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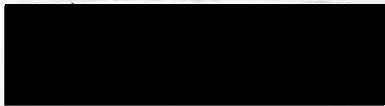
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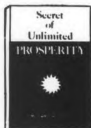
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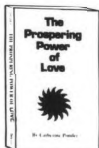
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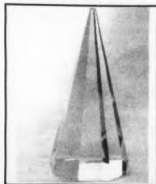
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I SEE BY THE PAPERS

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QUOTE OF THE MONTH

The stuff of the world is mind-stuff.

—Sir Arthur Eddington (1882-1944)

THE PRESS, the computer industry and the country in general are suddenly all excited about the prospects of Artificial Intelligence, abbreviated "AI." Since the days when computers were operated with vacuum tubes and the whole idea was referred to as "cybernetics," early students of computer technology believed that in the end thinking machines would be developed.

Despite remarkable technological advances, however, even the most advanced computers operating today are little more than number crunchers. They have advanced from vacuum tubes to transistors, to integrated circuits and on to microminiaturization, but even the supercomputers on the drawing board, considered to be "fourth generation," are basically improved only in their speed and storage capacity.

Perhaps the excitement over the development of computers displaying AI arises from an intensive, carefully planned 10-year effort by the Japanese to manufacture fifth-generation computers. The American computer industry is reported to be greatly concerned over the Japanese effort because if it is

successful it will use knowledge instead of abstract information bits—now called "data processing"—as the basic units to be processed.



NOT THINKING MACHINES

THE COVER STORY in the July 9 issue of *Business Week* was titled "Artificial Intelligence Is Here." The title seems premature, although no one can deny that computers can perform prodigies of work if the proper information is fed to them. Computers can far outperform human brains in the speed of handling numbers, files, simple transactions and the like, but they are not thinking machines; they are *data processors*.

But what *Business Week* is referring to is certainly an important step toward AI and that is the development of what are called "expert systems." The magazine describes one of many success stories among "expert systems."

As far back as World War I, geologists were convinced that there must be a rich deposit of molybdenum ore buried deep within Mount Tolman in eastern Washington. Dozens of small mines were dug and hundreds of test borings were made and the molybdenum deposit still had not been found

60 years later. It was decided to put a sophisticated computer at SRI International to work on the problem. Instead of following a rigidly-defined set of commands as in conventional computer programs, the SRI machine "was programmed to mimic human reasoning." Nine geologists were intensively interviewed about how they locate minerals by field observations. This knowledge was reduced to rules and combined with a huge storehouse of geological information and the SRI computer was programmed accordingly.

Business Week continued: "When the SRI computer was told to locate the ore, it started asking factual questions about the Mount Tolman area, ranging from the presence of such minerals as magnetite and tourmaline to the location of faults and the presence of magnetic anomalies. After considering all the

answers, the computer was able to pinpoint the ore in a small, unexplored area that was ringed by earlier borings and mines.

"SRI's expert system succeeded where humans failed because its capability to consider a mind-boggling amount of data far exceeded that of any flesh-and-blood expert."

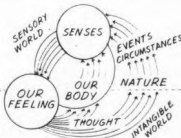
A number of expert systems are already operating. Each, however, is designed for a specific task, such as detecting the causes of mechanical failures in diesel locomotives, monitoring the treatment of hospital patients or helping physicians diagnose a variety of diseases.

Expert systems seem to be especially good at diagnosing problems where there is a huge mass of information involved. Programs are in development or in actual operation on banking,

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**THE JAPANESE EFFORT**

COUNTRY PEOPLE in this country are much concerned about a gigantic coordinated 10-year effort described as "the most ambitious research venture Japan has ever undertaken." Ironically, writes Janet Raloff in *Science News*, "Most of the advanced-generation computer technologies the Japanese hope to draw from have been developed by U.S. university researchers under Defense Department funding."

In the first four generations computers performed calculations that were fundamentally numerical but the fifth generation, says Raloff, will base its calculations on symbols and logic. "Its tasks will not be to calculate so much as to infer, reason, hypothesize or learn." Robert Cooper, director of the U.S. Defense Department's Advanced Research Projects Agency (DARPA), says that these machines will be asked "to calculate the truth or falsehood of propositions, or to make logical

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inferences—and to perform billions of such calculations at high speed."

Western computer experts who have studied the Japanese agenda are much impressed. The Japanese have targeted 26 specific development research areas which will be evaluated yearly, including "logic" programming, "machine logic" and advanced computer architecture concepts aimed at boosting speed by the ability to approach multiple portions of a problem simultaneously instead of sequentially.

The program, called ICOT in Japan, is already creating a frenzied response in American developments. Michael Dertouzos, who directs the MIT Laboratory for Computer Science, says the Japanese plan "strikes at the heart of our technological leadership. In blunt terms, it forces us to ask whether we would like to see 10 years from now our computer industry in the same shape as today's Detroit."



BUT CAN THEY CRY?

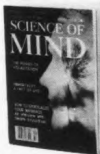
THE KEY QUESTION for FATE's readers, of course, is whether computers can be designed, built and taught to think.

Hubert Dreyfus, a philosopher at the University of California, Berkeley, believes that artificial intelligence, while useful, will never completely mimic human intelligence. Dreyfus says that even the expert systems cannot come close to intuitive expertise.

Although he believes machines soon will be able to reason, Edward Feigenbaum, author of *The Fifth Generation*, admits that "even in such 'hard' sciences as chemistry, most thinking is done by inference, not calculation.

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FT11

The same is true of biology, most of medicine and all of law In short, almost all thinking that professionals do is done by reasoning."

Presumably the fifth-generation computers will be able to reason with logic—deducing answers from comparisons of pictures, verbal statements, voice inflections and a range of other sensory inputs rather than simple numbers.

Among the problems still to be solved is development of computers with far more storage capacity and speed than anything that exists today. Douglas B. Lenat, assistant professor of computer science at Stanford, says that expert systems will have to move up to bigger and better problems until they begin to learn. Spoken language will be even more difficult because speech has such a tremendous variety of pronunciations,

inflections and sentence structure.

The machines will have to do multiple tasks simultaneously—the problem the Japanese are now working on.

But we are still in the early stages of knowing how the human mind itself works. Take chess, for example. Dreyfus says, "There's no real evidence for the idea that the mind follows certain rules while playing chess and that these rules can be programmed into a computer. When a chess master makes a move in five seconds, he does not decide to move by inference. So he cannot tell others how he made those decisions."

Feigenbaum points out that the expert does not always know what he knows. Computers may accomplish a skill better than a beginner, but they cannot rival experts. Dreyfus adds, "We no doubt store far more typical situations

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- How to use The Witchcraft Circle to break disease and ill health and regain perfect well being.

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It is unfortunate that many people associate witchcraft with devil-worship. Most witches don't even believe in the Devil! I certainly don't. Witchcraft is not Black Magic. But, fortunately, witchcraft can be used to protect one's self from Black Magic. My book shows how you can quickly and easily break any evil curse, and shows also how you can forever make yourself safe from harm and evil of every kind. Some people also harbour the idea that witchcraft is just "superstitious nonsense"; in fact quite the opposite is true. Witchcraft is the secret science of nature. It could not possibly work if it was merely based on old wives' tales. I personally am not superstitious; I was born on the 13th, I live in a house no. 13, I walk under ladders, etc., but I very much definitely believe in the powers of witchcraft. You will believe, too, once you have tried the simple rituals in my book! Nor is witchcraft just "positive thinking". I know lots of people who use positive thinking and yet they are losers in life. Witchcraft is more dynamic. With witchcraft you don't, and cannot, fail, you only succeed and win.

THE ULTIMATE WITCHCRAFT RITUAL

The very end part of my book I have saved for what I consider to be the ultimate witchcraft ritual, at least in material terms, a ritual that unleashes an tremendous torrent of opportunity, riches and good fortune. I consider this ritual to be little short of sensational, but I will be frank with you: I have only ever used it once. It worked so well that I just couldn't handle all the good things that came from it. I am not one of those people who can handle immediate, or even gradual, wealth. But if you are one of those people who believe they can then you should try this ritual. It could change your life!

I do not claim my book to be the best or finest written on the subject of witchcraft. But I do claim it to be the most practical. If you are one of those people who has always wanted to try their hand at witchcraft, but were too busy or apprehensive to do so then my book is for you. It is written for you, and I promise you that what you pay for it will be the best spent money of your life. Witchcraft works. Those who practise it know. They are life's winners.

To order your copy of Miss Williams' book ("Winning With Witchcraft") send \$14.95, made payable to Finbarr International, to: Finbarr International, 18 Turfmal Road, Folkestone, Kent, England. Send your own personal check or money order. Price includes express air mail; delivery guaranteed within 14 days. We have been shipping books worldwide since 1946; you can send from us with complete confidence. Readers in England send six English pounds.



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in our memories than words in our vocabularies." Such reference situations bear no names and defy verbal description. They cannot be taught to a computer. A beginner makes inferences and uses rules and facts much as a computer does but an expert intuitively sees what needs to be done without using the rules. If you ask the expert for the rules, he will regress to the level of a beginner, says Marilyn Ferguson in *Brain/Mind Bulletin*. He will give the rules he remembers but no longer uses.

Over and beyond the mysteries of how the human mind operates is another factor that computer experts never mention. For all their talk about logic they never discuss emotions. There can be no human thought without emotional involvement. Does anyone really believe that emotions can be developed by computers or their programs?



THE MOON AND US

NOW you see it, now you don't, is an apt phrase that applies both to scientific research and to magic. I had no sooner been assured (in an unnamed journal) that no one has ever proved the influence of the moon's phases on human beings than two recent scientific studies assured me of the contrary.

The first is a study of 4000 mentally ill patients extending over more than 18 years. The study, conducted by Dr. Charles Mirabile, a psychiatrist at the Institute of Living in Hartford, Conn., concludes that the severity of mental illness varies with motions of the sun and moon, with psychotics engaging in the most bizarre behavior when the moon is full.

This claim is not new but Mirabile's

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research may be the first adequate study to offer convincing evidence of the moon's influence on the mentally ill. (The word lunacy itself comes from the Latin word for moon, *luna*.)

Mirabile reports that the severity of the illness increases both when the moon is full and at the time of the new moon when no moonlight appears. He says that the effect is most obvious in spring and winter. These seasonal variations used to be attributed to changes in the length of the day and night but may instead relate to the changes of earth in relation to the sun in its orbit.

"The link between illness and the invisible new moon, however, suggests that the brain may also be responding to the same lunar effects on gravity that are responsible for the rising and falling tides," the Associated Press recently reported.

Mirabile himself adds, "Perhaps, during the course of evolution, the brain organized its development around these geophysical cues and the systems responsible for them are obliged to maintain an appropriate temporal order for effective function."

IT ALSO appears that the moon may be responsible for an 18.6-year cycle of Great Plains drought. Previous studies had shown a 22-year cycle in such droughts, based upon a 360-year tree ring record, but later researchers and especially Robert Curries, then with ARCO, and P. R. Bell of the Institute for Energy Analysis in Oak Ridge argued that its proponents were actually seeing the moon's 18.6-year cycle. During this cycle the maximum height of the moon in the sky varies by 20 moon diameters, or more than 40,000 miles.

The great dust bowl drought of the 1930's, the most widespread drought since 1600, is now blamed on the newly discovered lunar cycle in combination with the 11-year solar sunspot cycle.

Other studies show that the moon can accelerate or retard the Indian monsoons, and S. Hameed at the State University of New York at Stony Brook and his colleagues have reported detecting the lunar cycle in a 500-year-record of flood and drought in northern China.

No one knows how the moon affects weather. It is proposed that "the effect

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must act through gravity-induced tides," according to Richard A. Kerr in *Science*. Meanwhile, it appears that other and still unidentified cycles may be affecting us here on earth.

Kerr writes: "The superposition of lunar and solar cycles, as nearly occurred in 1934, may intensify a period of drought, but there are obviously many more keys to understanding drought."

**TORNADO MYSTERIES**

NO ONE who monitors our environment can help being discouraged about how we are degrading it and failing to understand what influences it.

The early spring outbreak of tornadoes, for example, had left 106 people dead and thousands injured and homeless by the first week in May. May usually is the peak month. There are two mysteries about these tornadoes that the "experts" can only note; they do not understand them.

The first mystery is a pattern of heavy tornado activity that occurs every nine or 10 years. Ted Fujita, a tornado expert at the University of Chicago, says that he expected 1984 to be an active year. "In 1965 you had an active year with 30 to 40 tornadoes occurring in one day, killing about 250. In 1974, on April 3, about 350 were killed by 130 tornadoes. We were ready for a busy year last year but it didn't happen, so we expected it this year." As I write this, this year's spring death toll is already three times that of 1983's total of 34 and well above the full year average of 88 deaths annually.

Another mystery about tornado cycles is that in 1984 the tornado belt

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slipped. Storms that breed tornadoes usually occur in the spring and are concentrated in "Tornado Alley," which extends from central Texas through Oklahoma, Kansas and Nebraska into the Midwest. This year there have been fewer tornadoes than usual in the Midwest but far more than usual in the Southeast. Strong upper winds, including the jet stream, which are associated with tornadoes are blowing farther to the south and with unusual velocity. No one knows why.



DESERTIFICATION

THE world's deserts are spreading. Michael Cross in *New Scientist* reports that "desertification" threatens 35 percent of the earth's land surface and a fifth of its people. Each year an estimated 45 million acres of former farmland are degraded and over the past 50 years the Sahara alone has expanded southward by 250,000 square miles.

Desertification is caused by drought, by destroying forests, by overgrazing, and by other damaging farm practices. Even more serious than the growing deserts is the destruction and erosion of marginal farmland, according to a United Nations report.

The United Nations launched a plan to fight the growing deserts after a conference at Nairobi in 1977, sparked by the devastating drought in the Sahel region of West and Central Africa.

A six-year assessment of the UN program reports that its efforts have largely failed. Backward countries have been unable to agree on what programs are necessary. Some projects have placed more emphasis on increasing agricultural production than on

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stopping the deserts. "Meanwhile the basis of production itself continues to deteriorate," Cross writes.

Probably the UN "experts" don't yet know what will work and what won't. They estimate that to stop more land from being lost would require \$4.5 billion annually for 20 years. Even the developing countries that most need it don't recognize that their long-range conservation efforts should take priority over their short-term outlook.

It's pretty discouraging.



ON ACID RAIN

MOST of us have participated, at least vicariously, in the debate on acid rain. European countries and Canada have recognized the lethal effect of acid rain on their forests; growing evidence shows that several species of

trees in a wide area of the eastern United States have suffered sharply slower growth during the past 20 years.

In 1983 about 34 percent of West Germany's forests had been visibly damaged as shown by yellowing and early loss of needles or leaves. This is an increase from less than 10 percent in one year.

Sandra Postel, author of the World-watch report on acid rain, says, "No single hypothesis can explain everything that's happening everywhere A comprehensive look at worldwide forest damage reveals multiple pollutants—including acid-forming sulphates and nitrates, gaseous sulfur dioxide, ozone and heavy metals—that acting alone or together place forests under heavy stress."

President Reagan tends to oppose controls. Politicians like Sen. Charles

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Percy of Illinois object to controlling the burning of high sulphur coal because that is what his state produces. William D. Ruckelshaus, EPA administrator, says that his administration recognizes the problem but that "if we act too quickly we may control the wrong pollutant."



OCCULT vs. ERA

THOSE OF you who followed the brouhaha involving the resignation of Barbara Honegger from the U.S. Justice Department late in August 1983 may have overlooked the way administration officials attempted to discredit her by calling attention to her beliefs in the occult. When Honegger criticized President Reagan's commitment to equal rights for women as a "sham," administration spokesmen sought to imply that anyone holding her beliefs must be some kind of a nut.

Politicians typically attack their enemies by trying to smear them rather than by dealing with the issues involved. Now Judith Cummings of the *New York Times* has investigated not only Honegger's beliefs but the opinions her associates hold concerning her.

Honegger has been quoted widely as saying that supernatural influences have guided her career. She believes she is destined to play a key role in women's rights. The *Los Angeles Times* reported that "a source" has promised her she would become an important defender of women's rights. Honegger denies that she ever used the words "a source." But she does believe that she is favored with spiritual power.

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Let's face it, most people just aren't satisfied with their lives—and why should they be? But now at last, thanks to **ASTRO-LOGICS**, you **CAN** be the kind of person you've always dreamed of being—one of those "lucky" people who seem to have everything: Money, Confidence, Vitality, and Charm. The kind of person everyone looks up to—and wishes they could be.

Naturally, this may seem like an incredible promise, and I don't blame you one bit for being skeptical. In the beginning, when I first stumbled on **ASTRO-LOGICS**, I didn't think it would work either. Today, after two years of rigorous testing, I am completely convinced that **ASTRO-LOGICS** is the fastest and easiest way to get anything you want out of life—and I do mean **ANYTHING**.

HERE'S HOW IT WORKS

Let me ask you a "dumb" question. If you wanted to go from, say, Seattle, Washington to Tampa, Florida, would you just jump in the car and drive off—**WITHOUT LOOKING AT A ROAD MAP**? Well, you might eventually get there, but wouldn't it be a whole lot faster and easier if you had a road map to look at along the way? **ASTRO-LOGICS IS LIKE HAVING A ROAD MAP IN YOUR TRAVELS THROUGH LIFE!**

Let me give you another example. Can you imagine driving around in a large, unfamiliar city if **THERE WEREN'T ANY STREET SIGNS OR ROAD SIGNS**? Try to imagine how difficult it would be! But when you stop to think about it, that's exactly what **LIFE IS LIKE: YOU NEVER KNOW WHAT'S AROUND THE NEXT BEND!** But with **ASTRO-LOGICS**, you'll know what's up ahead! You can **AVOID** all those **BAD ROADS, DEAD-ENDS AND DETOURS** that slow you down. Just think of it! With **ASTRO-LOGICS** to point the way, you'll be able to glide down the highway of life—without a care in the world!

ASTRO-LOGICS is a unique, personalized combination of Astrology, Numerology, and Biorhythm Analysis that tells you **EXACTLY WHAT TO DO IN ANY GIVEN SITUATION ALONG THE ROAD OF LIFE**. Of course, each individual is at an entirely different place in his journey through life. But **ASTRO-LOGICS** will work for **EVERYONE**, because each "map" is individually created—and is different for each and every person. I **GUARANTEE** THAT **ASTRO-LOGICS** WILL WORK FOR YOU!

HERE'S PROOF!

As everyone knows, ordinary astrological forecasting is usually a hit-or-miss proposition.

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Please **RUSH** me my own unique personal **ASTRO-LOGICS** analysis and life plan right away, for which I enclose only \$14.95. If I am not 100% convinced that **ASTRO-LOGICS** is showing me the way to the **LIFE OF MY DREAMS**, I understand that I may return it at any time within 3 MONTHS—for a **FULL REFUND**, plus an **ADDITIONAL PAYMENT** of 8% percent interest on my money.

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tion. Even the best astrologers are often wrong. But now, with the discovery of **ASTRO-LOGICS**, we finally have a precise, scientific method for analyzing **ANYONE'S** situation in life—and charting the future—with **UNBELIEVABLE ACCURACY!** In fact, in over two years of testing, involving over 3,500 individual case histories, **ASTRO-LOGICS HAS NEVER BEEN WRONG!**

Just ask Marlene W. of Thousand Oaks, California. She'll tell you how she used to be a divorced waitress—coming home dead on her feet to three screaming kids in a tiny apartment. Marlene says that as soon as she started using **ASTRO-LOGICS**, her whole life began to change. Today, she **OWNS** that restaurant she used to work in. She also owns her own three-bedroom home, and is about to re-marry. Some people might say she was "lucky", but Marlene says, "I owe it all to **ASTRO-LOGICS**."

Just ask Martin K., a 74-year old retired machinist from New York. Six months ago, Marty was on Social Security, having a "mighty rough time" making ends meet. But when Marty used **ASTRO-LOGICS**, he discovered that he had a hidden talent. Today, everyone says he's a "genius" at stock-market investments, but Marty says, "I'm no genius. Anyone can have a six-figure income—with the help of **ASTRO-LOGICS**."

And speaking of miracles, what about the case of Martha C. from Tampa, Florida? Martha had a painful hip problem, and was bedridden for almost a year—until **ASTRO-LOGICS** came along and Martha found out she was consulting the wrong doctor. It is a miracle that she is now able to walk, or is it just more proof of the simple fact that **ASTRO-LOGICS** will work for anyone?

In case after case, in test after test, **ASTRO-LOGICS** has shown people how to solve their problems—and get what they want out of life. Now that **ASTRO-LOGICS** is available to the general public, why waste another precious moment of **YOUR** life? Order your own **UNIQUE AND GUARANTEED ASTRO-LOGICS** evaluation—**TODAY!**

WE'LL PAY YOU TO TRY IT!

If you're like most people, you're not going to spend your hard-earned money on something unless you're sure it's going to work. That's why we're actually going to **PAY YOU** to try **ASTRO-LOGICS**. That's right, and all you have to do is just **TRY IT!**

Simply send in the no-risk coupon below, enclosing just \$14.95 (plus \$1.25 for shipping and handling) for your own personal **ASTRO-LOGICS** analysis and life-plan. Then, if you're not 100 percent convinced that **ASTRO-LOGICS** is the very best thing that's ever happened in your life, we will immediately refund your money—**AND IN ADDITION, WE'LL PAY YOU A FULL 8% PERCENT INTEREST—FOR UP TO 90 DAYS FROM THE DAY YOU MAIL YOUR CHECK—**just for trying out **ASTRO-LOGICS**!

ASTRO-LOGICS is able to make this generous offer because of the incredibly high success rates achieved in our tests. No one else will give you this kind of iron-clad guarantee.

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ASTRO-LOGICS will work for anyone, but it **WON'T** work if you don't even try it. Isn't it about time you stopped just wishing and hoping for a better life? Why not **DO** something about it—right now! Send in the no-risk coupon today, and **START LIVING THE CARE-FREE LIFE OF YOUR DREAMS WITHOUT DELAY.**

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**NIKOLA TESLA
RETURNS**

by Robert Leitchman



Death rays. Transmitting electricity through the air without wires. Communicating with other planets. Nikola Tesla spent his life making the impossible possible, and he did it with brilliance, style, and ease. It is unusual for a scientist to become a cult figure, but Nikola Tesla was — and is — unusual.

Nikola Tesla Returns is the report of a mediumistic interview with the spirit of this great electrical genius. In it, Tesla talks about why his death ray was never built, current scientific research, microwave pollution, the fifth dimension, telepathy, and new energy sources.

This interview is one of 12 in a series by Dr. Robert Leitchman called *From Heaven to Earth*. Other spirits interviewed include Edgar Cayce, Chelro, H.P. Blavatsky, C.W. Leadbeater, Arthur Ford, Stewart White, William Shakespeare, and Eileen Garrett.

A copy of *Nikola Tesla Returns* can be ordered for \$4 postpaid. All 12 books in *From Heaven to Earth* can be purchased as a set for \$27. In Ohio, add 5 1/2 % tax.

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like in *Star Wars*. That's how I feel."

It must have surprised her attackers to find she has staunch defenders, even within the administration.

Martin Anderson, picked by Reagan to be presidential assistant for policy development, previously employed Ms. Honegger as his research assistant at Stanford University.

"She demonstrated very good judgment," he told Judith Cummings. "She did extraordinarily good work, was accurate, precise."

Douglas Bandow, former special assistant to the president for policy development and now editor of *Inquiry Magazine*, said, "She's a bright, engaging person who can get very committed to some issues." He credited her with originating the concept of the Reagan Administration's proposed review of discriminatory laws as its alternative to the ERA constitutional amendment—despite the denials of administration spokesmen.

Imagine, students of the paranormal can be thought bright, engaging and honest!



KOESTLER'S BEQUEST

THE LATE novelist and social and scientific commentator Arthur Koestler left a bequest of £ 500,000 which will be used to establish a chair in parapsychology at Edinburgh University. To this may be added an additional £ 400,000 from the London-based KIB Foundation, of which Mr. Koestler was a founder-member.

A number of British universities turned up their academic noses and refused to consider the idea of a chair in parapsychology, although Cardiff

(Advertisement)

WOMAN USES NUMEROLOGY TO WIN OVER \$5000.00

The well-known Numerologist, Gela, has done it again. She sent Mrs. Lucille Forrester her LUCKY NUMBERS a short time ago and within a few days, Lucille won over \$5000.00!

