a vacation . . . [Their son] took them on a motor tour and at one of the hotels at which they stopped for the night, the

visiting mother found the next morning that her corset was missing. They were sure, as in your case, of the identity of the garment. When they returned home to Durban, there was the corset.

"Cases just like this are very rare, and that fact makes it all the more important that those that do occur should be recorded and made a matter of record."

Although Dr. Pratt's letter proposed no hypothesis, it did a lot for our peace of mind. When you're faced with the inexplicable, it's comforting to know that others live with a similar mystery.

This past summer the shorts were finally retired when the zipper broke and my sewing skills proved inadequate to replace it. Somehow, though, I couldn't bring myself to throw them out.

Why do I hold on to them? I'm not sure. Perhaps it is because deep down I wonder if some day I'll open the drawer where they are folded away only to find that once again they have disappeared.

WAR HERO OF A DIFFERENT KIND

A BILL pending in the Massachusetts legislature in the spring of 1983 may finally honor, after 200 years, a soldier who was wounded twice while fighting for the Colonies in the Revolutionary War.

State archives show that Deborah Sampson disguised herself as a man, assumed the name of Robert Shurtliff and fought in the Continental Army against the British for 17 months before she was discovered.

Sampson enlisted in the upstart Colonies' army on May 23, 1782, when she was 22. The name she picked was that of her oldest brother who had died as an infant. Known as "Bob" she marched with Capt. George Webb's company in the Fourth Massachusetts Regiment.

Sampson's five-foot, eight-inch frame and strength (she had worked as a farm laborer for years) enabled her to keep up the disguise until she contracted typhoid fever while defending the nation's capital at Philadelphia. When her gender was revealed she was honorably discharged on October 25, 1783.

The records show that Massachusetts' first female war hero suffered a saber wound to the head at Tarrytown and a bullet in the thigh at Tappan Bay. Although it has taken 200 years to give Sampson the honor due her, in 1792 she enlisted the help of silversmith Paul Revere to obtain a pension for her war service from the Massachusetts legislature.

By Richard L. Tierney

MOUNTAINS have inspired awe from the beginning of man's awareness. Even before Moses ascended Sinai to commune with the supernatural being who dwelt there, many peoples worshiped and sacrificed atop the "high places," while in regions without hills or mountains the people often constructed temple-crowned ziggurats—lofty truncated pyramids designed to bring worshipers close to the ears of the gods. Throughout the Middle Ages mountains were feared as the abode of demons. Modern exploration has driven

remote regions of the Third World, but what are we to make of the fact that in the last 100 years America's own Mount Shasta has become one of the most legend-haunted mountains on earth, allegedly inhabited by supernatural beings worshiped by more than a dozen homegrown sects?

Of these sects the most recently prominent has been the Church Universal and Triumphant (CUT), founded as the Summit Lighthouse in 1958 by Mark and Elizabeth Prophet; the group believes that 14,000-foot Mount Shasta, located in northern California, is the abode of "ascended masters"—supernatural beings who resemble the

America's ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ Mystical Mount Shasta

Meet the Lemurians who live inside the mountain. Meet the people who talk with the Lemurians. Meet the people who pay the people to tell them what the Lemurians told them.

most such demons from the summits and mountaineers report ecstasy more often than terror.

Yet to this day supernatural legends are associated with many of the world's mountains. Consider, for instance, China's Muztagata whose icy 25,000-foot summit was reached by a Canadian expedition in 1981. According to a description of the climb in *Maclean's* (December 7, 1981) "Kirghiz lore claims the peak houses a garden paradise—sanctuary to white-robed saints."

We expect this sort of folklore from

"white-robed saints" of Kirghiz lore. These masters watch over humanity's spiritual welfare and guide receptive individuals along the path of enlightenment. When one is fully enlightened, he becomes an ascended master himself and he may even ascend bodily into blissful realms without having to die. Few attain this elevated spiritual grade but they believe the day is coming when many shall make the grand ascension through the aid of the Church Universal and Triumphant and its leader Elizabeth Clare Prophet, sole represen-

tative of the ascended masters on this planet.

* * *

THE NOTION that mysterious people live inside Mount Shasta has a long, curious history. The picturesque mountain seems to have the power to evoke tall tales from imaginative minds. Even its supposed Indian legends, telling how it came to be the wigwam of the Great Spirit and the battleground of tribes of grizzlies and yellow jackets, appear to be bogus. Many of them were invented by the 19th-Century poet Joaquin Miller and most scholars think the rest, including the mountain's alleged Indian name "Ieka," were also fabricated by white men.

What might be called Shasta's "Theosophical legendry" started with an occult novel, *A Dweller on Two Planets*, by an impressionable Yreka, Calif., youth named Frederick Spencer Oliver. Oliver, who wrote under the pen name of "Phylos the Thibetan," claimed that this "Phylos" had supernaturally dictated the book to him.

Phylos had lived during previous incarnations on Atlantis and Venus and had also experienced an incarnation during the California gold rush. During the latter he encountered one Quong, supposedly a Chinese laborer but actually a mystical adept. Quong led Walter Pierson (Phylos' Californian incarnation) into Mount Shasta via a concealed tunnel and showed him the magnificent chambers and treasures of a mystical brotherhood that had dwelt there from time immemorial, wielding awesome powers and sharing strange secrets while working always in obscure ways for the spiritual betterment of mankind. *A Dweller on Two Planets*

was written between 1883 and 1886 but did not see print until 1899.

Probably the 18-year-old Oliver's greatest source of inspiration was the mountain itself, which on clear days loomed within sight of Yreka. Although by no means one of the world's highest peaks, Mount Shasta has a sweeping grandeur which no nearby mountain can match. In the spring and early summer, when it is still white from crown to base and plumes of snow blow from its summit, Shasta can inspire mystical awe in even the most cynical observer.

But Oliver also drew upon the occultism that pervaded much of the 19th Century. This occultism stemmed largely from the theosophical writings of Madame Blavatsky and from such occult novels as Edward Bulwer-Lytton's *Zanoni: A Rosicrucian Tale* and Marie Corelli's *A Romance of Two Worlds*. In common with Oliver's book, these works refer to an "ancient wisdom" and a "secret brotherhood" which hands this wisdom down to a handful of spiritually sensitive persons. These ideas in turn go back to ancient Gnosticism and its notion of a special esoteric knowledge that leads to salvation.

Occultists paid little attention to Oliver's novel for some three decades. Then in 1931 the Rosicrucians (AMORC) of San Jose, Calif., issued a book titled *Lemuria: Lost Continent of the Pacific*. The author, one "Wishar C. Cervé" (anagrammatic pen name of Harvey Spencer Lewis, Imperator of AMORC), tells us that long ago, when the mighty continent of Lemuria was submerged in a cataclysm, its eastern edge fetched up against the western shore of North America to form most of what are now the states of Washing-

ton, Oregon and California. The surviving Lemurians, fleeing to this submerged remnant of their land, took up residence in secret abodes where they dwell to this day; the most important of these abodes is the hollow interior of Mount Shasta.

Occasionally citizens of Weed and other towns near Shasta's base see tall, noble-looking men in white robes emerge from the forest. "Every attempt to photograph them and get near enough to talk to them has resulted in their sudden disappearance," Lewis avers. Sometimes these beings actually enter the towns and purchase goods with gold nuggets, refusing change. They have long curly hair, large heads and a mysterious bulge, always covered by a "special decoration," upon their foreheads—the mystical Lemurian "third eye."

Also occasionally glimpsed in this region are "strange cattle, unlike anything ever seen in America," and "peculiarly shaped boats which have flown out of this region high in the air over the hills and valleys . . . to the waters of the Pacific Ocean" and then to "some of the islands of the Pacific." These Lemurians have built temples of marble and onyx in the dense forest of Shasta's eastern flank, where they often hold nighttime ceremonies in which hundreds of them dance around brilliant blue-white flames.

Mysterious walls of force which not even forest fires can penetrate keep outsiders away. Particularly crass-minded individuals such as loggers and Forest Service employees are unable even to sense the presence of the Lemurians or the forces protecting them.

Perhaps these lavish fantasies did not

originate entirely in Lewis' mind, for he refers to discoveries made on Shasta by one "Prof. Edgar Lucin Larkin." According to "the story told by Larkin's friends," the professor discovered the Lemurians' marble and onyx temples while testing a powerful telescope atop a mountain range. Characterized by Lewis as a "well known scientist," Larkin was in reality an occultist who had written several long-winded books on arcane mystical matters. In an appendix to a later edition of *Lemuria*, Lewis mentions an article by Larkin in the *San Francisco Examiner* of December 31, 1913. The article reviewed Oliver's *Dweller on Two Planets* and evidently took it seriously.

AMORC's Imperator may also have received inspiration from one "Dr. M. Doreal" who, in an updated pamphlet probably printed in the early 1940's, stated that in 1931 he had given some lectures in Los Angeles concerning Mount Shasta and later "saw those talks put up in book form as originating elsewhere." Lewis' book appeared the same year.

Dr. Doreal, in his pamphlet "Mysteries of Mount Shasta," claimed to have visited the dwellers at their colony inside the mountain. Two of them, he maintained, had attended his Los Angeles lectures, then had wafted him bodily away with them, by occult means, to a city located about seven miles below Shasta and powered by energy cleverly extracted "from the sun, the moon and the cosmic ray itself." Contradicting Lewis, Doreal said that the subterranean colony, "which numbers now 353," consisted of Atlanteans rather than Lemurians. The latter, numbering about 4½ million, lurk

still deeper within the earth, imprisoned by the Atlanteans who defeated them ages ago. The Atlantean colony exists to guard against the reemergence of the Lemurians and their terrible destructive forces. (The writings of Dr. Doreal, who died in 1963, are distributed by the society he founded: The Brotherhood of the White Temple, of Sedalia, Colo.)

Edward Lanser, a newspaper writer with a sense of humor, contributed the next notable addition to the Lemurian legend. In the *Los Angeles Times Sunday Magazine* of May 22, 1932, he recounted his "eyewitness" sighting, from a passing train just before dawn, of spectacular lights on Mount Shasta. Intrigued, he wrote, he later visited the region and learned of the Lemurians, whose presence the locals took for granted.

Much of the article repeats or elaborates on the material in Lewis' book. Lanser's account, although an outright hoax, was presented so matter-of-factly that some readers swallowed it whole. It was quickly reprinted by British anthropologist Lewis Spence (no connection with Harvey Spencer Lewis) in his book *The Problem of Lemuria* (1933). In subsequent reprintings of AMORC's *Lemuria: Lost Continent of the Pacific*, "Cervé" refers gleefully to the Lanser article as proof that Lemurians do live inside Mount Shasta.

Imperator Lewis kept the controversy hot into the 1930's with several articles published in *The Rosicrucian Digest*. "New Mysteries at Mount Shasta" (October 1935) tells how Arthur Brisbane, editor of the Hearst newspapers, scoffed at the Lemurian legends while commemorating the new Mud Creek Dam near Mount Shasta. Some days later an

earthquake destroyed the dam, proving the superiority of Lemurians over California engineers. The following May *The Rosicrucian Digest* announced that the Lemurians, because of the new influx of sensation-seekers drawn by publicity about Mount Shasta, were abandoning the site for a more secret location. A delegation of them had come to Lewis' office in San Jose to tell him so and to elicit a promise that he would not divulge their new whereabouts.

* * *

IN 1939 Guy Warren Ballard, founder of the "I AM" cult, published *Unveiled Mysteries* which detailed his own meeting with the mysterious saints of Mount Shasta. In August 1930, he wrote, he was strolling on Shasta's slopes when he met "The Great Ascended Master, Saint Germain," formerly an 18th-Century count and occultist. This being, whose spiritual attainments had enabled him to ascend bodily without dying to a higher-than-material state of existence, offered Ballard a drink of a vivifying fluid which attuned him to astral travel; then he took him on a tour of ancient kingdoms and secret mountain retreats. The same thing happened on subsequent occasions.

