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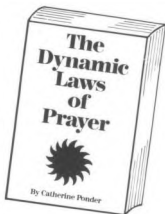


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FROM THE EDITOR

Stories of miracle-makers with extraordinary psychic gifts figure not only in legends but in modern-day accounts of gurus such as Sai Baba (see Erlendur Haraldsson's article in August 1988 FATE) and Phra Acharn Mun (James McClenon's "Mystic Master," this issue). The paranormal feats alleged to occur around these individuals are far more fantastic than anything associated with Western psychics and it is difficult, even impossible, to know what to make of them even when direct investigation is possible, as Professor Haraldsson learned. What does seem indisputable, however, is the ability of dedicated spiritual seekers of all times and places to enter dazzling visionary realms and to meet supernatural beings there. Whatever the reality of these worlds and entities, they make for enthralling reading to us earthbound souls.

Two articles in this issue deal with other kinds of ostensibly paranormal journeys: D. Scott Rogo looks at near-death visions as they are experienced in different cultures and Susan Blackmore offers a provocative new theory about out-of-body experiences. Elsewhere, Guy Lyon Playfair considers one aspect of the mind-body question: the effect of hypnosis on cancer. And zoologist Karl P.N. Shuker offers a cautionary tale about what happens when scientists' imaginations run away with them. . . . Enjoy the issue!

FATE

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

Let's look at it this way. You work in some area of molecular biology. You publish very distinguished papers for a series of years, all your papers are well received, you make what are acknowledged to be significant contributions to the field. When you write another paper, that paper has a certain degree of credibility. And that's undeniable. By virtue of the reputation of your laboratory in the past, when you write a new paper it brings to that an enhanced degree of credibility. Perhaps an enhanced degree of credibility is too strong — it brings to it a belief that what you say you have done in this paper is exactly what you have done.

—B. Lewin

Personal communication to Beth Savan, author *Science Under Siege*

CONTROVERSY continues on the medical findings of Jacques Benveniste and his group who support the long-disputed claims of homeopathic physicians. No sooner

had Benveniste's group's research report been reluctantly published by the prestigious British scientific journal *Nature* than a task force of critics rushed to investigate it.

Unfortunately the "investigation" took on a carnival-like atmosphere, principally because of the presence of a magician, James Randi. Randi admitted he was unable to spot any trickery on the part of the researchers although he criticized Elizabeth Davenas, whose name appears first on the original paper, as a woman "very fond of rounding numbers." This criticism may not have taken into account the fact that the group was working with dilutions as weak as 10 followed by 120 zeros. One can imagine the problem of carrying forward the calculations on such levels if the numbers each had several decimal places to figure in.

In brief, the Benveniste group claims that its experiments demonstrated, in tests of at least 10 different antigens, that human white blood cells can be activated at dilutions as great as one drop of antigens in 10 to the 120th power of aqueous



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solution. At such a dilution there is small chance that the final solution could contain even one of the original antibody molecules.

The researchers further claim that activity did not decrease with further dilution and that there was a "surprising rhythmic fluctuation... at some dilutions, the activity fell off; on further dilution it was restored."

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NOT REPRODUCIBLE?

BECAUSE SUCH assertions contradict modern medical research the editors of *Nature* were determined to investigate and to destroy, if possible, the unorthodox claims and their revolutionary implications. A team consisting of *Nature* editor John Maddox, James "The Amazing" Randi and his assistant Jose Alvarez soon appeared in Benveniste's French laboratory, along with Walter Stewart of the National Institutes of Health, well-known for uncovering scientific fraud. They reported that the Benveniste results were not reproducible "in the ordinary meaning of that word." The final three runs of their experiment were the only ones performed double-blind (all test tubes had been randomly coded twice) and all three of these runs were negative. One partially blind run of the experiment did produce positive results.

Benveniste in turn attacked *Nq-*

ture for conducting "a mockery of scientific inquiry." He also stated that the last three tests worked poorly because of erratic controls.



CIRCUS ATMOSPHERE

SOMETHING about this whole matter disturbs us. What other scientific report, recently published, has called forth the wrath and fear of Establishment Science so dramatically that as soon as possible it sent forth a hostile task force to investigate the work? And by what standard of good judgment could the investigators have been so misled as to conduct their expedition in a circus atmosphere? Benveniste is a respected, internationally-known researcher.

He is a professor at the University of Paris Sud, where his laboratory is maintained. He is an allergist

working for INSERM, the French equivalent to the U.S. National Institutes of Health, from which Walter Stewart comes. He was once asked by President Mitterand to be France's Minister of Health. Altogether, scientists from six laboratories around the world reported producing positive results similar to those that came out of Benveniste's laboratory.

As we write *Nature* representatives were to begin examining the data from other laboratories which had reported similar positive results. Their reports may be in by the time you read this. Whatever the final outcome we must regard it as an object lesson in human behavior. Scientists, like the rest of us, will maneuver desperately to avoid facing any new viewpoint which threatens their accustomed way of looking at things.

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IMPRINTING WATER?

THE IMPLICATIONS of Benveniste's report are shattering if its conclusions are confirmed. What could cause antigen molecules to react as if the dilution had never taken place although there were no perceptible starting antigen molecules in the final solution? The authors theorize that the presence of the starting antigen molecules actually changed the molecular organization of the water. They suggest that the water may hold the antigen imprint as an electric-magnetic field "template" or as a hydrogen bonded network.

Several experiments helped support this theory. For example, the effect worked only when the solution was vigorously shaken for a minimum of 10 seconds at each level of dilution. The researchers suggested that the shaking imparted the organizing information to the solution. In addition, it was noted that when antigen molecules were present they could pass on the information despite cycles of heating, freeze-thawing or ultrasound. But when the solution was so diluted that no antigen molecules were present, the transmission of information was disrupted and the patterns ceased.



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many diverse projects that no one could possibly know who they all are, what their projects are or how they apply to specific situations. Recently, however, I have come upon two reports which may be relevant to the Benveniste case.

Last August *Brain/Mind Bulletin* reported on the work of Seymour Antelman of the Western Psychiatric Institute, University of Pittsburgh. "This is the same phenomenon. There is no doubt about it," Antelman said of the Benveniste reports. He has been doing similar research for 10 years.

Antelman says that "even a single administration of a drug produces a result that becomes amplified over time, long after any residue could remain in the body. The greater the time elapsed, the bigger the amplified effect when a second dose is given." Thus far Antelman has demonstrated the effect on animals of about 20 drugs and medications including antidepressants, antipsychotic medication, Valium, cocaine and others.

Antelman's theory of how this comes about, however, is quite different from that suggested by the Benveniste group. Instead of theorizing that the drugs alter the molecular arrangement of the diluting medium, Antelman suggests that the body itself adjusts to the diluted drugs or medicine. He believes that these adjustments are the body's response to stress rather than to the

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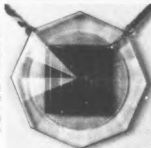
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New Science of Bioelectronics

The effects of electronic fields on the human mood and energy levels have long been known. Ionized air, lunar cycles and solar flares, and increased electrical activity during and preceding a storm are all known to effect the way we feel and act. But the correct techniques for controlling these forces to improve human health have been very elusive — until a recent breakthrough made by a remarkable Israeli inventor during his extensive research in the field of bioelectronics.



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Although many people report a definite change in their mood and energy level within the first one or two hours, full beneficial effects take place gradually over a period of days. During tests with volunteers in Southern California most of the participants reported a dramatic improvement within one week! Increased energy, elevated mood, calm restful sleep, and reduced tension were all commonly reported. A common thread with many victims of chronic pain was an initial feeling of needing to sleep

which was followed by an improvement of symptoms after the needed sleep was gained.

Simple Method Of Energizing the Body Discovered by Inventor

In the early sixties, Leon Halton joined the staff of the famous Dead Sea Hospital. He became part of a team that was developing methods of treating headaches, tension and insomnia with externally applied electrical energy. The dramatic results achieved by the hospital team inspired him to begin research on his own into ways of applying this knowledge to benefit people in all walks of life. His effort lead him to the discovery that a continuous flow of low-yield energy into the body would create a POWERFUL ENERGIZING EFFECT on the physical and emotional state of the recipient. And this energy could be easily supplied by the small solar cells used to power spacecraft!