You, too, can win BIG money in Lotterys, Horse Racing, Bingo and other games of chance if you just let Gela use the power of Numerology to discover your own LUCKY NUMBERS. Maybe you'll be the next big winner to thank Gela like Lucille did. She writes:

"Thought I would write you a short note to tell you about the LUCKY NUMBERS you sent me. I played it on August 12, 1983 in the state lottery. I came in straight. I played it \$1.00 straight and 50¢ boxed. I won \$5104.00. I want to thank you very much for sending me those LUCKY NUMBERS. I've enclosed a copy of the W2 form for you to see as proof. Thank you again.

Lucille Forrester, Conn.

And Lucille isn't the only one winning the big bucks. Here is what a few other people have written:

"I used my LUCKY NUMBERS playing the Lotto. I had 5 out of 6 numbers and won \$1,188.00. I am confident my future numbers will be just as lucky for me. Thank you, Gela."

Veronica Losky, Penna.

"On the third day after I got my LUCKY NUMBERS, the four digit came out straight. It paid \$2,088.00. I'm so excited, I'll probably be writing you again since I have 27 Lucky Days to go."

Joe Cucarese, OH

"I used my LUCKY NUMBERS on Bingo. I won \$1,000.00. It's a great feeling to be a winner. Thank you, Gela, so much."

Nancy Johnson, CA

"I am writing you about my winnings this week. I hit the numbers 2246 for \$1.00 straight and \$1.00 boxed and I received \$5,416.00 for the \$2.00 bet."

Caroline Knowles, MI

These are just a few of the hundreds of **true** testimonials that are on file for anyone to see. Gela has nothing to hide. She has helped thousands of people from all over the world use the full power of their own LUCKY NUMBERS. It's just a matter of time before someone uses the power of Numerology to win over **One Million Dollars**. New York State alone has had over 100 people win the lottery for at least one million dollars a piece!

To get your very own LUCKY NUMBERS, send your Name, Address, Time and Date of your birth along with a \$7.00 recording fee to: Gela, Numerology Dept F-8, P.O. Box 185, Cropseyville, New York 12052.

Gela backs up her LUCKY NUMBERS with this incredible guarantee. If you play your LUCKY NUMBERS the way she tells you to, **YOU MUST WIN AT LEAST \$500.00 WITHIN 30 DAYS OF RECEIVING YOUR LUCKY NUMBERS** or you are entitled to a full refund of your \$7.00 recording fee **plus** a \$7.00 bonus (\$14.00 total) for a **double your money back** guarantee. Either way, you cannot lose. Send for your Lucky Numbers today!

University received the backing of Prince Charles, Chancellor of the University of Wales, in its bid.

Dr. John Beloff, a senior lecturer in psychology at Edinburgh, was one of four trustees of the Koestler estate. The first professor of parapsychology will be appointed later this year.

Koestler himself, after riding the fence about the reality of psychic phenomena, finally championed the subject in his 1972 book *The Roots of Coincidence*. Koestler said, "The unthinkable phenomena of extrasensory perception . . . appear somewhat less preposterous in the light of the unthinkable propositions of modern physics."



THE SKY TURNED BLACK

IN OUR August 1984 issue we published "The Year Without a Summer."

One of the possible causes of this catastrophe was the cataclysmic eruption of Mount Tambora on the island of Sumbawa, Indonesia, on April 10 and 11, 1815. This eruption killed more than 88,000 people directly and had a disastrous global impact.

There is still some disagreement as to whether the Tambora eruption caused us to have a "Year Without a Summer" but the mean temperature of the Northern Hemisphere apparently dropped by 0.4 to 0.7 of a degree in 1816. Richard B. Stothers, of the NASA Goddard Institute for Space Studies, recently published in *Science* magazine a reconstruction of the effects of the eruption insofar as he could find references to the catastrophe in sources available to him.

As far as is known, writes Stothers, the Tambora eruption resulted in the

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CREATIVE VISUALISATION:

How to Make It Work For You

by **Jolene Anderson**

Almost all books on the subject of visualisation have one thing in common: they don't work. Try as one may nothing happens for the reader, and it is usually difficult to get the "mental pictures" to occur in the first place. We are now proud to announce the availability of a book that, at long last, demonstrates a totally **PRACTICAL** and realistic approach to the subject. Visualisation, says the author, usually fails because of the **rigidity of the process** expounded by its proponents. She dismisses such rigidity in her book, and demonstrates, simply, how Creative Visualisation can be a **totally exciting, stimulating and individually unique experience**. When visualisation becomes orientated towards the visualiser's needs, says Miss Anderson, controlled mental pictures begin flowing easily.

But what is so important about **Creative Visualisation** in the first place? The answer is simple: visualisation is the **most essential aspect of all occult and personal-psychology**; without it you cannot progress in any phase of these subjects. However, you do not have to be an occult student to benefit from its application: **anyone** can use it, and as a result gain virtually anything that is desired in life.

Creative Visualisation, correctly employed, **definitely WORKS**, declares Miss Anderson. What **doesn't** work is the usual vague and general instruction on the subject found in most books. Here in this book are **PRACTICAL ... WORKABLE** methods of making visualisation effective. These methods and techniques are geared to the **individual needs and preferences of the reader**. Instead of being an arduous affair visualisation becomes, thanks to these techniques, an exciting and **fun-filled** experience. You will **look forward** to visualising rather than treating it as a difficult necessity. Never, will you think, that visualisation could be like this! But "like this" it is: with the author's guidance you can become **superbly proficient** in its use within days or weeks! Here are some of the points you can read about in this book:

- HOW TO GET CLEAR MENTAL IMAGES OF YOUR GOAL - IMMEDIATELY!
- HOW TO GIVE INSTANT POSITIVE IMPACT TO YOUR MENTAL PICTURES
- HOW TO GET YOUR VISUALISATION TO WORK QUICKLY AND POSITIVELY FOR YOU!
- WHAT "HAPPENS" IN YOUR MIND THAT MAKES VISUALISATION PRODUCE THE THING YOU WANT - HERE IS WHAT OTHER BOOKS DO NOT EXPLAIN!
- A GUARANTEED EASY WAY OF STOPPING YOUR MIND FROM WANDERING WHILST VISUALISING
- HOW TO MAKE AN IMMEDIATE 100% IMPROVEMENT IN THE QUALITY OF YOUR VISUALISING
- WHY THE "USUAL" WAY OF VISUALISING IS THE WRONG (NON-PRODUCTIVE) WAY
- HOW TO GET WHATEVER YOU WANT IN LIFE BY VISUALISING ONLY A FEW MINUTES EVERY DAY

- THE MIRACULOUS "TV TECHNIQUE" FOR MAKING THINGS HAPPEN IN YOUR LIFE!
- THE "EMOTIONAL TECHNIQUE": IRRESISTIBLY POWERFUL AND EFFECTIVE!
- HOW AN ORDINARY EMPTY BOTTLE CAN WORK "VISUALISATORY MIRACLES"!
- THE "MOVEMENT TECHNIQUE" - WHOEVER SAID YOU HAD TO KEEP STILL WHILST VISUALISING?
- MIRACLE "COLOUR TECHNIQUES" FOR EFFECTIVE RESULTS WITH HEALTH PROBLEMS
- HOW TO MAKE AN ORDINARY CANDLE MULTIPLY THE POWER OF YOUR VISUALISATION

Some readers reading this ad may still be unsure of what exactly is "Creative Visualisation". Simply defined, it is the elementary act of **mentally picturing something you want in life in the belief that by so doing you will gain it**. This is the basic message of all "positive thinking" books. It is not witchcraft: only simple psychology. The only trouble is that visualising, as simple as it sounds, is usually not quite so easy to do. Saying "visualise" is usually easier to say than to do. This exciting new book makes it **easier to do than say!** However, visualisation shouldn't be just the special preoccupation of a few people - **IT SHOULD BE UNDERSTOOD AND USED BY EVERYONE WHO CARES ABOUT THEIR FUTURE HAPPINESS AND WELFARE!**

There are some astonishing revelations in this book that no thinking person should refuse to consider. Never, in the history of man, has it been so important, as it is now, to understand and use the powers of mind for **protection and self-preservation**. And for those who think that Creative Visualisation is an insignificant matter, not of scientific value or import in daily affairs, the author shows how you can **positively prove the power of visualisation to change your circumstances within one week!** Yes - you can test this power - and get a **positively ascertainable answer within seven days!** The Creative Visualisation in this book is **demonstrable** - and can be **positively tried and tested!**

Miss Anderson does not claim that all and sundry wishes can be fulfilled through this power. She says that money, love, gambling, health goals can be achieved, but **only on condition that the reader understands the basic usage of the power**. She examines case histories of people who failed to obtain their desires with visualisation, outlining exactly where they went wrong. She guides the reader, like a close friend rather than a teacher, through avoiding the pitfalls and disappointments so that the reader will obtain **only success**, rather than failure, with visualisation.

This book is above all else, **PRACTICAL** - not the "pie-in-the-sky" stuff of other books. **No person interested in mind power should be without a copy**, and anyone interested in seeking a relatively quick way of achieving his heart's desires should not waste a moment in ordering this invaluable book.

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greatest ash fall since the end of the last Ice Age.

Tambora had been thought to be extinct but it began rumbling and generating a dark cloud which hung around its summit for about three years before there was a moderate-sized eruption in the early evening of April 5, 1815. Detonations sounding like distant cannon fire were heard nearly 1000 miles away. The volcanic activity increased five days later and the mountain apparently blew its top around 7:00 P.M. on April 10. But the bombardment continued; three columns of flame rose from the crater and merged at a "very great" height. Explosions were heard the following day, April 11, nearly 2000 miles away and great rafts of pumice mixed with ashes and uprooted trees floated in the surrounding sea. The sky was pitch dark over a 400-mile area for two days.

The peak of Mount Tambora had soared to over 13,000 feet—it was the highest mountain in the East Indies. The explosion took more than 4000 feet off its top. Over 150 cubic kilometers of materials are estimated to have erupted into the atmosphere and probably seriously affected the climate of the whole world for a year or even two years.



ELECTRIC FISH

EVERYBODY knows that there are electrical fish capable of producing stunning jolts of electricity. These fish actually have organic batteries which accumulate the necessary electrical charges to protect them against enemies and to stun prey. Now it appears from research done at Cornell University that

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It's no wonder that today, Miracle-seeking poor people flock to Fatima morning, noon and night.

And with good reason. These individuals come to the Hallowed Grounds of Fatima for a personal Miracle that will change their lives and bring them happiness forever.

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And countless poor people from all over the world come to Fatima so they can reap Miracles of thousands upon thousands of dollars.

And frankly, I've never heard of anyone—man, woman or child—coming away disillusioned from Fatima.

AT THE HOLY GROUNDS OF FATIMA A PERSON MAY BE EXPECTED TO SUDDENLY—MIRACULOUSLY—FIND THE IMPOSSIBLE DREAM AND START A NEW LIFE ENRICHED WITH WONDERFUL HEALTH, WEALTH, JOY AND HAPPINESS.

Imagine everything you ever desired instantly coming true . . .

So impressive are the talked-about powers of OUR LADY of Fatima that the POPE himself (Paul VI) came to Fatima. And joining him were no less than ONE MILLION BELIEVERS!

Until now, Fatima, Portugal, was DEFINITELY a place to run to if you needed a Miracle . . .

BUT NOW, IF YOU CAN'T GO TO FATIMA HERE'S GOOD NEWS!

At this moment I have the original Fatima Medal—containing the HALLOWED EARTH OF FATIMA—ready to be sent to you at once. This (pictured) Holy Medal magically shows the Fatima Miracle of OUR LADY AND IT CAN RELEASE ITS HOLY POWERS TO YOU. Once you take possession of your Fatima Medal, here's the "Miracle Report" I expect to receive from you:

- "The Fatima Medal has ended my money problems once and for all! Rather than owing money, I've got so much I'm able to lend dollars to my friends."
- "Thanks to the Fatima Medal, I've been blessed with all the things I've always wanted: a luxurious new home, a beautiful, shiny new car, even my own private airplane."



We certify that this medal contains 1) Earth taken directly from the Miraculous Hallowed Grounds of OUR LADY in Fatima, Portugal; and 2) a sacred relic of OUR LADY of Fatima in Her first Miracle-Making act in 1917 witnessed by 70,000 people.

- "I've found the joys of love and happiness from my wonderful, generous sweetheart (whom I just met)."
- "Thanks to the Miraculous Fatima Medal, I have incredible good luck. I win at numbers and I win at bingo and I win at the racetrack. Yes, every time I make a bet, I win."
- "As soon as I received the Fatima Medal, my boss gave me a big raise. And then he gave me an extra four weeks vacation with pay."
- "Ever since you sent me the Fatima Medal, I have lots and lots of cash. In fact, I can buy just about anything I want."
- "It's truly amazing. Now that I have the Fatima Medal, my children have stopped taking drugs. They're happy again—for the first time in years."
- "The way my life has suddenly changed for the

*HERE'S NOW YOU MUST TESTIFY:

1. Simply let me know the moment you are blessed with the wonderful Miracle you want—and have thousands upon thousands of dollars.
2. Jot down that Miracle on a piece of paper—so I may include it in "The Good Works Book" (to be distributed among poor people as a source of inspiration).
3. A copy of the Good Works Book with your miracle in it will be made available to you.

better, it's a Miracle! I am now happier, healthier, and wealthier than I ever imagined possible!"

COULD IT ACTUALLY BE YOU SAYING THINGS LIKE THE ABOVE?

The answer is Yes!

I sincerely expect that a Miracle will happen to you when you take possession of the Fatima Medal. Because it will contain in its Precious Capsule "Holy Earth" taken from Fatima's Hallowed Grounds.

What you get is not a "symbol" of this Miracle spirit—but an actual piece of Miracle-Making Fatima itself. In other words, I'm bringing Fatima to you.

But remember, you have an obligation to me as soon as one or more Miracles begin to happen for you. You must drop me a note to let me know about these events. (About how rich you become . . . or how you find total happiness.) And you must allow me to publicize your Miracles in "The Good Works Book". (This book refers strictly to people testifying to their good luck from the sacred Fatima Medal.)

I'm delighted to serve you as a "Bearer of Miracles" from the Hallowed Earth of Fatima. But don't forget—it's not all "onended". You must help me in my work.

Right now, I have only a very limited amount of Fatima Medals. Each one has sealed into it Earth from the Miraculous Grounds of OUR LADY of Fatima in Portugal. These Medals have been created so you can gain the Miracle you need at once. Therefore, you may have one for only \$5 if you fill out the coupon below and sign the "I PROMISE TO TESTIFY" Statement.

Just send this to me, with the small fee, in an envelope. When I receive your coupon I will rush your Fatima Medal to you. WITHIN DAYS IT WILL BE DELIVERED TO YOUR ADDRESS. AND ONCE IT IS IN YOUR POSSESSION, YOU SHOULD BE READY TO RECEIVE MIRACLES AT ONCE.

Right now, use the coupon. It may be the most important thing you ever do.

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a fairly broad range of tropical freshwater fish use electrical charges, not to stun their prey but to communicate with other members of the same species.

This discovery presents a whole new sensory system extending far beyond the ranges of sight, sound, taste, smell and touch. These electrical fish belong to widely distributed families of lungfish, sturgeons, paddlefish and some catfish.

Carl Hopkins, a professor of neurobiology and behavior at Cornell, says that certain species of fish use electrical signals to communicate aggression, submissiveness, species recognition, sexual messages and even to navigate. Hopkins and his colleagues have set up sensitive electronic equipment in ponds and streams in South America and West Africa to gather this electrifying information.

Jon Van, science writer for the *Chicago Tribune*, reports that "they have transmitted messages received and recorded from females into ponds where males of the same species are hiding. Upon sensing the signals, the males gather around the electrodes in the water and begin courting them."



GIANT BEES FOUND

MORE than 100 years ago travelers in Indonesia reported the existence of a giant bee the size of a hummingbird. In 1981 Adam Messer, a graduate biology student at the University of Georgia, rediscovered this giant species about which nothing has been reported since 1861.

Messer was walking through the jungle when he heard a buzzing sound and followed it to discover two huge bees collecting resin from the surface wounds of certain trees. He watched the bees scrape it together into a ball and hold it tightly in their plierlike mandibles as they returned to their nest.

Messer discovered that the bees built their nests inside the nests of tree-dwelling termites whose nests resemble papier-mache basketballs. The bees' nests inside the termite nests were made of the dried tree resin and were impermeable to the termites.

Unlike other bees they are not social and although several females may share a nest, there is no division of labor among them. Messer spent five hours a day only a few inches from the nest entrance for nearly a year observing the huge insects and was stung only once.

"It wasn't bad. The sting is smooth, not barbed," he reported.

EYE OF NEWT IN MY MARTINI

(A Certified Public Accountant turned Occultist tells why & HOW)

IS THERE LIFE AFTER
DEATH? AFTER SEX??
AFTER DINNER???



I AM NOT SURE I SHOULD
BELIEVE IN PEOPLE - SO
FEW OF THEM BELIEVE IN
ME



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When Dr. Ingo Krumbiegel examined mysterious dark pelt of a doglike creature, he was sure it was not from this known maned wolf but from a new, previously unknown species.

BLUE TIGERS AND GOLDEN WOLVES

How do you prove the existence of an animal unknown to science? It isn't easy—even when you have the body.

By Michael Goss

Photograph courtesy Zoological Society of London

I GLANCED at the object, which appeared to me a man dressed in the conventional light-blue garment and crouching . . . beside the trail. I simply whispered, 'Man,' and again turned my attention to watching the goat.

"Again the cook tugged at my elbow,

saying, 'Tiger, surely a tiger,' and once more looked . . . I saw the huge head of the tiger above the blue which had appeared to me to be the clothes of a man. What I had been looking at was the chest and belly of the beast."

Shooting one of the uncanny blue tigers of Futsing in Fukien, China,

would have crowned the remarkable trophy-haul of Harry R. Caldwell, Methodist missionary and dedicated big-game hunter. During many years in China his Savage .303 rifle brought down numerous ordinarily-hued man-eaters (proven or suspected), but on this occasion in 1910 he had to forego the shot. The chance to bag a blue tiger did not come again.

Although still reported up until 1923, the animal fades into sportsmen's folklore, leaving only the description Caldwell offered in his book *Blue Tiger* (1925): a gigantic form of tiger colored "a deep shade of maltese, changing into almost deep blue on the underparts," yet with the regular black stripes which typify more conventional tigers.

An excursion through now-neglected travelogues—hunters' memoirs like Caldwell's, early accounts of expeditions to remote corners of the globe—turns up an entire menagerie of animals hardly less exotic than the Fukien blue tigers. If you turn the pages of accredited scientific journals such as the *Proceedings of the Zoological Society of London* and the *Annals and Magazine of Natural History*, especially for the years preceding World War I, the menagerie expands, encompassing species that, although strange to ear and eye, are nonetheless described in the meticulous prose of trained observers.

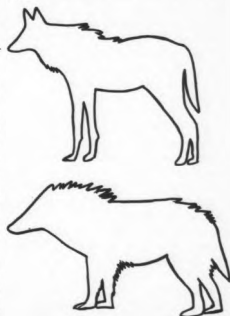
The emphasis on "trained" observers is crucial. Where reports of new animals are concerned, the critic can always object that a nonzoologist lacked the scientific skill to make a correct identification.

In cases like Caldwell's, however, this objection seems feeble. The writer's calling—that of missionary—doesn't

lend itself to fabrication of wild stories and in other incidents he emerges as a most prosaic narrator. Besides, the misidentification theory begs the question of what animal he could have seen if the Futsing man-eater was *not* a tiger. Colloquially, "tiger" is a term loosely applied to a range of animals; some of them (like the celebrated Tasmanian tiger*) are not even members of the cat family. But Caldwell had a hunter's intimate awareness of what a tiger was; when he wrote "blue tiger," presumably he meant just that.

Is it possible that the animals were melanistic—not blue tigers but black tigers? After all, the Chinese called the

*See "Tracking Tasmania's Mystery Beast," July 1983 FATE.



Dr. Krumbiegel's study of pelt led him to believe the "mountain wolf," his proposed new species, was stockier than the elegantly-built maned wolf (top).

creatures "black devils."

Unfortunately a black tiger is scarcely more credible than a blue one. Several famous instances of pale or even white tigers have been recorded, but black specimens exist only in reports of dubious authenticity. "There is no known reason why tigers should not be black," carnivore expert R. I. Pocock wrote in 1939, "but at present their existence can neither be asserted nor denied." Indian wildlife authority E. P. Gee went further; he found no support whatever for the existence of melanistic tigers. It appears, then, that a black tiger is no more believable than a blue one. And a *blue* tiger is what Caldwell claimed to have seen—a tiger so blue that he initially mistook it for a human garment of that color.

We can take less seriously the missionary's belief that the Fukien beasts constituted a new species. After all, Caldwell was *not* a trained zoologist. It is conceivable that his blue tigers were mere anomalies within their race.

But a challenge of a different order arises when we look at the other carnivores reported in 19th- and early-20th-Century sources. Here are trained, often conservative writers proposing and describing new, distinctive-sounding species of which nothing is heard nowadays. What became of those animals? Were the original writers deluded into mistaking individual freaks for wholly new species? Or have these stray specimens been ignored purely because they disturb the equilibrium of zoological classification schemes?

This is not only a zoological conundrum. It is also relevant to cryptozoology, the scientific study of unknown or "hidden" animals.

Even when devoting their energies to creatures purportedly beyond the zoological pale—the yeti, the Sasquatch, the Loch Ness Monster and all their kin—cryptozoologists confidently anticipate a time when these "unknowns" will be placed within that scientific framework. The animals may be sole representatives of their family or related to existing ones.

This process of assimilation can occur only if and when a physical specimen of the animal is available for anatomical analysis. Supposedly, for example, a yeti carcass would end the controversy about the beast's existence and lead to its acceptance as a real animal. But when we examine the receptions accorded to less incredible species, we find that matters may not be quite so simple.

* * *

IN 1935 DR. Ingo Krumbiegel examined the "very long and narrow, weak-toothed skull of a canid" and catalogued it as belonging to a maned wolf. Krumbiegel was not entirely satisfied with this identification; the skull came from a mountain location, whereas South America's beautiful red maned wolf (*Chrysocyon brachyurus*) is essentially a lowland animal.

He was even more suspicious when in 1941 he had a chance to examine the curious dark pelt of a doglike creature obtained by animal dealer Lorenz Hagenbeck two decades earlier. Assured it was a "mountain wolf" from the Andes, Hagenbeck had paid the Buenos Aires dealer 160 pesos for the skin. With an unusually thick mane, bearlike fur and remarkably small ears, the specimen had already defied three museums' efforts at identification before Krumbiegel took his turn.

He realized at once that it did not remotely resemble the gray wolf (*Canis lupus*). Although he suspected it could belong to a new species, he "dared not undertake a description" to that effect. "One does well to be cautious when studying wild dogs," he explained, "as they vary so much in their form." Lacking precise details of the pelt's origin, he had to consider the possibility that it came from a large domestic mongrel. None too confidently, he again pondered whether it might be a dark mountainous form of the well-known maned wolf. Because this involved two unlikely suppositions—the maned wolf is noted neither for melanism nor for habitation of mountainous regions—the zoologist's doubts were doubled.

Six years later, after an interview with Hagenbeck, Krumbiegel abandoned his more tentative guesses about the enigmatic wolf's character. Hagenbeck recalled that when he bought the skin in 1927 no fewer than three other identical ones had also been on sale. This convinced Krumbiegel that the animal could not be a mongrel. Collating earlier information on the skull, he proved to his satisfaction that the mystery animal was more compact and powerfully built than a maned wolf; the two animals could not possibly be the same. Furthermore, no known South American canid reached the six-foot nose-to-tail dimensions of Hagenbeck's unique specimen. "Based on these facts," Krumbiegel declared, "the Andean wolf must be a new species." He believed it to be a shy nocturnal creature confined to the least-traveled portions of the Andes.

Since Krumbiegel reached this decision some 35 years ago, next to nothing has

happened to make the Andean wolf more credible. No new specimens have come to light.

Like "tiger," the term "wolf" is commonly (and wrongly) applied to several animals which, technically speaking, are not wolves. Could the zoologist have been deceived into mistaking an aberrant form of known dog for an unknown one? If so, to what species did the Hagenbeck skin belong?

Confusingly enough, the culpeo (*Dusicyon culpaes*) is known in Equador as the "Andean wolf." But this jackal-sized fox is too small to be the animal Krumbiegel described. The only southern wild dog to approach the dimensions of the Hagenbeck pelt is the maned wolf which, as we already have seen, Krumbiegel eliminated after painstaking comparison of morphologies. The northern or gray wolf (*Canis lupus*) may at first seem a candidate but Krumbiegel ruled it out immediately—again on physical grounds. And despite having the widest geographical distribution of any large mammal, the gray wolf is primarily an inhabitant of the arctic regions; it does not roam the Andes.