Ballard learned during these spiritual voyages that he had undergone many previous incarnations, some of them royal (he later took the pen name "Godfre Ray King"). He learned also that other mountains besides Shasta served as quarters for the ascended masters, an important one being the "Royal Teton" in Wyoming.

In Ballard's gaudy cosmology (an amalgam of ideas drawn from Blavat-

sky's Theosophy, Oliver's *Dweller on Two Planets* and Lewis' Lemurian fantasies) Saint Germain is in effect the most important spiritual personality, with Jesus running a close second. Other important beings of this "Great White Brotherhood" include Lanto, Eriel, Beloved Bob and the Twelve Tall Masters from Venus. The final chapter of *Unveiled Mysteries* describes a spiritual extravaganza held inside the Grand Tetons with more than 100 masters present. Saint Germain played a thunderous pipe organ while Ballard's wife Edna and three lady Masters accompanied him on golden harps. "The volume and power swelled into such magnitude," Ballard reports, "that we felt as if the very mountain would float away."

Grotesque as all this seems, Ballard's "Mighty I AM" cult became enormously successful in the 1930's as great numbers joined the fold, eager to cast off money and possessions in return for bodily ascension into blissful realms. *Unveiled Mysteries* was followed by *The Magic Presence*, containing more of the same, and soon there was a long series of books under the pseudonym Godfre Ray King, all printed in blue type and handsomely bound in green with gold lettering. Members were required to buy at least a whole set for each person in the family.

There soon appeared, under the names of various authors, more additions and revisions of the Mount Shasta legends. The January 1945 issue of *California Folklore Quarterly* reported the "Secret Commonwealth and the great cities of Iltheleme and Yaktayvia" under Mount Shasta. Yaktayvia produces great magical balls

whose vibrations dissolve rock, produce light and frighten away trespassers. The author of a book titled *Lord Maitreya*—one "Mah-Atmah-Amsumata"—recorded a meeting with a dwarf who offered him gold from under the mountain. Mrs. Nola Van Valer, a founder of "The Radiant School" in the town of Mount Shasta, said she and her husband had met the people of the mountain in 1930—about the same time as Ballard's encounter. Robert and Earlyne Chaney met the Master Koot Hoomi and a mirrored image of Jesus "in a cathedral concealed inside Mount Shasta." (Koot Hoomi had earlier appeared in the writings of the Theosophists.) In 1951 the Chaney's founded Astara, an organization advertised as a "mystery school" offering the hidden wisdom of past ages.

But none of these endeavors approached the popularity—and eventual notoriety—of the "Mighty I AM." By the time Ballard's books were published, his spiritual wheeling and dealing had him rolling in the loot contributed by his followers, who numbered—so he claimed—over a million. He sported the title "Accredited Messenger of the Ascended Masters" and professed to control the "Violet Consuming Flame" that could either purify or destroy. His flock believed that he would never die, that he would ascend bodily to supernal realms and teach them how to do the same.

Then on December 29, 1939, "Blessed Daddy" Ballard succumbed in his Los Angeles mansion to a heart ailment which left him, alas, an unascended carcass. His wife's euphemistic announcement that he had finally "made his ascension" managed to mollify the

flock for the time being. Under her leadership the cult even continued to grow until in 1942 it claimed some three to five million members. This did not last, however.

The I AM image had already been tarnished when in 1941 Edna Ballard and her son Donald were convicted of mail fraud and denied the use of the mails for cult activities. Schisms developed, partly because of Edna's rigid claim that she was the only earthly representative of the ascended masters and therefore the only channel of contact with them. The followers soon fell away in droves to form splinter groups, the first of these being the Bridge to Freedom (whose members included Mark and Elizabeth Prophet, later to become the founders of CUT). Richard R. Mathison, author of *Faiths, Cults and Sects of America* (1960), reports that by 1951 the I AM was down to only 300 members.

Various smaller groups and "mystery schools" soon established headquarters in the town of Mount Shasta, a charming old California community of perhaps 2500 persons situated at the southwestern base of the mountain. These groups sport such names as "Sree Sree Pravoo," the "Radiant School of Seekers and Servers" and the "Association Sananda and Sanat Kumara." Perhaps the championship for nomenclature is held by the "Order of Directive Biblical Philosophy and Interpretation of the Order of the Azariah Group of the Masters of the Sanctum of Mount Shasta."

During the late 1960's many occult-minded newcomers began to move into the area. A Zen Buddhist abbey was established in 1970 and the locals started

complaining about the influx of "hippies." This was but the latest wave of pilgrims. As early as 1940 Gerald B. Bryan wrote in his *Psychic Dictatorship in America* that Mount Shasta had become the goal of "a number of foolish pilgrimages" of I AM converts.

Although the Mighty I AM has lost much of its former influence, its place has been taken in recent years by the Church Universal and Triumphant, currently by far the biggest and best-known of the Ascended Master cults. This organization, according to its earthly founders Mark and Elizabeth Prophet, was first established as the Summit Lighthouse. Its true spiritual founder was allegedly the Ascended Master El Morya, "hierarch of the Retreat of God's Will in the etheric plane over the city of Darjeeling, India," who in 1958 instructed Mark Prophet to set up Summit Lighthouse in Washington, D.C., "for the purpose of publishing the teachings of the ascended masters given to him and his twin flame Elizabeth Clare Prophet."

Another important figure for CUT is the Ascended Master Kuthumi (also spelled Koot Hoomi), "hierarch of the etheric Temple of Illumination in Kashmir." Other ascended masters include Buddha, Jesus, Mother Mary, Paul the Venetian and of course Saint Germain, "Chohan [Lord] of the Seventh Ray."

In 1973 Mark Prophet died "and his soul ascended to the plane of the I AM Presence" to become the Ascended Master Lanello. He had had a long earthly career, having experienced previous incarnations as the gospel-writer Mark, the Church father Origen, Lancelot of the Round Table, the

Monarch Clovis, Saladin, Saint Bonaventure, Louis XIV and Longfellow. The Church Universal continues under the direction of Elizabeth Prophet and is doing well.

CUT's resemblance to the Mighty I AM is striking; it even publishes books with blue typeface. Much of its terminology—"Violet Consuming Flame," "decreeing," "Twin Flames," "Accredited Messengers," and so on—appears to be lifted directly from Ballard's writings. According to Walter Martin, author of *The New Cults* (1980), the I AM sect is not at all happy about this borrowing, which it considers plagiarism; moreover, CUT has further offended I AM by being more successful at drawing in the young than have the Ballardites, whose "harsh moral and dietary laws" are unappealing to many would-be followers.

In the summer of 1975 CUT staged a four-day rally ("Shasta 1975—A Conference for Spiritual Freedom") near the

mountain's base. Well over 2000 persons attended, a number nearly equal to the population of the town of Mount Shasta. The lectures Elizabeth Prophet delivered during this spiritual carnival were printed in 1976 as a book, *The Great White Brotherhood in the Culture, History and Religion of America*.

CUT is now wealthy enough to have purchased a 12,000-acre ranch in the Paradise Valley area of southern Montana, just north of Yellowstone Park—not far, incidentally, from Wyoming's "Royal Teton." Residents are uneasy about CUT's intentions and fear there will soon be an influx of believers intent on influencing county elections.

Perhaps they need not worry. The towns around Mount Shasta have managed to accommodate the devout newcomers without disaster and the local storekeepers have enjoyed the increase in business—not to mention the gold nuggets brought in by the white-robed Lemurians!

RING FOUND 74 YEARS LATER

By Buel B. Buzzard

LOTTIE Harris thinks the Lord had a hand in returning her wedding ring which she lost in 1906.

In 1899, as a girl of 17, Lottie married Sam H. Harris and moved into a home near Diamond, Mo., which she still occupies. Her husband gave her a 14-carat three-quarter-inch gold wedding band on which their initials were engraved.

The ring was her pride and joy and for seven years she cherished it. Then, one day in 1906, she put the precious ring in a kitchen match box while she did the family laundry and for some reason went home with her mother to spend the night. The next morning when she went to retrieve her ring, it was gone. She searched the premises fran-

tically but never found it.

In 1980 Lottie's neighbor Kenneth Shepherd, searching for antique barbed wire in the small stream about 100 yards from the Harris farmhouse, saw a shiny object half-buried in the muddy bank of the stream. It was a wide gold band. When he took it to a jeweler for cleaning the engraved initials—"SH to LC"—were discovered. Shepherd described his find to his friend George Harris, Lottie's son, who immediately knew its owner.

"I can't believe it is true," said nonagenarian Mrs. Harris, "and it's only a week until my anniversary. It's as if a hand reached back over the years and presented me again with the gift I cherished most."

TIME WARP

Suddenly time slowed down for everyone but me.

The others were moving in slow motion through a strange tunnel.

By V. Fred Rayser

I WAS A teenage trackster. I set a number of records in the 880 which made it my favorite event. I also ran the 440 and—when the track season ended—ran cross-country.

Today you sometimes hear distance runners talking about how they've gone into a state of euphoria. I never heard the terminology while I was running but I occasionally experienced it. I attributed it to "high animal spirits."

But the 440 and the 880 are sprints which do not provide enough time to work into any altered state aside from exhaustion—except for one occasion which is burned into my memory. I don't know what triggered it. It may have been the events of the preceding day or days. I'll just tell it as it happened and let you judge.

In 1937, during the summer track season, my dad Paul Rayser decided to visit his sister in New York. We lived in the town of Barrington in southern New Jersey and Dad was going to drive. He invited my brother Hal and me to go with him. I asked Dad if he could make a slight detour and take in two track meets on the way. He agreed.

The first was the Berks County

Championships in Reading, Pa. The events included the 440 and the 880. I was only a so-so quarter-miler, so my policy was that if the 880 was scheduled first, I would enter the 440 also just for the pleasure of competing. Or, if the 440 was first but there was an interval of two hours between the events, I would enter both. Otherwise I ran only the 880.

When we arrived at the competition in Reading, I checked the schedule. The 440 was first but there was sufficient time for me to rest for the 880, so I entered both events.

There was a large field in the 440 and the starters were strung across the track at the starting line. I had an inside position and was feeling good. The gun sounded and all the runners headed for the first turn to get the pole position. In track the shortest distance between two points is the pole, the boundary line of the track. The farther out from the pole you are, the farther you run and the longer it takes.

A runner who was lined up on the outside sprinted for the pole and illegally cut me off. I put out my hands to ward him off and also to keep from running up his back with my spikes. If this hap-

pened it would not only injure him but also cause us both to trip and fall and take some other runners with us.

I was angry at being cut off. It slowed me down and cost me my good position. I had to go wide to pass other runners. Still I managed to come in second. But when I went to claim my medal, the officials told me that I was disqualified for illegal "pushing" on the first turn. I argued with them and even got the runner who had cut me off to tell them it was his fault, but to no avail.

While I was still fuming and looking for a shady place to rest until the 880, I heard the 880 announced as the next event. They had arbitrarily changed the schedule without notice.

I composed myself, gulped some deep breaths and took my place at the starting line. Looking over the field, I recognized only one runner, a fellow named Keith Funston. He had a good finish "kick" and since I felt that I was in no condition to try to run away with the race, I decided to hang on to his heels until the final backstretch and then to try to outrun him to the tape. If I waited too long to challenge him, I knew that he could outspurt me the last 25 or 50 yards.

Funston set a fast pace but I clung to him like a shadow. By the final backstretch we had outdistanced the field and it was a two-man race.