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"drugging" effects such materials are supposed to possess.

"IT SEEMED that if these [drug-sensitive] pathways had evolved, it was not that nature had cocaine in mind," Antelman told *Brain/Mind Bulletin*. Instead, they reflected the body's readiness to cope with stress. Stress is Antelman's primary interest. He does not look upon drugs as pharmacological agents but as stressors — like foreign bodies.

The long-range effect of drugs on the body, even in minute amounts, is influenced by the time it takes the body to develop a proper response. In Antelman's view the significance of his work is not the discovery of the minute dose claim but a revolutionary view of the importance of timing the administration of drugs and medicine.

If antidepressants must be taken for several weeks before their effects are seen, Antelman contends that they would be just as effective if given in widely spaced doses. This is because the system needs time to be primed. A double-blind study at Antelman's institute undertook to give severely depressed volunteers two doses of a powerful antidepressant one day apart, then nothing for 11 days. Although the drug disappeared from the blood after three days, the clinical effect was stronger on the 11th day than when it was present in the bloodstream. Oddly

enough, *Nature* has reported on the work of Antelman and his colleagues with none of the cultural shock that was occasioned by its reports of the Benveniste experiments although Antelman's work also has provoked considerable controversy.



DR. WILLARD'S WATER

THIS IS the report of "catalyst altered water" which was accidentally discovered about 17 years ago by Dr. John Wesley Willard, formerly professor emeritus at the University of South Dakota School of Mining and Engineering. Dr. Willard's water is not a secret; it was even featured on *60 Minutes*, the

CBS news commentary show. I don't know how Dr. Willard happened to manufacture his water but he began to learn about its odd properties when he accidentally burned himself and plunged his arm into the water for relief. The pain went down immediately and the burned area later healed without a scar.

Dr. Willard soon discovered that his water stimulated plant growth even when greatly diluted. South Dakota farmers found that it increased crop yields when sprayed on their fields. Ranchers who included the water in their livestock's daily food reported the animals were healthier and more resistant to stress.

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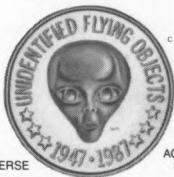
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HOMEOPATHY was more popular in the United States at one time than it is today. There are comparatively few practitioners left in this country and no medical schools emphasize it although a number of physicians trained in allopathic medicine seem to be attracted to it. In Great Britain, on the other hand, 42 percent of the general practitioners surveyed by the British Medical Association in 1986 re-

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ferred patients to homeopathic physicians. In India there are 120 five-year homeopathic schools.

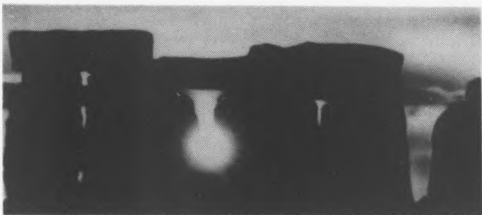
The British royal family has relied on homeopathy for generations. In 1986 the British Medical Association issued a report commissioned by Prince Charles on "complementary therapies" and reported that alternative treatments were ineffective except as a placebo. The October 18 issue of the important British medical journal *Lancet*, however, reported that a double-blind study by Glasgow University researchers showed that homeopathic remedies were significantly more effective than placebos in treating allergies.



WHAT IS HOMEOPATHY?

IF YOU follow the Benveniste controversy in the press, you are bound to come away with a distorted idea of homeopathic medicine. Virtually the only description of it is that homeopathic physicians believe in giving only minuscule doses of medicines — and then let it go as if that's all there is to it. But right or wrong there's an interesting rationale in the practice.

Homeopathy was developed and first given practical application by Samuel Hahnemann of Leipzig, Germany, at the beginning of the 19th Century. It is based on the fundamental principle of the "law of similarities" — that like is cured by like. When Hahnemann devel-



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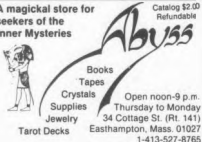
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oped his theory, medical men already had observed that when quinine was given to a healthy person he reacted with the same symptoms produced by malaria. Therefore Hahnemann theorized that quinine should be used to treat malaria and of course it is still the preferred treatment for that disease.

From that point the homeopathic physicians proceeded to observe the effects of various drugs on various patients and when they found one that produced the same symptoms as the disease it became the preferred treatment for that disease.

Homeopathic physicians still seem to have retained a cautiously experimental approach, however. In their drug and medicine evaluations they "prove" their worth by testing them upon healthy persons of both sexes in gradually increasing doses.

Most homeopaths, according to the *Encyclopedia Britannica*, "believe in the action of minute doses of medicine. However, the American Institute of Homeopathy of the United States adopted the following resolution and ordered it to be published conspicuously in each number of the Transactions of the Society: 'A homeopathic physician is one who adds to his knowledge of medicine a special knowledge of homeopathic therapeutics. All that pertains to the great field of medical learning is his by tradition, by inheritance, by right.'"



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THE POLAR CONTROVERSY

AFTER THIS lapse in time it is difficult for us to imagine the furor and controversy created by the race to reach the North Pole in the early part of this century. This culminated in the widely-accepted claim of Robert E. Peary that he had reached the coveted goal on April 6, 1909. Mitigating the acclaim with which Peary's news was greeted were the contradictory claims of Dr. Frederick A. Cook, a Brooklyn physician-explorer whose many vociferous supporters believed he had beaten Peary in the race to the top of the world.

Dr. Cook's claims were pretty much discredited by expert pole watchers who felt that he had not provided sufficient proof of his own exploits although he had done substantial exploration in the far north. When Dr. Cook later died in prison having been sentenced for mail fraud, most of his ardent partisans retired from the fray. There was fierce controversy between these two men with powerful partisans on both sides. Eventually, Peary's partisans proved to be more powerful than Cook's and the accolade went to Peary following the lead of the National Geographic Society.

Lost sight of in the controversy was the fact that Peary's proofs were no more convincing than Cook's. The September 1988 issue of the *National Geographic* (not yet published as this is written) amends

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the record of the society's own part in this somewhat unwholesome matter. The magazine commissioned Wally Herbert, an experienced British polar explorer, to research the entire record of Peary's expedition and set matters straight. The *New York Times* published a summary of Herbert's report in its national edition of Monday, August 22.

WHOLLY aside from Herbert's research, a 1973 book by Dennis Rawlins (author of "sTAR-BABY," October 1981 FATE) states that Peary never took astronomical observations to determine the drift of the ice flows over which he was traveling. Rawlins, who is an expert in planetary motions, also contended that Peary's sun sightings after his supposed arrival at the pole could have been faked.

Herbert's analysis seems to devastate Peary's claims although the *Times* article by John Noble Wilford charitably withholds final judgment. Following are some of the points made by Herbert:

- Peary's navigational records were "astonishingly slack."
- Peary's handwritten diary offered no record of the 30 hours he and his companions spent in the vicinity of the pole. Several pages were blank. The entry for April 6 made no mention of the Pole. Instead, a loose leaf had been inserted, "The Pole at last!!!"
- When Matthew Henson, Peary's

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associate, who accompanied him on the polar trip, went to shake his hand on the accomplishment, Peary turned aside "with both hands covering his eyes."

●Herbert reports "doubts creep in" because there are no details in the record of wind speed, weather, or ice conditions, or any systematic position checks based on observations of the sun and planets for latitude and longitude.

●Herbert noted a "surprising consistency of the handwriting" in the diary.

●Peary's chronometer was 10 minutes fast. Peary was not aware of this critical navigational error.

●Herbert found no evidence that Peary corrected his course for detours or made corrections to account for the westward drift of the ice.

●In consequence of all this, Herbert estimated Peary could have missed the pole by 30 to 60 miles.

Experts have always found it difficult to believe that Peary could have traveled 296 miles from a base camp to the pole and back in less than eight days. "This works out (adding a modest 25 percent for detours) at 71 statute miles a day — nothing less than phenomenal!" Herbert wrote. "No explorer, before or since, has claimed such distances across the Polar ice pack over the same number of consecutive days, neither with dog teams nor even snowmobiles."