While the Andean wolf doesn't correspond with any of South America's wild dogs, there remains the possibility that it may have been a domestic equivalent. When a certain Zur Strassen asserted that the "Andean wolf" was no more exotic than the collie, Krumbiegel indignantly rejected the criticism which, he said, "rather implies ignorance on my part and on the part of the other people who looked at the skin." A later study of fur samples by Fritz Dieterlen found some similarity between specimens taken from the Andean wolf and an Alsatian but brought no conclusive

evidence of a direct relationship.

Despite Krumbiegel's attempts to get more data on the animal, the Andean wolf disappears from the zoological scene at this point. All we have is a zoologist's carefully-considered opinion, based on physical evidence, that the beast represented a legitimate new species. But to the zoological community that is not enough.

Contrary to lay belief, an isolated skin of an animal seldom proves anything. St. G. Milvart, a late-19th-Century authority on canid anatomy, once found himself in a situation almost identical to Krumbiegel's; he too was invited to judge the legitimacy of an allegedly new South American wild dog on the strength of a single skin and skull. Not only did he refuse to accept the "newcomer" on such slight evidence, but in noting the amazing variability within dogs of the same breed ("much greater . . . than that existing between any two breeds") he found no single, reliable factor to distinguish a new species.

Least convincing from a scientist's viewpoint was the odd black/chocolate-brown fur of the Hagenbeck skin, because coloration is one of the most variable (hence unreliable) features among individual canid species. Inside a space of 11 years (1863-1874) the designation of "a very showy animal" from Tibet was subject to mild dispute stemming largely from variations in color among the collected specimens. Finally scientists determined that the golden wolf, black wolf and gray chanco were not *three* animals but one subspecies (known today as *Canis lupus chanco*). Had later specimens of the animal not been obtained, conceivably

the original trio of wolves might have continued to be seen as distinct from one another.

The Andean wolf stands as a kind of cryptozoological object lesson. Although the scientists at the Natural History Museum at South Kensington, London, were sympathetic to my inquiries, they gave me no reason to hope that Dr. Krumbiegel's belief in the new species will be resurrected and vindicated. The scientists were immediately suspicious because the case for the Hagenbeck pelt's Andean origins relied solely on the testimony of the dealer who sold it. They also noted the variability of domestic dog breeds and the width of their distribution (aided by man, of course). They reminded me that it was usually thought "very unsatisfactory" to create a new species solely from a single skin "unless it is dramatically different."

Does this mean that Krumbiegel was wrong to proclaim the Andean wolf a new species on the basis of the evidence he had before him? Not at all—but it does show how difficult it is to present evidence that will convince the zoological fraternity. Moreover, zoology is not the static science most of us suppose it to be. Animals formerly proposed as new species or subspecies are reevaluated all the time. Zoologists today are moving away from the old practice of establishing fresh mammal categories on the grounds of differences in individual specimens. They believe that earlier students failed to appreciate the occasionally extravagant variations within widespread cat and dog families—variations that prematurely gave rise to talk of new species.

* * *

THE HISTORY OF the king cheetah is a case in point. When in 1926 Major Cooper presented a photograph of an animal trapped in the Umvuke Range northwest of Salisbury, Rhodesia (now Zimbabwe), he hypothesized that his picture showed a strange hybrid of leopard and cheetah. This implausible idea tried to reconcile the fact that his discovery possessed some characteristics of both animals, but it was soon rejected.

At the Natural History Museum in London the skin was proven to be totally unlike a leopard's. R. I. Pocock examined two available pelts and ruled that specific differences in foot structure and hair direction on the face and in the whiskers ruled out the leopard identification. The "Mazoe leopard" was in reality a cheetah, but a most unusual one.

As every schoolchild knows, the cheetah (*Acinonyx jubatus*) is spotted. The skins set before Pocock were striped—or rather, the spots had coalesced into a series of almost unbroken longitudinal black lines. These were more prominent along the spine and tail but also appeared as loops or branched patterns on the sides. Pocock had to decide whether this patterning was a "specialized derivative form" of normal cheetah hair or (in accordance with contemporary thought) a more primitive form from which the orthodox spotted coat of the species had evolved.

A solitary skin—even a pair of skins—could simply be dismissed as an insignificant aberration. But Pocock knew of five such skins, collected at different times and from different places. Residents of that part of Africa where the skins had been collected

regarded the animal as fairly common. "As there appears now no doubt that the animal is not a casual freak or hybrid," Pocock decided, "there seems to be no other conclusion than that it is an undescribed species." So declaring, he rendered the first scientific description of *Acinonyx rex*: the king cheetah.

Now almost 60 years later the king cheetah has been dethroned. Few zoologists regard the evidence as sufficient to uphold Pocock's claim that this unusual felid is a separate species. They prefer to think it is a variant of the more predictable and familiar cheetah, albeit an occasionally recurrent mutant form.* Its claims to distinct status have been denied along with those of the so-called woolly cheetah from Cape Colony, South Africa. The secretary of the Zoological Society of London found the juvenile obtained for the menagerie in May 1877 "impossible to associate" with the normal species. With thicker body and shorter-than-usual limbs, its dense coat was a pale isabelline color with an abnormally delicate pattern of dark tawny spots; the black mouth-to-cheek line characteristic of cheetahs was absent. In 1884 examination of a second animal from the same location renewed hope that the woolly cheetah was a valid species. Since then, however, that hope has been pretty well dashed.

In other words, a leopard—or, for that matter, a cheetah—*can* change its spots and yet remain for scientists a leopard (or a cheetah). Zoologists demand more fundamental proof before they will recognize a new species.

*Pocock himself had abandoned his belief in the king cheetah as a new species by 1939, when he described it as undoubtedly a "'mutant' of the ordinary African cheetah."

The problem is that zoologists don't agree on what constitutes such fundamental proof, particularly when it concerns divisions of widely-distributed animals into regional subspecies. On a practical level, an apparently new felid is unlikely to be judged a new species and even the proposal to accept it as a new subspecies is likely to be rejected. The creature is instead held to be a variant (aberrant or mutant) form. This approach, however, has difficulties of its own.

For example, it may seem illogical that Pocock's arguments in favor of the king cheetah have failed to persuade zoologists while his acceptance of a much less distinctive spotted cat remains largely unchallenged. Not everyone still accepts the 17 African leopard subspecies he puts forward in his 1932 paper for the *Proceedings of the Zoological Society of London*: the reevaluation process has simplified the taxonomy of this broadly-located felid. But one survivor from Pocock's paper is the dwarf or pygmy leopard (*Panthera pardus nanopardus*) of the Southern Haud, a desert region in Somalia.

As its popular name indicates, the dwarf leopard's chief claim to subspecies status is its modest size. With an overall length of about six feet, an adult male can be at least 12 inches shorter than a moderately-developed specimen from most other parts of Africa. Beyond this it is hard for a non-zoologist to see why the animal is scientifically set apart from other leopards—especially when one considers that size is not universally acknowledged as valid grounds for establishing a species or subspecies.

Pocock also spoke favorably of

another spotted felid of whose existence zoologists decline to take much notice. Here again we come up against the "skin factor": namely, that provision of unusual skins doesn't automatically result in the acceptance of a new animal.

Thus a farmer named Michael Trent may have provided proof of a race of small lions with exceptionally reduced manes—and, more remarkable, with spotted coats. In addition to the pair of skins he obtained, considerable evidence from big-game hunters and natives suggests that the high country of the Aberdares in Kenya harbors a race of these miniature lions. Unhappily, the most notable feature of these animals—the one that is proposed as a reason for placing them in a different zoological category from other lions—is usually taken to be the spotted hides, not the reduction in build. It is well known that lions retain the juvenile spots with which they are born for several weeks or months. So it is easy to presume that spots in an *adult* are a juvenile trait carried over by *some* animals by genetic accident.

Perhaps these mementoes of cubhood occur more often than is usually thought. "Formerly I used to regard the retention of spots . . . as an indication of youthfulness," wrote Sir Alfred Pease, whose spare hours were frequently spent reducing lion populations throughout Africa, "but I have altered my opinion, as I have never shot a lion, however old, that had not these spots plainly visible, especially along the lower edge of the flanks." Sir Alfred's "bag," incidentally, ran into several dozens, so his opinion on lions' spots merits attention.

The old proverb that holds there is

more than one way to skin a cat needs amending: scientifically speaking, there is more than one way to classify that cat if the skinner puts it forward as a new species. And the methodology currently in fashion works against the possibility that it will be treated as a validly-different animal.

In other words, it takes a lot to corroborate an allegation of a new species, even when the debate centers on physical evidence. *Verbal* evidence, especially from inhabitants of remote, untouched areas ("natives"), is still underrated. That Western readers should choose to disbelieve in the *mngwa*, Capt. William Hichens remarked, would have been a matter of indifference in coastal Tanganyika (Tanzania); residents of that region claimed to have tangible, sometimes bloodstained evidence that the giant brindled felid existed.

Was (or is) the *mngwa* a mythical concept, a nightmare of folklore? Or do the accounts collected by Hichens in the 1930's indicate a peculiar and enormous leopard subspecies, perhaps even a new large cat species?

Because only a few matted tufts of the creatures' fur have been recovered—poor credentials for so striking a claimant!—the *mngwa* is safely forgotten.

And as we have seen, even a single skin could meet the same negative reception.

Zoological research of the 19th and early 20th Centuries placed great importance on minute examination or comparison of "specimens": pelts, bones, whole carcasses. Even were it morally permissible to risk annihilating numerically low species in the attempt to "validate" them—which it clearly isn't—there are international regulations controlling hunting, fur trading and capture. These effectively reduce the bulk of specimens available for investigation and likewise the chance that a few aberrant forms among them might lead to discovery of a new animal.

In all probability we will never see an Andean wolf or spotted lion in one of our zoos or safari parks. As it stands, the evidence concerning these mystery beasts is ambiguous—easily passed over by anyone who wishes to heap scorn on travelers' tales and the folly of mistaking a freak of nature for a new order of being. Yet it is also a warning against the cozy belief that everything will be solved if we can but beach the Loch Ness Monster or stuff a Sasquatch.

I would like to thank Mike Penny for his translation of the German language material used in this article.



TRUTH IN ADVERTISING

TICKETS to the Atlantic Coast Basketball Conference were at a premium last March when a concerned father ran a classified ad in a North Carolina newspaper in an attempt to get two of them. His ad concluded, "The doctors don't know how long my son will live."

The phone began to ring in the ticket-seeker's home and callers offered ways

to obtain the hottest ticket in that part of the world at the time.

One cynic saw through the ad and investigated. He learned that the young man in question was as healthy as any of the ball players he wanted to see.

"Didn't lie to anybody," the boy's father said. "The doctors don't know how long my son will live. Don't know how long you'll live either."

Chinese Qi Gong

THE MIRACLE OF BREATH CONTROL

Martial arts masters can break a stone with the stroke of a hand and kill without touching.

By Paul Dong

From the book *The Four Major Mysteries of Mainland China* by Paul Dong © 1984 by Paul Dong
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Englewood Cliffs, N.J. 07632

WHILE KUNG FU (more correctly, *wu shu*, meaning "Chinese martial arts") and tai chi chuan have become familiar terms to most Westerners, few have any idea of what qi gong is. This ancient deep-breathing technique (also spelled *chi kung*) is a key to developing paranormal abilities, and it has been known to the Chinese for centuries.

On March 20, 1979, the brightly lit Xian Stadium in Peking was packed with hundreds of people who came with great curiosity to watch a soul-stirring demonstration of qi gong by a master of the art, Hou Shuying. In the middle of the stadium field, a cast-steel bar was standing erect in the ground. The bar was one meter long with a cross section measuring about one inch. Hou Shuying would attempt to break it by hitting it with his foot.



In hard qi gong, being performed here, practitioner's hand cuts through solid objects such as rocks or steel bars. This martial art is practiced in China.

Prior to this, the bar had been carefully examined by a committee of scientists, who attested that it was genuine and in no way prepared ahead of time in order to fool the audience with the illusion of solidity. The large gathering would not have taken place if, first, there were not widespread recognition of the master standing that Hou Shuying had in the practice of qi gong and, second, there were not public acceptance of the qi gong tradition itself. The 38-year-old master Hou's feats had been widely proclaimed, discussed and acknowledged. Moreover, Chinese culture is thoroughly imbued with the concept of *qi*, the life energy or universal force that animates all living things, providing vitality to matter. Further, Chinese philosophy holds that qi is the primal matrix of creation from which spring the yin and

yang forces that give rise to substance and material forms. It is qi that is controlled and mastered in the practice of tai chi chuan and qi gong, and thus a master of qi is one who controls the very forces of life. Such a person can perform feats that are truly paranormal. However, the ultimate "miracle" of mastering qi is to become one with it so that your entire existence is simply yet wonderfully blended with the forces of the universe in a self-transcendent manner that marks the sage of cosmic equanimity and cosmic awareness.

When all was quiet in the stadium, Master Hou began to go through an exercise intended to concentrate qi energy in his foot. He was standing about 10 feet from the bar. Suddenly he dashed straight toward it. For an instant the audience gasped. It looked as if something tragic would happen because he had aimed his foot at the bar. But something quite different happened. Master Hou uttered a shout, "Hai,"

and it broke in two. The audience applauded wildly in congratulation.

Qi gong of this kind is called hard qi gong; it is often demonstrated in China. There is another kind of qi gong, called nei yang gong (meaning the internal exercise of qi), which is not as often demonstrated and which is even more mysterious. Those who practice nei yang gong are able not only to improve their own health and to cure their own ills but to heal others as well. Two examples will demonstrate.

On a July day in 1980 at the Shanghai Institute of Traditional Chinese Medicine, an old man was sitting behind a patient who was paralyzed from the waist down. By projecting his vital energy (fa gong) through his fingers and eyes at the patient, the old man was able to place the patient completely under his control and cause the patient's limbs to quiver rhythmically and indefatigably for fully 40 minutes.

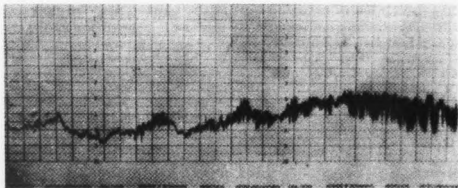
At the Shanghai Medical College



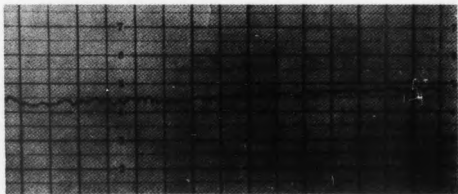
Thermogram heat measurement of Zhao Guang's palm shows little heat before he performs qi gong breath emission.



Eighteen minutes later, palm shows marked increase in heat (large luminous area) as well as wave effect.



Dr. Zhao Guang holds his palm one meter in front of an infrared ray detection device and then emits breath to it. Compared to the signal obtained from ordinary person (below), Guang's showed an extraordinary increase in signal.



An ordinary person tested for infrared emission gives a signal different from that of qi gong master. Chinese scientists believe qi gong energy (both the hard and internal kinds) is found in the bioelectricity emitted from the body.

there is a qi gong master who can bring on local anesthesia in any part of a patient's body by simply pointing a finger at it. This unusual ability is used to enable surgeons to operate on patients.

It may all sound like science fiction, but the truth is that a qi gong master who has attained the apex of nei yang

gong can kill a person from a distance of 10 feet without so much as touching him. Use of lesser qi force will merely stun a person or knock him down.

Initial studies have discovered that the secret of qi gong (both the hard and the internal kind) lies in the bioelectricity emitted from the human body. In late 1978 the Bureau of Traditional Chinese

Medicine under the Chinese Ministry of Health conducted a systematic investigation of qi gong masters throughout the country. The bureau found that the bioelectricity emitted by qi gong masters can be tele-infrared electromagnetic waves, statics, biomagnetism or some form of unknown energy. All these have been detected and recorded on instruments.

Subsequently, a research team in Jiatong University in Shanghai suggested the hypothesis of a "human body field." They hold that there is an electrical field in every human body which can release biological electricity. In September 1980 they began to develop an "actinograph" for the human body field. Since March 1981 research and experiments have been conducted in eight Shanghai hospitals. It has been proven that the human body can transmit and receive such electricity through space. The results of the experiments are quite interesting. When a qi gong master moves his palm close to a heat image instrument, light spots appear on the screen of the instrument, but when an ordinary person moves his hand similarly, nothing happens unless he is in physical contact with a master.

There is an electrical field surrounding every human body, but a qi gong master, by virtue of his years or even decades of exercises, may have a field capable of producing bioelectricity several or even scores of times stronger than that of a layman and hence is much more effective. However, in projecting his power, a qi gong master will have to draw deeply upon his internal energy and, as a result, will experience fatigue afterward. Therefore in simulation of the bioelectricity generated through qi

gong, the Peking Institute of Medical Instruments, the Qingdao Hospital of Traditional Chinese Medicine and the Zhangjiakuo Medical College have cooperated in developing an electronic instrument for simulated qi gong treatment which can produce bioelectricity similar to qi gong, so as to take the place of qi gong masters in applying anesthesia and treatment to patients. The results have proved very successful. The instrument has a further advantage: It can be used to stimulate acupuncture points and thus can replace the acupuncture needles, eliminating the pain usually caused by them.

The success in developing this therapeutic instrument of qi gong is further evidence of the presence of an electrical field in the human body. What then, after all, is qi gong?

* * *

QI GONG is an ancient Chinese method of deep breathing to preserve health and prevent disease. Its origin dates back to the Warring States Era (403-221 B.C.). As noted in the classical Chinese medical work *Huang Di Nei Jing (The Yellow Emperor's Classic of Internal Medicine)*, those who practice qi gong consistently can prolong life, and those who excel in its exercise can further bring hidden energy within their bodies into play. Since then various schools (mostly in the martial arts community) have developed use of the hidden energy to such a high level that a stroke of the hand can break a stone, a flip of a finger can break a branch, and even a literally fatal "killing glance" can be given to someone up to 10 paces away without touching him.

Mysterious though qi gong is, the

method of mastering it is simple enough. In fact it is nothing more than the deep breathing as advised by doctors, except that it must be practiced with perseverance in order to have the desired result.

Normally, a person inhales and exhales once every three or four seconds, but the way of breathing in qi gong requires a longer interval than four seconds, and this interval is to be further prolonged from day to day. First inhale through the nostrils all the way down to the *dan tian* (which is the name for a vital center about two inches below the navel—the same center that the Japanese call the *hara* center) and keep it there for a second or two before exhaling through the opened mouth. For beginners the process of complete inhalation and exhalation takes about eight to 10 seconds. For qi gong masters, however, it may be as long as five to 15 minutes or even longer. Beginners may find it not so pleasant, but they will get used to it by and by. However much a beginner may feel uncomfortable in its practice, he will always have the feeling of being invigorated after 20 minutes of exercise in deep breathing.

Normally in breathing we use our chest, but a qi gong practitioner should use his abdomen instead. When inhaling, he must concentrate on his *dan tian* center, to which the inhaled air is to be directed. Chinese Taoists regard this center as the most important part of the human body; they call it the "fountainhead of internal energy." In other words, it is the central dynamo of the body. By practicing deep abdominal breathing, the qi gong practitioner compresses the diaphragm, rendering it

more vigorous. Studies indicate that diaphragm muscles and the nerves governing their movement can produce relatively strong muscular electricity, the intensity of which varies with one's power of thought. So when you are conducting the inhaled air toward the *dan tian* center, you should imagine and firmly believe that "with the air in the *dan tian* center, my energy is enhanced." This cultivates the power of thought to enhance the physical effects.

Chinese researchers in qi gong have pointed out that qi gong is "the physical exercise of the internal organs" under the command of the brain. Ordinarily, people doing physical exercises pay attention only to developing their muscles and bones, without giving much thought to strengthening their internal organs. Take for instance a Western boxer who may be capable of delivering a punch of 100 pounds' force. He would undoubtedly be able to deliver a punch of more than 100 pounds' force if he practiced internal exercises, plus the power of thought to direct it. That is why in recent years Chinese athletes have won many gold medals in international contests.

The internal exercise mentioned above does not depend on movements (such as jogging, high jumping, boxing and so on), but on qi and thought. In other words, physical exercise is motion, while thought is stillness and relaxation. It seems paradoxical, but from the perspective of the qi gong tradition, stillness is the motive power of motion, and relaxation is the motive power of strength and hardness. Kung fu such as seen in movies and on TV is a kind of external power, emanating from the outside as in boxing. But a tai chi chuan

master's power emanates from inside—from a stillness and relaxation based on cosmic harmony. Hence kung fu is thought of as ying gong, meaning hard qi gong, while tai chi chuan is said to be nei yan gong, meaning the internal exercise of qi.

* * *

QI GONG is indeed a mystery. Scientists have found that apart from the changed way of breathing, qi gong depends further on two factors: time and direction. Nature has provided everything and everything is arranged according to the law of nature. As we know, there are some kinds of flowers that only blossom at a particular time and there are medicines that must be taken at certain hours. Bleeding from a cut in a finger has to do with the ebb and flow of the tide; bleeding is more profuse at the time of rising tide than at the time of ebbing tide. The strong or weak performance of an athlete varies with time . . . Just as the various phases of the moon and the rising and setting of the sun follow the laws of the movement of celestial bodies, so also do the qi and blood of the human body. Traditional Chinese medicine has always regarded the early morning hours between 3:00 and 5:00 A.M. as the best hours for medical treatment. Likewise, qi gong tradition regards those hours as the time for qi gong exercises.

What about the factor of direction for qi gong exercises? Just as the position of a transistor radio or a TV set may affect its sensitivity to reception, producing static or low volume, so too have Chinese qi gong masters since

ancient times always stressed the importance of direction. In practicing qi gong, magnetism is said to be the reason. It has been found through experience that a person is more apt to fall asleep when in a south-north direction and to suffer insomnia when facing east-west. Now, geomagnetism is one of the physical characteristics of the globe and living beings are closely related to it, although science doesn't know just how. Research is going on to find if the human body, especially the brain, has magnetic receptors, just as it has light and sound receptors. Does sensitivity to the earth's magnetic field explain how some birds and animals migrate so unerringly? It is not known yet—only suspected. From the point of view of qi gong, however, the importance of geomagnetism on the human body is great, and the practitioner is taught to "flow with it" to his advantage. Orientation to the north-south lines of geomagnetic flow is said to reinforce the biomagnetism of the human body and strengthen one's qi.

The experiments on magnetism therapy conducted in China in recent years have shown eloquently the effect of magnetism on the human body. Qi gong has been emphasized as a kind of natural therapy by magnetism. In light of the revelations of magnetism therapy, it is believed that the course of qi gong training may be shortened by making use of an artificial magnetic field. Thus, modern science is verifying why the ancient tradition says it is important to keep in a south-north direction while practicing qi gong—so as to harmonize with the action of nature's magnetic field.



OUSTED by a Ghost

The former tenant was dead but she wasn't gone—she was still in the apartment and determined to drive me out.

By Rosalind Sharpe Wall

WHEN I rented the apartment in Corte Madera, Calif., the landlady Ethel Wilson said nothing about Elayne. Only on the day in October 1977 when I moved in did she remark, "The woman who lived here before you—we were so fond of her—died of cancer."

"When was that?" I asked conversationally.

"Two weeks ago. I was the one who found her."

"Here?" I asked, startled.

"Yes, Elayne died here. She had made arrangements to move into a rest home but it happened suddenly."

Mrs. Wilson sniffed and took a Kleenex from her pocket.

Just to be saying something I asked, "Did she suffer much?"

"It was hard to tell. Elayne was always brave and cheerful, trying to cheer up others, never thinking of herself. We miss her."

Something told me I could never replace Elayne in Mrs. Wilson's affections.

I busied myself moving in, first setting up my jewelry board. I was making Egyptian necklaces at the time,

using ancient scarabs, blue faience (commonly known as mummy beads) and semiprecious stones.

It should have occurred to me but did not that in this middle-class American apartment house where everyone had a regular job, Mrs. Wilson may have thought me a little bizarre—especially as my decor included statues of the Buddha and a Mayan high priest, a temple bell from Katmandu and another from Kyoto, a print of the wishing tree from Tibet and a portrait of the Indian master Ramana Maharshi. On my bookshelf, the Buddhist Bible, *The Gospel of Sri Ramakrishna*, *Zen Flesh*, *Zen Bones* and *Egyptian Book of the Dead* stood alongside the Holy Bible. Even the latter was unusual; it was a translation from the original Aramaic in the Peshitta, the Bible of the Church of the East.