About 100 yards from the finish I made my move. As I began to pass him, he picked up speed. Suddenly I felt as if I had stepped into a hole. My right knee buckled and I lost my stride. I staggered, almost fell, but regained my balance. By then, however, I had lost too much ground and I could only coast to the tape for second place.

I was upset but my cheering section, my dad and brother, perked me up. "You'll get them tomorrow," they said. Tomorrow the competition was in Spring Valley, N.Y., where the First Annual Valkyrie Track and Field Championships were being held.

We had good weather. It was bright and sunny but not too hot. Thinking that four races in two days might be too much, I had entered only the 880. But when I checked in, I discovered that the 880 was a handicap event. I had never run in a handicap race. In theory—and in theory only—the slower runners are given a head start so that, if the handicappers have figured correctly and the right conditions prevail, all the runners will finish in a dead heat, photo finish. Of course it never happens that way.

I got my handicap and was encouraged to see that I was given a 10-yard head start. I was encouraged until I took my starting position and discovered there was nobody behind me. I was the scratch man. Not only was everybody in front of me but some were almost out of sight. There were about 15 runners in front of me and one was almost opposite me on the far side of the track. He was running a lap and a half while I had to run two laps. If it hadn't been for my cheering section, I would have walked off the track.

My strategy was to pass as many as I could on the straightaways. I sprinted to the first curve, stayed in as close to the pole as I could, then sprinted on to the backstretch. I repeated this and managed to catch half the field. But as I was coming off the backstretch on the final lap, I could see seven runners still ahead of me. With only 100 yards to the finish line I knew I had to run wide

around the "U" turn for half the distance in order to pass. It seemed hopeless.

Then it happened. As I started around the curve, the light appeared to change from bright sunshine to a muted glow. It was as if I had suddenly entered a translucent tunnel. I was conscious only of the runners ahead of me. Their legs were churning and their arms flailing but they seemed to be moving in slow motion. Not only that, but they were scattered all over the track instead of being grouped at the pole as is normal. Never before—or since—have I seen runners so dispersed.

I began to weave my way through them. I was reminded of my days as a Western Union messenger in Philadelphia when I was hustling to deliver a telegram and impatiently zigzagging through the shoppers strolling on Market Street. Some of the runners were taking the turn so wide that I easily passed them on the inside instead of having to run around them.

Then, as I came off the curve, the light changed again. I emerged from the "tunnel" into the bright sunshine with

nothing ahead of me but the tape less than 50 yards away. I hit the tape at full speed and kept on going. I felt that I could run another lap or even two at the same pace. I gradually slowed down, however, and jogged the rest of the way around the track.

My cheering section came out of the stands to pound me on the back and congratulate me on a record time. I was happy but thought it best not to mention my strange experience. With all of us sprinting for the finish I had passed seven runners in 50 yards around a curve—an "impossible" accomplishment.

I picked up the gold medal but my mind was elsewhere, full of questions without answers.

What was the change of light? Why were the other runners going in slow motion but not me? Had I hallucinated? What gave me so much energy that I kept on running after I hit the finish line? Why wasn't I exhausted or even tired? Had I entered a time warp? Another dimension?

Almost half a century later I still wonder.



DISTINGUISHED ACHIEVEMENT

THE 1982 recipient of the Distinguished Achievement Award presented annually by the Southern California Society for Psychical Research is Charles Tart, Ph. D., professor of psychology, University of California at Davis, and visiting professor of parapsychology, John F. Kennedy University at Orinda. Previous recipients are Drs. Raymond Moody, Karlis Osis, Robert Crookall, Gertrude Schmeidler and Hans Bender.

Dr. Elizabeth McAdams, the Society's president, made the announcement in April 1983, saying, "Dr. Tart has contributed significantly in the expansion of scientific knowledge in the field of parapsychology and has opened up a wider view of human possibilities for future research."

Tart is well known for his consciousness research and widely published articles on psi studies and experiments.



HEALED BY THE SHROUD OF TURIN

Saint Augustine wrote: "There is no such thing as a miracle that violates natural law: there are only occurrences that violate our limited knowledge of natural law."

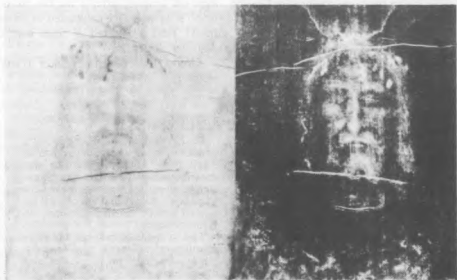
By any definition, Josie's healing was a miracle.

By Frank C. Tribbe

THE SHROUD of Turin, thought by the faithful to be Christ's burial cloth, has been the subject of controversy since its public history began in A.D. 1357. Modern science has sought to prove that it is a fraud, that the image of a crucified man which it bears is the work of a 14th-Century artisan. But

scientific evaluation of the Shroud has had the effect of deepening rather than dispelling the mystery.

From earliest times claims of miracles have been associated with the Shroud of Turin. Legends have persistently recorded or hinted at miraculous "cures" occurring in the presence of the



The Holy Shroud of Turin as it appears to the eye (left) becomes a positive image when photographed (right). (Photograph courtesy Holy Shroud Guild.)



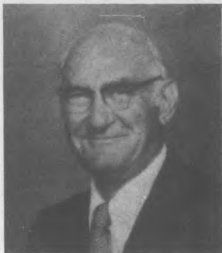
In her wheelchair, accompanied by retired RAF Group Captain G. Leonard Cheshire, Josie Woollam visited the Cathedral of St. John the Baptist in Turin for a private showing of the Shroud authorized by Umberto, former king of Spain.

venerated cloth. Modern critics, some with justification, brush these aside as religious exaggeration or irresponsible reporting, for they frequently depend on word-of-mouth accounts coming down through the centuries. Nevertheless, one well-documented modern account defies these glib explanations.

In 1955, in a hospital in Gloucestershire, England, 10-year-old Josephine Woollam lay dying of a severe bone disease. She had osteomyelitis, a disease of the bone marrow, in her left hip and leg. This malady had struck when Josie was five years old and she had been continually in and out of the hospital since then, suffering with abscesses over her entire body. Throughout all this time she never complained, despite almost constant pain. Finally, in May 1955, her doctor told the family that there was no hope and Josie received the last rites of the Catholic Church.

At this time, G. Leonard Cheshire, a retired Royal Air Force group captain, was lecturing in England on the Shroud of Turin, a philanthropic effort that attained some publicity. When word of this reached the Woollam family Josie told her mother Veronica that if she could only see the Shroud she was sure she would be able to walk again. Grasping at straws, Mrs. Woollam immediately wrote to Cheshire. The group captain was away from his office but the letter was so touching that an assistant quickly replied, saying that the Shroud was in Turin, Italy, and was shown only rarely to the public. A photograph of the face on the Shroud was enclosed with this reply.

The photograph had an amazing effect. Five days later Mrs. Woollam wrote to Cheshire again, saying that



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Josie was out of bed and moving around the hospital in a wheelchair. The girl improved so rapidly after seeing the Shroud photograph, Mrs. Woollam wrote, that "the doctor could hardly believe his eyes when he saw Josephine [sitting] in a wheelchair." A third letter to Cheshire 10 days later reported that Josie was home — and still hoping to see the Shroud.

If the Shroud photograph had accomplished this, Cheshire wanted to see for himself. When he visited the Woollams' home, he saw Josie's scarred, deformed legs; they had been covered with suppurating sores until the arrival of the

photograph. Cheshire was touched. How could Josie even hope to walk on her mutilated left leg, still held rigid by bandages and splint?

Josie told Cheshire that she wanted to see the actual Shroud so that she could walk again. She was not deterred when he explained that the Shroud was owned by Umberto, former king of Italy, who kept it locked up; it was seen publicly only two or three times a century. Why did she want so much to see the Shroud? Josie answered shyly, "I want to be blessed by it."

Relenting, Cheshire promised that if her parents agreed, he would take her "to sit on the king's doorstep until his heart melts."

* * *

THE PILGRIMAGE was planned for the end of June 1955. Because Cheshire's own health was precarious,

his doctor vetoed a flight; surface travel would be slower and more complicated but neither Josie nor Cheshire was daunted by the prospect. The pair left London's Victoria Station on Thursday, June 30, taking the boat train from Dover, changing trains in Paris and at the Spanish border and arriving in Portugal at midnight, Saturday, July 2. The trip was relatively uneventful but their schedule was tight. Umberto was leaving on a trip the day after their midnight arrival; he could see them for only a few minutes.

They met King Umberto at 12:30 P.M., Sunday, July 3, at his home in Cascais, a suburb of Lisbon. There could be no doubt that Josie "melted his heart." He readily provided written permission for Church authorities in Turin to show the Shroud. Umberto kept repeating, according to Cheshire,



During Shroud Exposition in autumn 1978, Josie, now a wife and mother of one living son, viewed the Shroud for the second time. With her is Father Peter Rinaldi of Turin.

THE SHROUD of Turin is a linen burial cloth measuring 3½ by 14 feet now kept in the Cathedral in Turin, Italy. It shows front-view and back-view images of a naked man bearing the blood and bruise marks of crucifixion; some commentators contend that these perfectly match the wounds described in the biblical accounts of the passion of Jesus of Nazareth. They are negative images which become positive when photographed, a puzzling factor, for photography was unknown until the 19th Century. The Shroud has had a continuous public history since A.D. 1357 but its earlier history must be pieced together from informal writings, legend and inference.

This account is based on a story in the book *Portrait of Jesus?* (subtitled "The Illustrated Story of the Shroud of Turin") by Frank C. Tribbe, published in the spring of 1983 by Stein & Day. Containing 80 illustrations, the book is designed for the general reader and Tribbe has drawn on research which includes distillations from more than 20 publications by American scientists who have studied the Shroud since 1975.

"So far — to ask such a question."

Trains across Portugal, Spain, France and Italy carried the pair to Turin and an appointment at the Cardinal's residence on the morning of Thursday, July 7. Initially reluctant, the Cardinal too seemed to "melt" as he observed Josie's behavior and read King Umberto's letter. After consultation with other churchmen, the Cardinal told Cheshire and Josie that arrangements would be made to allow a private viewing of the Shroud that afternoon.

At the Cathedral a special Mass was said for Josie and finally about midafternoon she was wheeled to the Altar of the Holy Shroud. Above it the sacred cloth in a locked silver casket reposed in its own reliquary behind a locked grille. At first the casket, still locked, was placed in Josie's lap; then it was returned to a nearby table. The crippled child looked longingly at the Cardinal, then asked the interpreter if the casket could be opened. This entailed a few minutes of negotiation among the churchmen but finally the seals around the casket were cut, the lid

was opened and the Shroud, sealed in a roll of red silk, was lifted out and placed on Josie's lap. She was permitted to touch the red silk and also to place her hand inside the covering to touch the Shroud itself.

After a few moments the Shroud was returned to its casket and Josie's experience was over. She left the Cathedral in her wheelchair and that evening she and Cheshire entrained for their return to England. Reaching home, Josie told her mother that in Turin she had received "more than I went to ask for."

In the months thereafter Josie's condition improved steadily and her symptoms disappeared — although her left leg was deformed, about eight inches shorter than the right. Nevertheless, by 1957 she was walking with the aid of crutches and a built-up shoe and later only a walking stick. The osteomyelitis stayed in remission, recurring only once (during her teens) when it briefly affected her shoulder. Ultimately, in 1966, when she was 21½ years old, Josie took medical advice and advice and had the deformed left leg

amputated at the hip so that she could be fitted with an artificial limb.

Josie was never deterred by her handicap. She worked as an office employee in a paper factory, as a switchboard operator in a police station and as a serving girl in her father's public house. She married Ray Jones in November 1968 and did her own housework and shopping and drove a car.