NEWS & NOTES FROM IUR

EVERY ONCE in a while the content of a magazine is so interesting it demands comment — or else can be allowed to speak for itself. This is surely the case with the May/June issue of *International UFO Reporter*, published by the J. Allen Hynek Center for UFO Studies.

Allow me:

From Paul Fuller's article "Mystery Circles: Myth in the Making":

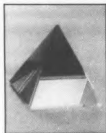
"During August 1983 the British *Daily Mirror* paid two farmers, Alan and Francis Sheppard, to hoax a quintuplet formation [of mystery circles] on their land at Westbury in Wiltshire. The aim of the hoax was to lure another British newspaper,

the *Daily Express*, to report the hoaxed formation as the landing marks of a UFO. The *Daily Mirror* could then step in and expose the formation as its hoax, thus adding to the media furor surrounding the subject.

"Fortunately, this devious plan backfired and the *Daily Express* never publicized the formation. Both the farmers and the reporters involved later confessed to their involvement via local media sources...."

From Keith Basterfield and Robert E. Bartholomew's article "Abductions: The Fantasy-Prone Personality Hypothesis":

"In an article in the July/August



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1987 issue of *IUR*, D. Scott Rogo lists three hypotheses to account for UFO abductions: the Lawson birth-fantasy theory; Hopkins' genetic-experimentation-by-aliens theory; and Rogo's own 'objectified-dream' hypothesis.... How do the various hypotheses address these constants? We shall not concern ourselves with Lawson's theory. It has fallen into disfavor and so will not be included further in this analysis."

Comment and questions: I cannot resist commenting on the foregoing statement because it is so clearly a case of limiting the field and then declaring themselves the winner. With whom has Lawson's theory fallen into disfavor? Is that a definitive reason for dismissing it? (I call the authors' attention to the fact that UFOs have also fallen into disfavor among certain authorities. Why has it fallen into disfavor? Does being in "disfavor" eliminate it from consideration? Is it possible that Lawson's theory—described in an article he published in March 1985 *FATE*—is partially correct and only partially incorrect? Is it possible that the same is true of the other two theories the authors examine?)

From Paul Fuller's article "Mystery Circles: Myth in the Making": "...it is untenable to account for one unexplained phenomenon (the flattened arable crop circles) with another unexplained phenomenon (UFOs)...."

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NOTES FROM ALL OVER

● Augusto Ruschi, 70, the Brazilian naturalist who was critically ill of toad poison and who apparently had been cured by Indian witch doctors, died of a liver disease that he said had come from touching poisonous toads. It's not only Brazilian toads that are poisonous. In Hereford, Ariz., a five-year-old boy placed a highly toxic Colorado River toad in his mouth. He would have died, his doctors said, if he had arrived at the hospital five minutes later.

● In May 1987 residents of a new neighborhood in Bakersfield, Calif., were inundated with a plague of toads. Grace Luong told the Associated Press, "We have a thousand toads in the backyard and there are too many of them to count in the front yard." Neighbors were attacking them with brooms, vacuum cleaners and lawn mowers but hardly making a dent. City officials were less than comforting when they promised that the toads would die in a few weeks for lack of food.

● Dr. Prem Misra, a Glasgow psychiatrist, wants the British government to ban stage hypnotism. He has treated 16 persons who continued to lapse into trance after being hypnotized in a theater, he said. One man kept smashing up bathrooms because he believed his bottom was stuck fast to the toilet seat. Another took his clothes off in public every time he heard a handclap.

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● Of all the unlikely charges is one recently made by Jim Brown, an evangelist at Psalms 150 in South Point, Ohio. According to the *Houston Chronicle*, the Reverend Brown claims that the *Mr. Ed* television theme song, "A Horse Is a Horse," conveys a satanic message aimed at unwary listeners. If the record is played backwards, Brown says (presumably with a straight face), one can make out "the source is Satan" and, he also says, "someone sung this song for Satan." Despite the obvious consideration that very few people besides Brown play phonograph records backwards, Brown's parishioners burned record albums, cassettes and other rock and country music paraphernalia playing the devilish theme music. All the while they were singing their theme song "Oh How I Love Jesus."

● A new technology developed by a company in Beaverton, Wash., provides positive identification at the highest level of security, it is claimed. A company called "Eye-Identify" has developed a biometric retinal scanning technology which recognizes the retinal pattern within the human eye—a biological characteristic "more unique than even a fingerprint." In secure systems, the waveform representing the live eye signature is matched with the eye signature stored in the 68000 microprocessor. Depending on the match, the person is either recognized or rejected.



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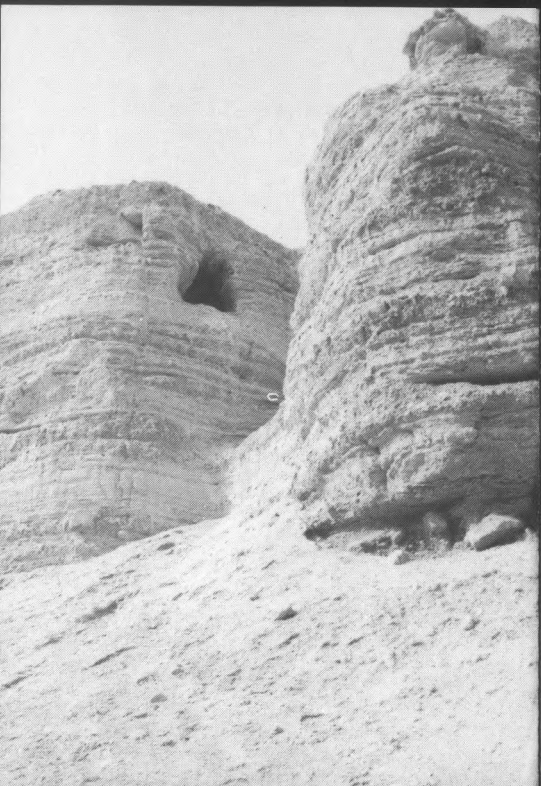
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LAND OF THE DEAD SEA SCROLLS

This desolate and sun-baked area has yielded one of the most spectacular discoveries of biblical archaeology.

By Bill Clark

QUMRAN appears as a mirage shimmering in the desert sun. Invariably, I come upon these ancient ruins after a long hike across the biblical Wilderness of Judah, the barren landscape which falls east and south of Jerusalem.

My work as a wildlife biologist brings me this way several times a year. I "inspect" the desert — checking the impact of Bedouin goat herds on the sparse vegetation and monitoring the populations of gazelles, ibex, hyena and leopard, which eke existence from this hostile land.

The way from the Holy City, perched with its spires, golden domes and stone battlements on 2500-foot mountaintops, is downhill all the way. Initially the land slopes gently across

an inclined plateau which supports a stubble growth of desert shrubs. At the eastern edge the plateau breaks apart into rugged "badlands" crisscrossed by deep, steep-sided canyons. I climb down into one of these canyons, for its sandy floor offers an easier route than the hand-over-hand climbing on the craggy upper slopes. It is also the best route for censusing wildlife, for they also use the canyon floor for passage through the mountains — and they always leave a trail which, if properly read, reveals their species, numbers, sex, speed and other important data.

The canyon wends down through some of the most spectacular landscape on earth. In places the canyon walls are worn smooth, sandblasted over the millennia by the unrelenting desert wind. The way twists, turns, and snaps back upon itself and plunges ever more steeply. Cliffs soar thousands of feet overhead.

And with each step of my descent,

Cave shelters cut into rocky cliffs were part of the Qumran community. In such caves were found the wrapped parchments called the Dead Sea Scrolls.

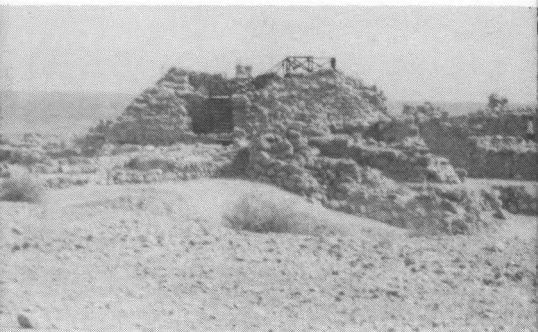
the thermometer makes an incremental ascent. Jerusalem, barely 20 miles behind, relaxes in a mild 80 degrees F. dry warmth. Here, near the mouth of the canyon, the thermometer reads 115 degrees.