Later I learned that Elayne had been a faithful Presbyterian who attended church every Sunday before her illness—which may or may not have been pertinent to what was to come.

On my first night in the apartment, after I went to bed, the hallway door and the bathroom door suddenly closed,

both banging loudly. Next the door between the hall and the living room closed with an equally loud bang. It must be the wind, I thought, as I rose to close the windows—only to find they were shut. In my haste to get to bed I had forgotten to open them.

Then I heard the refrigerator door open and close. How disquieting! Had an intruder crept in? Frightened, I got up, flashlight in hand, to peer into the kitchen. I saw no one. I turned on the light; the kitchen was empty. I opened the refrigerator; nothing was missing or disturbed. The front door was locked with its chain in place. I opened the door and discovered there was no wind. I went back to bed and slept, not too soundly, until morning.

The next night brought a repeat performance—more door banging, more refrigerator openings and closings. In the morning the landlady came to my apartment and asked me to be more quiet. The door banging disturbed my next-door neighbor, a telephone company supervisor who needed her sleep. I told Mrs. Wilson I was not slamming the doors—I laid the noise to the wind—but this was met with a quiet smile of disbelief. The landlady knew as well as I that the nights had been windless.

That night I closed all the doors in the apartment—to prevent their banging shut—but even so, in the middle of the night the loud crack of a slamming door awakened me. How had it happened? I had left a window open—but there was no wind.

After a solid week of this I was beginning to get a bit jittery.

One night I went out to dinner with my friend Rosalis, a stained glass artist

who lives in Sausalito, and she drove me home. No sooner had we entered the apartment than the banging began. Windows and doors closed violently all over the place. Even the refrigerator got into the act. I told Rosalis about the phenomena and about Elayne. Could her ghost possibly be causing this disturbance? Perhaps she did not realize she was dead and resented my presence in what she still regarded as her place.

Rosalis and I decided to do an exorcism—although we had no idea how to go about it. We lighted some candles and incense, then marched around the living room, saying a prayer at each corner and explaining aloud to Elayne that she was dead and should go on to higher things. We chanted, as I recall, and I have reason to believe that my next-door neighbor heard us and concluded that we were witches performing some dark ritual or satanic liturgy. In any case, it soon became clear to me that I had grown extremely unpopular with both my landlady and my neighbor, more so than when only the door bangings had been going on. My neighbor would not even speak to me when we passed on the stairs!

I had rented the place under the auspices of the Federal Housing Authority and now I heard that my landlady was complaining about me. "She says you are very noisy and are disturbing the other tenants," an FHA representative told me.

In vain I protested that I was not noisy, that I was an exceedingly quiet person. I did not dare tell the Housing Authority people that Elayne, a ghost, was making the noise.

Our amateurish exorcism rite had no effect on Elayne. If anything it

whipped her on to further endeavors. She really outdid herself. One night she kept opening and closing the refrigerator door for an entire hour without stopping. I suppose it was because the refrigerator was right next to the wall of the telephone company supervisor's bedroom. She and Elayne, I had learned, had been great friends. The spirit must have been making sure

that continuing complaints would get me ousted from *her apartment*.

On the first of January 1978 I received my 30-day eviction notice. There was no use protesting. Although several of my friends had witnessed Elayne's act, none of us wanted to get laughed out of court by claiming that a ghost was responsible.

I moved.



BIZARRE BIRD BEHAVIOR

By Virginia D. Randall

AN ARMY pigeon named Clarence was unable to fly because his wings were fouled with oil. To deliver the message strapped to his leg, he walked the 10 miles to his loft.

When police officers in British Columbia spotted 50 drunken ducks, they began a search for a moonshine still. The birds were lying on their backs in a field miles from water and thrashing their legs. The officers reasoned the ducks had overindulged in mash dumped from a still.

In an orange grove in Pomona, Calif., woodpeckers have taken a dislike to the wind machine which circulates air to protect the trees from frost. They have bored four large holes through both blades, unbalancing them.

Some California chickens love music. After Louis Moomaw installed 10 loudspeakers in his chicken houses and piped in music, his 12,000 hens increased their egg production. He

says they get restless when the music is shut off.

In Wisconsin, a sudden one-inch rainfall was too much even for ducks. Residents watched a mother duck lead 17 ducklings to higher ground after the rain.

In a Massachusetts town a no-school siren sounded and 54 chickens dropped dead. This is inexplicable—unless sound can kill.

The hornbill, a black and white bird the size of a full-grown turkey, has an odd bill which may reach a foot in length. He catches food at its tip, deftly tosses it into the air, then lets it fall into his gullet. As a juggler, the hornbill is amusing but as a husband he's a martinet. He literally seals his mate into their hollow-tree nest after her eggs are laid. He covers most of the entrance with mud, leaving a hole just large enough for her beak. He feeds her diligently but she stays imprisoned until the babies are hatched.



ABOMINABLE SNOWMAN LAID TO REST

THE ABOMINABLE snowman, long thought to stalk the Himalayas, does not exist. In April 1984 the Soviet news agency Tass reported the findings of Vadim Ranov, a well-known Soviet explorer: No remains—skeleton, skull or individual bones—have ever been found, and no other evidence of the snowman's shelters, caves or traces of food has ever been unearthed.

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.

PHANTOM OF THE BIKE

By Forrest Christensen

ONE DAY IN late May 1947 I saw a small man with tangled black hair and a full beard walking his dilapidated bicycle along a sidewalk in El Centro, Calif. The bike's ragged tires and wobbling wheels squeaked as he moved along.

He wasn't easy to overlook. A dirty, greasy cap sat atop his head. His widely-spaced eyes glowed through his twisted stringy hair as he pushed his contraption along, one hand on the handlebar and the other on the grime-embedded seat. Bits of cloth from his tattered clothing trailed at what had once been the heels of his now shapeless shoes.

Suddenly a strange sensation came over me. There were clouds in the sky and ozone in the air. A storm was brewing. Turning to this most unusual character, I wondered what I might do. Surely he needed help but I consoled myself with the thought that the police or local welfare workers would pick him up before long.

In the following months, as I continued to travel through the huge territory I covered as an employee of a large dairy products company, I ran into this stranger again and again. Oddly enough, his territorial limits were as broad as my own. He appeared along desert highways and on the streets and towns across the length and breadth of southern California. Pale and thin, he appeared to be in need of nourishment. Occasionally I would run into him at night, but he was still pushing the beat-



Forrest Christensen

up bike down the street. I wondered if he ever ate or slept.

Then one day he showed up just a block from my home. Traveling south on Magnolia Avenue in Riverside, Calif., he was trudging along in his usual fashion. To my utter surprise he showed up a few hours later at Santa Ana Canyon, some 17 miles away. Day had turned into night but the phantom of the bike continued to press on in his seemingly aimless wandering.

Two years later, in May 1949, our paths crossed again, this time on San Fernando Road just outside Los Angeles. He was on the sidewalk along a line of small shops. Nothing in his appearance had changed.

My heart began to pound as I pulled my car over to the curb to intercept him. Curiosity had gotten the better of me. I needed to know, once and for all, who this man was and why we had so often come into contact with one another.

I was just a few yards away when he turned the corner into a side street. I wasted no time in following the man into an area that happened to be empty of trees or buildings. The street dead-ended 100 yards ahead of me. The sky had turned to a glowing pink as clouds filled the heavens.

Taking a deep breath, I quickly recognized the penetrating odor of ozone. For a brief moment my thoughts flew back a couple of years. In my mind's eye I could see the bicycle man as I had observed him the first time.

A chill ran down my spine. I looked up and observed the street marker which read "Future Street." The bicycle man somehow had eluded me. He was nowhere in sight.

Panicking, I ran back to the car and

drove away as fast as I could.

I never saw the bicycle man again.—
Riverside, Calif.

A STARTLED GHOST

By Maureen R. Hale

IN 1964, when I was six years old, I shared a home with my mother and father and two siblings. My parents were not superstitious but my grandmother, Louise Gorham, believed in omens. But talk about these things was not permitted in our home. Our little three-bedroom house in Riverview, Mich., was like every other house in the neighborhood in this respect.

One day I ran down the stairs to our basement to play as I had done numerous times before. I jumped off the bottom step and turned the corner, only to stop dead in my tracks. There, about 20 feet in front of me, stood a man. I wasn't afraid, just startled that someone else was downstairs.

The man slowly turned and looked at me. He too had a startled expression on his face. Then he began to fade; within seconds he had disappeared completely. Suddenly I realized I had seen a ghost. I dashed upstairs.

"Mother! Mother!" I shouted. "I just saw a ghost man downstairs!" Mother ordered me to stop such talk immediately.

Then I thought, "Granny will believe me. She believes in those things."

As I ran into the dining room, Granny gave me a strange look. It was as if she knew what I was going to tell her. When I did tell her, Granny acted nervous, even scared. To my surprise she told me to stop my foolish talk.

I was crushed. I wanted someone to believe me.



Maureen R. Hale

The subject was not mentioned again until almost 20 years later.

After I was grown and had a family of my own and the house had long since been sold, my mother and I stayed up late one night just chatting. As the conversation turned to the subject of Granny's superstitions, I cautiously asked Mother if she remembered my incident with the ghost. I was sure she wouldn't but Mother suddenly got a serious expression on her face and nodded yes.

"I have seen him too," she said calmly. "I have seen him many times and not just in the basement."

She described him as tall and thin and about 45 years old. She usually saw him in the living room in the mornings, she said.

"After my first encounter with him I became sort of used to him," she said. "He never stayed in the room for more than a minute. And it was as if I had caught him or startled him when I entered the room. Soon I would just say good morning to him and go about my work."

Mother had told Granny of her

experiences long before I had mine.—
Auburndale, Fla.

SPIRITS IN GREENWICH

By Edgar Linski

IN THE SPRING of 1972 I lived in Meriden, Conn., and commuted weekly to Greenwich, Conn., to visit my fiancée Marilyn Kanhai. Marilyn lived in a large old three-story house near the center of town. The house was well kept and relatively modernized but the style and the liberal use of hardwoods indicated it was built sometime in the late 1800's.

My trip home was well over 60 miles and on one particular evening I was too tired to attempt it. Marilyn fixed a bed for me on the couch in the living room, which was actually a converted bedroom. After saying good night, I settled down to my nightly ritual of meditation, a practice I had begun a year earlier. As I drifted off into deeper levels of consciousness, I became aware of other, unfamiliar voices in the house. At first I wondered if Marilyn's brother had arrived home with a friend, so I listened carefully to hear what they were saying.

The voices seemed to come from a spot in the center of the room. I was at one end, facing the wall, so I heard them as if they were behind my head. Their words shocked me.

"What shall we do with this guy?" one asked.

"Oh, I don't know. Why don't we make him jump out of a window?" another replied.

Hearing this, I sat bolt upright and looked around to see who it was. There was no one there. I remembered that my meditation instructor had told me that nothing on the spirit level could hurt

me, so I decided to confront the "spirits" that were plotting to disturb my sleep.

I lay back down and went again into meditation. Evidently the spirits were aware that I had noticed them because now they were close to my ears on either side, laughing the most horrible and frightening laugh I had ever heard. I could feel fear creeping up from the pit of my stomach into my throat, but I held my ground.

Remembering my lessons, I imagined my body surrounded by a pure white light. I mentally commanded the spirits, "Go away!" Then I began to recite the Lord's Prayer.

The laughter started to fade away, to my great relief. I continued to meditate and finally drifted off to sleep and pleasant dreams.

I was awakened in the morning by the smell of frying bacon. I rose, dressed and met Marilyn in the kitchen. As I told her of my strange experience, the color drained from her face.

She blurted out, "I'm sorry. I forgot. That's why that room is a living room. Nobody has ever been able to sleep in that room. They have bad dreams and hear voices.

"We heard that the last person who lived here committed suicide in that room. He jumped out a window!"

I never slept in that room again.—*Kailua, Hawaii.*

THREE DREAMS OF DEATH

By George St. Louis

IFELT A sharp slap on my arm, like a blow from a two-by-four, and suddenly I had trouble breathing.

"I'm hit!" I cried.

Everyone laughed, thinking I was

only trying to attract attention.

It was understandable. I'd been 30 feet away from the nail gun and it had not been fired in my direction. But I knew the nail had ricocheted and ripped into my chest.

I pulled up my T-shirt and looked. The skin was pushed out in a pointed mound right over my heart and it was pulsing slowly in and out.

"I'm a dead man," I thought.

The smiles faded in an instant.

It had happened so fast that I didn't even feel frightened. I just felt bitter disappointment, like a kid forced to leave the party early. I wasn't surprised, though, because I remembered the dream.

I'd had the same dream in the early morning hours of this same day, Friday, for three weeks straight. I hadn't had the dream last night.

In the dream, voices called to me from outside. "Come out here," they said, "or we'll come after you!"

My family was with me, so I had no choice but to obey. But as soon as I stepped through the door, a gun went off. I could feel the shotgun charge go through my chest. The dream was always vivid and in it I was aware of dying.

"No, no, no!" I would be yelling as I woke up.

When Dr. Spencer Chester removed the nail that day (October 6, 1978), he said that the head was resting on the heart itself. He was amazed that the nail had done no damage.

Was there any purpose to the warning dreams? I have no idea. I'm just glad that the real-life version had an ending different from the dreams.—*Woodland, Calif.*

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.

HOW DO I LOVE THEE?

By Grace A. Clark

IT WAS A cold dreary day in March 1953 when we arrived home in Florida after escorting my husband John's body back to our home state of Illinois. He had been killed early one foggy morning in a car accident on his way to work.

I took my children to school the next day. We know life must go on but this was the first time I had been alone in the house since John had left for work on that fateful morning.

As I walked in, I noticed my husband's carpenter overalls hanging on the back of a door and I was struck with loneliness and grief. He would never put them on again!

I dropped into a chair and cried bitterly, releasing a flood of tears that till now I had hidden from my children and others.

Suddenly I was aware of pressure on my right shoulder from behind me. It felt like a hand and I was so startled that I stopped crying.

Words were being whispered into my

ear. "Mommy, Mommy, hear me!" the voice said, using my husband's pet name for me.

"Don't cry, darlin'," the voice went on. "I can't come to you or do my work as well when you cry because I love you so much. I've been taken from you to do a specific job over here."

I thought about this for a moment and told myself I was just imagining things, that I was truly losing my mind.



Grace A. Clark

Then the voice whispered, "Go find the poem 'How Do I Love Thee?' " The hand pressure lifted and I could see an ethereal figure crossing the floor in front of me swinging a hammer in his hand. He smiled as he passed me.

He joined a group of loved ones from both our families who had passed on previously. I heard them say, as if it were an echo, "You did get through to her, Johnny! You did! You did!"

They all turned and disappeared. I felt a peace come over me that I cannot explain in words.

I had to tell someone who cared and who might believe me. I wrote a letter to my husband's sister Frances Scott and told her of my strange experience. I also told her that I did not know what poem my husband was referring to.

Within a week I got a letter from her and a package containing a small book. She said she'd had it since adolescence but she now wanted me to have it because it contained the poem. The book was *Sonnets From the Portuguese* by Elizabeth Barrett Browning.

One poem includes the words "How do I love thee? Let me count the ways." It goes on to say, "And if God wills, I shall but love thee better after death."

I have not related this story to many people because I cannot explain it. But I know that in some unusual way my husband was allowed to come to me to lessen my grief and help me go on in faith.—Pensacola, Fla.

COMFORT

By Judy Maleki Makhoul

IN DECEMBER 1980 I was working for a company in Glendale, Calif., when I received a call from the hospital that my father William Marshall, who

was ill with cancer, was very sick and I should come right away. I had a lot of work to do at the office and wanted to finish up before leaving. Somehow I didn't believe that he was going to die.

I left work at five o'clock. Halfway between Glendale and Lancaster, where my father lived, my husband Paul and I started to worry. I pushed him to drive faster. Our fear and anxiety grew stronger and stronger. I was almost in tears by the time we reached the hospital. I jumped from the car, leaving my husband behind. I rushed to my father's room but as I rounded a corner in the hallway, I heard loud sobbing. My sister-in-law Debbie threw her arms around me and told me my father had died, then led me to his room.

My brother Philip came in and also put his arm around me. Father was sitting up in bed, eyes closed, almost looking alive. For some reason I couldn't cry. Somehow I felt happy and peaceful inside. Father looked lovely and at peace. I sat down on the bed next to him and stared at him for a long time. He had a smile on his face.

After an hour or so my husband took me away from the hospital. Suddenly, on the way home, I became hysterical. I wept uncontrollably, screaming over and over again that I didn't get there before he died, that he would never know how much I loved him. All the next day I cried but I still managed to prepare a big dinner for many members of the family. I was horribly depressed. Also on that day I received a Christmas card in the mail from Father. I treasured that card and placed it under my pillow.

That evening, Saturday night, after all the guests had left and the dinner table had been cleared off, I decided to

go to bed. I was exhausted and wanted to sleep my troubles away. My husband joined me and soon I fell into a deep sleep. About two in the morning I was awakened by a loud voice calling out my name, "Judy, Judy," in my ear. I awoke but could not open my eyes.

"What?" I asked sleepily.

"I want you to feel comfortable and happy," the voice said.

"I am," I replied, then drifted back to sleep.

Moments later the voice resumed calling my name, but this time more loudly. Now I was really awake and frightened but for some reason still unable to open my eyes.

I reached for the light switch but the light wouldn't work. I called to my husband and tried unsuccessfully to rouse him.

Now I recognized my father's voice. Once again he said, "Be comfortable. I am comfortable." Then I felt happy but still a little scared at the same time. I threw the covers over my face and soon fell asleep.

The next morning I couldn't wait to tell all my family that my father had paid me a visit. No one believed me but my husband said he had heard me talking to my father and heard my father talking to me. He had come to comfort me and my life has been great ever since.—*Glendale, Calif.*

MOMENTARY BLISS

By Phyllis Anne Hudry

EDITH EBERT and I were friends of long standing. We often discussed death and both of us believed in the survival of the spirit.

In June 1980 Edith developed a brain tumor and lapsed into a coma. I visited



Phyllis Anne Hudry

her in St. Luke's Memorial Hospital in Racine, Wis., spoke a prayer and held her hand. Edith's eyes flickered with recognition.

On August 23 I awakened suddenly from a sound sleep with an indescribable feeling of bliss. I sat up in bed. Our bedroom was suffused with brilliant light. Rainbow colors flowed over the walls. Ethereal music played softly.

I turned to see if my husband was awake. He slept beside me undisturbed.

Our bedside clock showed 2:15 A.M. The drapes were open and I could see it was totally dark outside.

Then the brilliant light slowly dimmed, the colors disappeared and the music ceased. I drifted back into the everyday feeling of being myself. The room became totally dark.

I continued to sit up in bed and I reflected on that glorious infusion of joy, light and peace. Then I lay down and quickly fell asleep.

At 7:00 A.M. the telephone rang. I wondered who could be calling so early.

It was Edith's husband John calling to tell us that Edith had died in her sleep at 2:15 that morning.

Did Edith come to show me that the

next dimension is a beautiful and harmonious place?

I concluded that she may have given me a brief vision of the next world, showing me there is nothing to fear. It is a world we can enter, at least in part, when the bonds of love between friends are strong.—*Racine, Wis.*

REASON FOR LIVING

By Mary Beth Amison
As told to Cindy L. Martino

IN THE winter of 1959, I was eight months pregnant with my first daughter. Throughout the pregnancy I was sick with a severe kidney infection.

Suddenly my fever rose drastically higher than it had been in the last six months. I was used to fevers of 101 degrees—I had them constantly—but this time my temperature shot up to 106 degrees.

I was immediately sent to the Osteopathic Hospital in Cranston, R.I., where my doctor practiced. After I was settled in, my mother-in-law Amie Amison walked into the room and pulled my husband Bob aside. While speaking quietly, she would glance at me with tears in her eyes. I knew something was dreadfully wrong.

After she left, my husband walked over to the bed and sat down. I could see him fighting back the tears.

"Mary, I'm afraid something is

wrong," he said. "The doctors seem to think the baby will be stillborn." He stood up and left the room in a hurry, to find some private place to cry. I was shocked and horrified. I didn't want to believe it, but I knew the baby hadn't moved in over a month.

Three days later I went into convulsions. Suddenly I saw my grandfather Archibald Gactom standing before me. He had died of cancer six years earlier. He was bathed in a golden light which shone brightest in his face. He had on the longjohns and brown suspenders he always wore when he was alive. He looked younger and healthier than he had before he died.

"Take me with you, Grandpa," I pleaded. "I don't want to stay here any longer." But he just leaned over my bed, looked me straight in the eyes and said, "Not now, Baby," using the name he'd always called me. "It's not time." Then, waving good-bye, he slowly vanished.

I broke out of the convulsions and when I looked up at the doctor he said, "You're a lucky lady! We almost lost you." Then he told me about how he had heard me talking about my grandfather.

One month later, on January 14, 1960, I gave birth to a beautiful little girl. I knew then why it wasn't time for me to go!—*Providence, R.I.*



TEMPTING FATE

A CANADIAN skier, Greg Stoltmann of Vancouver, sustained internal injuries and a broken pelvis after being swept almost 1000 feet down a mountain chute. Greg, aged 23, who has been skiing for 13 years, was found waist-deep in snow after the avalanche.

The accident happened on Friday, April 13, 1984, and witnesses claimed that the snow under his skis started to move on the 13th minute past the 13th hour.

ROCK-THROWING POLTERGEIST

The Berkbigler family's long-anticipated move into their dream house turned sour when a supernatural "prankster" attacked.

Part I

By D. Scott Rogo

Photographs courtesy *Arizona Daily Star*

I CAN'T even come home and enjoy a beer anymore," lamented 45-year-old Richard Berkbigler, trying momentarily to ignore the 20 or so report-

ers, friends and self-appointed vigilantes in his half-finished house about 15 miles northeast of Tucson, Ariz. They were all there to help his family hunt down the phantom "prankster" who had been throwing rocks at their desert home for 10 weeks.



Mary Berkbigler and her 15-year-old son David are perplexed by the strange rock attacks. She once said to *Arizona Daily Star* reporters, "Maybe it's a spirit."

Rock-throwing poltergeists are different from the typical noisy ghosts. They don't rap on walls, throw furniture around or make knickknacks disappear and reappear. Instead they pelt their targets—usually houses—with rocks. The stones may fall a few at a time or shower from the sky like falling rain; on rare occasion they may even land inside a house. Sometimes these displays are accompanied by more typical poltergeist phenomena as the activity escalates, but usually the rock-throwing is the only manifestation. This is the type of case I meant to investigate when I arrived at the Berkbighler home on December 6, 1983.

The nightmare for Richard and Mary Berkbighler and three of their five children had begun three months earlier when they moved from a cramped trailer to their partially-completed 4400-square-foot house. The move into their dream house in September turned sour when the rocks began to fall. They had been in the house only a few days when parents and children—Rick, 20, Anita, 19, and David, 15—heard rocks hitting. When Richard and his sons ran out to confront the culprit, they found no one. Surrounded by a forbidding border of cactus and brush, the house is situated on five acres of undeveloped desert property; there are no other dwellings nearby.

They found the stones were of varying sizes, some as large as fists, and consisted of the local granite which litters the area. Besides striking the house, some of the stones dented the family van which was parked in the large dirt clearing in front of the house.

The Berkbighlers were alarmed that first night and hoped it was a solitary

episode. But the rock showers got worse over the next several weeks and finally were occurring daily. They usually began between 5:30 and 7:00 P.M. just before or after Berkbighler arrived home from his work as a truck driver. His children and his wife, who owns a cleaning business in Tucson, were usually already home by that time. At first the rocks fell on the roof, then began to strike other parts of the house in brief flurries. Five or six rocks would hit the front of the house or the van at two- or three-second intervals. After a respite of five to 15 minutes another flurry would begin. Sometimes the barrages were sporadic and brief but the attacks could go on for two or three hours. The Berkbighlers usually hurried outside when the first stone hit, hoping to catch a prowler, but they never found anyone. The attacks stopped only when the family turned off all the lights and went to bed.

No one in the family was overly concerned about the incidents at first. The Berkbighlers believed a vagrant might have been living in the house before they moved in and now, having been dispossessed, was trying to scare them. But as the attacks continued day after day, Mrs. Berkbighler began to entertain different ideas.

"Maybe it's a spirit," she told *Arizona Daily Star* reporters at one point. "Maybe we've built over some sacred burial grounds or something." But no one else in the family shared her unease.