The couple's first son was born in January 1970 but he died of viral pneumonia when he was only 11 months old. Her courage and determination wavered now; this was the only event in her life that she considered a tragedy. But the loss was eased in December 1973 when their son Richard was born.

* * *

IN MID-SEPTEMBER 1978 Josie Woollam Jones walked into the Turin Cathedral to participate in a public viewing of the Shroud, accompanied again by Group Captain Cheshire. The events of early July 1955 had received some publicity and now the press sought her out. She told the reporters: "It's the Lord I came to thank in Turin. The miracle I asked for as a little girl turned out to be many miracles. I am well, as you see. I have a wonderful husband and a dream of a child."

A little later she sat with Father Peter Rinaldi of Turin viewing the Shroud. Eyes brimming, she asked, "Father, can heaven be more beautiful?"

During that long Shroud Exposition in the fall of 1978, the Cathedral was closed to the public every Wednesday afternoon while the sick and handicapped were brought in special buses for their private viewing. Most of them perhaps were satisfied just to see the Shroud, as are able-bodied worshippers. But in all likelihood, many hoped for a healing and perhaps some of them, like Josie, received it.

Author's Note: Josie Woollam Jones died May 31, 1981, at the age of 36 years, from a massive hemorrhage of the lungs. Although her osteomyelitis was in remission after the Shroud viewing in 1955 until her death (except for the brief flare-up in her shoulder) bronchiectasis recurred numerous times throughout her life after its first appearance in 1951.

Was Josie "cured" by the events of July 1955? On her return from Turin her symptoms disappeared. For 26 years after she was given the last rites, she thrived; she worked, she married, she bore children. This surely bespeaks a "healing."



MOTHERS SNIFF OUT LITTLE STINKERS

LIKE DOGS and many other mammals, some human mothers can pick out their offspring from a whole herd of children just by their smell. Even the kids can identify their siblings by odor alone, according to a study made by Richard H. Porter, a psychologist at Vanderbilt

University in Nashville, Tenn.

To prove it, Porter* had 12 pairs of siblings wear the same T-shirts to bed for three nights in a row. Eight mothers were able to sniff out their children's T-shirts and 19 of the youngsters could pick out the shirt worn by a brother or sister.

by Harold Helfer

STRANGE TO SAY

When Mary Elizabeth Brauntz was born in Cincinnati on Friday the 13th, her family took it in stride. Her mother Lois and her sister Julie also had been born on Friday the 13th—as had been her doctor, Richard Bolan.

Art Sala, a University of Washington student, was standing in his backyard in Seattle having a cup of coffee when he decided to go inside to listen to the news. Two minutes later this move proved to be the best ever. A nine-passenger turboprop plane crashed on the exact spot where he had been standing.

A life for 18 cents? Two Wenatchee, Wash., men were quarreling when one pulled a gun and fired. The bullet struck Dave Miller, standing in a nearby parking lot. He was saved by five coins in a breast pocket—three pennies, a dime and a nickel.

"We never know who is going next," the Rev. Ray Hewett told mourners at the outdoor funeral services for Liza Poteete at Alpharetta, Ga. Just as the services were concluding, a bolt of lightning struck and killed Donald Metcalf, Mrs. Poteete's grandson.

Elizabeth Hunt of Martinez, Calif.,

was shocked to receive a letter from her father. He had been dead for six years. The letter was postmarked Lamar, Ark., and postal authorities had no explanation for the delayed delivery.

When Mike Megela, on a golf course at White Oak, Pa., was hit in the face by a golf ball, an ambulance was promptly summoned. Heading for the hospital, the ambulance was struck broadside by a passenger car. A second ambulance rushed to the scene and once again Megela, now joined by the driver of the car and two ambulance attendants, started for the hospital. Within minutes the ambulance collided with another car. More ambulances rushed to this scene and Megela, the two automobile drivers and now four injured ambulance attendants were taken to the hospital. This time they made it.

The Harvard Hair Treatment Clinic in London, England, is located on Wigmore Street.

Fran Crocker of Augusta, Maine, shot two holes-in-one while playing a nine-hole golf course. Until then, in 25 years of golfing, she had never made a hole in one.

PART II

By D. Scott Rogo

DR. WALTER Franklin Prince sought desperately to cure Doris Fischer of her multiple personalities. He particularly wanted to rid his adopted daughter of her mischievous alter-personality Margaret who had a nasty habit of taking control of the girl's body and getting her into all sorts of trouble. Once this feisty character was out of the way, Prince believed he could then fuse the other alter-personalities with Doris' true identity.

When the alter-personality admitted it could, Prince began praying over Doris, who blacked out. Margaret had given up control of the body and it was Doris who awoke from the fainting.

From this and similar incidents Prince came to wonder if Doris' problem was not just multiple personality but spirit possession as well. Could some sort of spirit intelligence lie behind some of her personalities? Prince's mentor Prof. James H. Hyslop was a philosopher and psychologist who has given up his academic career at Columbia University to direct the American Society for Psychical Research in New York.

MULTIPLE PERSONALITY

MENTAL DISORDER OR *DIABOLIC POSSESSION?*

When evil spirits invade the psyche of someone already suffering from multiple personality, the result can be murder.

It was a long, arduous task and finally, despairing of any other solution, he told Doris that perhaps prayer would help. At that Doris' body writhed, her eyes closed and her expression changed. Her voice also changed. Margaret had taken control.

"What made you tell Doris to pray?" Margaret demanded. "I don't want her to pray."

"Why don't you want her to?" the clergyman asked. "Do you dread prayer?"

Margaret said she did.

"Can prayer weaken you?"

Hyslop visited Boston several times to meet Doris; eventually he took her to psychics to see if they could establish contact with the entities allegedly complicating her disorder.

Dr. Ralph Allison, a California psychiatrist who has done considerable research into multiple personality, is convinced that spirit or demonic possession is an integral part of the syndrome. He has described to me a few instances in which he had encountered secondary personalities in patients who had not been diagnosed as having multiple personalities. These secondary personalities

did not seem to be the result of dissociation but actually appeared to be some sort of invading entities.

This phenomenon is rare, he said. But he warned me that it is not uncommon for patients who are already manifesting innumerable personalities to have one or two who specifically claim to be spirits or demons. Some may identify themselves as spirit entities working behind the scenes with some of the more hostile split-off identities.

The 50-year-old psychiatrist has seen both forms of possession in his career.

"There was one man who wasn't my patient," he said. "I saw him at a clinic for another therapist. He was an alcoholic who couldn't keep from going into bars. He'd go into the bars even when he didn't want to."

When the psychiatrist used hypnosis to probe the patient's problem, he was taken aback. "This voice came through and identified itself as a demonic spirit that kept leading this man into bars," Allison told me. "It had no origin—there wasn't a psychic split in the man's personality or anything like that."

Dr. Allison had carefully examined the patient's case history hoping to find a psychological basis for the personality but failed to find anything.

"I had to make a quick decision because I was in as a consultant on the case," he said. "And I decided to go ahead and do an exorcism. I was in front of my boss, who was my supervisor. He was a liberal fellow but I didn't need this sort of thing in a new clinic and with a new job. But there was the patient and—after once again checking everything out as quickly as I could—I had to come to a decision. I had to either let it sit or do something.

I decided to go ahead with an exorcism in front of a boss who didn't want to mix religion with county government. But I felt it was the right thing to do and it worked. The man continued therapy and never showed any more signs of his difficulty. He stayed on the straight and narrow and did fine. It was a cure."

Allison encountered a similar situation when he treated a man sent to him on a workmen's compensation referral. After being struck by a piece of machinery as he was working on a ski lift in the Lake Tahoe area, the man had undergone conventional medical treatment but never recovered from his injuries. He kept having seizures. Eventually he was sent to Dr. Allison for hypnotherapy.

As the psychiatrist was questioning the man under hypnosis, a strange voice suddenly issued from him. It claimed to be a demon who had possessed the patient while he was serving with the armed forces in Japan. The patient had been injured in a fire and the demon had entered him as he lay recovering in the hospital. The demon said it was causing all the current problems.

Allison called in a Catholic priest who arranged a formal exorcism. Apparently it worked, although the psychiatrist wasn't able to monitor developments after the man left town.

This kind of accidental possession also happens to persons already suffering from multiple personalities. Allison once had to deal with this complication while he was treating a woman who had a multitude of alternate personalities:

"Once this woman was missing from her apartment. She called us about an hour later saying that she was down by the Santa Cruz beach. She didn't know

how she got there. We picked her up and brought her back home—and out came what claimed to be a spirit who had died in Myrtle Beach where she had drowned while searching for a husband and son who had walked out on her. They were down by the harbor and she was looking for them but couldn't find them. She had walked into the ocean and drowned. She was still looking for them but now she was on the other coast and she had allegedly possessed my patient.

"Now I don't know where such a thing comes from. It was not a personality and it acted indeed like somebody who had gotten lost in the stage of death, life and in-between. It had no meaning therapeutically."

The psychiatrist responded with a quick exorcism. He invoked the Trinity and ordered the spirit back where it came from. That was the last he ever heard from the entity.

* * *

AS DR. ALLISON was recounting these incidents to me, I thought of the work pioneered by a few brave psychical researchers at the turn of the century but mostly forgotten today. This work was spearheaded by James Hyslop who by the end of his life in 1920 had come to believe that some instances of mental illness are in fact disguised cases of obsession and possession. Acting on that idea, he took a few disturbed people to gifted psychics; perhaps the sensitives could throw light on the cases or even initiate direct contact with the obsessors themselves.

At one point he went to Kansas City to visit the Temple of Light, a Spiritualist sanctuary in which psychics regularly treated mental patients. He

was impressed. When he lay dying from a stroke, he beseeched his longtime friend and colleague Dr. Titus Bull to carry on his work. Bull, a prominent New York physician, eventually founded the James H. Hyslop Foundation, which advocated the use of psychic methods to treat disturbed persons if more conventional therapy failed. Bull would take the patients to one of his mediums, contact the obsessors through her and cajole them into leaving. He claimed considerable success with this technique.

Meanwhile Dr. Carl Wickland was conducting almost identical work in Chicago and (later) Los Angeles. In his famous book *Thirty Years Among the Dead* Wickland wrote that he had successfully treated dozens of mental patients by subjecting them to a static electric shock. This forced the obsessors to leave and enter his wife, a talented medium who was always present during the treatment sessions. He would then confront the obsessors and reason with them until they agreed to let the patient alone. Like Allison, Wickland thought that multiple personality was inherently linked to obsession and possession.

With all this in mind I asked Dr. Allison, "In what percentage of your cases do you feel that one or more of the personalities are really possessors?"

"Twenty percent," he said. "These are primarily in the cases with many, many personalities."

In contrast to his predecessors, however, Allison does not believe these patients are the innocent victims of the possession. He has learned that some of his patients help to bring the situation about.

"These people are repressing their

hatred massively," he said. "They could be killers if they allowed themselves to act. Some of them are killers. I remember one patient who recalled killing at least three people. (She was never caught.) The killings occurred because of her rage at these three people who she claimed had tried to kill her. The alter-personalities would never have gone that far but they were joined by a whole number of evil spirits who claimed that they had forced her to kill. These people are like magnets. The patient is full of hatred and the personalities themselves call in the entities. They admit this. They literally call for help."

Allison explained that most alternate personalities have little capacity for doing physical violence toward those who have become their enemies. But sometimes this swelling hatred escalates to such a degree that the alter-personalities have to do something. So they call in spirits and demons to do their bidding. If a disembodied agency happens to be in the vicinity at this time, it is ready to do the job and to take possession of the invoker.

The psychiatrist was not speaking theoretically. He has received this explanation directly from the patients with whom he has worked and he himself has felt the psychic force of this rage. In his 1978 paper to the American Psychiatric Association he tells of a psychic "zapping" he suffered at the hands of an obsessor who almost killed him.