Nothing survives here for very long. Animals slip by in quick passage. Plants simply do not exist — there is no

of religious ascetics destroyed by the Romans 1919 years ago.

Scholars are convinced that John the Baptist lived here and some are quite certain that Jesus spent time here, too. Qumran has also yielded humanity the oldest known texts of the Bible — the Dead Sea Scrolls.

And a thousand yards beyond



water, the heat is intense. But there are signs of former life. High on the cliff-face there are caves which sheltered people thousands of years ago.

I round a sharp bend and immediately a broad and rocky plain spreads before me. Directly ahead of me just a few hundred yards away are the sun-baked ruins of Qumran, a community

Qumran lies the slate-colored leaden face of the Dead Sea itself which, at 1324 feet below sea level, is the lowest point on the face of the earth. Not a creature stirs within its brine. There is a tomblike stillness enveloping the entire landscape — oppressive heat, bright sun and a silence so pure and profound that the only sound I can hear is the

pulsing of my own blood.

THE ANCIENT parchment scrolls discovered four decades ago in cliffs scattered through the region evoked the first serious interest in Qumran since the Romans plundered it. These scrolls are still being studied and to this day continue to astonish

been opened and studied. What secrets still lie within the tightly-wrapped ancient parchments of the unopened scrolls must wait until the expert hands of skilled archaeologists unravel them. Nevertheless, those scrolls which have been opened are providing a constant wealth of information concerning the sect which wrote them and possibly



Qumran's 2000-year-old ruins stand against the background of the Dead Sea, one of earth's lowest points.

scholars by revealing more about ancient Israel during the time of Jesus.

More than 800 Dead Sea Scrolls have been discovered over recent decades, but fewer than 500 of these have

vital insight into the foundations of Christianity.

Generally, scholars tend to agree that there were very close relationships between the first Christians and Qumran's Scroll sect, who are usually called Essenes. They shared many doctrines, had comparable social organizations, and had much similar lit-



Sightseers explore the ruins of Qumran, once a colony of the Jewish Essene sect, which sought purity in desert life.

urgies. But there were also points of disagreement.

Some scholars think that Jesus may have been brought up in the Essene sect of Judaism, but later broke with it over the issue of separatism. The Essenes insisted on living separate from the rest of society in remote communities such as Qumran, while Jesus preached his disciples should "teach all nations."

Archaeologists believe that Qumran was built on a modest rise above the

northwest shore of the Dead Sea about a century before Jesus and that it served as headquarters for the monastic Essenes.

Several scrolls, known as the *Manual of Discipline*, instruct Essenes on the behavior required of them. We can also refer to the writings of other ancient authors who reported on the ways of this extraordinary sect.

Philo of Alexandria, writing at about A.D. 20, reports a Jewish sect called "Essaei" which numbered about 4000

members. They were "worshippers of God, yet they did not sacrifice animals, regarding a reverent mind as the only true sacrifice." He wrote that they avoided cities but lived in villages, "to escape the contagion of evils.... They pursued agriculture and other peaceful arts; accumulated neither gold nor silver nor owned mines. No makers of warlike weapons, no hucksters or traders by land or sea, was [sic] found among them. Least of all were any slaves found among them for they saw in slavery a violation of the law of nature which made all men free brethren.... They taught piety, holiness, justice, the art of regulating home and city, knowledge of what is really good and bad and what is indifferent, what ends to avoid, what to pursue — in short, love of God, of virtue and of man."

He added that the Essenes lived in colonies where they welcomed any traveling member of their sect. Those colonies had communal storerooms, a communal dining hall and a community secretary who received all the earnings and holdings of each member, and distributed clothing and necessities as required to each member.

Other ancient writers, including Pliny the Elder, Eusebius, and Josephus, report similar modes of living and beliefs of this sect. So nobody was really surprised when archaeological excavations at Qumran revealed a communal dining hall and other structures which fit precisely with the reported social structure of the Essenes.

Also discovered was a large *scriptorium* or writing room — including the remains of reed pens and ancient inkwells which still had dried ink in them. Scholars agree that most, if not all, of the Dead Sea scrolls were written in this room. Another room was found to be a pottery shop fully equipped to produce the finely crafted jars in which the scrolls were stored.

* * *

THREE MAIN branches of Judaism existed at the time of Jesus: Pharisees, Sadducees and Essenes. Scholars agree that Jesus was raised as a Jew, but probably not within the Pharisee or Sadducee branches, since he was frequently at odds with these sects. This leaves the Essenes, a group whose lives and doctrines most closely resembled what was to emerge as Christianity. Indeed, Prof. David Flusser, an eminent scholar on this historical period, believes John the Baptist was a "dissident Essene."

"It is sure that Jesus knew the Essene positions not only through John the Baptist, but that he met the Essenes themselves," Professor Flusser said. Jesus knew the Essenes and criticized them, the scholar said, explaining that the Essenes called themselves the "sons of light" — a term also used by Jesus.

One of the important Dead Sea Scrolls is entitled *The War of the Sons of Light with the Sons of Darkness*, relating a struggle between goodness and evil with goodness eventually conquering evil at the End of Days.

This theme was one of the central

concerns of the Essene sect. They deliberately excluded themselves from general society and lived a strict life which demanded constant goodness and charity. They wanted to make their lives so like the coming Kingdom of God that when Doomsday did come, the transition to a perfect and holy existence would be relatively easy for them.

This separation from general society is what Jesus criticized. Professor Flusser points to the Gospel of Luke 16:1-12 and observes that because we now know the Essenes referred to themselves as the "sons of light," the passage that reads, "The children of this world are wiser than the sons of light," becomes clear.

Rather than reject relations with wealthy people of the iniquitous outside world, Professor Flusser said, "Jesus recommends to his disciples to make friends from the wealthy in iniquity."

Despite this, there were many other points on which early Christians and Essenes agreed, and several scholars think that many Essenic beliefs and practices influenced early Christianity. The Essenes, for example, practiced communal living and shared resources, similar rituals and other aspects of daily life which were also common to the early Christians and described in the Acts of the Apostles. The Essenes practiced daily baptism in the same region of the Judean Desert where John the Baptist wandered for years. Certainly, many scholars argue,

the Baptist must have had substantial contact with the Essenes and perhaps even lived at the Qumran monastery for a period of time.

Some argue that there is a good possibility that even Jesus lived among the Essenes through his adolescence and early manhood. Josephus records that the Essenes lived in communities of men who never married and were without children of their own. They replenished their numbers by admitting to their communities "other people's children, while they are pliable, and fit for learning."

Could Jesus of Nazareth, a mere carpenter's son who at the age of 12 astonished the sages of the Temple in Jerusalem with his wisdom, have lived among the Essenes? The Gospels are silent on Jesus' historical youth, so we can only speculate. Some scholars hope the matter will be resolved when somewhere among the unopened scrolls a list of Essenic membership is discovered. But whether such a scroll even exists is now unknown.

Among the scrolls found in the desert caves around Qumran is a nearly complete copy of the Old Testament; only the Book of Ruth is missing. Carefully working through these ancient Hebrew texts, scholars have found that they are identical to the more recent Hebrew texts upon which our English translations are based. This finding now completely discounts claims that the Hebrew versions have been edited and changed since antiquity. Modern Bible readers are now

assured that they read the same text of the Book of Isaiah, for example, that Jesus read in the Capernaum synagogue nearly 2000 years ago.

Prof. Frank W. Cross, Jr., one of the world's most renowned scholars on this period, said, "Dead Sea Scrolls are the most spectacular find" of biblical archaeology this century. "Although interpretation is still in progress," he said, "the scrolls have proven to be

extraordinarily valuable in helping to put the Gospels into perspective."

Indeed, discoveries of certain texts at Qumran have helped scholars to distinguish between early Christian and Jewish Essenic writings. For example, a text known as the *Testaments of the Twelve Patriarchs* has long been known by scholars and considered to be a Christian text because of its extraordinarily Christian meaning and language.

Among sightseers to Qumran is an Israeli youth group. The ruins include a communal dining room, a writing room, storerooms and a pottery shop.



But when a copy of the *Testaments of the Twelve Patriarchs* was discovered among the scrolls, it became evident that the authorship was pre-Christian. It also revealed the great relationship between Essenic and early Christian thinking.