When the rock barrages began on a daily basis, the local press dubbed the culprit the "phantom" stone-thrower because of his uncanny ability to evade detection. In early November the Berk-

biglers contacted the Rincon Division of the Pima County Sheriff's Department and deputies were sent to the house on several occasions to help catch the prankster. Helicopter surveillance was employed on three occasions while as many as nine deputies scoured the area on foot. These helicopter-aided searches were made November 5 and December 4 and 5 but the prankster—whatever his nature—eluded everyone. In fact, the sheriff's deputies were reluctant to venture onto the Berkbiglers' property after some of them were struck by rocks. One deputy told the *Daily Star* the rocks had done \$600 damage to his patrol car.

The Berkbiglers were just about at their wits' end when press stories of their plight came to the attention of W. G. Roll at the Psychical Research Foundation in Chapel Hill, N.C. Roll, who has investigated many poltergeist cases, reached me in Los Angeles on December 6 and asked me to look into this one. I was on a plane for Tucson by midmorning that same day.

I arrived at the Berkbiglers' house at three in the afternoon to find a small group of people already there. A carpenter was working in the open attached garage and two reporters for the *Tucson Citizen* were waiting for the first rock of the day to fall. Also waiting were two young professional animal trackers. The only family member at home was Rick, the Berkbiglers' oldest son. I explained the purpose of my visit—to the delight of the bored newsmen and the trackers, to whom the idea of "investigating a poltergeist" seemed amusing. After greeting me hospitably, Rick immediately took me into the house to fill me in on



Rick Berkbigler straps on football shoulder pads as defense against pelting rocks. Other family members, photographers and sheriff's deputies were victimized by the phantom rock-thrower.

the history of the rock showers.

Rick said that the prankster, poltergeist, vagrant or whatever had been particularly nasty all that week. He and his parents were welcoming anyone who might help them put a stop to their 10-week ordeal, for recently the rock-thrower had begun targeting people with disturbing accuracy.

* * *

THE HEAVY-DUTY attacks had begun on Sunday, November 27. The rock-thrower was uppermost in the minds of the Berkbiglers and their friends and relatives who gathered in the house that evening. Finally the men decided to make a concerted effort to hunt down the culprit. Rocks were coming from the pitch-black desert and striking the house and cars when Rick organized two search teams. A Marine Corps reservist, he planned well. He instructed his uncle and three volunteers to search north of the house while Rick and three others searched the brush and gully on the south. Rick's strategy was to trap the prankster between the two groups of searchers when they met at the rear of the property. It was 8:30 P.M. and totally dark on the desert. Armed with flashlights, the teams set out during a lull—but soon the rock-throwing resumed with renewed vigor.

While Rick's team was scouring the property south of the house, a large rock came flying out of the desert and struck one of his team members squarely and painfully in the jaw. The attack unnerved the young men who quickly walked behind the house to get out of range. As they reached the rear, they heard Rick's uncle calling. He and his men, north of the house, had

pinned down the rock-thrower in a clump of bushes about 25 feet from the building. Rick joined his uncle and both trained their flashlights into the brush. They could see no one—but suddenly a flurry of about eight rocks came flying right *from* the brush.

"It was just like the bush was throwing rocks with its branches," the 20-year-old part-time college student told me.

One of these rocks struck Rick's uncle in the temple and the impact knocked him unconscious. Rick and his friends began to throw rocks into the brush while other men helped the injured man into the house and called the paramedics. Neither Rick nor any of his friends saw the prankster leave the bushes. They finally gave up their assault and returned to the house. Once everyone was back inside, more rocks struck the house.

This singularly nasty incident sparked a series of apparently vindictive rock-throwings. Members of a TV crew arrived on December 3 and even they were pelted by the rocks. This renewed attack prompted the Berkbiglers to call the sheriff's department again. The deputies who soon arrived ended up suffering the brunt of the attack. One deputy was struck in broad daylight as he and Richard Berkbigler searched the brushy hill immediately behind the house. The sheriffs left the scene at 5:00 P.M. and the rock-thrower pelted the house for the next three hours without letup.

As if this weren't enough, an incident on Sunday, December 4, convinced the Berkbiglers that their prankster, if he were human, had to be mentally deranged. Their married daughter

Donna Knight, her husband Tim and their 21-month-old daughter arrived for a visit that morning. Tim and the little girl were playing on the dirt lot at about 11:30 A.M. when the rock throwings started and the little girl was struck on the arm. She wasn't injured, only badly frightened, but the Berkbiglers were enraged. They immediately called the sheriff's department and several men and a helicopter were dispatched to the property for their most massive search yet. They combed the area for a long time, found nothing and eventually gave up.

That Sunday heralded the beginning of the most severe attack so far. By the next morning, news about the Berkbiglers' problem was being reported in the local press. That afternoon, two staff members from the *Arizona Daily Star* visited the house. All was quiet when Carmen Duarte, a staff writer, and Benjie Sanders, a photographer, arrived at 3:45. Mr. and Mrs. Berkbigler weren't home yet and Rick and his 18-year-old brother Jerry, who had recently moved back into the house, were patrolling the property. The events that followed were fresh in Duarte's mind when I spoke with her two days later in her office.

"At about 5:50 we went inside after Rick and Jerry told us that it was about time [for the rocks to start]," she told me. "So we went inside and when we were in, a rock hit the side door. It was real forceful and hit real hard." (This "side door," an entry from the garage to the living room, was a favorite target.)

The Berkbiglers came home at 6:10 in separate cars and their arrival seemed to step up the action.

"David and Jerry went out with helmets and [makeshift wooden] shields to escort their parents into the house," the reporter continued. "Richard, the father, pulled up first and a second later Mary and David [came] in the van . . . Richard had his jacket over his head as he entered, while Mary and David were scurrying in. We greeted each other and after that three rocks [hit] on the door and we could hear them hitting the cars outside. You could hear the sound of glass and the steel of the car."

These sounds were unnerving and the reporters saw that the Berkbiglers were angry and frustrated. Duarte said she tried to divert them by proceeding with her interview.

"The stones had stopped," she went on, reconstructing the events of that night. "He'd throw and then stop, then throw and stop. It wasn't continuous for two whole hours. All the time we were pinned in because we didn't know when he would start throwing again. One time somebody opened the door and peeked out and a stone hit [near the door]. We say we were trapped because for the two hours we were there, stones were being thrown from 5:50 to 7:45 when the sheriff's deputy came to escort us out . . . The deputy . . . was hit by a stone while coming up to the house."

The reporters and the deputy weren't the only victims that night. A friend of Rick's, a private investigator, had been staking out the house all day unbeknown to the family. The young man (who specifically asked for anonymity because of the nature of his occupation) thought he had a better chance of catching the culprit by working indepen-

dently. That night, from his post in the desert, he too heard rocks strike the house. During that siege, he crept up the dirt path leading from the road to the Berkbighlers' lot, pushing his motorcycle. He saw no one near the house but a rock struck his head as he neared the garage. He was wearing a helmet, luckily, but he quickly scuttled into the house nonetheless. He left when the deputies arrived, only to find that his motorcycle had been damaged.

The whole series of incidents has a bizarre aspect, I decided later when I tried to reconstruct events on the scene. Visual access to the Berkbighlers' garage from the desert is obstructed by a tool shed. This structure would interfere with a stone aimed from the brush at the side door (living room entry) on the inner

north wall of the garage. The entry door itself was further obstructed the night the reporters were in the house; the family van had been parked just in front of the open garage.

There was actually only one spot on the property from which rocks could be thrown against the entry door. That spot was directly between the garage and the shed in front of the brush. (Stones couldn't be thrown through the brush because it was too high and too thick.) Yet this area was in clear view of the house and illuminated when living room lights were on. Both the deputy and the young investigator should have seen anyone throwing rocks either at them or at the door—if a prowler were responsible.

This is Part I of a two-part article.



MISIDENTIFIED MUMMY

AHMED Osman, an Egyptian archaeologist, claimed in March 1984 that a mummy in the Cairo Museum is misidentified—that it is actually Joseph, the son of Jacob who brought the Israelites into Egypt. Other archaeologists immediately dismissed the claim as “nonsense.”

Osman based his claim partly on Joseph's description of himself in the Bible as a “father to Pharaoh.” In Genesis 45:8 Joseph tells his brothers, “So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh” This description is unique and in Egyptian history applies only to U-ya, a minister of Pharaoh Amenophis III, as the Museum has identified the mummy under scrutiny. Osman contends U-ya and Joseph are the same person. He said that U-ya, whose tomb in the Valley of the Kings was discovered in 1905, served as a minister under Thutmosis IV and his son Amenophis III. He said further that Tiye, the wife

of Amenophis III, was the daughter of U-ya or Joseph.

“Nonsense,” said Ahmed Kadry, chairman of Egypt's Antiquities Department. “This talk is not worthy of discussion. It is far from the truth”

Archaeologist Ali Hassan said that the title “father to Pharaoh” was conferred on other ancient Egyptian leaders and thus could not be said to support Osman's claim. Furthermore, Bishop Gregorios of the Coptic Orthodox Church noted that the Bible states clearly that Joseph was buried outside Egypt and the mummy found in the Valley of Kings could not be his.

The idea that Joseph was the minister of Amenophis III runs counter to modern scholarship which concludes he served centuries earlier under a Pharaoh who was a Hyksos. The Hyksos were nomads from Asia who dominated Egypt from the end of the 18th Century to the beginning of the 16th Century B.C. Amenophis III ruled from 1408 to 1372 B.C.

THE REMAINS OF THE SAINTS

For centuries "holy relics," from St. Peter's toenails to Jesus' Seamless Coat, have inspired the faithful.

By Berry Berkley

HOLY RELICS and their veneration are rooted in the beginnings of Christianity. The saints were held to be temples of the Holy Spirit during their lifetimes and when they died, their remains, their clothing, almost anything they had touched became a holy relic. To honor the saints, the Catholic Church permits, even encourages, the veneration of these relics.

Possibly the first relics on record were the apostle Paul's handkerchiefs described in Acts 19:11, 12:

"And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

Outside the Bible the earliest reference to the veneration of a relic is in *Martyrdom of Polycarp*, a document that dates from A.D. 155, although some scholars date it some 12 years later. The work chronicles the last days of St. Polycarp and the subsequent

veneration of his remains. He was the Bishop of Smyrna (today the city of Izmir, Turkey) and was put to death by the Roman authorities for refusing to renounce Christianity.

Respect for the saints' remains has not waned through the centuries. As recently as December 1983, Christ's Seamless Coat, second only to the Shroud of Turin as the most well-known holy relic, became the focus of a political action. Believed by the faithful to be the very coat that Jesus wore to His Crucifixion, the Seamless Coat is housed in the Basilica of St. Denis in Argenteuil, France. On December 13, 1983, it was stolen by an outlaw anarchist group calling themselves "Direct Action," who demanded a ransom of 300,000 francs be paid to the Polish Solidarity movement. Church officials, doubting that Solidarity would accept money tainted by blackmail, refused to pay the ransom and in February 1984 the anarchists returned the coat.

The veneration of relics was wide-

spread in the Christian world by the Fourth Century, given impetus by the discovery of the body of St. Stephen, the head of St. John the Baptist, the chair of St. James, the chains of St. Peter and the True Cross itself. Non-Christians scorned the practice, accusing the Christians of the same idolatry the early apostles had preached against.

As the Jews wore phylacteries,* Christians took to wearing small relics in boxes bound to arms or foreheads with a length of cloth. The possession of a relic meant protection from evil spirits, diseases, bad luck or personal enemies and thus relics were much sought after.

Inevitably, as the demand grew, spurious relics crept into circulation. Many of these (such as the toenails of St. Peter, which undoubtedly came from the toes of the vendor himself) were so patently fake that their proliferation is inexplicable. Things got so bad by the end of the Fourth Century that Emperor Theodosius passed a law forbidding the sale of holy relics. Theodosius' lifelong opponent, St. Ambrose, the Bishop of Milan, took the opposite view; he did more than anyone before him to preach the importance of holy relics within Christendom.

The cult of relic veneration came into its own in the Eighth Century when the Second Council of Nicaea decreed that it was an acceptable practice. To defeat and control the proliferation of fake relics, recognized holy relics had to bear the approval stamp of the Pope's signet.

For the next few centuries—until the Crusades—traffic in relics remained

almost static. In the 11th, 12th and 13th Centuries, however, Crusaders returning from the Holy Land brought back souvenirs—relics of biblical saints and patriarchs. This started an almost imperceptible, but ardently fought, war among Europe's churches and cathedrals, each competing for the honor of housing a relic.

A church in Chartres, France, claimed to have the undergarment Mary wore at the time of Christ's birth, Jesus' milk teeth and His circumcised foreskin. At the same time, however, about 15 other churches were claiming to have the foreskin.

Another church claimed to have Mary Magdalene's entire skeleton.

The Sainte Chapelle in Paris, built by Louis IX who was later canonized as St. Louis, had relics the king himself had collected: a splinter of the Cross, the Spear of Longinus that pierced Jesus' side at His Crucifixion (still extant today), the sponge that was used to offer Christ vinegar as He hung on the Cross, the rod of Moses, part of John the Baptist's skull (notwithstanding the fact that other churches claimed to have his entire preserved head), and Jesus' swaddling clothes.

St. Peter's Cathedral in Rome claimed to have the heads of St. Paul and St. Peter—although according to legend St. Peter was buried intact and never disinterred. In fact, the great basilica in the Vatican was built over his grave. St. Peter's also held the Ark of the Covenant, Moses' tablets bearing the Ten Commandments, an urn full of manna (presumably that mentioned in Exodus 16:33—"to be kept for . . . generations"—because manna turned bad quickly), one of the Virgin Mary's

*Phylacteries are small square leather boxes containing slips inscribed with scriptural passages and traditionally worn on left arm and forehead by Jewish men during morning weekday prayers.

garments, John the Baptist's hair shirt, fish and bread left over from the Feeding of the Five Thousand, and the dining table used by Christ at the Last Supper.

Impressive as this list is, a German private collector—a regional prince of the Holy Roman Empire—amassed during his lifetime more than 17,000 relics, if accounts are to be believed. Among them were straw from Christ's manger, a small jar containing milk from the Virgin Mary's breasts (a popular medieval relic—no doubt chalk dissolved in water), fragments of bones from the children massacred by Herod, a piece of bread from the Last Supper and a strand of hair from Jesus' beard. Pope Leo X declared that such a collection earned its owner's soul a reduction of time in Purgatory; he reckoned the reduction as 1,902,202 years and 270 days.

During the Crusades and for long afterwards, the search for holy relics reached such a pitch that those who lived saintly lives were earmarked as relic material before they died. St. Elizabeth of Hungary, canonized in 1235, only three years after her death, was cut to pieces. St. Francis of Assisi (1182 - 1226), foreseeing that eager relic hunters might make off with pieces of his clothing or his body, allegedly

arranged for an armed guard to accompany his corpse to its final resting place.

The Council of Trent in 1563 brought the veneration of relics about to where it stands today. The Council came together to stamp out spurious relics which had proliferated during the 11th through 16th Centuries and to impose uniform control over the genuine relics. The Council ordered that only a bishop or a cardinal could authenticate a relic and all extant relics had to be registered at the Vatican. Once and for all, the purchase and sale of relics and their private possession were forbidden.

The Vatican today has some 900 relics and many others are scattered throughout the world's Catholic and non-Catholic churches. Besides the Shroud of Turin, the Seamless Coat and the Spear of Longinus, other extant relics are the right arm of St. Xavier (1506-1552); the heads of St. Nabor and St. Felix, two early Christian martyrs, in Milan, Italy; a splinter of the Cross at Downside Abbey in England; and the blood of St. Januarius, martyred in A.D. 305, in Naples.

The modern Catholic Church permits the veneration of relics but prohibits their worship or adoration. And on the fifth of November every year, the faithful celebrate the feast of all holy relics.



WALLET CUSHIONS BULLET, LEADS TO ARREST

ACCORDING TO Denver police, a motorcycle officer and an off-duty officer were talking in front of a restaurant late in the evening July 27, 1983, when they heard two shots. On his motorcycle Henry Terry rode off to investigate. A few blocks away Terry saw a man running toward him and the

man fired one shot at him. Terry returned fire. A few minutes later, other officers searching the area found Robert Anselmo Baca of Albuquerque lying under a car. When Baca was asked to show some identification he pulled out his wallet and the officers found a bullet stuck in it.



H. J. McGrath, a lifetime southwestern resident with many years of engineering and surveying experience, compares two identically constructed pipe samples recovered from two different sites. Exterior longitudinal line is visible on each segment.

A Western Mystery: PIPELINE OF THE ANCIENTS

Peculiar 100-year-old cement segments litter parts of the American Southwest but no one has a clue to who made them or why.

By Frank D. Thayer, Jr.

ENGINEERS, amateur archaeologists and residents of the American Southwest have known about the mystery pipeline—some say “Indian pipeline”—since the 1800’s. In parts of southeastern Arizona and southwestern New Mexico, peculiar chunks of concrete piping have been found in

profusion on the ground and others have been excavated from depths of four to five feet. Although pipe has been picked up at sites separated by as much as 120 miles, the segments are virtually identical. The average piece is 12 to 15 inches long and 4½ inches in outer diameter with a two-inch bore. Its 2½-inch walls are seamless. Although obviously man-made, the segments have

defied all efforts to explain their purpose and origin.

The pipe is made of a natural cement, hydraulic lime that occurs naturally in the Southwest, combined with a sand aggregate. Engineers from Kennecott Minerals Corporation agree that it had to have been cast by a technique known as slipforming whereby concrete is poured into a mold around a lubricated mandrel or pole. As the concrete begins to set, the mold is slid forward and more concrete poured. The result is a continuous run of pipe without lateral joints or seams except for an exterior longitudinal line probably created by the mold itself. This sounds simple enough

but the method, although known for some time, did not become technologically feasible—in our society, at any rate—until the early 1960's.

Among the people I interviewed, those who have worked with concrete are skeptical of slipforming as the method for making the pipe; they say it is difficult to use with wet concrete. Only the fact that the pipe is there and dates back at least a century keeps them from claiming that it is only 20 years old.

Pieces of pipe may not be the most romantic of archaeological artifacts but the mystery of how, when and by whom they were made intrigues engineers and

Average section of pipe is 12 to 15 inches long and 4½ inches in diameter with a two-inch bore. The pipe appears to have been made to conduct water but none of the segments shows any trace of sediment or mineralization despite the area's mineral-rich water.



archaeologists alike. The December 1961 issue of *Professional Engineer* magazine contains an article titled "A Pipeline Mystery of the Early Southwest Territories" by Walter K. Wagner who tracked the pipeline backward in time.

According to Wagner, an early settler named Joe Place said he first saw the piping in 1888 but recalled that old-timers said it had always been around. Settlers as early as 1825 reported finding pieces. Some amateur archaeologists now have compared them with roughly similar artifacts found on the island of Crete but this American mystery does not lend itself to "ancient astronaut" speculation.

Among the attempts to explain the origin of the pipe segments is a theory outlined in Wagner's article that the pipeline was engineered during military occupations in the Southwest. But the records show that military units in New Mexico and eastern Arizona found sections of the concrete piping and used them as drainpipes. The sites of many early forts show that permanent concrete structures were not used, particularly not to an extent as to allow for the prodigious distribution of these concrete segments.

Wagner's article also treats the possibility that the pipes were made during the Spanish occupation of the American Southwest but the routes of the Spanish explorer Cabeza de Vaca* and others miss the known pipeline sites by great distances. Furthermore, none of the artifacts have been found in the known Spanish settlements from Santa Fe down the Rio Grande or in the copper

mines at Santa Rita in the southern part of New Mexico. (Apache harassment ended the Spanish occupation of the copper mines in 1836.)

A third hypothesis suggests that the pipeline was cast and laid by Col. Philip St. George Cooke's Mormon battalion which roamed the Southwest in the mid-19th Century. But again, the Mormons' route missed by many miles the locations where the pipe pieces have been found. In lighter moments, H. J. McGrath, an engineer and lifetime resident of the Southwest, says there is more likelihood that the pipe was cast by the Lost Tribes of the *Book of Mormon* than by Cooke's battalion.

* * *

AT THE TIME the *Professional Engineer* article was published, two pipeline sites had been documented: one near Walnut Wells south of Animas, N. Mex., and the other in the Whitlock Mountains north of Bowie, Ariz. Today seven documented locations have been catalogued. (See map.)

Engineers working for the Chino Mines Division of Kennecott Minerals Corporation years ago unearthed concrete pipe at a depth of four to five feet in the vicinity of some natural hot springs in southwestern New Mexico. They described the pipeline as "pre-Columbian" and commented on the difficulty of excavating to such a depth without modern tools. The earth in the area is light topsoil above a calcified layer of rocklike material known as caliche.* Approximately 30 feet of pipe segments were unearthed at this hot springs site but no attempt was made to trace the line once it was seen to be

*Recorded history of the American Southwest begins with Alvar Nunez Cabeza de Vaca whose stories of the Arizona-New Mexico area led to Spanish explorations north of Sonora, Mexico.

*A crust of calcium carbonate which forms on the stony soil of arid regions.



H. G. McGrath's map shows pipeline locations catalogued as of December 1982. In the early 1960's only the first two were known: one in the Whitlock Mountains north of Bowie, Ariz., and the other near Walnut Wells south of Animas, N. Mex.

inactive. Engineers who worked on the project, among them McGrath, will not commit themselves on how extensive this seamless line may have been; they do suggest there may be many more miles of it than was believed even a decade ago.

If technology is projected backward to a time when there were no earth-moving machines, no trucks or trains to carry heavy equipment, no surveying instruments to mark the grade of a gravity feed line, how could many miles of such a pipeline have been built?

One conventional explanation turns to the American Indian, naming Mayan,

Aztec, Chiricahua Apaches, Casas Grandes or Mimbreños as possible builders. Could one of these native peoples have constructed such a sophisticated water system? The Mayans and the Aztecs were far south of the pipeline sites and extensive archaeological work on their civilizations has not revealed anything similar to these pipes. The Apaches also may be ruled out; they were not interested in an agrarian life-style. But the Casas Grandes before them are known to have had a commendable civilization and extensive aboveground water systems. The Mimbreños, an enigmatic culture, were

completely erased from southwestern New Mexico but again, excavation of their known communities has not provided any artifacts relating to piped water.

The accumulated evidence of ranchers and amateur archaeologists proves that the pipe has "always been here." Yet it looks as if it had been recently poured. This has baffled investigative teams from the University of Arizona in Tucson and the University of New Mexico in Albuquerque. Wagner's *Professional Engineer* article concludes: "We may never know the true story behind what is perhaps the Southwest's first engineered water system."

This may well be the epitaph for the pipeline. No explanation so far put forth will hold. Consider the inconsistencies: Most of the sites are associated with long-standing springs or other permanent water sources. But one—Columbus, N. Mex.—has no surface water. The pipe appears to have been made to conduct water but none of the segments shows the least trace of sediment or mineralization; yet the water from New Mexico's wells and springs is rich in minerals. One pipeline site—Animas, N. Mex.—is associated with early Indian habitation but several

others have no such association. Further, archaeologists generally agree that where the pipeline exists near signs of human habitation, the culture is thought not to have had the technology necessary to make the pipe.

Through interviews with amateur archaeologists, rock hounds and engineers I have learned that while the "mystery pipeline" is well-known in the Southwest it does not stimulate burning curiosity. John King, an amateur archaeologist who has studied Indian lore and artifacts in the area since before World War II, is familiar with the piping and has seen it in situ but he attaches to it little significance. He considers it the work of early settlers.

A private group led by McGrath and Dr. John Cunningham, head of the geology department of Western New Mexico University in Silver City, is attempting to trace the lines to "discover what directions they may have taken. They speculate that the lines head toward the southwestern corner of the New Mexico-Arizona border but they have no idea how long each line may be.

Until further data are unearthed, these nondescript chunks of seamless concrete pipe will remain a significant mystery of the American Southwest.



SAVE YOUR SOUL

By Ida M. Pardue

TO SAVE your soul, hold a handkerchief or tissue over your nose and mouth when you sneeze or yawn. If you don't, your soul may get out or the devil may get it.

Silly superstition? If you have ever said "God bless you" or "*Gesundheit*" when someone sneezed, you're going along with the silly superstition, because those expressions began as a quick and

fervent prayer to the Almighty for protection of the soul.

The New World Indians called on their sun deity for protection from the evils of sneezes and the ancient Romans said, "Jupiter preserve you" or "May there be no evil."

Antisneeze sayings similar to the German "*Gesundheit*" can be found just about everywhere today.

THE GIRL WHO DIED . . . AGAIN



The young girl's deathlike trance shows that long-ago near-death experiences may have gone unnoticed.