A hospitalized woman named Helen had developed a particularly nasty alter-personality. Dr. Allison was treating her with the help of a nurse in his usual fashion, by trying to get her to syphon

off her excess anger into a bottle through visualization exercises. By withdrawing this anger from the patient, he hoped the alter-personality would lose its hold over her.

Although they worked two hours together, the procedure didn't work. The nurse ended up with a headache, the psychiatrist was physically drained and the alter-personality refused to depart. Dr. Allison had another workup to do that night but was so tired that he could hardly drive home.

When he finally did make it back to his house, he went to bed but woke up nauseated later in the night. He staggered to the bathroom and discovered that he was bleeding from both ends of his gastrointestinal tract. When he collapsed on the bathroom floor, his wife hurriedly called a doctor. He was in the hospital for 11 days before his bleeding duodenal ulcer was fully repaired.

Allison concedes that he was having intestinal problems at the time and that he was under a great deal of job-related pressure. But this was the first—and the last—time the condition got out of control. "When I questioned the patient much later," he reported to the APA, "I found that the entity that I had presumed was an alter-personality claimed to be the spirit of a witch who had died in England in 1890. She claimed to be possessing this patient, and I had angered her, so she struck back at me."

The story came to a sad conclusion. Allison excused himself from the case and the patient grew ever more caught up in the occult. Her boyfriend tried an exorcism but the effort turned on him. He became a religious fanatic and

returned home to Florida, where he beat a man to death on the street when he couldn't convert him.

"Such can be the fate of some who are too close to multiples and don't have their psychic shields about them," Allison warned.

Fortunately not all cases go unresolved. In his book *Minds in Many Pieces* Dr. Allison chronicles one of his most bizarre but successfully treated multiple-personality-cum-possession cases.

The psychiatrist first met Elise when she was 24 years old. She had developed 16 personalities and more were to be uncovered during the course of therapy. Even a relatively minor problem or set of circumstances in her life would lead her to split off a new identity. Dr. Allison first began to suspect that Elise was possessed as well as mentally ill one day at the hospital when he was conducting a hypnotic session and exploring Elise's reaction to her grandmother's death.

Suddenly a new entity who called himself Dennis appeared announcing that he had entered Elise because of his sexual attraction to Shannon, one of her alter-personalities. Try as he might, the therapist could uncover no psychological basis for this entity. Shannon, on the other hand, was a personality Elise had created at 22 when she lost her baby. This personality controlled Elise every October through March, up to the anniversary of the baby's illness and death. The appearance of Dennis now confused things no end; Allison had never heard of one alternate personality's falling in love with another.

He tried to reason with Dennis. He asked how Dennis expected to consummate his desire for Shannon. Dennis

said he could possess anyone Elise was dating. Shannon corroborated Dennis' story.

"I knew something was wrong," the psychiatrist wrote. "The idea that one alter-personality could leave the body at will is nonsense. There is sound reason for the creation of an alter-personality. Either the stories I heard about Dennis were not accurate or he simply was not an alter-personality."

Dr. Allison finally decided to contact Elise's Inner Self Helpers.* They confirmed that Dennis was a spirit and could not be eradicated therapeutically.

Baffled, Allison returned to work directly with Dennis. He learned his "life history." He learned when Dennis had first seen Shannon, what other persons he had possessed, what he thought of the other alter-personalities, and so on. Dennis said he had been a pawnbroker in Louisiana before the turn of the century and had been killed in a robbery. But when the psychiatrist pressed for more information, the entity responded defensively.

Allison took action to remove Dennis only after consulting with one of Elise's ISHs. He was told that the entity could be exorcised the next day but that it would be a dangerous undertaking. The psychiatrist had to be careful not to become possessed himself. The ISH also said Dennis had taken control of Elise while she had been experimenting with witchcraft and had opened herself to the devil.

Through hypnotic probing the

*As explained in Part One, the ISH is central to Dr. Allison's views about multiple personality. In the course of his career Allison has found that through therapy and hypnosis the therapist can reach deep into a patient's mind and find a "personality" that is all-knowing. It is usually aware not only of the patient's alter-personalities but also of the traumas that brought them into being. It can even advise the therapist.

following day Dr. Allison was able to confirm this story. He took his patient back to the time in her life when she was experimenting with the occult. (Later he made Elise listen to the tape of the regression in order to convince her that what she had done was wrong and that she would be placing herself in danger if she continued.)

Suddenly Allison was confronted with another surprise. A second possessing entity manifested, vowing not to leave without a fight. The stress of the treatment was now overwhelming and Elise's already fragile mind reacted violently to the situation. By the time night fell, Elise was so traumatized that she was alternating personalities every 30 seconds.

Fortunately for Elise the nurse on duty was trained in Dr. Allison's methods. While waiting for the psychiatrist to arrive, she established contact with two of the patient's ISHs, who told her the time had come to get rid of Dennis and the other possessor. Allison arrived quickly and took the patient outside to a quadrangle on the hospital grounds. Screaming and kicking, Elise exorcised herself by demanding that the psychic invaders leave her. Finally she dropped into unconsciousness.

When she awoke moments later, she awoke not as the Elise who had entered the hospital but as another Elise who had been repressed a year before. This personality became hysterical as soon as she understood the situation and so another personality took control of the body almost immediately. This one was named Sandi, who vaguely described seeing the spirit possessors leaving the body.

I think some words of caution are in

order here. The skeptic could argue—with some justice—that these so-called possessing entities represent just more transitory creations of minds already severely fragmented.

Back in the 1880's the famous French psychiatrist Pierre Janet had already discovered that hysterics often believe themselves to be possessed and will create "demonic" secondary personalities as a form of self-punishment. In his great work *L'Automatisme Psychologique* he marshals irrefutable evidence to prove that the unconscious minds of the hysterics create the demons.

It is also noteworthy that the entities Allison has dealt with in therapy behave suspiciously like the "spirits" Ouija board operators so often contact. They too are inclined to tell fanciful stories about themselves and to claim they are spirits and demons but usually they are just repressed expressions of the operator's own psyche. Like the entities Dr. Allison has confronted, Ouija board entities evade answering questions about their earthly lives, especially if these questions can be checked out.

Of course Dr. Allison is aware of this. He has run into cases in which a possessing spirit's story proved totally bogus.

Once, as he was treating a young woman for multiple personality, the spirit of a deceased girl friend abruptly manifested. The two had been involved in a car accident which the patient had survived and which her friend had not. The entity said that the patient's child—who had been taken from her years before—had been killed in a recent car accident.

When the patient's own personality took charge later in the session, she was

told the news and went into deep remorse.

Dr. Allison subsequently learned that no such accident had occurred and the patient's daughter was alive and well. According to his patient's ISH, the message had been fabricated for the woman's own good. She had never properly grieved for the loss of her daughter, who was born when the patient was too young to handle the responsibility. The emotions repressed at that time were now blocking her progress in therapy and the ISH had produced the show so that the young woman would be forced to confront and work out her emotions.

Another case, however, came to quite a different conclusion. In this instance a patient produced an entity who claimed to be her boss' dead son. Although the patient knew this young man had died from a rare disease, she had never met him; yet during his fatal illness she had felt so sorry for him that on one occasion she prayed that she could die in his place. Now the entity said it had come back to help the woman.

Dr. Allison wanted to know if this entity could prove his earthly existence. So he asked him to write out his name and address as well as a personal message that would be meaningful only to himself and his father. Obliging the entity wrote down some words that his father had once scribbled on a Christmas card to him.

The patient, equally eager to get to the root of the matter, showed her boss

the note, whose accuracy he verified. But there was one catch: the message was factually correct but the middle name was wrong. Dr. Allison pressed the entity on this matter the next time they interacted; the spirit explained that the patient had to trust in him if he was to be of any help to her. He had given the incorrect middle name as a test.

Explanation or subterfuge? It's hard to tell. This is just one of the maddening experiences Allison has had as he has tried to establish the genuinely spiritual nature of some of these entities.

In the long run, though, does it really matter? As we spoke, the psychiatrist continually emphasized that he is a clinician, not an experimenter. His job is to cure his patients, not to do research on them. For this reason he has not had the time or the inclination to check out all the strange stories these entities have told him.

Toward the conclusion of *Minds in Many Pieces* he explains why he has entertained and used the concepts of spirit guides, obsessors, demons and exorcism in practice. "I can only reiterate my own belief—that an effective doctor must use whatever methods benefit the patient most," he writes. "In my own cases this has often entailed the utilization of techniques that are bizarre, unorthodox, and even religious in nature. But these methods have successfully cured many patients, and the patient's welfare must be the only concern."

James Hyslop, Titus Bull and Carl Wickland would have agreed.



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ANIMAL MYSTERIES

MOST OF US, when we think of the mysteries of the animal world, conjure up images of the Loch Ness monster, the sea serpent, Sasquatch, yeti and other semilegendary beasts which may or may not exist outside the confines of human imagination. It does not occur to us that the animals we do know and whose existence no one disputes are a pretty mysterious lot in themselves.

John Michell and Robert J. M. Rickard's *Living Wonders* (Thames and Hudson, New York, N.Y., 1983, 176 pages, \$9.95, paperback) devotes its first 40 or 50 pages to monsters (or, to use their newly respectable appellation, "hidden animals")—a subject that, if one can judge from the press coverage afforded it, is far and away the hottest borderline-science topic of the moment. But Michell and Rickard have a larger focus; they are interested, they tell us, in "all the mysterious, anomalous aspects of natural history." It turns out that, compared to other mysteries of nature, monsters are pretty tame stuff. Tales of Congo dinosaurs have nothing on the story told by Bryon Harvey in a letter to the *Morgan Sports Car Club Magazine* and recounted in *Living Wonders*.

One day in the summer of 1977 Harvey was having a burst tire repaired at a local garage. As Harvey watched, the mechanic struggled to extract the inner tube from the narrow space between the tire and the metal rim. "To our amazement," Harvey wrote, "a live bird popped out of the tire and started cheeping." The poor creature had a bald head and many missing feathers, was a bit blackened around the body and had pieces or rubber caked on its feet but was otherwise in decent health.

The tire had blown three days earlier as

Harvey was driving down an English highway. He replaced it immediately, put it in the trunk and covered it. So how could a bird have crawled through the small, tight tear and lodged inside the tire? "The bird must have flown under the car at the very moment the tire burst and got drawn inside the distorting wheel," Harvey suggested; yet, he went on to admit, even this improbable explanation could not account for the bird's surviving in the dark, cramped space between the inner tube and the (very hot) tire wall. And why didn't it suffocate or get crushed by the still-rolling wheel?

"Is it not reasonable to wonder," Michell and Rickard ask, "if the same inscrutable force which can place toads inside cavities in rocks placed this little bird inside its inhospitable prison?" If you are one of those who think stories of toads in rocks are nothing but arcane folklore, *Living Wonders* has some surprises for you. The phenomenon, although it sounds wholly unbelievable, is in fact fairly well-documented; doubts on that score can be settled by a trip to the Brighton Museum in England, where a mummified toad discovered inside a flint nodule is on display. (And if you can't make it to the museum, look at the picture on page 99 of this book.) In addition, a few enterprising investigators have even conducted experiments designed to test whether such a thing is possible—with quite interesting results. In 1825, for example, Dr. William Buckland, Dean of Westminster, sealed toads in stone blocks and buried them. When he dug them up a year later, some were still alive.