Some scholars think that had it not been for the separatism issue and had the Essenes been more inclined to go out into the world and practice their beliefs in open society, they would have formed one of the most important elements in early Christian society. As it turned out, however, the worldliness of the Christian attitude brought that faith to a position of great stature in humanity. And the reclusive monasticism of the Essenes resulted in their extinction.

The last known Essenes died among the 960 Jewish men, women and children who held out for a full year against the 15,000 soldiers of the Tenth Roman Legion at Masada — about 40 miles due south of Qumran.

Excavations by the late Prof. Yigal Yadin at the mountaintop fortress revealed several Qumranic scrolls, thus confirming the historian Josephus' claim that the Essenic "sons of light" — who counted slavery as "a violation of the laws of nature" — would not let themselves be taken as slaves by the Romans. Rather, they accepted suicide — in their eyes martyrdom —

instead of living in a bondage which would prevent them from keeping their faith.

THE DEAD Sea Scrolls are now preserved in a specially-built, climate-controlled repository, the Shrine of the Book, which is adjacent to the Israel Museum in Jerusalem. The carefully-preserved scrolls, which include the oldest copies of the Bible known to exist, are exhibited for public inspection but protected in uniquely designed cases. Copies of the scrolls are made available to scholars for study and research.

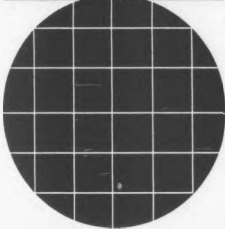
The ruins of Qumran are also open to the public and visited by individuals and tour and pilgrim groups. The site is administered by the Israel National Parks Service. One need not retrace my long path across the Wilderness of Judah to reach Qumran. The site is located near the highway which skirts the Dead Sea and is a stop for Egged, Israel's national bus line.

But for those with the time, energy and some basic appreciation of hiking in the desert safely, the cross-country approach to Qumran is nothing short of spectacular. It is a walk back through millennia in quest of an important source of modern faith and cultural values amid the stark and beautiful landscape which has changed imperceptibly during the past 2000 years.





Near Death Experiences Around the World



What awaits us on the other side
of death — different heavens for
different peoples?

By D. Scott Rogo

THE FOLLOWING REPORT was sent to the Psychical Research Foundation (then located in Durham, N.C.) in 1973:

Twenty-five years ago I was seriously sick and was rushed to the hospital in a very serious condition for loss of blood caused by a hemorrhage. In this weak condition the doctor decided on an exploratory operation. As he gave me ether and I drifted into a deep sleep, I felt as though I were going to die. The sensation was not painful, but as though I felt a tugging and pulling as in a game of "tug-o'-war." Finally a little light hovered over my still form and all my senses were transformed into this small light. . . . I, or rather this little light, flew around the operating room watching everything that was taking place. I soon tired of this and flew right through the window and not feeling any pain but rather a glorious free sensation.

Back in the early 1970's nobody yet called such episodes "near-death experiences" or NDEs. This term entered the language only in 1975 when Raymond A. Moody's *Life After Life* was published. The book sparked the beginning of serious scientific interest in the NDE. Dr. Moody, a philosopher-turned-physician, contended that the NDE consisted of a number of universal features — features that

appeared in case after case.

But was the experience "real" or hallucinatory?

Between 1975 and 1985 researchers set out to answer this question. Psychologists and scientists interested in the NDE looked for NDEs reported by young children, studied the operating-room observations of surgical patients who nearly died, and surveyed persons in several countries. They concluded that NDEs seem to be widespread in Western culture and that the pattern to which the experience conforms is independent of any known demographic variables.

Probably the first important independent replication of Moody's material was published by Kenneth Ring, a University of Connecticut social psychologist. Dr. Ring had read *Life After Life* and been fascinated by it, but he knew his colleague's work was flawed because Moody had collected his cases haphazardly. Ring understood that only a purely random sample of cases could determine whether the recurrent features inherent in NDE reports were genuine components of the experience. So he and his collaborators began searching through hospital records in Connecticut to find patients who had suffered close calls with death. Other potential informants were contacted when they replied to notices the researchers placed in the popular press.

Ring and his associates collected 102 fresh NDE reports from the public and studied them statistically. They found, as Moody had in his less formal

survey, that the specific features of the NDE do not unfold randomly but consist of five sequential stages. The more deeply persons enter the NDE, he found, the more stages they will experience.

The typical NDE begins when the experiencer feels overwhelming bliss and joy. These sensations were reported by 60 percent of Ring's informants. The second stage of the NDE (reported by 37 percent) entails leaving the body, which is frequently followed by the experience of traveling down a tunnel of darkness (described by 23 percent). The percipients often encountered a bright light either within the tunnel or near its end (16 percent), while 10 percent of the subjects found themselves entering into the light.

When Ring published his findings in 1979, other researchers tried to replicate the existence of these "core features" of the NDE. In Great Britain Dr. Margot Grey conducted a similar survey and unearthed 32 NDE cases, to which she added nine reports from the United States. When she broke down her cases into their component features, she found her data closely resembled Ring's.

In the United States two more surveys were conducted in the early 1980's in an effort to find the core elements Ring had described. The first of these projects was reported by James H. Lindley, Sethyn Bryan and Bob Conley of Evergreen State College in Olympia, Wash. After placing requests in the press and asking clinical-death

survivors to contact them, they amassed 59 NDE reports. Other possible informants were contacted by word of mouth. After studying the cases' component elements, Lindley, Bryan and Conley replicated the patterns previously isolated by Ring, but with one exception. While they confirmed the existence of the NDE's five core features in their collection, they found that more persons perceived a beautiful light than traveled down a tunnel.

The identical finding was reported by J. Timothy Green and Penelope Friedman who a year or so later published a study of NDE cases collected in Los Angeles.

Since the early 1980's cases closely conforming to those originally published by Moody have emerged from Italy, Spain, Argentina and Australia. The predictable pattern to which these cases conform suggests that whatever its nature, the NDE is a nearly universal phenomenon.

Or is it?

THE CLAIM that NDEs are the same in all cultures is widely accepted within the NDE-research community. For example, when Glen O. Gabbard and Stuart W. Twemlow, two Kansas psychiatrists, published their own study of NDEs and related out-of-body states in *With the Eyes of the Mind* (1984), they took issue with critics who maintained that NDEs seem "programmed by the religious training and beliefs of the subject." Gabbard and Twemlow replied that such skept-

tical speculations cannot explain why "NDEs have been shown to present a remarkable invariance across a variety of cultures, demographic and personal parameters."

While it is true that similar NDE reports have been collected from South American and European cultures, it is debatable whether this represents a truly cross-cultural survey of the NDE. People who live in the United States, Italy and South America share many religious and cultural beliefs. When social scientists speak of a cross-cultural phenomenon, this usually refers to a finding that is consistent either between Western and Eastern cultures or between Western and technologically undeveloped ("primitive") peoples. If we employ the term "cross-cultural" in this manner, the picture changes radically.

Consider, for example, the work of Canadian anthropologist Dorothy Ayers Counts.

Since 1966 Dr. Counts has been engaged in field work in Papua New Guinea. On a 1981 trip she asked locals if they had ever undergone NDEs or known anyone who had.

It should be noted here that the Melanesian population of the country was converted to Christianity in the 1940's and 1950's and younger generations have formal educations. The cosmology of Christianity, however, differs from the deep-rooted cultural beliefs of the Melanesians. Counts reports, for instance, that the concept of a unitary spirit or soul is inconsistent

with their traditions; Melanesians differentiate between a person's "spiritual essence" and "shadow," either of which may leave the body during sickness.

Melanesian teachings on the afterlife do not resemble Christian ones either. In contrast to such notions as "being with God" or entering heaven, the Melanesians believe the spirit or shadow remains close to the community where the deceased person lived. Neither do the Melanesians clearly differentiate between the living and the dead but see death in terms of a process rather than a specific event.

Although these people believe in survival, Counts decided that their society was different enough from the West's that a survey of Papuan NDE reports would be interesting.

One of her respondents was a young man. The cause of his clinical death is not clear from Counts' report (published in 1983) but his experience took place during a prolonged coma. There is no doubt that the townsfolk considered him dead because they had prepared his grave before he revived. When he came out of his coma, the young man related an out-of-body voyage in which he met a fellow villager whom he recognized as the wife of a lay minister. She collapsed while delivering food to a neighboring town and the young man had no way of knowing of her death.