By Michael T. Shoemaker

A LONG-FORGOTTEN incident shows that a hysteria-induced coma can resemble a near-death experience. The case could well be called a "spontaneous NDE" and demonstrates that such phenomena are by no means recent. It was described in the *Albany* [N.Y.] *Evening Journal** on December 21, 1867.

A 17-year-old servant girl named Van Arsdale lived with her employers in Whiteland, Ind. When she had "taken sick with something like hysteria" the family confined her to bed for more than a week—and then the girl seemed to die. But physicians detected a faint pulse and prevented her burial.

After 12 hours in deep coma, Miss Van Arsdale returned to normal and astonished everyone by saying "she had visited heaven and hell and had conversed with the Savior and many persons whom she had known on earth" To prove her statements, she "sent for a number of persons in the neighborhood and not only imparted to

them news of [deceased] friends but told of sins committed by them, [supposedly] unknown by anyone"

Then Miss Van Arsdale announced she would have a second trance. Again her pulse and respiration nearly stopped. A physician pricked her body to see if she was faking but was "perfectly convinced" that she was not.

On reviving, she "seemed unable to describe the places she had been in but gave histories of events and persons with remarkable minuteness" Finally she added, oddly, that "she would never have a recurrence of the trance unless she should commit some flagrant sin."

Regarded as especially amazing was "her sending for persons to whom, before her illness, she would have been afraid to [speak] . . . and telling them stories and facts not the most palatable to such worldly people."

The *Journal* article concluded with assurances that many "eminently respectable" citizens attested to the facts of Miss Van Arsdale's deathlike trances.

*Reprinted from the *Indianapolis Herald*.

INSIDE SOVIET PSYCHIC

Is it possible to control and manipulate human behavior by ESP? The Soviet government is trying to find out.

By Russell Targ and Keith Harary

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PSYCHIC ABILITIES are being developed in government-sponsored research programs in both the United States and the Soviet Union. Yet, despite decades of research which has produced better and better results, many people have been led to believe that psychic abilities and experiences either do not exist or are beyond their understanding.

We think that people have been greatly misinformed about psychic functioning. The mass media have presented much distorted and misleading information in this area. Materialistic critics have made psychic functioning appear to be fraudulent, impossible or ridiculous. Cultists and other indiscriminating enthusiasts have caused psychic functioning to become associated with irrationality and superstition.

Meanwhile, the governments of the U.S. and the U.S.S.R. have quietly spent millions of dollars in long-term, careful and successful efforts to develop ever more proficient and potentially useful psychic abilities.

In 1983 we wrote *The Mind Race: Understanding and Using Psychic Abilities* for everyone who has wondered what is really happening in psi research in the U.S. and the Soviet Union and about what this research

might mean for them personally. Reliable information about the findings of this research should be easily available to everyone. But such information has often been difficult to locate or to separate from confusing, exaggerated claims and allegations presented by cultists, critics and the mass media. We hope to help put an end to this unnecessary confusion.

Psi research has suffered as much from its "true believers" as it has from critics who have suggested that any acceptance of the scientific data of this field would be inherently irrational. Yet psychic functioning is neither a product of true belief nor a matter of self-deception. Rather, it is a real process that may be easily explored through direct personal experience as well as objective scientific research.

We believe that psychic abilities are a totally normal aspect of human awareness and that learning to develop this potential may be accomplished sanely and rationally, without requiring you to alter your relationship with reality or to adopt a different set of values than those which you follow already. However, you may well rethink your world view after you have had direct personal experience with high quality psychic functioning. Unfortunately, people who have what they believe to be psychic

RESEARCH LABS



Invited by the U.S.S.R. Academy of Sciences, Keith Harary and Russell Targ toured Soviet parapsychological laboratories and talked with numerous scientists interested in psi. Much of their research, however, is being conducted in secret.

experiences are often drawn into cults that claim to offer explanations for psychic experiences, but at great personal, emotional and financial expense to their followers. We think that "giving away" your mind is too high a price to pay for psychic development.

We have been investigating a perceptual ability called *remote viewing*, in which persons in the laboratory are able to describe, often in great detail, locations, objects and events shielded from ordinary perception or blocked by spatial and temporal distance. The existence of this capability has been scientifically established and our understanding has reached the point where we can seriously consider transferring the remote viewing technology from laboratory research to real world applications.

In order to conduct further research and develop techniques for using psychic functioning to provide valuable information to a variety of business clients, we formed Delphi Associates in 1983 with our partner Anthony White. Delphi is currently consulting for businesses and applying remote viewing to decision-making under uncertainty in investment situations where prior information about future events often makes the difference between experiencing a loss or realizing a profit.* Remote viewing may also potentially be used in conjunction with conventional methodologies to provide specialized information for use in natural resource exploration.

The U.S. government has been supporting a psi research program at SRI International (formerly Stanford Research Institute) in Menlo Park,

Calif., for more than 10 years. We have been active in laboratory psi research since the early 1970's and have been intimately involved in the SRI program. We are, therefore, able to critically evaluate speculation about U.S. government-sponsored psi research and about the progress that has so far been made in this field at home and abroad.

The principal finding of remote viewing research is that most participants in these experiments can and do learn to accurately describe buildings, geography and activities at locations from which they are separated by both space and time. These participants have often correctly described places which were thousands of miles away from them. In many cases they have also correctly described events that would take place hours or days in the future. This ability has been developed by previously inexperienced people, whose psychic functioning also appears to improve with practice.

* * *

WHILE AMERICAN laboratories struggle for acceptance of their data and try to reconcile the implications of this work for modern physics, scientists in the U.S.S.R. have been very busy. The Soviet Union has been actively engaged in officially sponsored psi research since the early 1920's. Unfortunately, reports about Soviet psi research have been mostly limited to accounts presented by journalists who have not had the scientific experience necessary to evaluate reported developments in this field. Such accounts have done little to accurately inform the public about what the Soviets are actually doing in their psi research program, although they have played an

*See D. Scott Rogo's "Psychics Beat the Stock Market," July 1984 FATE.

important role in alerting us to the magnitude and direction of Soviet psi research efforts.

Many Soviet laboratories appear to be conducting experiments in which their main goal is the modification of the behavior and feelings of remote humans and animals by psychic means. This focus represents a continuation of 19th-Century Soviet [Russian] interests in developing a means for hypnotic control of behavior at a distance. While there is much interest in psychic healing among the Soviet people themselves, a lot of the psychic research in the U.S.S.R. appears to have been directed toward developing psychic abilities as a means of interpersonal control and manipulation. At the same time many Soviet scientists are struggling, as we are, to understand the human potential implications of psi research.

The Soviet government appears to take psychic functioning quite seriously. In September 1983 we received an invitation to visit the Soviet Union as guests of the U.S.S.R. Academy of Sciences. This gave us an opportunity to discuss our remote viewing work with them and also to learn firsthand what sort of research they are currently doing. Our host for this visit was Dr. Andrei Berezine, a biophysicist working at a Moscow research hospital.

With us on the trip was Elizabeth Targ (Russell Targ's daughter), who holds a translator's certificate in Russian and is a second-year medical student at Stanford University. She was able to act as our translator and tell us what was going on at times when Russian conversations would have otherwise gone over our heads.

In Moscow we spoke with physicists,

ABOUT THE AUTHORS

RUSSELL TARG, who has been a professional physicist for 25 years, has conducted research in lasers, optics and microwave physics. For the past 10 years he has studied ESP at SRI International in Menlo Park, Calif. He is coauthor, with Harold Puthoff, of *Mind-Reach* (1977).

KEITH HARARY, a clinical counselor and experimental psychologist who lives in San Francisco, is best known for his contributions to research into out-of-body experiences conducted at Duke University in the early 1970's. He and Targ are authors of *The Mind Race* (1984).

psychologists and medical researchers. The physicists were mainly concerned with discussing the details of our precognitive experiments, while the medical people and psychologists had many good questions and interesting ideas about the whole field of psi research and its relevance for their work. We had very stimulating exchanges with both groups of scientists.

Over coffee and pastries at the First Moscow Medical Institute we met Professor Andriankyn, Director of the Theoretical Department of the U.S.S.R. Academy of Sciences. Andriankyn was responsible for inviting us to the Soviet Union and sponsored our visit. His main concern at this Institute is with nondrug treatment of mental patients. One focus of this work concerns the experimental use of low-frequency electric and magnetic fields.

At the Institute we also talked with Dr. Igor Smirnoff and two other researchers who had just completed an experiment in what we would call rat telepathy. As we sat in their equipment-crowded basement laboratory, along with several other medical people from

the hospital, they described to us an experiment which featured two groups of caged rats housed a mile apart. Each group had been conditioned to move to the left side of their cage when a red light was turned on. This allowed them to avoid an unpleasant electric shock to their feet.

After the groups had been reliably conditioned to this response, a computer-controlled experiment was carried out with individual rats from each group. In these trials, the researchers found that when one rat was randomly signaled and shocked, his brother rat in the distant cage would show a significant change in his monitored skin potential (galvanic skin response). The timing signals and selection of which group was to be shocked was controlled by a central computer and sent to the cage controllers via phone lines. (The experiment was not successful when carried out with groups of rats, because they fought with each other under the stressful conditions.) A similarly successful experiment was carried out several years ago by Leutin in the Soviet Union with human subjects also conditioned by electric shocks. This appears to be a serious and well-thought-out experiment.

Konstantine Goubarev is a physicist involved with the rat experiment but personally most concerned with the design of a computer program that could analyze a person's physiological data and determine from those data when a particular change in his or her state of consciousness had occurred, such as dropping into a hypnotized condition. He demonstrated the program for us on typical data tapes. He believes that he has accomplished his

goal by looking at mathematical transformation of the data and observing phase changes, rather than amplitude changes. This would be quite an accomplishment because presently, it is not even clear to Western researchers that hypnosis is a definable change of state.

We were also very happy to meet with Dr. Yuri Gulyaev at his Institute of Radio Engineering and Electronics overlooking Gorky Park. (He had visited SRI in 1978.) We all sat on comfortable red leather chairs in his spacious office, while over countless ceremonial glasses of Armenian cognac Dr. Gulyaev described some of his most recent work. He also gave us a copy of I. M. Kogan's new book on Applied Information Theory. Professor Kogan argues that if psychic phenomena are to be explained at all, it will have to be through low-frequency electromagnetic principles. Gulyaev told us that the first person to put forward the idea that psi was carried by electromagnetic waves was James Clerk Maxwell, in the last century, and that his idea was described in a recent U.S.S.R. Academy of Sciences journal dealing with the measurement of bio-magnetic fields.

Along with his duties as deputy director of the Institute, Gulyaev is able to pursue his interests in psychotronics as well. Together with his colleague Dr. Edward Godik, he has been examining the electromagnetic and visible radiation emitted by the human body. They have carried out sensitive photon-counting experiments with a spectrometer that measures the wavelength of the emitted light and found that there may be some physical evidence for the so-called auras that certain people claim to see surrounding the human body.

Professor Gulyaev said that he has also been able, to a limited extent, to continue his work with Nina Kulagina. He described a particularly interesting experiment in which he tried to find out if she could use her psychic abilities to read letters. In these trials he randomly chose a book from the shelves of his office and asked Kulagina to name the letters that started each paragraph on a given page. After she gave her answer, Professor Gulyaev would take the book down and open it. He told us that she could do this task with surprising accuracy. However, when she was told to leave the room before the book was opened, thereby losing her feedback, he reported that her responses fell to chance.

Toward the end of our visit we were taken to the city of Yerevan in Soviet Armenia, where remote viewing experiments had been carried out in the Industrial Psychology Laboratory at the State University. This Soviet city, southeast of Istanbul and north of Baghdad, was warm and sunny, in contrast with the snow we left in Moscow. It was also a much more relaxed environment, with people strolling around a large, illuminated fountain in the city square in the evening, listening to music.

On our first full day in Yerevan we visited the university and spoke with some members of the Armenian Academy of Science. Then, in a laboratory full of arcade-type video games used to study hand-eye coordination, we met with Prof. Rubin Aguzumtsian who had carried out a careful series of remote viewing trials. The target sites for this study were chosen by an architect: a good idea in this city of remarkable

structures dating from almost the time of Christ. One church, called Gehard, was carved out of the solid mountain-side in about 300 A.D. Many other Greco-Roman buildings were built of red volcanic rock.

The viewers and outbound experimenters for the remote viewing study were volunteers from a psychology class. For each trial an outbound experimenter, accompanied by two guards (watchers—also from the class), would go to a distant location, open the envelope with the target information and then go to the appointed site. Meanwhile, back in the laboratory, an interviewer would encourage the viewer to describe his or her impressions about the site that was being visited.

Professor Aguzumtsian decided to carry out this work after reading the 1976 *Proceedings of the Institute of Electrical and Electronics Engineers* paper from SRI, when it was translated into Russian and published in the Soviet Union. His experiments confirmed the earlier findings and also gave him the interesting experience of having a viewer describe a chosen target site before the target team had opened the envelope or gone to the target. As in our own experiments, this precognition was an unexpected complication. We may soon carry out a long-distance series of remote viewing trials in cooperation with this laboratory, to see what results we will get from using a 10,000-mile baseline for remote viewing. In this series we will, of course, work with a viewer who has never been to Yerevan.

In our travels from Moscow to Lenin-grad to Yerevan, we met with many researchers who expressed the hope that there could be continued open commu-

nication in this field. They universally expressed the feeling that psi's importance lies in the development of human potential, not in its possible military or intelligence applications. But everyone we talked with also referred obliquely to what we were not being shown.

For example, we knew that the Popov Society laboratory run by Professor Spirikin had been closed down several years ago. On this trip we learned that it has now been reopened under the direction of Dr. Alexander Chernetzky. We were even told that the laboratory is now called the Fourmany Street Lab.

We were not, however, told what sort of work this lab is engaged in. We hope we can arrange future cooperative meetings with the Soviet scientists to further explore the details of psychotronic research.

It is important that *The Mind Race* should not be seen as a psychic competition between nations. Rather, it is a race for each of us to develop our own innate potential for extended awareness. Our most sincere hope is that we will each win our own mind race, thereby contributing to the betterment of life on this planet.



BURGLAR WITH NO SENSE OF HISTORY

A MAN who attempted to rob the First National Bank in Northfield, Minn., has "no sense of history," said a founder of the local historical society. Otherwise the suspect would have known that a similar attempt 107 years earlier was the beginning of the end for Jesse James and his gang.

It was September 1876 when Jesse and Frank James and six of their cohorts botched an attempt to rob the bank. Citizens fought them off, slaying three would-be robbers and capturing the other three. Only the James brothers escaped. Although he attempted a few train robberies after the Northfield fiasco, Jesse James never pulled off another successful heist.

Now, 107 years later, on April 30, 1984, for the second time someone in history attempted to rob the Northfield bank. And for the second time the locals met the challenge head-on.

According to Associated Press, a man entered the bank about 8:30 A.M., demanded money at gunpoint, obtained it and fled in an aging Oldsmobile. Police Chief Mancel Mitchell happened to be walking past the bank when the bank president, Dave Shumway, ran out with word of the holdup. Mitchell, unarmed and lacking a radio, hollered at City Councilman Wayne Nelson who was driving by in his van. Mitchell commandeered the vehicle and ordered Nelson to follow the Olds. Meanwhile, Shumway flagged down a police car whose occupants radioed for more squad cars. The officers chased the suspect at speeds exceeding 70 mph until the Olds went into a ditch. All the money was recovered.

"The man has no sense of history," said Maggie Lee, editor of the Northfield News and one of the founders of the Northfield Historical Society.



By Jeanne Forman

PEOPLE LAUGHED every time I told them my dream. I really couldn't blame them. My 15-year obsession with a house I had never seen but which haunted my days and nights was bizarre. But from 1949 to 1964 I was convinced that my dream house existed.

I didn't know where it was but I knew it was mine and I knew its complete design, the patterns of the wallpaper, the fixtures, the gardens and much of the furniture. It was a grand house full of light and joy with sun-swept rooms and beauty everywhere. And it wasn't devoid of residents. We were all there

sitting at the center island family-kitchen bar or sometimes cuddled together on a winter's night before the blazing fire watching television while our daughters wrapped Christmas gifts.

Sometimes the scene changed, catching me in a soft blue hostess gown putting the finishing touches on a dining table setting in anticipation of a dinner party. As I did so, a smart-looking blue convertible pulled up into the drive and the charming blond girl behind the wheel waved to me as I looked out the window. Other times a giggling group of youngsters ran in the front door and gathered in the kitchen to enjoy the brownies I had just made.

SECRET OF THE PIG

I knew the house. I had seen it time and again, down to the tiniest detail, in my dreams. But where was it in the real world?

This piggy bank was to play an unexpected role in author's long search for the house that dominated her dreams until one day a chance encounter caused imagination to become happy reality.



I did not know exactly who they were but certainly two of them looked as if they might belong to me.

The dream was repeated over and over again two or three times a week. Occasionally it would come floating by in broad daylight and grab my attention as it hovered in my vision. I'm not much of a night dreamer but this was a favorite. It would appear in total clarity allowing me to wake up delighted with its reality.

The girls were getting old enough to baby-sit themselves when one weekend my husband Ed and I were invited to assist a visiting friend, Fred McClement, who was entertaining his business associates in his suite at the Mark Hopkins Hotel in San Francisco. We welcomed the opportunity.

After a wonderful time we put Fred on an early plane to Washington, D.C., and returned down the San Francisco peninsula to our home in Sunnyvale. Since it was very, very early, I suggested we stay away a little longer to give the youngsters time to get the beds made and do the breakfast dishes. So we dallied in a small coffee shop and drove around the suburban areas. As we did, we noticed a new real estate development opening that day with flags, fanfare and five new model homes on display. Our timing was just right. We were the first people to arrive.

We decided to start with the smaller model and move through the others to the largest which housed the office of the builder's representatives.

Although the models were well presented and charming, none captured our fancy. The builder's office was typically designed in a finished garage adjoining the large model. The large

maps of the tract were mounted on warm wood paneling showing the expanse of the development and the lots to be sold.

As we entered the door to the house, I stood transfixed in the doorway. Ed smiled approvingly. Yes, there it was—the oriental peacock wallpaper, the large windows to the garden framed by the soft gold drapes, the chrysanthemum wallpaper decorating the kitchen walls, the fireplace, the center island bar, the dining room overlooking the drive—my dream house. I remained speechless as I checked every detail I had known and lived with for so long.

I said, "Well, Ed, this is the house. It is our house. I must find out when it will be for sale."

"Oh, sure, it's your house," he laughed as he spoke. "Listen, dear, dreaming is one thing but we can never afford a house like this."

His voice seemed a million miles away as I replied, "I don't know how but I know it is our house. I'll speak to one of the men here."

As I walked directly to the sales office, a man named George Jackson approached. I asked him, "When will this home go on the market?"

"Well, that's a hard question," he said, "since this is the opening day of the development. It will be a long time, maybe a year or so."

Undaunted, I replied, "That's all right. I'm in no hurry. This is the house I want."

With that he assured me the company would be happy for me to select a lot and they would build one just like it. But I was adamant. I wanted this house and no other. You have to remain true to your dreams.

I asked, "Mr. Jackson, please put my name on the list of those who wish to be called when this house comes up for sale."

Looking puzzled, he replied, "We've just opened. We don't have a list."

"Well, then," I said, "let's make one."

A bewildered Mr. Jackson sat down and prepared a form on which I put my name, address and telephone number at the top. I was number one.

Ed merely watched and chuckled to himself.

Now for the wait. I'm always willing to wait, for God often takes his time—but when that time comes, it is so clear and right and true that all questions disappear. But now was time to wait.

But there are lots of things to do while you wait. I stopped at least once a week to check the house and decide on the items I needed to make the house complete. I bought golden glasses and lovely white china with bouquets of chrysanthemums for the kitchen, stunning towels for the baths and some snappy bright enameled pots for the stove top held in the crescent bar. Oh, it was great fun! And of course sheets had to blend with the decor in bedrooms, patio furniture must be bought, even potted plants could be picked up during sales.

Mr. Jackson and I became great friends. He never laughed at me. By now the waiting list had become quite long but I wasn't worried because I had taken the precaution of writing the builder the day we saw it to confirm my number one position.

Through my frequent visits I learned that Mr. Jackson and his wife Lois were building on the lot next door and we'd be neighbors. Shortly Mrs. Jackson and

I developed an easy rapport.

It takes a long time for others to accept your dreams but my family eventually just indulged me lovingly. My husband and daughters were skeptical but I knew they wanted to believe it all might come true.

Exactly a year and a half later I received the long-awaited call. The house would be put up for sale in a week and would I please bring my husband, hear the price quotation (considerably higher on this model) and proceed with an earnest money deposit.

The next day Ed and I met with Mr. Jackson. Yes, the house was expensive and our present home would have to appraise at \$5000 more than any house in our neighborhood to make a feasible contract. My husband refused to write the check but I requested a day's time for us to talk it over and return with a decision. Ed badgered me with objections all the way home.

It is difficult to deal with a spouse who understands only that we don't have enough money, it is too risky, our house will never bring the necessary price, and so on and on. Crestfallen, I collapsed into bed that night with a deep hurt in my solar plexus. Doubts ran rampant through my mind but before morning the vision appeared again. The following day I did not discuss it as I sent the family to school and work.

Immediately after everyone left, I hurried next door to see my dear friend Dorothy Dickinson who had dreamed this dream with me during the many, many months of waiting.

"Dottie," I said, "what will I do now? It's really my house. I know it. I don't know how to handle this."

"Well," she replied firmly, "I think

you'd better call Mr. Jackson and see how little money you may put down to hold the house while you ask for guidance."

I called him at once and told Mr. Jackson that my husband was unwilling to put up our credit union savings to hold the house, but would he please tell me the very minimum amount I might need to qualify? I just knew our present house would meet the appraisal needed if I could get the project under way.

He replied in a sympathetic tone, "We usually require at least a thousand dollars, but really, I've never seen anyone want a house so very much. Just bring me \$500 and we'll tie it up."

Good news, perhaps, but as I sank into Dottie's chair, I was disconsolate. Where would I find \$500?

She spoke abruptly, "You know, that big Mexican pig that sits on your hearth—I've seen you put money in it many times. Does anyone else add to it?"

I said, "No, I seem to be the only tither to the pig. He's been with me for many years. He depends on me."

Excitedly she said, "Listen, you go right now and break that pig open and see how much money there is in it."

Grabbing my arm, she almost lifted me from the chair and sent me home.

I was in a daze following orders, not really conscious of running across the lawn, opening the door and hastening to the hearth to pick up the friendly pig decorated with bright pinks, blues and violets.

I took it to the kitchen, set it on a newspaper, turned it on its side and with a screwdriver and hammer chiseled a small opening in its belly. Paper money, half dollars and smaller coins fell into

my hands as I reached inside retrieving more and more until the pig was empty. I found several 20-dollar bills. Pulling a stool to the sink, I sat down with pencil and pad and began counting. The total loot was \$549.65.

I jumped for joy. How had that much money accumulated? I never planned a use for the pig's stash, so I never had much interest in how much was there. Rubber bands helped me organize the denominations and I rushed next door to report the miracle.

Elated, Dottie and I hugged and kissed each other. Then she said, "Now, you call Ed at work and tell him you're putting \$549.65 in his bank account and you'll meet him at Mr. Jackson's at five o'clock." I hurried to the task.

The news took Ed's breath away. When he asked me where I got the money, all I could manage was, "The pig, the pig, the pig."

He was puzzled for a moment. Then he assured me he would meet me at Jackson's at five that afternoon.

I sighed with relief.

Our meeting that evening with Jackson was brief and Ed wrote a \$500 check against my earlier deposit. Now the next step was to sell our present home.

It was a stormy day when the appraiser came but I was ready. The fire blazed in welcoming warmth, soft music was spinning from the stereo, lamps filled the house with cheerful light as a threatening wind- and rainstorm battered the exterior and tore through the yard. The poor man was drenched when he arrived and worried how he alone could measure the outside distances with his fragile tape. I was a willing helper, braving the elements in my babushka

and trench coat as he plotted the measurements. When we finished, I invited him in for hot buttered rum and we chatted for quite a while before he braved the elements again.

Within a week the appraisal came in at the desired figure and our arrangement with Mr. Jackson was complete.

Selling our house was another link in the chain. Each day I looked at the pig and thanked it. I had glued the section in place so that it could receive my tithes again. It was a comfort to know without a single doubt that life works in wondrous ways and a buyer would appear at the right time.

Two weeks before moving day we were becoming a bit faint of heart because the real estate men we engaged had brought so few lookers. The telephone rang and I heard a friend's voice asking if she could show the house to her cousins. Of course I said yes and scurried about getting things in order.