Another natural wonder, at least as improbable as toads in rocks, is described in a delightful chapter entitled "Animal

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Councils and Law Courts," which concerns, in the authors' words, "the mysterious phenomenon, rarely but regularly witnessed, of animal and bird assemblies where meetings are held for purposes, apparently similar to those of human society, of lawmaking, judgment or mourning the dead." Michell and Rickard quote this 1954 account from naturalist L. W. Hayward:

"There is a large meadow near the village of Oggersheim [Germany], on the Rhine, where storks assemble every autumn. On one of these occasions about 50 were observed forming a ring around one individual whose appearance bespoke great alarm. One of the party seemed to address the conclave by clapping its wings for two or three minutes. This was followed by a second and a third and a fourth in regular succession, each like the first. At last they all joined in chorus and with one accord fell upon the culprit in the middle, and dispatched him in a few seconds."

Then there is this account from a Buckinghamshire, England, woman named Mrs. Ruddy who, one day while walking her dog, heard an outburst of cawing. "Looking through the hedge," she wrote, "I saw a little fox sitting in a ring of crows. The fox had such a comical 'Who, me?' look on its face. I wanted to see what would happen, but my dog barked and disturbed them." Was a fox being judged by a jury of crows? If so, Michell and Rickard say, it is not the only such instance; there are a number of "accounts of birds . . . trying an alien criminal."

Living Wonders is a feast of marvels, serving up enough to satisfy the tastes of even the most jaded Fortean palate. Michell and Rickard tell us tales of animal wakes and funerals, abductions of human beings by eagles, massive battles fought between animal armies, wild animals that have saved people's lives, winged cats, talking dogs, hibernating swallows, unexplained insect swarms, falls of lemmings from the sky, and much, much more—all of it accompanied by some of the most interesting photographs and illustrations ever to adorn a Fortean book.

Michell and Rickard are not scientists and don't pretend to be. They are disciples of Charles Fort and they share Fort's playful, generous view of the world's possibilities. And like their mentor they do not hesitate to explain an unlikely phenomenon with an

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improbable theory—"with the customary Fortean promise that it will sit lightly on our shoulders, and that we will gladly give it up as soon as someone finds us something better to wear," they write in the manner of men wise enough not to take themselves too seriously. The "theories" (if that is what they are; some readers will think of them as whimsical speculations) are always elegant and appealing, sometimes even intentionally funny.

Michell and Rickard, two of the most intelligent, literate writers in a field that has attracted many writers who are neither, are not just another couple of mystery-mongers (even if they have amassed as impressive a collection of Fortean phenomena as one is likely to find anywhere). To them, as to all true Forteans, mysteries are more than just another UFO encounter, another Bigfoot sighting, another toad in a stone; mysteries tell us that our understanding is limited and the universe is limitless. To some people that notion is enormously threatening, but to the Fortean it is rich in imaginative and comic possibilities. The Fortean observes with affectionate humor his fellow beings' frantic efforts to cover the walls of infinity with the wallpaper of illusion. If the universe resists the scientist, it befriends the dreamer and fuels his boundless dreams as it reminds us that we have no business trying to make it as small as we are.

Living Wonders is a splendid book, a worthy successor to the works of Fort himself. Bob Rickard, I might add, is editor of *Fortean Times* (BM-Fortean Times, London WC1N 3XX, England, \$12.00 for four issues), which is far and away the finest Fortean journal in or out of existence. Between them *Living Wonders* and *Fortean Times* are clear evidence that the Fortean banner continues to wave proudly.

CRYPTOZOLOGY

ORGANIZATIONS that specialize in anomaly inquiry have a way of entering the world with much fanfare and apparent promise, then limping off into obscurity or fading into oblivion in short order. A notable exception to this dismal pattern is the International Society of Cryptozoology, which in its 1½-year existence has done more than most groups do in 10.

In articles published in the April and May

1983 issues of *FATE*, I have described the ISC's investigations of the Lake Champlain and Chesapeake Bay monsters and Bigfoot. The organization's vice-president, University of Chicago biologist Roy Mackal, and its secretary-treasurer, J. Richard Greenwell, headed an expedition into the Congo in search of the fabled Mokele-Mbembe, an animal said to resemble a dinosaur.

The society's board of directors is made up of prominent biological scientists from all over the world (including several Communist countries). The United States is represented by scientists affiliated with the Smithsonian Institution, the U.S. Navy's Naval Ocean Systems Center, New York University, the University of Chicago and Washington State University. What's more, these specialists are lending more than just their names and prestige; they are actively investigating the evidence for hidden animals.

The society (whose address is Box 43070, Tucson, Ariz. 85733) publishes a quarterly 12-page newsletter which is always packed with fascinating new information. The first issue of the ISC's journal, *Cryptozoology*, is now available. In 100 pages of sober, scientific prose it examines the evidence for China's Sasquatchlike "wildmen," the Loch Ness monster, Mokele-Mbembe and—most mind-boggling of all—the *ri* of New Ireland, Papua New Guinea. The article on the last subject, written by University of Virginia anthropology department head Roy Wagner and based on information uncovered during his fieldwork, asks us to consider the possibility that (gasp!) merman and mermaids exist.

My initial response to Wagner's revelations, I must confess, was a dark suspicion that this was somebody's idea of a practical joke, but I am told Wagner swears it is no such thing. If it is a joke, it's one being played on Wagner by his native informants but the anthropologist rejects even that possibility. "I don't think the credibility of some of my informants can be lightly dismissed," he writes. "That, coupled with the general concurrence on many features of the *ri*, strongly suggests that some such creature exists, and that it remains unknown to science." Wagner says he even saw something that may have been a *ri*. His article is reprinted in this issue of *FATE*.

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four issues of *The ISC Newsletter* and one issue of the annual *Cryptozoology*, is available for \$25.00.

The second volume of William R. Corliss' "Catalogue of Anomalies" series has just appeared. (Corliss published two earlier series of volumes, the Handbooks and Sourcebooks, under the general rubric of the Sourcebook Project.) *Tornados, Dark Days, Anomalous Precipitation, and Related Weather Phenomena* (The Sourcebook Project, Box 107, Glen Arm, Md. 21057, 1983, 196 pages, \$11.95) is another excellent compendium from the inexhaustible Mr. Corliss, who tells us that, after 16 volumes and well over 7000 pages, he has published "only about 20 percent of my collection of scientific anomalies." He plans at least 23 more Catalogues, consisting of reports of odd natural occurrences (culled mainly from scientific journals) and his own scholarly commentary on them, before he's through—and something tells me that, when all 25 Catalogues have seen print, he'll pause for all of three seconds before launching a whole new series, informing us at the onset that he has barely scratched the surface of his anomaly collection.

Corliss is a national treasure. May he go on forever.

OTHER REVIEWS

THE SHADOW AND THE LIGHT by Elizabeth Jenkins, Hamish Hamilton, North Pomfret, Vt., 1982, 275 pages, \$32.50.

It is amazing that close to a century after his death biographies of D.D. Home continue to appear. Home's stature as the greatest medium of all time seems unassailable. His range of phenomena included table levitation, self-levitation, fire immunity, staggering PK feats, body elongation and spirit communication.

In *The Shadow and the Light*, the third biography to appear in recent years, Elizabeth Jenkins draws primarily on Home's own two-volume autobiography and on the two books his widow wrote after his death. She cites several other sources too, but not enough to persuade us that she has done anything close to an adequate research job.

With all the material available on Home, one would have expected a new biography to have something novel or enlightening to say about this celebrated psychic. But Jenkins

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seems to have read most of the relevant literature and then written her own compilation without much further digging.

Jenkins' overreliance on the Homes' writings is unfortunate because the medium tended to whitewash his life. There are several discrepancies between Home's autobiography and his wife's account which any astute scholar would have explored in depth; yet Jenkins fails even to note them.

The book also lacks balance. Jenkins gives several chapters to an admittedly interesting recount of the famous lawsuit in which Mary Lyons, having given a small fortune to Home, sued and retrieved it later. Yet Jenkins devotes only a few pages to the detailed work on Home's mediumship done by Prof. (later Sir) William Crookes, the famous Victorian scientist.

These shortcomings aside, *The Shadow and the Light* does have virtues. It is a coherent chronology of Home's life and it gives us a sense of him as a human being, a celebrity just as often detested as revered by those who knew him.—D. Scott Rogo.

THE CULT EXPERIENCE by J. Gordon Melton and Robert L. Moore, Pilgrim Press, New York, N.Y., 1982, 180 pages, \$8.95, paperback.

The Cult Experience is a unique book because its authors are authorities on American religion, not—as is all too often true of such books—sociologists who are in over their depth or lay reporters who are responding to popular paranoia. J. Gordon Melton and Robert L. Moore are not afraid to shatter the many myths that surround this subject.

They define cults as religious groups whose members were not raised to adulthood in the cult's faith. In other words, these are new religions, not just crazy religions. The authors' definition, an eminently sensible one, also shows us that a group can go from cult status to religious respectability with the passage of time, as has happened to such groups as the Jehovah's Witnesses, Theosophy and Mormonism.

Melton and Moore write that, contrary to widespread belief, cults are not a new phenomenon. They have existed in this country for two centuries and longer than that in the rest of the world. It is also untrue

that millions of American children are being held against their will as cult members. Even the "Moonies," among the groups most feared by parents, have only about 5000 members (at the most) in the United States. The other cults have even fewer members. Although several hundred cults exist, their membership not only is small but is declining.

Melton and Moore believe that members of the traditional religions object to cults because the "new pluralism" which such groups represent means an increased amount of competition for the established groups from the newer ones.

The Cult Experience examines the many exaggerations and falsehoods surrounding this controversial topic. An excellent, much-needed book, it helps us put cults in their proper perspective.—*Gordon Stein.*

THE MEGALITHIC ODYSSEY by Christian O'Brien, Turnstone Press Ltd., Wellingborough, Northamptonshire, England, 1983, 177 pages, £4.95, paperback.

Speculation about the purposes of the megalithic monuments of the British Isles and

elsewhere has gone on for centuries. The idea that such monuments might have an astronomical significance began in 1901 when the astronomer Sir Norman Lockyer calculated that Stonehenge could have been used for determining sunrise on the longest day of the year. In 1965 another astronomer, Gerald Hawkins, used a computer to calculate a whole catalog of astronomical alignments at Stonehenge. Sir Norman's figures were wrong and much of Hawkins' work remains controversial, but the basic theory that monuments like Stonehenge were used as astronomical calendars is now fairly well accepted.

Christian O'Brien, author of *The Megalithic Odyssey*, has not chosen Stonehenge or any of the other well-known megalithic monuments for his study. His interest is in the lesser known stone circles and cairns of Bodmin Moor in Cornwall.

It would take an astronomer and a mathematician to assess O'Brien's calculations. I am neither. But his conclusion that the stone circles and cairns were used to measure the rising and setting of the sun and moon does not seem unreasonable.

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O'Brien estimates the Bodmin Moor complex is about 5000 years old. Most archaeologists would place the building of the megaliths some 1500 years later. This very early date is the key to the second and less believable part of O'Brien's book.

He theorizes that the true builders of the Bodmin Moor Complex and the other megalithic monuments were a small band of wandering geniuses he calls "the Few." He traces the Few back to Mesopotamia and to Sumer, home of the oldest known civilization. The Few, he says, brought civilization to much of the world.

Since for many years O'Brien lived and worked in the Middle East, it is perhaps not surprising that he has tried to connect the land in which he was born and to which he retired with the land in which he spent so much of his life—not surprising, but not necessarily correct either.

The theory that ancient monuments from the megaliths to the Great Pyramid were constructed under the direction of a small number of superior "culture bearers" is by no means original. Everyone from refugees from Atlantis to beings from outer space has been named as the true genius behind all of these scattered constructions and civilizations in general.

In 1953 carvings of what appear to be Mycenaean axes and a dagger were found inscribed on one of the sarsens at Stonehenge. This led to the theory that the master builders of this monument and probably others were Mycenaean Greeks.