This is his account:

The day I died I was very sick and was

sleeping in my house. I died at noon [when the sun is high] and came back at six o'clock that afternoon [at dusk]. At the time I died there was a woman who hadn't died. She cooked food and distributed it. But when I died my spirit met hers on the road.

When I died everything was dark, but I went through a field of flowers and when I came out everything was clear. I walked on along the road and came to a fork where there were two men standing, one on either road. Each of them told me to come that way. I didn't have time to think about it, so I followed one of them.

The man took my hand and we entered a village. There we found a long ladder that led up into a house. We climbed the ladder but when we got to the top I heard a voice saying, "It isn't time for you to come. Stay there. I'll send a group of people to take you back." I heard this voice but I couldn't see his face or body.

I walked around trying to see him but I couldn't. But I saw the dead woman that I had met [earlier] on the road. I saw her leave me. I wanted to call out, "Hey, come back!" but I couldn't for this house turned into a circle. I couldn't see the man who talked to me [earlier] but I did see children lying [on platforms] over the door and windows. As I was walking around, trying to see everything, they took hold of me and took me back down the steps. I wanted to go back to the house but I couldn't because it turned and I realized that it was not on posts. It was just hanging there in the air, turning around as if it were on an axle. If I wanted to go to the door, the house would turn and there would be another part of the house where I was standing.

There were all kinds of things inside this house and I wanted to see them all. There were some men working with steel

and some men building ships and another group of men building cars. I was standing staring when this man said, "It's not time for you to be here. Your time is yet to come. I'll send some people to take you back. You cannot stay. This woman you saw coming here, it was her time and she must stay. But you must go back."

I was to come back but there was no road for me to follow, so the voice said, "Let him go down." Then there was a beam of light and I walked along it. I walked down the steps and when I turned to look, there was nothing but forest. I stood there and thought, if they have started mourning for me, I won't go because the voice said, "Stand there and listen. If there is no mourning and no dogs howling, you go back. But if there is mourning, you come back."

So I walked along the beam of light, through the forest and along a narrow path. I came back to my house and reentered my body and was alive again.

Several features of this case resemble those described by Westerners who report NDEs: entering into darkness, traveling to a bucolic realm and being ordered back to the body. But there are also differences. The experience sounds more prosaic than Western NDEs and focuses on sights and sounds familiar to Melanesian life.

It appears that while some of the specific components of the NDE seem to be cross-cultural, the description of the experiences may reflect cultural differences. Counts found no evidence that Melanesians report out-of-body experiences or exhilaration during their NDEs, as Westerners typically do.

Because of the discrepancies between her findings and Western cases, Counts thinks her data undercut the belief that the NDE involves the release of the soul from the body. She suggests that such experiences may be special hallucinations (called hypnagogic images) which typically occur when a person is fluttering between waking and sleeping.

She writes:

Clearly, near-death and other types of visionary experiences are widespread cross-cultural phenomena that share some basic features. Also, clearly, the way in which people interpret these experiences is influenced by the expectations that they have learned from the cosmological and philosophical teachings of their particular culture. The culturally structured nature of these experiences is consistent with the explanation that out-of-body and near-death experiences are the result of a psychological state known as hypnagogic sleep. The Kaliai data presented here suggest that this, rather than an objectively experienced "life after death," is the most reasonable explanation for the phenomena. This is, however, only a small sample of cross-cultural data and . . . no profound conclusions can be drawn from it. Obviously there is a need for researchers to collect cross-cultural data so that it will be possible to begin to separate the culturally derived content of these experiences from the content that is shared by people regardless of their heritage.

LITTLE RESEARCH on the NDE in non-Western cultures has appeared in the literature since Counts published her work in *Anabiosis: The*

Journal of Near-Death Studies. The one exception came in 1984 when J. Timothy Green published a cross-cultural follow-through on his study of NDE reports from California.

After collaborating on that small but impressive survey, Green became a school psychologist on Guam and collected some return-from-death reports from the island's indigenous Chammano culture. While one of his informants reported something similar to a Moody type of NDE, the others were less impressive. Some of the typical features of the classic NDE emerged in the cases he collected, but not consistently. Suspiciously missing from them were the typical core elements isolated by Ring and replicated in Green's own California study.

The following episode, for example, was reported by an elderly Filipino man living on Guam. When he was a boy he fell from a coconut tree and experienced "death." Because the informant did not speak English, his report was given to Green through an interpreter. The translator related that, after falling from the tree, the percipient found himself walking on a road:

He kept on walking and walking [down the road] and he found a forest, and he kept walking in the forest and he found a man and the man was wearing all red and there were many children surrounding him. He says about 100 children. And the man was Jesus Christ and he had a cane and he touched them on the head in the middle of the forehead with the cane. The man who appeared like Jesus Christ said, "Where are

you going?" And he [the informant] says, "There" [indicating a hill in the distance]. But the man who appeared as Jesus Christ told him, "No!" And he kept on insisting to go by and Jesus Christ said, "No, go back there" [indicating the direction in which he had come].

This unusual case included one feature typical of the Western NDE reports: the survivor met a spiritual figure who sent him back to his body. But few of the core NDE components were to be found here.

"None of my respondents mentioned being out-of-body (although it may be implied), seeing their body [sic] from a position outside of [sic] it, tunnels or dark areas, lights or entering into the light," Green wrote. "My sense is that there are more cases of NDEs on Guam and, if I am successful in documenting more NDEs, I will report more fully on them at that time."

Unfortunately, no more has been heard from Green.

It is important to remember that Green collected only a handful of cases — too few on which to base firm conclusions. But some of his accounts curiously resemble Counts' Melanesian cases, in which the dying patient often walked a road to the beyond instead of floating through a tunnel. This type of feature is conspicuously missing from Western cases where a tunnel or barrier to the next world is commonly encountered.

RELIABLE evidence suggests that RNDEs represent the genuine re-

lease of consciousness from the body. Some of this research has been published by Emory University's Dr. Michael Sabom who found that surgical patients often "see" their operations while out of their bodies and later describe them accurately to their physicians. Some of these observations seem inconsistent with the theory that they were imagining the scenes.*

Perhaps the out-of-body phase of the NDE is objectively real but the common visionary journey to "heaven" is not. Perhaps it is a visionary experience which takes place when the dying or nearly-dead individual leaves the body. This is not to say that the other-

world voyage is purely hallucinatory but perhaps is something like a religious "revelation" coded into the NDE. A competing theory would be that NDE survivors really enter into the "higher worlds" during their experiences but perceive only those components that match their previous expectations.

We have no idea which of these interpretations is correct. We simply need to collect more NDE reports from non-Western peoples before deciding which explanation best encompasses the experience.

In the meantime, however, let's hope that those writers who state flatly that the NDE is cross-cultural will exercise caution in future pronouncements. The evidence does not support such a sweeping statement.

*For details see Christopher Bloom's "Near Death and Out of the Body," February 1984 FATE.



TWINS, MILES APART, DIE HOURS APART

BORN JUST hours apart nearly 75 years ago, Ohio twins Ruth Stanton and Rachel Garber died on May 8, 1988, just hours apart. Ruth, of Trotwood, passed away at 7:16 P.M. at Good Samaritan Hospital in Dayton while Rachel died in the emergency room at Wayne Memorial Hospital in Greenville at 10:25 P.M.

Rachel had been concerned about her sister who had been in the Dayton hospital nearly three weeks. A diabetes sufferer, Ruth had had an emergency appendectomy, then a stroke and apparent heart failure.

Rachel had lived at the Brethren

Home in Greenville for four years. She had a heart condition, but relatives just weren't expecting any problems right then.

The women were born June 13, 1913, to Edward and Saloma Clawson in rural Preble County arriving just two hours apart. Rachel always said 13 was her lucky number. Besides her birth date depicting 13, her maiden name had 13 letters and finally her funeral was held on Friday the 13th.

Ruth, who arrived first and died first, was buried first. The twins' 94-year-old mother attended both funerals.

TREATING CANCER WITH HYPNOSIS



Scientists ask, if hypnosis can "cure" warts, can it affect other bodily afflictions, including the deadliest disease of all?