Within two hours we had an earnest money deposit in hand to begin the escrow and at exactly our asking price. My husband was delighted.

Good does come from unexpected

sources. The pig was the star brought from the galaxy of loving support by Dottie's prayers for me. Every step along the way was further proof. What we see in our innermost hearts is what we get. The great inner guide is our giver of gifts. A biblical quotation came to mind and I knew for the first time how very true it is: "It is the Father's good pleasure to give you the kingdom."

Since that experience many other proofs of God's agreement with good have come to pass. Several years later I received another house vision and I knew I'd be moving again. Piece by piece the picture fell in place seemingly with no will of my own. I again knew that it was mine, my right place, but had no idea where this house was. I only knew I'd be led there.

This time I was always sitting at my typewriter—writing, writing and writing while I gazed out over a city and an ocean.

Three years later the dream became reality and I am here tonight in my Eagles Aerie, as I call it, high on a ridge in Santa Barbara, Calif., facing city and sea. The pig sits silently beside my desk.



GREAT-GRANDMOTHER FELLS MUGGER

MAXINE BARRY, a 79-year-old great-grandmother, pounded a mugger and single-handedly stopped his attack on another woman, according to Associated Press.

Sylvia Feliciano, aged 42, was walking across a grocery store parking lot Friday, September 23, 1983, when a young man tried to grab her purse. Suddenly Barry stepped in.

"I was on the ground and he was on top of me," said Feliciano, who lives

in Plantation, Fla. "All of a sudden this old lady ran up and started hitting him on the back, saying, 'Leave her alone, leave her alone.' He ran away fast. If it wasn't for that lady, I might be dead now."

After rescuing Feliciano, Barry said, "I didn't stop to think. I just thought, 'No way is this going to happen.'" She added that she would "be more aggressive next time."

THE ENCHANTED LAND

Silhouetted in the sunrise is the exquisite Satsang Ghar, a large meeting hall in the center of Dera Baba Jaimal Singh, a spiritual colony where thousands of Indians congregate to listen to discourses on mystical teachings in the Sant Mat tradition.

Real saints are not measured by the amount of worship or adulation they receive but by the degree of service they give.

Part II

By David Christopher Lane

THIS IS the second part of an article detailing the author's wonderful experience of visiting shabd yoga masters in North India.

Shabd yoga, as the system of surat shabd yoga is called, is designed to enable the soul or consciousness to ascend beyond the physical body to higher spiritual regions by means of the internal sound or life current (known variously as shabd, nad, logos, or

audible life stream). It is through this union of the soul with the primordial music of the universe that the practice derives its name: surat, soul; shabd, sound current; yoga, union.

The masters of this path describe a number of subtle planes through which the neophyte must pass to reach the highest realm Anami Lok, "Nameless Abode," where all sound, light and creation have their transcendental source.

These saints who follow an eclectic

tradition known as Sant Mat ("the doctrine or path of the saints") can be distinguished from other followers of Indian spirituality by the importance and emphasis they give to three cardinal precepts:

(1) Satguru, the Absolute Lord and His manifestation, the Living human master.

(2) Shabd, the inner sound current or life stream.

(3) Satsang, externally the congregation of earnest devotees of the Truth and internally the communion of the soul with God.

The most significant manifestation of the Sant Mat tradition is the Radhasoami movement, founded by Shiv Dayal Singh (1818-1878) in the mid-19th Century in Agra, India. Radhasoami (defined as "Lord of the Soul") has

many branches, each of which has a presiding guru or master who is believed to have transversed all the higher stages of consciousness and become one with the Lord.

VERY little is known in the West about the lineage of Radhasoami gurus at Tarn Taran, a small Sikh city about 20 miles outside Amritsar. In the Punjab, however, the satsang is well known and its following numbers in the thousands.

I had hoped for several years to meet the current head of the sect, Sri Partap Singh. But it was not until August 1978 that I boarded a bus for Tarn Taran (the name literally means "a raft which carried one over a large body of water"), a town most famous for its large golden gurdwara (holy temple).



Maharaj Charan Singh, spiritual head of the Radhasoami Satsang Beas, has the largest following, estimated to be well over a million, of any *shabd* yoga master in the world.

Sri Partap Singh, left, is current head of Radhasoami sect at Tarn Taran, a small Sikh city in the Punjab. With him giving blessings is Maharaj Charan Singh, the master who has brought much social change to Beas.



Once arrived there, I had to ask the local rickshaw wallas for directions to the ashram. Pictures of a saintly looking Sikh on display in many of the shops made me feel hopeful. Luckily I found an old rickshaw driver who knew the way to the spiritual center. At the front of the compound I met the ashram's gatekeeper whose knowledge of English was exceeded only by my five words of Hindi. We greeted each other with a clear and drawn out "Radhasoami." I was ushered into an open, rather empty-looking courtyard. A few people, whom I took to be sadhus, were lying in some shade (the heat was 100 degrees and the humidity was 90 percent).

One of the first things I noticed in the ashram was a series of pictures of the different saints at Tarn Taran. Most noticeable, in the center of the back

wall, was a picture of the founder Baba Bagga Singh. He had a powerful leonine face. There were also photographs of Sant Deva Singh, the second master in the lineage, and of the late Jagat Singh of Beas.

It was around noontime when I saw Sri Partap Singh. I liked him immediately. He has a large nose and a robust physique. While the saint of Tarn Taran and I conversed, Kishori Lal Maini, secretary of the Dera, acted as translator. We discussed the history of the group and I discovered that Bagga Singh was a disciple of Baba Jaimal Singh, the chief successor to the founder of Radhasoami. Bagga Singh founded his satsang at Tarn Taran in the early part of this century. After his death in 1944 Sawan Singh of Beas, who had been a close friend of the founder of the Tarn

Taran satsang, appointed Deva Singh to carry on the spiritual work. The current head, Sri Partap Singh, was installed by Maharaj Charan Singh after Deva Singh's death in the early 1960's. The Tarn Taran and Beas Satsangs enjoy a friendly and unique association. The present leaders of the two centers are good friends, often seen together giving spiritual discourses.

Although I did not spend much time with Sri Partap Singh, I felt comfortable in his presence. When I rose to leave, after sharing a small meal of apple and *chai* (Indian tea), I gave a big hug to the saint of Tarn Taran.

Authentic gurus are not distant and aloof; rather they are like close family relatives. In America we have been misled by the influx of Indian pseudo-masters who are charlatans interested only in taking huge sums of money from gullible seekers. Thousands of Indians die every year from malnutrition but certain "God-Realized" gurus drive Rolls Royces and live extravagantly off their devotees' contributions. True gurus, of course, don't charge money, nor do they claim miraculous powers. They are, contrary to our misconceptions, *normal human beings who have surrendered (not inflated) their egos out of love for God*. Hence, the *genuine masters are servants to humanity, not beggars*. Perhaps no one has given a clearer guide to the objective indices of a real saint than Julian P. Johnson in his landmark text *The Path of the Masters* (R.S. Foundation in India, 1939):

- (1) Real masters never charge for their services, nor do they accept payment or any sort of material benefits for their instructions.

- (2) Masters never boast of their master-ship or of their spiritual powers or attainments. If *any* man claims to have attained the highest in spiritual development that claim of itself may be taken as conclusive proof that he has not attained so much.
- (3) Masters never go about begging their living. They are always self-supporting.
- (4) A real master *never* performs miracles for public exhibition.



Sri Partap Singh is popularly known as "the saint of Tarn Taran," a town that is famous for its large golden temple.

On the other hand it is a mistake to imagine that mystics are always engaged in prayer, fasting or austerities and not concerned with "worldly" activities. I quickly learned this is not the case. To be a saint does not mean that one gives up the world and its pleasures but that one *understands* the changing nature behind the universe and hence its unreality as a fixed and permanent structure. I must admit, however, that I was a bit shocked when Sri Partap Singh informed me of his fondness for wrestling. The famed saint of Tarn Taran a wrestler? I could tell by the twinkle in his eye that he loved the sport. In fact, he described his recent contest with his friend the late Dr. Randolph Stone, founder of Polarity Therapy, at the house of Maharaj Charan Singh, India's most revered saint.

Shaking Sri Partap Singh's hand for the last time, feeling his grip growing tighter, I was tempted to challenge the guru to an arm wrestle. But alas! I was too shy.

It was his warmth and openness which I found so endearing about the saint of Tarn Taran who is now in his 80's.

THE *shabd yoga* guru who has the largest following both in India and around the world is Maharaj Charan Singh of Radhasoami Satsang Beas. His following is estimated to be well over a million, a remarkable number considering that the esteemed saint does not advertise and his disciples do not proselytize. No one is as much admired by outsiders as is Maharaj Charan Singh. Prof. Philip H. Ashby, Princeton University, notes:

... the present Master, Charan Singh, is a grandson of the Great Master who before becoming Master in 1951 was a lawyer in Sikanderpur in the Punjab. Born in 1916, a man of great physical and personal charm even to non-Satsangis and now at the height of his intellectual and spiritual powers, he is obviously a worthy successor to the Great Master. As I can testify from personal conversation with him and by observation of him in the midst of his devout adherents, the leadership of an Indian religious sect such as the Radha Soami Satsang of Beas does not fall upon men who are charlatans or insincere, as some people in the West might suspect. Penetrating through the fervent adulation and worship of his followers and the supporting atmosphere of the colony, the objective nonadherent must admit to being in the presence of a highly gifted and spiritually sensitive leader . . .*

I have had the good fortune to meet Maharaj Charan Singh on three occasions, first in London in July 1976, then in India in the summer of 1978 and again in the winter of 1981-82. I will never forget the time in late July 1978, in the midst of the intense summer monsoons, when I saw nearly half a million people from all over India come to pay their respects. Usually on the last Sunday in July a *bhandara* (spiritual celebration) is held in honor of the birthday (July 27, 1858) of the original Great Master of the spiritual colony, the guru—and grandfather—of Maharaj Charan Singh.

I was staying in a hostel in Amritsar some 30 miles away. As I got off the bus at Beas in the early morning, I was astounded to find thousands of Indians converging on the Dera (as the colony is affectionately called) by every conceivable mode of transportation. The road from the little town of Beas to

**Modern Trends in Hinduism*, by Philip H. Ashby (New York: Columbia University Press, 1974); "Popular Esoteric Religion: Radha Soami Satsang," pages 71-90.

Dera Baba Jaimal Singh is about three miles. Along this pathway I saw Punjabis, Rajasthanis, Tibetans, Japanese, Europeans and almost every nationality on earth making their way to see Maharaj Charan Singh. There were mothers with week-old infants, grandfathers well over 90, rich men, beggars, the crippled and the blind, all of them eager to be in the company of a Perfect Saint.

The heat was intense but it did not stop the determined pilgrims from filling the air with devotional hymns, laughter and a growing sense of anticipation for what was to them the greatest occasion on earth. As I approached the Dera gates, I saw in the foreground the large exquisite Satsang Ghar, a beautiful meeting hall in the center of the colony which is visible for miles, its white domes topped with shimmering gold.

I made my way to the large field just behind the Satsang Ghar where Maharaj Charan Singh was to speak. I was told later that the crowd numbered well over three *lakhs* (300,000). As far as my eyes could see, row upon row of men, women and children sat cross-legged waiting for their beloved *satguru*.

When Maharaj ascended to the dais, a sigh of relief ran through the crowd. Once on the elevated platform the sage, with his beige turban, long white beard and sparkling eyes, bowed his head to the *gaddi* (seat) which he was about to assume. I was told earlier that this was in respect for his own guru Sawan Singh. For about 10 minutes Maharaj sat quietly giving *darshan* to the multitude which had assembled to see him. It was an astonishing experience to sit with several hundred thousand persons in total silence. After this brief but

intensely moving period, Maharaj Charan Singh gave a discourse in Punjabi on the teachings of mystics in the *Sant Mat* tradition.

Maharaj's message was simple but profound. We are in essence drops of love from the sea of God. Because of our association with the mind and body (and our exclusive attachment to them) we have lost sight of our real Self. Thus God in His infinite mercy assumes the form of a Perfect Master in order to lead the soul back to its Original Home. Instead of limiting ourselves to sensual pleasures, which in the end leave us unhappy and discontented, Maharaj stressed the need for surrendering our entire beings to the Ocean of Love of which we are intimately a part. To help us do this Maharaj advised the practice of *surat shabd yoga*. By attuning ourselves to the Life-Love Current which proceeds from the Heart of God in the form of light and sound, we could finally achieve union with our true selves, thus finding the joy we seek.

After the *satsang*, Maharaj proceeded to the *langar*, a vast kitchen where *sevadars* (volunteer workers) were preparing food for the pilgrims. This meal, which is absolutely free, is provided daily in the Dera. On this occasion, however, there were over one million *chappatis* (whole wheat bread) served. The task is enormous but the *langar* runs smoothly under the tireless *sevadars* and Maharaj Charan Singh's expert guidance.

As I walked around the Dera, undoubtedly the cleanest, best-kept town in all of India, I could not help thinking of its uniqueness. Who could have imagined 90 years ago that a somewhat obscure *sadhu* living in the middle of a

veritable wasteland would be the seed for one of the world's largest spiritual centers?

The lineage of saints at Beas is impressive. Jaimal Singh, the first in the line, was one of the chief disciples and successors to Shiv Dayal Singh, the founder of Radhasoami. Upon his death in 1903, he was succeeded by his most beloved disciple Sawan Singh. It was Sawan Singh, the "Great Master," who built the foundation for Dera. Under his reign, the large Satsang Ghar, which is T-shaped with several minarets, was constructed in the 1930's. He attracted a substantial following—men and women from all over the world. Jagat Singh, a distinguished chemistry professor, followed the Great Master in 1948. His leadership lasted only for three years; nevertheless, he is revered all over India as a perfect example of a karma yogi who discharged his duties with love and detachment. Upon his death, Maharaj Charan Singh was appointed as the *Sant Satguru*. Jagat Singh had had great regard for Maharaji always calling him "Shah-en-Shah," King of Kings.

Perhaps of all the masters at Beas, Maharaj Charan Singh has brought about the most social change. He has done away with caste restrictions in the colony, a more difficult thing to do than one might expect in post-Gandhi India. Maharaji also has donated all of the spiritual property in his name (legally given to him by the previous master Jagat Singh), which is worth millions of dollars, to a registered society. He himself, I learned, does not accept gifts, nor does he receive money for his

services. Rather, Maharaj Charan Singh lives off his own earnings from a family farm in Sirsa.

Unbelievable joy radiates from the faces of Maharaji's followers at the Dera. The driving force in the colony is to be in the presence of their beloved *satguru*. This sport of *lilia*, as it is called, takes two major forms: (1) Whenever Maharaj Charan Singh is in his car, by some unknown albeit accurate process, hundreds of people line the streets, anxious to get a glimpse of his face and gentle smile; and (2) whenever work needs to be done around the center volunteers eagerly sign up. Why? Because Maharaji usually oversees the project.

But in the Dera there is also a deep sense of mutual love. I was amazed to learn that real saints are not measured by the amount of worship or adulation they receive but by the degree of service they themselves give. In all of India I found this distinction most apparent when I was in the company of Maharaj Charan Singh.

As I left the beautiful spiritual colony at Beas, memories of James Hilton's Shangri-la came to mind. I remembered thinking as a child how wonderful it would be if such a place really existed. Leaving the Dera gates, I realized it was not a fantasy or an overly romantic dream; there really can be a paradise on earth, not determined by geographics but by the devoted hearts of men and women. In such a place, where there are genuine saints, where human beings are sincere in their quests, then everything becomes transformed. Then there can be truly an Enchanted Land.



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PARANORMAL EVIL

THROUGHOUT HISTORY and in all cultures the problem of evil has fascinated philosophers, religious thinkers and social commentators. Psychiatry and psychology usually dismiss the problem as a cultural question incapable of absolute resolution. Thus, few mental health professionals have wondered whether evil might be a physical force able to exert psychic influence over the living.

Today several parapsychologically-oriented psychiatrists are beginning to consider this possibility. The first professional to express this unique view was Arthur Guirdham, a retired psychiatrist in Bath, England, best known for his books on reincarnation. In his 1972 book *Obsession* Dr. Guirdham suggested that the psychic force of evil lies behind some mental disturbances; he argued that night terror and other obsessions stem from our attempts to shield off attacks of this force. In *The Psyche in Medicine* (1978) Guirdham argued that possession, reincarnation memory and the power of evil give rise to a number of mental and physical diseases.

Guirdham's latest book is *The Psychic Dimensions of Mental Health* (Turnstone Press, Wellingborough, Northamptonshire, England, 1982, 317 pages, \$11.95) which was distributed in the United States in the fall of 1983. The book is bizarre and provocative. Guirdham contends that the power of evil can either cause many forms of mental illness or modify their symptoms. Depression, schizophrenia, anxiety and some neuroses may derive from psychological and biochemical mechanisms but in this psychiatrist's view the source of these disturbances in some cases lies

in man's attempts to ward off attacks of psychic evil.

Guirdham writes not from theory but from experience. He claims not only to be psychic himself but to have met dozens of psychic persons during the course of his practice and to have witnessed manifestations of psychic evil. He has even felt its power himself.

Guirdham also says that in his practice he has seen cases of demonic influence operating under the guise of all sorts of physical as well as mental illnesses.

As it turns out, however, *The Psychic Dimensions of Mental Health* is not a satisfying or convincing book. It consists essentially of a series of viewpoints offered solely on the basis of the author's position as psychiatric authority. Guirdham presents some case material but this usually consists of brief anecdotes drawn from his own practice; the accounts are so abbreviated as to be meaningless. One gets the impression that Guirdham has selectively chosen his cases to validate his personal opinions.

Still, in believing that he has witnessed the force of evil in his practice, Guirdham is not unique. At the turn of the century several neurologists and psychiatrists reported cases of mental disturbance that they thought were caused by spirits or demonic possession. Dr. Titus Bull, a New York neurologist, set up an institute for the psychic treatment of mental illness in the 1920's. In Boston Dr. Elwood Worcester founded a movement that he hoped would unite psychology, religion and science and he too encountered the demonic in the course of his pastoral counseling. Similar observations were made by the notoriously skeptical W. Franklin Prince, who pioneered the study of multiple person-



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ality before dedicating himself to psychical research and founding the Boston Society for Psychical Research.

In our own day a few psychologists and psychiatrists have ventured to entertain similar viewpoints. For example, two California psychiatrists, Dr. Ernesto Pecci and Dr. Ralph Allison, have publicly acknowledged the existence of such cases. Allison, a specialist in the study of multiple personality, has written up some of the cases in which (he believes) possession masqueraded as multiple personality. (See my "Mental Disorder or Diabolic Possession?", July and August 1983 FATE.)

A similar possibility is considered by M. Scott Peck, a former army psychiatrist who now heads a movement to unite science and religion, in *People of the Lie* (Simon and Schuster, New York, N.Y., 1983, 269 pages, \$14.95). His book, which deals with human evil and its treatment, is written from a somewhat conventional psychoanalytic perspective, although tempered with the author's own deep-seated Christian faith. His conversion, which came after he completed his psychiatric training, led him to concentrate on how psychiatry could be used to promote Christian values.

Dr. Peck writes that his interest in psychiatry and religion forced him to wonder if a form of impersonal (i.e., demonic) evil might exist in the world. He asked his colleagues to send him any cases indicating possession and while some of the patients he subsequently saw were suffering from conventional mental illnesses, two of them seemed to be genuinely possessed. Both were cured in the course of prolonged, exhausting exorcisms. Peck is guarded in what he says about these episodes and he does not offer specific case histories, confining his remarks to a single chapter examining exorcism and possession. It is obvious that these two cases impressed him profoundly and he offers enough hints to enable the reader to piece the stories together. (This material was reprinted in our September 1984 issue.)

The rest of the book consists of case studies and observations on the destructive nature of personal evil, the social and psychological evils that led to the My Lai massacre in Vietnam and other psychiatric topics. An extraordinary work, *People of the Lie* may well become a classic in the years to come.

The existence or nonexistence of the demonic is a problem with which even the most eminent pioneers of psychology have grappled. The subject appeared frequently in the writings of William James, probably the greatest of all American psychologists. In 1896 he gave a series of lectures on exceptional mental states at the Lowell Institute in Boston and one lecture was devoted to the subject of demonic possession. These lectures, overlooked by most of James' biographers, have now been meticulously reconstructed by Eugene Taylor from the psychologist's notes and book annotations. They appear in his anthology *William James on Exceptional Mental States* (Scribner's, New York, N.Y., 1983, 222 pages, \$19.95).

James had long been interested in possession. In his famous *Principles of Psychology* (1890) he even suggested that the demonic theory of mental illness might merit renewed consideration. This intriguing possibility was not mentioned in his Lowell lecture, which dealt with demonic possession proper. James' intention was to compare accounts of demonic possession, hysterical possession, spontaneous possession and shamanic possession and show that they represent aspects of a single phenomenon.

Unfortunately James did not realize that victims of true demonic possession tend to exhibit all sorts of paranormal powers, including levitation and ESP. And demonic possession and the trance-possession states of primitive shamans may be two entirely different phenomena. James also believed

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that trance mediumship is merely a modern expression of this primitive psychological state, molded by cultural influences and expectations.

"This is the main point of James' lecture," Taylor writes, "that the demonic possession of old has now become transformed into an optimistic mediumship, related not to devil worship and psychopathology but to personal growth, healing, especially of functional disorders, and to religious or philosophical concerns."

But is James right? Demonic possession is totally unsought, while trance mediumship is a voluntary state. There is also another problem with James' view, which was widely adopted by other psychologists of his day and has been expounded by some anthropologists today. If James' theory is correct, then the phenomenon of demonic possession should have died out as trance mediumship became more prevalent in Western society. But it didn't and both of these phenomena continue to find expression in our own time.

James seems to have been of two minds about the nature of possession. Two minds maintained, Taylor points out in his editorial notes, that there might be such a thing as true demonic possession. He also believed that demonic entities might attach themselves to an individual whose personality is already fragmenting or disintegrating. This was, in fact, the view Titus Bull later adopted.

William James on Exceptional Mental States also includes the psychologist's lectures on dreams and hypnosis, automatism, hysteria, multiple personality, witchcraft, degeneration and genius. The book should serve as an excellent primer on the views and psychology of William James. I wish, however, that the editor had updated it by showing which of James' views have withstood the test of time and which have been proven wrong. (For instance, James' belief that hypnosis is linked to sleep and dreaming was discredited long ago.) Taylor could have easily added a closing chapter critically analyzing James' thoughts.

OTHER REVIEWS

ATLANTIS: THE EIGHTH CONTINENT
by Charles Berlitz, G. P. Putnam's Sons,
New York, N.Y., 1984, 223 pages, \$16.95.

Was there ever, as Plato wrote in one of



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his unfinished "dialogs" (around 355 B.C.), an island civilization beyond the Pillars of Hercules whose culture transcended that of the Greeks of his day? "Yes!" says Charles Berlitz as he labors to build a convincing and cohesive whole from an unwieldy mass of myth, legend and uncritical conjecture.

The result is a book intended for credulous readers whose knowledge of Atlantis is limited to what has appeared in movies and in supermarket tabloids.

To anyone reasonably familiar with the legends, *Atlantis: The Eighth Continent* is little more than a rehash of some of the thousands of books that have preceded it. Where it does introduce some new material—most notably on possible subsurface megalithic ruins off the coasts of Bimini, Cuba and other countries around the Atlantic rim—the "evidence" is poorly documented.

In recounting the flood legends of a variety of ancient peoples, Berlitz would have us believe that all such legends have a common factual origin in one massive global catastrophe which was accompanied by some sort of crustal upheaval or earthquake that sank an entire continent beneath the Atlantic.

Such speculations make delightful reading but they fly in the face of both geological and historical reality.

Granted the level of the Atlantic was considerably lower—several hundred feet by some estimates—millennia ago, but there is absolutely no evidence that its subsequent rise was anything but a gradual increase that took place over centuries.

Moreover, nowhere in his book does Berlitz take into account the seabed studies cited in Edwin Ramage's 1978 anthology *Atlantis: Fact or Fiction?* (reviewed in July 1979 FATE). The book is a collection of papers prepared by historians and geologists who delivered them at a panel discussion of the Atlantis myth. The geologic evidence recounted there against a mid-Atlantic sunken continent seems irrefutable. But like L. Sprague de Camp's earlier critical study *Lost Continents* (1954), the Ramage book is not listed in Berlitz's skimpy bibliography.