O'Brien doesn't have anything so solid as Sumerian symbols on Cornwall stone to support his theory. To establish a connection he interprets myths and attempts a linguistic analysis. In this treacherous area there is little hard information and it is possible to "prove" practically anything. The fact that the very same legends and languages have been used to support dozens of different theories shows how easy it is to manipulate this material.

Although O'Brien appears to be a diligent researcher, *The Megalithic Odyssey* is merely another addition to a vast library of unproved speculation on this most fascinating topic.—*Daniel Cohen.*

EVOLUTION FROM SPACE by Fred Hoyle, Enslow Publishers, Hillside, N.J., 1982, 80 pages, \$8.95.

In *Evolution from Space* the internationally respected astronomer Sir Fred Hoyle addresses the provocative question of whether life on earth originated on earth or if it was brought here through space from another planet.

He argues that statistically speaking, it is highly improbable that the long chains of amino acids that form the structure of DNA, the genetic material necessary for the perpetuation of life, could ever have been arranged in the precise pattern required. Unfortunately his effort to advance his argument gets off to an unpromising start, repeating (although in modified form) a dubious argument used by creationists who

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claim that blind-chance combinations of various amino acids would have to occur at the rate of one per second for billions of years before the correct combination needed to form DNA would occur.

In fact, if an event is random and it is likely to occur one in a billion times, there is an equal likelihood (one in a billion) that this event will occur on the very first attempt. The chance that it will occur during the first 1000 attempts is 1000 divided by one billion, or one in a million. There is absolutely no reason why a completely random one-in-a-billion event can't occur much sooner than the first *million* times it is tried.

Second—and much more important—the chemical events that would have to occur in order to form a DNA molecule from a "soup" of amino acids are by no means operating by blind chance. We must understand the distinction between "random" and "blind chance." Blind chance means that each event has an equally likely chance of occurring. Random means that we cannot accurately pick in advance which specific event will occur. While the combinations that tried to occur to form the first bit of DNA were undoubtedly random, they were quite likely not by blind chance.

Chemical and biochemical reactions are limited in the ways in which they can occur. If there are 10 different chemicals present, then there are theoretically 10 times 10 or 100 different ways in which these 10 chemicals could combine into two-chemical units. However, many of those 100 events cannot occur because the atomic structures of the chemicals will not permit it. Perhaps only 30 of the actual reactions or combinations can occur. This greatly reduces the number of combination events that will occur under the correct conditions.

Which of the 30 permitted events will in fact occur we cannot say (because we are dealing with a random process) but the 100 *theoretically* possible events that could occur, if blind chance were operating, will *not* be the number that can actually occur.

I am sorry to spend so much time on this distinction but it is not one that most people (including Hoyle) understand. The failure to understand it has led many theorists to engage in questionable speculation. Hoyle's probability estimates for the likelihood and length of time required for life to develop on

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the earth are wrong because he has not taken into account the limitations on chemical reactions which laws of atomic physics have imposed. In reality the chance of life's having developed on the earth within the limits of time we have is far greater than he has allowed.

We are left with two adequate explanations of how life could have begun. The first explanation is that life was formed from nonliving chemicals on the earth. The second is that it was carried, as life, from some other planet (where it originated from nonliving chemicals) to the earth via space.

Obviously the "life-through-space-from-another-planet-to-earth" explanation is the more complex of the two. Common sense—not to mention the logical principle known as parsimony ("Occam's razor")—tells us that we should always accept the simpler of two adequate explanations.

In short, *Evolution from Space*, while undeniably interesting, takes a wrongheaded approach and fails to make a logical case.—Gordon Stein.

RESEARCH IN PARAPSYCHOLOGY 1981 edited by William G. Roll, Robert L. Morris and Rhea A. White, The Scarecrow Press, Inc., Metuchen, N.J., 1982, 245 pages, \$15.00.

Research in Parapsychology 1981 contains abstracts from the 24th annual convention of the Parapsychological Association held at Syracuse University in New York.

Probably the most notable feature of the convention was the abundance of papers on subjects like anthropology, not usually presented at these gatherings. Of the three round-table discussions of the relationship between parapsychology and anthropology, two addressed methodological questions and a third considered symbolism and ritual in parapsychological-anthropological research. A notable contribution is a piece by Stephan Schwartz who reports on how a group of psychics connected with the Mobius Group in Los Angeles provided accurate information about a hitherto-undiscovered archaeological site in Egypt. Another interesting paper shows how "spirit photographs" taken during voodoo ceremonies can be produced by photographic error.

Among other unusual contributions were

reports on the "miracles" of Padre Pio, the last of the great Italian stigmatists; the use of psychic powers by the great Roman Catholic mystics; and the nature of the mystic's inner world and its implications for our understanding of how psi works.

In addition to these new approaches several papers presented at the conference revived issues popular back in the 1950's and '60's. A few experimental papers once again took up the issue of whether or not psychic ability is related to personality and one paper even replicated (yet again!) the famous sheep-goat effect showing that believers in ESP will invariably outscore disbelievers on a statistical ESP test.—*D. Scott Rogo.*

CASEBOOK OF A PSYCHIC DETECTIVE by Dixie Yeterian, Stein and Day, Briarcliff Manor, N.Y., 1982, 197 pages, \$14.95.

Dixie Yeterian is a California psychic who claims to have worked as a "psychic informant" to police officers who have brought her cases involving murder, missing persons and other matters. *Casebook of a Psychic*

Detective is her autobiography.

Although an introductory note warns that names and locations have been "intentionally blurred," we are assured that "all of the facts in this book are true and can be verified in public and official sources." But what's the point of saying that documentation exists if we aren't told where to find it? *Casebook* consists solely of melodramatic, poorly-reported stories usually without real names, dates or places attached to them.

Actually the only evidence supporting any of the author's claims appears on the dust jacket. Several reproduced news clippings attest to Yeterian's psychic detective work. Unfortunately the texts of these stories never appear in the book itself. Several times the author refers to the many printed news stories about her work but she never cites the names or dates of the papers in which these stories supposedly were published.

The truth is that many psychics are helping police in many major American cities. A fascinating, well-documented book could be written on that subject. *Casebook*, however, doe: nothing more than make the reader yawn.—*D. Scott Rogo.*

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WHEN OLD WALLS FALL . . .

The most vocal members of the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP) see themselves as righteous warriors fighting off enormous tides of irrationality which threaten the Western world. I think that I can explain what binds together the prominent men of CSICOP—Paul Kurtz, Kendrick Frazier, Martin Gardner, Phil Klass, Marvin Zelen, James Randi. What is the common link? The answer is simply: age.

These now elderly gentlemen were once experts in various fields, even magic. Most of the more radical members of CSICOP were in their prime during the early 1940's and 1950's. In that pristine age science was always reasonable, UFOs were a silly joke and almost no Americans had ever heard of a chemical called LSD.

By contrast, consider today's world. The bizarre nature of quantum physics has leaked down to show ordinary people that science can be as unreasonable as the most belligerent drunkard. Sober scientists are reporting UFOs and some physicists have set up instrumentation to monitor them. Several Nobel prizewinners have openly declared a serious interest in the paranormal and concepts of erstwhile taboo phenomena, such as Michel Gauquelin's "scientific" astrology and Ivan Sanderson's ITF (teleportation), have been given greater plausibility. And untold thousands of Americans have had LSD-induced mystical experiences and insights into the subjective aspects of reality.

All of these changes in outlook can seriously intimidate any man whose world view was complete and hardened before the 1960's rolled in. This is the CSICOP warriors' problem. They simply can't adapt. The world is changing but they are not. In desperation they huddle together to make a last stand against a world they can no longer accept. This is why they battle so hard with smear campaigns, phony statistics and extensive propaganda to discredit the honest efforts of parapsychologists, ufologists and any others who probe into the vast unknown regions of mankind's ignorance.

CSICOP members are warring against dark terrors and imagined evils which threaten to destroy the old world; they will use any tactic to keep it from dying. Young scientists advancing new concepts today may not realize that they are chipping away the bricks and mortar of the edifice that the old guard is standing on. When the old walls fall, the CSICOP warriors will be finished—and they know it.—*Daniel Eden, Jacksonville, Ark.*

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REMEMBER "HE" AND "SHE"?

Does anyone know the whereabouts of He and She? What has happened to them? Where are they now?—*Don Hutchison, 4000 Little Timber, Edmond, Okla. 73034.*

THE MIND BOGGLES . . .

I cannot allow D. Scott Rogo's Randi-esque attack upon me to go unchallenged ("Report from the Readers," May 1983 FATE). I am highly offended by his accusations of falsehood.

Except for W. E. Cox and Dr. James McClenon, both of whom have reported favorably on the Skyrim Farm PK experiments, no reputable parapsychologist had investigated the SORRAT experiments at the time my book was published. Rogo could easily have checked Alice Thompson's log at Skyrim Farm and my own experiment notes if he had any doubt about the truth of my statement. He did not bother to investigate before condemning. (I draw a distinction between casual meetings in members' homes and the act of going to Skyrim Farm and actually attending a SORRAT PK experiment—and, may I add, no SORRAT member refers to the experiments as "seances," although, since the word means nothing more than "science," Rogo is of course free to use the term.)

Cox *did* have his projectionist repeat one segment of the PK films at the Syracuse convention; the projectionist *did* run a portion of the film backward; and the audience *did* laugh at this time. If Rogo did not realize that the film was being shown in reverse, he may have been physically present but he was imperceptive.

At the convention where Rogo was allegedly watching Cox's PK film and at other meetings, a clock with a sweep second hand was shown, whether or not Rogo chose to look at it. Anyone who wishes to see this film may watch for it in Alan Neuman's forth-

coming television series, *The Psychic Connection*, scheduled for the fall 1983 season. Anyone who wishes to see frames from this film in detail will find a sequence showing a pencil in motion inside the sealed Cox-Calvin RSPK Automatic Filming Device's mini-lab in my book, *SORRAT: A History of the Neihardt Psychokinesis Experiments, 1961-1981* (Scarecrow Press, 52 Liberty St., Metuchen, N.J. 08840, \$17.50). The clock is clearly visible and Rogo should have seen it in the film or in my book. If he can prove his claim that the clock is not there, then I shall eat it, a cog at a time, without benefit of condiments!

It is easy to refute Rogo's claim that someone could have been under the mini-lab, blowing up balloons with an air tube. Neither Cox and his assistant, Steven Calvin, nor any of the parapsychological investigators have found the necessary hole in the bottom of the box—or, for that matter, any other sign of tampering with the equipment. The original mini-lab is now in the possession of Loren Parks at the Parks Electronics Laboratory, P. O. Box BB, Beaverton, Oreg. 97005, for testing and replication. Anyone who wishes to examine the mini-lab and discover for himself that Rogo's claim is not true can arrange to do so.—*John Thomas Richards, Rolla, Mo.*

* * *

I regret the necessity to speak out on the SORRAT controversy precipitated by D. Scott Rogo but as the principal producer of scientific equipment for confirming the SORRAT claims and motion pictures showing the phenomena, I must set readers straight on the following points:

(1) To my knowledge, even if not to Rogo's, John Thomas Richards' letter responding to the review of his book ("Report from the Readers," February 1983 FATE) contained no "direct falsehoods." Rogo also confuses two parapsychologists who visited Skyrin Farm with more than a dozen who visited Rolla.

(2) His claim that I did not reverse and reshoot my film of levitating rings at the PA Convention in Syracuse is false. Rogo was indeed present but he must have been inattentive or he would have heard me ask my projectionist to rerun this particular effect—which of course necessitated the regrettably laugh-provoking reverse action.

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(3) I did indeed show sequences that included a clock with a sweep second hand and can hardly appreciate Rogo's unknowledgeable remarks to the contrary.