By Guy Lyon Playfair

"HYPNOSIS and psychotherapy can be used as a direct therapeutic agent in the treatment of organic diseases and not merely relegated to the minor position of a psychic tranquilizer," Fair Lawn, N.J., hypnotist Dr. Howard B. Miller told a 1969 convention on "Emotions and Malignancy." At the San Francisco convention he made it clear that he meant *all* types of organic disease, and he specifically mentioned four cancer cases form his own practice in which he had noted significant improvements, at least one of them involving a malignancy.

Dr. Miller's suggestion seems to have gone largely unnoticed. In a book published in 1977, British psychologist H.B. Gibson protested that "no one in their [sic] senses" would even contemplate treating cancer with hypnosis. In the same year the notion was taken slightly more seriously by

Kenneth S. Bowers of the University of Waterloo, Canada. Bowers told a conference about a case in which remission had "at least temporarily coincided with the use of hypnosis." He went on to say that scientifically proving the effectiveness of this as a treatment for cancer would be a "logistic nightmare" involving classification of patients according to degree of hypnotisability and type of disease, selection of a control group, and at least five years' follow-up of treated patients. One has the impression he did not think this would ever happen.

The single case he referred to may have been the one mentioned by psychologists Elmer and Alyce Green in their book *Beyond Biofeedback* (1977). Though reported secondhand, it gives a tantalizing glimpse of what might be possible. The patient was a terminal one, with a tumor in the blad-

der and secondary growths all over the body. When his colleagues had given up all hope of saving the man, a physician named as "Dr. H." decided to try hypnosis. He found the patient to be one of the estimated five percent of the population who can enter the deepest trance state, in which verbal suggestion can be most effective.

Using a simple fantasy-visualizing technique, he asked the patient if he could find the control center for the body's blood supply. Yes, said the man, it was a kind of boiler room full of valves and pipes. The hypnotist then suggested locating the pipe that was carrying blood to the bladder tumor and simply turning it off.

The patient obeyed, and in due course (it is not clear how many sessions were held) he was discharged from the terminal ward and sent home, his bladder tumor reduced from the size of a grapefruit to that of a golf ball. The story had a sad ending — despite the man's dramatic recovery, his shrinking bladder tumor was accidentally ruptured during a routine examination by another doctor and he died from peritonitis.

In a recent informal survey of my own, I was able to locate two British general practitioners who had used hypnosis on cancer patients — not as a "psychic tranquilizer" but as a means of direct attack on the symptoms. One had treated seven terminal patients and apparently brought about a dramatic change of course in two cases and some degree of improvement in the

rest. The other told me somewhat reluctantly of a remarkable case in which a patient of his had undergone "spontaneous remission" of no fewer than six tumors after he had treated her only with hypnosis. He had been somewhat shaken by the experience and had not attempted it again, he told me. I had the impression that he felt he had done something wrong.

Speaking informally at a meeting of the Royal Society of Medicine in 1981, one of Britain's most distinguished medical hypnotists, Dr. Gilbert Maher-Loughnan, noted that hypnotists have been able to remove warts since ancient times.

"If benign growths can be affected in this way," he said, "I always felt in my heart that somewhere or other along the line something ought to be possible in the field of malignancy."

As we shall see, something is indeed possible. Anecdotal accounts of single cases, however intriguing, are of little value to research. What are needed are large-scale, long-term studies. Here the doctor seeking to establish a case for hypnosis in cancer treatment faces a number of problems in addition to those listed by Dr. Bowers. He must take a large number of patients with known medical histories, and a control group of similar size suffering from similar types of cancer, of which there are numerous varieties ranging from the harmless to the lethal. To establish the effectiveness of hypnosis, he should have a group or subgroup of patients who receive no other

form of treatment. Denying a control group of a potentially effective treatment is bad enough — denying cancer patients any conventional treatment at all would be ethically unthinkable.

It might be thought that there could never be valid scientific evidence for the efficacy of hypnosis as a form of treatment for cancer because in order to obtain such evidence the medical code of ethics would have to be violated. A way has been found out, however, of this apparent impasse, and the credit is due not only to two enterprising researchers whose findings have received much less attention than they deserve, but also to a group of courageous patients.

IN 1982 THE *American Journal of Clinical Hypnosis* published a paper entitled "The Use of Hypnosis in the Treatment of Cancer Patients," by Los Angeles clinical psychologist Dr. Bernauer W. Newton. It presented the results of the first undertaking of its kind to be published anywhere, involving a total of 283 patients, some of whom had been under observation for up to eight years. We need no longer speculate upon what "ought to be possible" — we can refer to what has been shown to be possible.

Newton's method with the volunteer patients at his private clinic was to persuade them to play an active part in their own treatment. He used a series of visualizations implanted under hypnosis. These enabled them to see "powerful healing forces" teaming up

with whatever conventional treatment they were receiving. He provided patients with tape recordings which enabled them to enjoy the benefits of the hypnotically altered state at home. He also, in his own words, "tackled specific symptom problems through direct intervention with hypnosis."

The problem of setting up a control group was solved by the patients themselves, who effectively set up not one but three. First there were what Newton calls the Unknowns — patients who dropped out after fewer than three sessions at his clinic and were not followed up. They cannot, therefore, be regarded as a genuine control group. Discounting the Unknowns, a total of 162 patients remained. 57 attended more than three sessions but fewer than 10 and were considered by their therapists to have lost the will to live. These were named the Inadequates. The remaining 105 patients, the Adequates, had attended at least 10 hour-long sessions.

By 1982 all but 10 of the Inadequates had died. That is, only 18 percent had survived. The survival percentage (for the Adequates) was exactly three times greater — i.e., 54 percent. Moreover, within the Adequates there was a third self-appointed control group of 24 patients who had received no orthodox medical treatment at all while attending Newton's clinic or had abandoned it six months or more before they first attended. In no way therefore could they be said to have benefitted from the effects of any standard treatment dur-

ing their course of hypnotherapy.

Fifteen members of this group were still alive and nine of them had been pronounced by their physicians to be "in full remission" — that is, apparently cured. Newton found that the favorite "spontaneous remission" explanation was often used to explain his results, to which he would reply, "It seems to us that our occur at much greater frequency than appear in the population at large." Pointing out that the very term is a confession of ignorance in itself, he added, "Perhaps what we are doing is just to stimulate those very processes that are operating without intervention in those cases that seem to be 'spontaneous.' If all we are doing is to increase the frequency with which they occur, it is certainly worth the effort."

Spontaneous remission of cancer does indeed occur, but not often. In a report published in 1966, T.C. Everson and W.H. Cole were able to locate only 176 cases in the world literature from 1900 to 1965, an average of fewer than three a year. Even allowing that some cases go unreported, for nine of them to turn up all at once in the same place is, to say the least, suggestive.

I asked Newton for his personal views on what it was that really cured his patients. Was it his skill and confidence, their faith and perseverance, or the combination of hypnosis and visualization? To my surprise, he denied the latter to be the major factor. Some patients, he told me, had done very well without any visualization at all.

"We are becoming convinced," he went on, "that it is the profoundly altered state of consciousness that is the single most important factor, and that this is effective because it produces an extremely deep state of calm.

"Deep hypnosis," he explained further, "on a continuously repeated basis produces this. It is in this profound inner quiet that the normalizing of the psychological balance in the body can take place and healing can be maximized."

* * *

BY ONE OF those coincidences so often associated with new discoveries, just as Newton's program was getting underway a psychiatrist on the other side of the world was doing similar work. Even though this project was on a smaller scale, he was coming to precisely the same conclusion. Dr. Ainslie Meares of Melbourne, Australia, published the first of many papers on individual cancer cases in 1976 under the uncompromising title "Regression of Cancer After Intensive Meditation" (*Medical Journal of Australia* 2, p. 184). by then Meares had already spent at least 15 years in search of the answer to the question "What makes the patient better?"

This was the title of an article he wrote in *The Lancet* (June 10, 1961) — England's leading medical journal — based on his experience of inexplicable recoveries from a wide range of major diseases. "We are on the verge of some truth that we do not quite understand," he concluded.