Readers wanting references for independent study of Berlitz's sources will find little to go on. There are neither footnotes nor chapter notes; the few references scattered about in the text are too general to make checking feasible.

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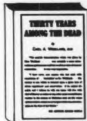
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All we are given are poorly documented accounts of those subsurface "ruins" mentioned earlier. Combine the ability of early man to create huge stone structures with the tendency to live near the water, add a slowly rising ocean and it is no surprise that such structures could exist beneath coastal seas. Their recent discovery is no real surprise either but a natural outgrowth of recent advances in the new science of marine archaeology. And nothing has been found to connect such ruins with Atlantis or even to show that they represented a culture appreciably in advance of Plato's Greece, let alone Berlitz's science-fictional realm of ray guns, rocket ships and nuclear weapons.

Cherish Lost Atlantis if you will, but only as a utopian political allegory. The "real" Atlantis never was.—George W. Earley.

A DICTIONARY OF GHOST LORE by Peter Haining, Prentice-Hall, Englewood Cliffs, N.J., 1984, 225 pages, \$8.95, paperback.

For the casual, not-so-serious student of ghostly phenomena, *A Dictionary of Ghost*

Lore is a handy if not altogether reliable work on the diverse lore of the spirit world. Lavishly illustrated, the book provides the reader with a compendium of spectral doings, from the frightful phantoms of fiction and fable to the more sedate ghosts of the psychical researchers. *Dictionary*, which is arranged alphabetically, can be read consecutively but is intended as a dictionary for occasional reference.

For the serious student of ghosts, however, the book offers little of interest apart from its numerous illustrations. A number of famous visitations from the spirit world are not mentioned in the book, including the Calvados haunting, the Morton ghost and others. Swedenborg, an influential ghost seer, is passed over while a minor figure like Immanuel Kant, whose only contribution to the subject was a book on Swedenborg, rates a separate entry.

Peter Haining often leaves out information vital to the proper understanding of his subject. The entry on the "ghost hunter" Harry Price, for example, does not mention Trevor Hall's devastating *Search for Harry Price* (1978); instead Price is presented as a

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come from, why they behave as they do, what they are up to. Among UFO authorities reporting are: Kenneth Arnold, Ted Bloecher, Jerome Clark, Stanton Friedman, Curtis Fuller, James Harder, J. Allen Hynek, Ph.D., James Lorenzen, J. Gordon Melton, Ph.D., Ted Phillips and Berthold Eric Schwarz, M.D.

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serious researcher "who only occasionally marred the importance of his work by deliberate sensation-seeking and showmanship." The problems with Price's Borley investigations are similarly glossed over, while one searches in vain for any mention of the controversy surrounding Crookes' experiments with Florence Cook. Since Haining is not afraid to admit fraud in other, less well known cases, it seems odd that he should refuse to consider even the possibility in these and other famous instances of dubious happenings.

Although widely recognized as an authority on the occult, Haining appears to have less than an enviable grasp of the subject of ghosts. A good illustration of this is his entry on Patience Worth, here quoted in full, with my corrections in brackets:

"Patience Worth was a 17th-Century English girl who went to America and was there killed by Indians. [This is the claim of the medium, not an independently confirmed statement of fact.] Three centuries later in 1916 [1913] she became the subject of an amazing controversy. In that year a medium named Mrs. John Curran of St. Louis claimed to have made contact with Patience, who proceeded to dictate a host of literary works all in authentic 17th-Century language. [Not all scholars agree that the language was authentic, nor were all the Patience Worth novels written in 17th-Century English. *Hope Trueblood* (1918), for example, was written in standard English without any archaic dialect.] Mrs. Curran's claim was extensively investigated and the facts about Patience Worth were, one by one, proved to be true. [This is entirely false. No facts about any historical person named Patience Worth were ever verified.] Dr. Walter Prince, who was one of the investigators, later wrote a book, *The Riddle of Patience Worth* (1926), which added weight to the claim that the story was 'one of the outstanding phenomena[sic] of the age.' ["The Riddle of Patience Worth" is not a book but a two-page article. Prince's book is *The Case of Patience Worth*; it was published in 1927.]"

Peter Haining has made his reputation as a popular writer and anthologizer in the areas of witchcraft and black magic. Perhaps this is one of those occasions when the cobbler should have stuck to his last.—*Rodger I. Anderson.*

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ANCIENT WISDOM AND MODERN SCIENCE edited by Stanislav Grof, State University of New York Press, Albany, N.Y., 1984, 285 pages, \$24.50 hardcover, \$10.95 paperback.

Ancient Wisdom and Modern Science comes from a conference sponsored by the International Transpersonal Association and held in Bombay, India, in February 1982.

The 22 essays are from a variety of contributors including transpersonal psychologists and theorists (Stanislav Grof and Frances Vaughan), religious personages and aspirants (Swami Muktananda, Mother Teresa and Jack Kornfield) and scientists (Fritjof Capra, Rupert Sheldrake and Karl Pribram). The result is an occasionally uneven but basically worthwhile work.

The most valuable piece from the transpersonalists is Grof's introductory paper "East and West: Ancient Wisdom and Modern Science," from which the book derived its title. It clearly draws the parallels between the revelations of mystics and the discoveries of modern science on the ultimate nature of reality.

Mother Teresa contributes "Love Until It Hurts," a short but moving piece which gains its eloquence not so much from its content but from the living presence of its author. When Mother Teresa speaks of God and love, the reader knows that she is not just reciting platitudes but talking from years of day-to-day application.

The same cannot be said of Swami Muktananda whose writing and influence are prominent throughout the book. Although Muktananda writes of "Understanding Your Own Mind," apparently he couldn't fully comprehend his, given the recent revelations in *Co-Evolutionary Quarterly* about the swami's numerous sexual liaisons with young females both in America and in his Ganeshpuri ashram in India. Although these disturbing incidents did not come to light until just recently, they nevertheless must be a source of embarrassment for the publisher and the editor. Indeed, most of the spiritual community was shocked when reports from many different quarters surfaced about Swami Muktananda's "hidden life."

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an evolutionary force believed to reside "coiled up" in the base of the spine waiting for proper awakening. Kripananda's article "Kundalini: The Energy of Transformation," based upon his experiences with Swami Muktananda, is a personal narrative of the kundalini process. Mookerjee's "Kundalini: The Awakening of the Inner Cosmic Energy," the more scholarly of the two, is an informative overview of kundalini metaphysics, complete with elaborate charts.

The strongest section of the book is part three, "New Paradigms in Western Science," which contains provocative essays by Capra, Pribram, Joseph Chilton Pearce and others. Outstanding among these papers is Pribram's "The Holographic Hypothesis of Brain Function: A Meeting of Minds" and Shel-drake's "Morphic Resonance," reprinted from *A New Science of Life* (1981). Both works, while controversial, reflect the new studies being done in neurophysiology and biology.

Overall, *Ancient Wisdom and Modern Science* has much to recommend it, especially as an introduction for the lay reader and as a textbook for alternative philosophy classes.—David Christopher Lane.

HOW YOU CAN EXPLORE HIGHER DIMENSIONS OF SPACE AND TIME by T. B. Pawlicki, Prentice-Hall, Englewood Cliffs, N.J., 1984, 188 pages, \$6.95, paperback.

Just as physicists are laboring on their grand unification theories, today's occult writers are busy publishing theories that attempt to unify and explain all weird phenomena. *How You Can Explore Higher Dimensions of Space and Time* is the most ambitious and ridiculous of these occult unification theories.

Inspired, perhaps, by Fritjof Capra's excellent *The Tao of Physics* (1975), T. B. Pawlicki has attempted to establish a scientific basis for mysticism. He believes the universe is a six-dimensional entity which, in its totality, is God. The physical effects of our plane of existence are simply projections from higher dimensions, while unexplained phenomena are the result of leakage from coexistent probability/time lines.

He often mentions the "Invisible College" but this has no apparent connection with

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Jacques Vallee's Invisible College of scientists who are interested in UFOs. Pawlicki is referring to a network of "free-energy" inventors, those visionary builders of "non-nuclear mass-converters" and antigravity devices.

At least half the book is filled with esoteric theorizing in the realm of physics. One virtually needs a physics degree to distinguish the speculations from the explanations. This fact alone should discourage any general reader.

To be quite frank, I don't remember enough physics to accurately judge many of Pawlicki's assertions. He is monumentally mistaken on several points, however, so I have no confidence in the rest of his arguments. For instance, he seems to think that overtones (partials) are a phenomenon inherent in the nature of sound or waves. But they are not; they are merely the result of partial resonances (hence the term "partial") in the vibrating body. Pure tones, those lacking overtones, can in fact be produced electronically.

Pawlicki also subscribes to such antiquated theories as evolutionary recapitulation and the planetary model of the atom (thereby demonstrating his incomprehension of quantum mechanics). He often invokes quantum mechanics to support his arguments but he appears to know only the work of Max Planck. Heisenberg's uncertainty principle is never even mentioned. Consequently Pawlicki thinks that the wave-particle dualism means that particles are traveling in waves. He does not realize that electromagnetic waves are probability waves, a phenomenon essentially different from ocean or sound waves.

His principal procedure is to make metaphors and then to assert their literal truth. In one blatantly absurd example the "absolute stillness of enlightenment" is equated with the cessation of molecular motion at absolute zero. And since superconductivity occurs near absolute zero, people who achieve absolute stillness supposedly become superconductive; their bodies are said to become "living lasers." Pawlicki later connects this link in his chain of literal metaphors to his assertion that the universe is a hologram.

I think Pawlicki is serious. That does not oblige us, however, to take him seriously.—
Michael T. Shoemaker.

REPORT FROM THE READERS

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

SO MUCH FOR THEORY . . .

In "I See by the Papers" (June 1984 FATE) Curtis Fuller reports Joseph Davidovits' theory that the ancient Egyptians poured or cast the pyramid blocks at Giza.

The theoretical production of limestone casing stones bears no relation to the placement of more than one million granite core blocks. Massive granite slabs mined at Aswan form roofs, porticullises and linings of various chambers, as well as the first 15 courses of the casing. Lower-quality limestone, quarried a short distance from the construction site, was used for the packing blocks while a finer grade was mined across the river at Tura for the exterior casing blocks.

While limestone consists chiefly of calcium carbonate with a porosity that lends itself to pulverizing, granite is a hard igneous rock which is difficult to break down—a factor in its selection as a building material.

Even if some of the casing blocks were cast, as Davidovits theorized, this in no way diminishes the ancients' feat of transporting and placing the granite core blocks.—*F. McMahill, Pasadena, Calif.*

TINGED WITH BLACK

I disagree with J. Gordon Melton who says magic is alive ("Books, News & Reviews," August 1984 FATE). I have been interested in magick, the occult and witchcraft all my life and I was born into a form of Druidism which came from Scotland hundreds of years ago. What I was taught about witchcraft, Druidism, sorcery and magical powers agrees

with definitions of these words to be found in any dictionary.

Most "modern" witches, however, claim that the old definitions do not apply. They are saying they have been used incorrectly for thousands of years. These neowitches and neomagicians, like neoconservatives, have little or no resemblance to the old thing—some would call it the "real" thing. A "witch" used to be a female practitioner of black magic. But neowitches claim that "witch" applies to both sexes. They mistrust occult writers who use the word "warlock" for a male practitioner of witchcraft—although that's what the word has meant for almost 1000 years. Neowitches say that witchcraft is the "old religion" but for thousands of years, according to encyclopaedias, magic, witchcraft and sorcery are anti-religion.

I am familiar with all of the publishers, authors and books mentioned by J. Gordon Melton. I've found them so disappointing that I have made the long trip to Los Angeles to seek out old books. One bookstore, which used to be famous for its occult section but is now being forced out of business by neowitches, had a salesman who was an elderly Crowleyite and something of an authority on magic and the occult. When he saw that I was buying very old books, he looked at me questioningly.

"I don't like the new ones," I said.

"No one does," he replied.

"The new books are reinterpretations," I continued.

"I agree," said the salesman. "Our

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customers want books on the occult written before 1900."

Until that moment I had imagined that I was the only one to feel this way. But anyone who has ever seen or experienced the power of real magic knows that whatever these new books teach, it isn't traditional, it isn't witchcraft or sorcery and it isn't powerful. In a sense, all of these new writers, publishers and books on the occult lie.

I have corresponded with a couple of neowitch writers and they can get pretty nasty when taken to task. Their white witchcraft becomes on occasion tinged with black.—*Jacqueline Blake, Ridgecrest, Calif.*

IDENTITY OF THE BEY

In "The Reincarnation of Antonia" (April 1984 FATE) author Linda Tarazi writes that Jane Doe in her reincarnation as Antonia does not remember the name of the bey of Algiers although she is certain of his Italian nationality and his conversion to Islam.

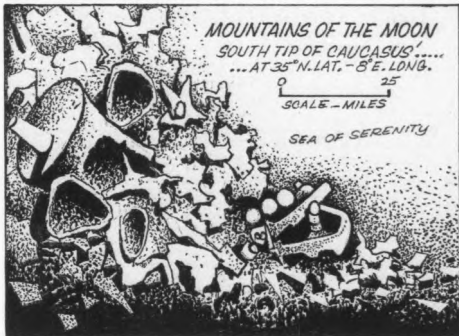
In a book published in Italy, *I Corsari Barbareschi* (The Barbary Corsairs), author Salvatore Bono writes that in 1568 the Turkish Sultan Selim II appointed the Italian Ulug Ali, also known as Occhiali, as bey of Algiers. The son of a fisherman, Occhiali was born about 1520 in the village of La Castella, Calabria. He was captured and enslaved in April 1536 in an incursion by the famous Barbarossa. When eventually freed, Occhiali turned Muslim and became known as Ulug Ali.

The most notable event of his career was his participation in the Battle of Lepanto in 1571 when the Turkish fleet was destroyed by the Christian League's fleet. Ulug Ali's squadron was the only one to escape practically intact. After this event Selim II gave him supreme command of the Muslim fleet, calling him Kilig' Ali, which means Ali the Sword.

It is clear that Ulug Ali was a known figure in the history of the Barbary coast and piracy in the Mediterranean Sea. But the most important detail so far as Jane Doe's reincarnation is concerned is that the corsair died in 1587; this makes him Antonia's contemporary.—*Marcel Bencini, Sliema, Malta.*

MINOR ERRORS

Two minor errors crept into my "Poltergeist in Medieval Germany" (July 1984



Drawing by Jack P. Swaney

FATE). First, Crookes' given name was William, not Oliver. If I am responsible for this miswriting, I apologize.

Second, the statuette depicting Christina which accompanied my article was part of a shrine that was destroyed in 1783. That is, the *shrine* was destroyed, *not* the statuette—or else it couldn't have been photographed!—Sven Rosen, Eslov, Sweden.

MOON METAL

In the moon's northern hemisphere a mass of twisted metal plates, broken-up constructions and bizarre bits of machinery stretch north and south for 200 miles, piled up in a formation named the "Caucasus Mountains." This is said to be amateur astronomers' favorite view and no wonder—no matter how often one has seen it, its impact is always shocking.

The Carpathian Mountains just north of the Crater Copernicus are almost identical in appearance. One can only speculate about what sort of event brought about all of this destruction and why all of these artificial-

looking objects are there in the first place.—Jack P. Swaney, Las Vegas, Nev.

DEADLINE: NOVEMBER 1, 1984

The Program Committee of The Academy of Religion and Psychical Research is planning its 10th Annual Conference to be held at the Muehlebach Hotel in Kansas City, Mo., May 19 to 21, 1985, following the Annual Conference of Spiritual Frontiers Fellowship.

The Conference theme is "Explorations in Psycho-Spiritual Transformations" with emphasis on four areas: psychical research; religious, mystical and psychological studies; psychic and spiritual modes of healing; and transformative sciences. The Program Committee is issuing a call for papers on these subjects for presentation at the Conference. We seek serious, coherent, creative papers which combine aspects of psychical research and religion.

Members of the Academy and others qualifying for membership are invited to submit 500-word abstracts of proposed

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papers to the Program Committee. Three copies of the abstract, together with autobiographical material, should be sent to the Program Committee Chairperson: The Rev. Elizabeth Fenske, 3310 Baring St., Philadelphia, Pa. 19104. The deadline for submission of abstracts is November 1, 1984.

The Academy is also announcing its annual competition for the Robert M. Ashby Memorial Award for the best paper on "The God/Psi Connection: Interaction/Merging of Mystical and Psychical Experience." A prize of \$250 will be awarded and the deadline for entries is March 1, 1985.

Contestants are required to submit the original copy and two photocopies of the paper, double-spaced. Anyone may enter but his paper must be of academic quality, written specifically for this competition and must include full citation of reference works. Maximum credit will be given to papers that combine and systematically integrate aspects of religion and psychical research.

Papers for the competition are to be 3000 to 5000 words in length and the Committee reserves the right to disqualify an entry for reasons of length or unresponsiveness to other terms of this announcement.

The submission of an entry implies a grant for first publication rights for a period of two years in *The Journal of Religion and Psychical Research*, regardless of the results of the competition.

Entries in the competition or inquiries should be addressed to me.—Boyce Batey, *Executive Secretary, The Academy of Religion and Psychical Research, P. O. Box 614, Bloomfield, Conn. 06002.*

A MATTER OF CREDIBILITY

In response to Gilbert and Lorine Glenn's

accusation in "Report from the Readers" (June 1984 FATE), I still insist that the *Epic of Gilgamesh* found in Ebla and Sumer digs is a "pat on the back for the Bible." The Glens hold that "the original account" of the Flood in the Bible is more credible than the account in *Gilgamesh* because the former is "simpler and more matter-of-fact," as we expect an original account to be.

For instance, Noah got drunk (Genesis 9:21). Actually he got drunk because when he turned from navigation to agribusiness he lived among his wine grapes.

Gilgamesh, as well as the Bible, abounds in matter-of-fact details, specifying design and measurements of the ark as well as Noah's emotions when the Flood receded.

As to the Flood account in Genesis' being "the original account": The Jews deposited the *Gilgamesh* tablets only a few hundred years after the calculated time of the Flood. And Moses hired scribes to record his account in Genesis about a thousand years later. Which account has priority?

In Genesis we have a morally-oriented parable but we have no way of telling whether it is historically true without the evidence afforded by digs down to deposits made a few years after the Flood—that is, down to deposits at Ebla, Sumer, Nineveh and Nippur.—*Evolyn Beth Feiring, Long Beach, Calif.*

THE PLOT THICKENS

It is pleasantly ironic that in the same issue of FATE in which George Earley pans my book *Aliens Above, Always* (July 1984 "Books, News & Reviews") Jack P. Swaney's illustration in "Report from the Readers" shows what looks like an artificial formation on the moon. I like that chance combination because I think the drawing tends to support my belief that the moon is inhabited.

Earley considers the idea ridiculous and obviously he and I are not on the same wavelength. In his criticism he singles out another of my favorite theories concerning a so-called meteor widely seen flying north over the western United States and Canada on August 10, 1972. Having interviewed several witnesses and studied photographs of the event, I have come to believe that the appearance and behavior of the long streamlined object indicate that it was more likely an alien craft than a meteor or fireball. That



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flies right in the face of scientists' conclusions after they reportedly made "refined measurements from satellite tracking" of the object.

Nevertheless, I can't ignore the gross difference between what the scientists recorded and what I have learned from eyewitnesses. It varies from the scientists' 36 miles down to the witnesses' few thousand feet or less.

I paid special attention to the experience of a Calgary business executive who had almost a head-on view of the object. This man, who was wearing a miniature wrist-camera, said that as the object came in low from the direction of the border he managed to take three quick shots of it. To my mind the good pictures he took, one of which was carried in local newspapers, were convincing evidence that the object was indeed at low altitude. To Earley that seems laughable. He evidently sees no reason why that tiny camera could not just as easily have snapped an object at an altitude of 36 miles.

If I had to retract my alien-craft theory, regardless of Earley's talk of "twaddle," I would say that some sort of wingless prototype of a cruise missile may have run amok. That could account for the object's low-flying behavior and could explain why the innocuous "meteor" story was released, even though it meant a large adjustment in altitude. But witnesses said the object was soundless, a characteristic of UFOs.

The plot remains and perhaps thickens.—
John Magor, Duncan, B.C., Canada.

AFFIRMATION

D. Scott Rogo's review of Ralph A. DiOrio's book *A Miracle to Proclaim* (August 1984 FATE) inspires me to tell you what Father DiOrio did for me.

I suffered a neck injury in a car accident a long time ago and three more incidents in recent years further damaged my neck. During the past two years I have had breathing problems and pain.

On May 19, 1984, I attended Father DiOrio's charismatic service in the Joe Louis Arena in Detroit, Mich. As I concentrated on Jesus' love, I prayed that my family and I could have good health. I was sitting high in the third balcony where there was no hope of being touched by the priest. But I heard Father DiOrio call my name, saying,

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 118)

"There's a Helen here with a cervical problem, a neck problem—I feel it happening—a healing is taking place." Out of all those thousands of people I was not certain he meant me, because nowhere was my name or ailment given. But he *did* mean me.

Could a doctor or chiropractor have healed me? I don't know and I don't care. I only know that I do not have pain.

Father DiOrio's service is one which leaves you yearning for more.—*Helen Gotowka, Dearborn Heights, Mich.*

EYEWITNESS

I have seen the Alux described in "Mexico's Little People" (August 1984 FATE). My 93-year-old Aunt Maria, who lives in Quintana Roo, Yucatan, has seen them three times.

They are always frightening and malevolent, never more than three feet tall. Wearing long black hair and white *hupiles*, they are always silent.

I think they are a tribe of dwarfs. One was shot by an American hunter and the body was laid in a shack. During the night his people stole the body—as their tiny footprints proved.—*David F. Deloera, Hammond, Ind.*

HIDDEN MEANING

Reading "Crystal Skull of Death" (July-August 1984 FATE) I find it very interesting that one of the reputed sources of the skull is Calaveras County in California. You see, *calaveras* in Spanish means "skulls."—*Isaac R. Mancillas, Galveston, Tex.*

PSYCHIC CHILDREN

Curtis Fuller's comments on "The Third Eye" ("I See by the Papers," August 1984 FATE) gave me a better understanding of my own research work with psychic children. Fuller stated that the pineal hormone melatonin is produced mostly at night and especially in children. He continues, "Melatonin levels are the highest in children of the ages of one to five and decrease steadily until the end of puberty." Although I knew nothing about this hormone, my research shows that it may have a connection with children's psychic abilities—which taper off during puberty.

As a science teacher I had the opportunity

for three years to study eight-year-old children who often reported psychic experiences. Psychologists slough these off as children's normal imagination—but I strongly disagree.

One girl specifically mentioned "the third eye." She said she might be reading when "it would seem as if I had a television set in my head. I could keep on reading the book with my eyes and at the same time I could be watching the scenes in my forehead—as if I had a third eye."—*Sam Silverstein, Torrington, Conn.*

THE DEBUNKER SYNDROME

A thorough review of the writings of debunkers past and present has yielded 10 characteristics that constitute the debunker syndrome:

- (1) An inability to refrain from the use of disparaging, denigrating or vitriolic terminology.
- (2) An inability to refrain from personality or ad hominem attacks.
- (3) Scandal-mongering.
- (4) The use of demeaning adjectives to bolster weak arguments.
- (5) Exaggeration of the qualities of known conventional objects to explain away or evade confrontation with hitherto unknown or unidentified phenomena.
- (6) Failure or refusal to recognize that misidentifying objects or phenomena works in two directions, to wit: conventional objects may be mislabeled as UFOs and UFOs may be mislabeled as conventional objects.
- (7) Paranoid fear of the unknown and an adroit annulment of the pioneering spirit.
- (8) Conventionality, stagnation and lack of professionalism.
- (9) Propagandist repetition of such loaded words as *hoax*, *cult*, *fanatic* and *hysteria*.
- (10) The overuse of psychological or sociological factors to explain or evade unidentified phenomena, a psychological ploy debunkers use to evade discoveries which they fear will disrupt their position or world.

The number of symptoms from this constellation found in each individual debunker's character determines the degree of pathological impairment of his judgment.—*Wynnsil and Lorine Glenn, Sr., Knoxville, Tenn.*



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∞ If you ask them, the *mudangs*—Korean shamans—will consult with spirits and foretell your future. An American woman reports what happened when she called on a *mudang*.

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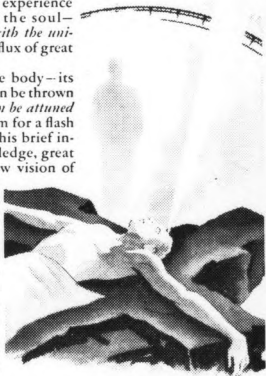
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