(4) Finally, I admit that someone could have inflated balloons inside the sealed glass tank through secret tubes if he had a duplicate key to the double-sealed mini-lab. But if he were puffing through a tube connected beneath the tank, wouldn't I have later detected his holes in the base and table, not to mention in the neck-tied balloons?

Like Rogo I too have talked with parapsychological colleagues who doubted much of the evidence—but isn't doubt the incentive for a diligent search for truth? Rogo is welcome to dismiss these exceptionally novel claims (and later to review for my own account of them which is now in preparation) but he is not free to print statements which he cannot support and which make me out a liar. My years of interest in psychokinesis exceed, I believe, Rogo's own lifetime.—*W. E. Cox, Rolla, Mo.*

* * *

Cox's films were shown several times at the Syracuse Parapsychological Association convention. I saw them at a special workshop on photographing PK effects. The audience of which I was part laughed all through the showing. None of the films I watched had a clock running throughout. In fact, several PA members asked why a clock had not been placed next to the mini-lab. This may be irrelevant anyway since researchers in England have manufactured faked mini-lab films which include a clock ticking merrily.

In a presentation delivered at the last PA meeting in Cambridge, England, George Hansen of the Institute of Parapsychology in Durham reported that he and a colleague sent sealed materials, which they had secretly booby-trapped to detect tampering, to Dr. Richards for use in a mini-lab experiment. When the materials were returned to Durham, they showed unmistakable signs of tampering.

At a special workshop on PK held during this same convention, Dr. A. D. Cornell of Cambridge University said he also sent sealed envelopes to Richards and the one returned to him had fingerprints inside despite the fact that it should not have been opened.

Both George Hansen and Dr. Cornell have visited the SORRAT group and report that

their investigations there uncovered undeniable evidence of fraud.

Last but not least, Cox seems to have forgotten that in 1973 he told me, in the course of a face-to-face conversation, that a box he had provided to the SORRAT group had been returned to him showing fraudulent tampering.—D. Scott Rogo, Northridge, Calif.

So endeth the SORRAT controversy in the pages of FATE.—The Editors.

MORE EVIDENCE

In "The Woman in the Iron Chain" by Ian Wilson (May-June 1983 FATE) the British Army's treatment of Ada Stewart seems as callous, in a modern way, as its behavior at Flodden Field.

That Ada Stewart should be reliving incidents in the life of James IV of Scotland is startling enough but her husband may have provided yet one more point of contact in this fantastic story and possibly even served as a trigger for the events which unfolded in Ada's life.

In her married name Ada Stewart shares the initials and the last name of an individual mentioned by Hendrick van Loon in his *Life of Erasmus*: Alexander Stewart, the illegitimate son of James IV. Van Loon relates that Alexander Stewart was a pupil of Erasmus, that the scholar visited his student in Padua in 1505 or 1506 and that they then traveled together to Siena and Rome. They were received with honors at the papal court but Alexander was "suddenly called back to Scotland."

Ada Stewart and Alexander Stewart: only a notable coincidence?—Serge De Gastyne, Alexandria, Va.



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CHRISTIANITY AND WITCHCRAFT

In "An American Witch Bottle" (March 1983 *FATE*) author Marshall J. Becker mentions that there is no direct relationship between English witch artifacts and those on the Continent. This could be explained by the interesting theory that Basques were the aborigines of Europe and England would logically have been their next to the last enclave from which they were driven to their present enclave in France and Spain. What tends to support this theory is the fact that witchery spells use non-English words—words that were once regarded as meaningless gibberish but have been found to have meaningful counterparts in the Basque language. Basque, in other words, was once the lingua franca of Western Europe and the variations found in English witchcraft are possibly due to its influence remaining even today.

Becker did not fully explain the meaning of "white witchcraft," which buried bottles containing sinister items represent. Used in such a way they are defensive measures only, like the "hex" signs (derived from *Hexe*, German for witch) seen on barns in Pennsylvania Dutch (i.e., German) country. White witches (both men and women) engage mainly in passive ritualism, whereas any manipulative undertakings must be accompanied by ritual purification and invocation of the appropriate deities. Thus white witches are often Christians because they perceive no basic conflicts in Christianity.

An interesting parallel between witchcraft and Christian lore suggests that the whole business is aeons older than we suspect. The modus operandi of witches involves traditionally (1) evoking a powerful deity, (2) performing magic, (3) heading or belonging to a coven, and (4) sometimes doing mischief such as withering crops. All of this qualifies Jesus Himself as a witch!

Jesus evoked a powerful deity; He performed magic acts (known to the faithful as miracles and therefore respectable); He headed a coven, which consists of 13, a high priest or priestess and 12 chosen followers (disciples); and He indulged in mischief (Matthew 21:19: withering a fig tree because He was angered by its fruitlessness—"He found nothing thereon, but leaves only").—*Stuart Burdick, Mountain View, Calif.*

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

LOST AND FOUND

Like Ivan T. Sanderson, my husband seems to have a penchant for "O-O-P-T-H-S!" (March 1983 FATE).

After a trip to Portugal over Christmas 1981, my husband missed his diamond stickpin. He was sure he had put it inside a jewel case when he packed his suitcase for the return home but it couldn't be found. We searched all the pockets of his suits and even his wallet. He was sick about losing it but finally gave up the search. Months later, the diamond stickpin appeared in his wallet which he had used every day since his return.

A year later, also at Christmastime, his diamond ring turned up missing. He had placed it in an ashtray with his watch and other jewelry but a day later it was gone. Again we searched everywhere but couldn't find it. A few days later he went to our wet bar to get a drink for a friend and what do you suppose he saw? His ring on the wet bar.—*Louise Lestro, Coweta, Okla.*

HINTS FOR TREASURE HUNTERS

In the early 1940's I became interested in spook lights and collected everything I could find on the subject. About 1960 I found some accounts of people finding treasure by following spook lights. I then started collecting stories of lost treasure to see if they could be correlated with spook lights. I was astonished to find that almost every lost treasure has its own spook light.

My favorite spook light is the one at Maco, N.C. It moves up the old North Carolina Railroad where the trestle crosses Hood's Creek and the light has been seen since the Civil War. The treasure it marks is the treasury of the Confederacy which was moved from Richmond, Va., on the last train to leave there at the end of the Civil War.

It was supposed to go to Wilmington, N.C., but it never got there. The gold and silver was dumped into Hood's Creek by the Confederate soldiers who hoped to come back later and retrieve it. But none ever made it.

This light at Maco looked so much like a railroad lantern that the train crews had to use a red and green lantern so as not to be confused. The Maco light moved along the railroad track at about the pace of a man walking with a lantern.

Another treasure is near Temple, Tex., off Route 81. Ten packhorse loads of gold and silver were buried there when Karl Steinheimer and two companions were attacked by Indians. His two companions were killed and Karl was wounded but escaped. He buried the treasure where the Leon, Lampasos and Salada come together to form Little River and drove a large bronze spike into a tree to mark the spot. He died later, however, when gangrene set in. A spook light the size of a basketball moves over this area.

An undetermined amount of treasure was buried a few miles north of Taos, N. Mex., by a religious group and never recovered. The lights that move here are also the size of basketballs.

So many people see these lights in the first 10 days after the new moon that I now believe the new moon and a buried treasure equal a spook light. It seems the best time to watch for such lights is on the third and the sixth day after the new moon. If the spook light is yellow it means the treasure is gold; if white, it means silver.—*Ernest W. Bellam, Scottsville, N. Y.*

EBLA REMEMBERED

We find it curious that not only the Bible but most other historical sources also forgot to mention Ebla ("The City the Bible Forgot," April-May 1983 FATE) or Sumer either, for that matter. Could it be that these two ancient places have been credited with importance far above their stature? More important, why?

Having thoroughly read both the Bible and reference works on Sumer and Ebla, it is our impression that efforts have been made to use these two ancient cultures as a means to discredit the Bible. If their dating is pushed far enough back in time, the Bible can be accused of "forgetting" them.

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While Ebla and Sumer are long dead and forgotten, biblical entities are still very much alive: the city of Jerusalem after nearly 4000 years of history, the descendants of Abraham (the Jews through Israel and the Arabs through Ishmael) and many others. —Gilbert and Lorine Glenn, Knoxville, Tenn.

Everyone is supposed to know that Abraham was named *Abram* until he was 90 years old, when God named him *Abraham*. Abraham could not possibly have led his people through Ebla en route from Haran to the Promised Land, as the Ebla report conjectures. That journey south occurred in Abram's 75th year. (See Genesis 17:1-8.)

Fundamentalists will have to revise their dates for Noah's Flood too if Ebla was a thriving city in 2350 B.C. Scofield's Reference Bible fixes the Flood about 2349 B.C. Flood survivors may have started to build Ebla, however. Stories of the Flood appear in its tablets, according to Dr. David N. Freedman, University of Michigan biblical archaeologist. When he returned from examining the tablets firsthand he declared, "Many . . . of the important names in the Bible have been already identified If the patriarchs and their descendants did not actually live in Ebla, they clearly belonged to the same cultural tradition and come from the area in which that tradition survived." —Evolyn Beth Feiring, Long Beach, Calif.

SPARE US THE INFERNO!

Spare us such pieces as "Though I Walk Through the Valley" (May 1983 FATE). Why this unspeakable and thoroughly unbelievable description of a supposed "hell"? What possible good can come of printing it?

I want to think that such beliefs are completely done away with by now. Anyone who studies the entire history of Christianity knows that such a concept of hell is a Fifth- or Sixth-Century belief, later encouraged by Dante's *Inferno*. Very good for Catholicism at the time. It certainly brought in the peasants' hard-earned money. For that matter, still does.—E. Fuller, Getzville, N.Y.

1300 MILES AN HOUR?

After reading "Know-How From a Woodpecker" by Paul Steiner (May 1983 FATE) I mentioned it to one of the professors at the college where I work and he did

some figuring. He said that in order to hit the tree with a velocity of "1300 miles an hour" the woodpecker's head would have to be moving at an unbelievable rate of speed. He has watched woodpeckers at work and says that he can see the head moving. If it were moving at the rate mentioned in Steiner's piece, the head could not be seen by the human eye. Something's wrong here.—*Barbara King, Roslindale, Mass.*

THOUGHTS ON BIGFOOT

I think the experts on "Bigfoot" have got it wrong ("Bigfoot: The New Evidence," May 1983 FATE).

Much of the controversy surrounding Bigfoot seems to center on its bipedal mode of locomotion. People seem to feel that an ape that walks on two legs must be semihuman. I would like to point out that gibbons, when they leave their trees, walk on two legs, gracefully and upright. They are as good at it as men are.

Gibbons live in Asia but other animals have been known to migrate between Asia and North America. Why not the gibbon?

I don't know if Bigfoot is fact or myth but a search for a large ground-dwelling North American gibbon makes more sense than a search for a semihuman ape.—*Eugene Marquis, Winnipeg, Man., Canada.*

Our son Thomas E. Payton is an ordained minister with the Bonneville (Wash.) Community Church. For many years after my husband and I visited him in 1964 he sent us a regular subscription to a newspaper printed for Skamania County, Washington. Over the years the paper printed many reports of meetings with Bigfoot or signs of its presence in the area.

In the county museum at Stevenson, Wash., there are ever so many plaster casts of Bigfoot's feet and tracks, some much better than those in Jerome Clark's article.

Indians in the area say there used to be a colony of the critters near Mount St. Helens years ago. Some may still be there if Mount St. Helens' eruption didn't kill them.—*Katherine W. Payton, Richmond, Va.*



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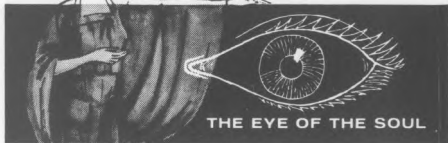
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