The following year he announced in the same journal (January 20) that he thought he had found the answer. He called it "atavistic regression," which he defined as "the process by which the mind ceases to function at a logical critical level, and reverts to a biologically more primitive mode of functioning. "This," he stated, "may, I believe, take place in all the diverse procedures which make the patient better." He later coined the phrase "mental ataraxis" to denote total absence of disturbance.

Such a state could be induced by hypnosis, he noted, but so it could be without it. He discovered this after some experiments for which he effectively turned his consulting room into a modern version of the Greek sleep temples of Asklepios. The main difference was that whereas the Greek priest-healers made skillful use of suggestion, supposedly relaying messages from the gods themselves, Meares eliminated verbal communication altogether and induced profound calm in his patients by demonstrating it himself. Once patients had experienced it, they could reenter the state in their own time at home.

Meares, who died in 1986, did not live to publish detailed statistics on his cancer cases. Shortly before his death, however, he reckoned that out of more than 70 cancer patients whom he had seen more than 20 times, he could claim clear evidence for remission or retardation of tumor growth in at least 20 percent. This did not mean all the

rest were failures — like Newton, Meares found that virtually all patients experienced improvement in quality of life even if they did not survive.

I was intrigued to learn from Meares that like Newton he also had a group of patients who had received no form of conventional therapy at all. Their diseases, he told me, "have regressed in quite extraordinary fashion." Unfortunately we may never learn more about these cases, but for any patients at all to improve without conventional treatment must again be considered significant. The fact that both Newton's and Meares' subgroups of untreated patients showed remission rates far higher than could be predicted in the general population should be enough to generate some serious research into the healing properties of mental ataraxis. Whether this state is more effective without verbal suggestion, only time and a great deal of research will tell.

* * *

ONE PROBLEM faced by the ethically-minded hypnotist is that nobody can say with certainty just what can or cannot be done by the human mind to its own body. There are exceptions at either extreme: no hypnotist in his right mind would suggest the regeneration of an amputated limb, for instance. On the other hand, most would agree that the "charming" of warts, especially on children, is recognized as well within the limits of possibility. Where is the line drawn?

This modern doctor's dilemma was concisely stated by Dr. C.A.S. Wink in

a letter to the *British Medical Journal* in 1961 (September 16). "In most cases," he wrote, "emphatic and optimistic assertions of cure by hypnosis [are] indefensible so long as the outcome is in fact uncertain."

Yet to go to the other extreme and take a more cautious approach was "to spike one's own guns by undermining the authority behind one's suggestion." Wink was reporting a successful case of his involving a rare skin disease, which he had undertaken after reading an account of a similar case from 1952. In that year Dr. Albert A. Mason shook the medical establishment somewhat by producing a partial cure, after a single session of hypnosis, of a disease previously considered incurable by any means. Later Mason revealed that he had only tackled the case because he mistook it for one of "multiple warts" and he knew he could cope with those. Had he known he was facing an "incurable" disease, he probably would not have attempted a cure. Hypnotists are, it seems, hypnotizing each other all the time and implanting suggestions both positive and negative as to what can be done and what cannot.

It is much too early to throw our hats in the air and claim that cancer can be cured by hypnosis just as easily as headaches can be cured by aspirin. A precedent has been set, however, and precedents are as important in medicine as they are in law. If something has been done before, it can be done again. Now that the interaction of consciousness and self-healing mecha-

nisms has been given the name *psychoneuroimmunology* and recognized as a field for research, more is becoming known about how our brains and our natural defenses influence each other. New opportunities are opening for the hypnotist to design techniques for specific tasks, such as the mobilization of antibodies or killer-cells, proteins and white blood cells that fight infection and cancer cells.

Another field requiring extensive research is that state of ataraxis, or profound calm, which both Meares and Newton identified as the major factor in their successful cases. How this can act as a direct therapeutic agent and not merely as a psychic tranquilizer is not yet known. The hypnotist is lucky, however, in that unlike any other medical technique, hypnosis can be effective even when neither patient nor therapist knows very much about what is going on. A vague suggestion, spoken or unspoken, can have dramatic effects. Somewhere deep in our brains there is a mechanism that knows what to do once it is mobilized. Paradoxically, it can be mobilized in either of two contrasting ways — direct verbal suggestion or silent stillness.

Each of these has been claimed to be responsible for the cure of a major organic disease. It can no longer be claimed that a sensible person would not attempt to treat cancer or any other major disease with hypnosis. Today no one in his right sense should fail to consider it, whether as complementary therapy or a direct agent.

QUIRKS OF FATE

by Harold Helfer

Thomas "Arkie" Shearer, owner of an auto parts store chain, had the last word in a courtroom battle against his ex-wife Barbara over money in Phoenix, Ariz. He dropped dead on the witness stand.

Trent Hucks, a Fort Mill, S.C., volunteer fireman who was voted fireman of the year by his colleagues, has been smoked out as someone not quite deserving of such an honor. He was arrested as an arsonist. He confessed to starting some of the fires for which he was praised for fighting.

After arguing with her husband all night, a Broken Bow, Okla., woman decided to take her life. She fired a gun into the top of her mouth. It was a brainier thing than she realized. She received only a minor injury. A denture plate stopped the bullet from going too far.

Donna Suarez, an impoverished widow of Panama City, Panama, whose husband was killed in an automobile accident and who had five hungry youngsters to look after, sliced open a watermelon and found inside a diamond-studded wristwatch valued at \$12,000.

Ocia and J.G. Tucker of Hartsville, Tenn., who were inseparable during their 70 years of married life, died on the same day. They were both 93 and died of the same ailment, cancer of the colon.

Alfred Powell was sharing memories with his church congregation on his 54th wedding anniversary when he kissed his wife affectionately on the cheek. Then he suddenly collapsed and died in her arms.

Danielle Marquan was seconds away from death when she came into the world at Lyon, France. The umbilical cord had wrapped around the infant's neck strangling her. Dr. Paul Giscard, who'd rushed to the Marquan home when notified of the emergency, managed to save the tiny girl. Seventeen years have gone by and the lives of Danielle Marquan and Dr. Paul Giscard are more intertwined than ever. The physician, now 45, married Danielle.

A San Antonio, Tex., jail guard, William Durand, who was demonstrating safety techniques, was showing how to escape from a burning building when he lost his footing, broke his neck and died.

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, 3510 Western Ave., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

THE CHARRED WOMAN

By Donna K. Weaver

IN THE summer of 1966 I was part of a family group that shared a weird experience while on a picnic in Cameron Park, located partially in Waco, Tex. The group consisted of me, Donna Elliott (my name at the time), age 11; and my cousins, Steve Shehorn, 11, Kenny Snell, nine; Kelly Snell, seven; and our mothers, Helen Elliott, Doris Shehorn and Viola Snell.

It was about an hour or two from sundown as we explored Jacob's Ladder, a cedar-railed, stone-stepped ladder — said to have been there since the Civil War — which scaled a 100-foot cliff and led to the Club House. This building was, and is, used for social gatherings and parties. It is rented by the park and owned by the city of Waco.

We were within 75 feet of the Club House when we saw a lighted

lantern moving within it and thought at first that it was held by the caretaker. The lantern looked like an old-time kerosene lantern. We watched it as it passed across the four windows at the back of the house, not once but four times. We wondered whether someone was searching the building, but aside from a few folding tables and chairs there was nothing in it of value.

A chilly feeling grew in us as we noticed that the hand holding the



Donna K. Weaver

lantern was not visible in the glow of light. It was as if it floated unaided in the air. Foolishly, we called, "Is someone in there?" The light then went out — and *through the wall* to our left came an apparition that stopped 50 feet from us.

The silent, eerie figure was that of a woman wearing a long, dark gray or black dress of a late 1890's style, with a high collar and long sleeves. She looked charred as if she had been burned in a fire and she stared coldly at each of us.

We were frozen motionless and speechless for some time as if we gazed in the face of death. My curiosity finally got the better of me, and I managed to ask, "Who are you? What do you want?"

The figure abruptly disappeared. I asked the others, "Did you see that?" They were able only to nod as we all felt numbed.

A quick discussion revealed we shared the feeling that a fire had happened long ago involving a house with a second story. The current Club House had only one. From then on we called the Club House the Witch House.

Our mothers soon arrived at the top of the cliff, and we asked them if anything had ever happened at the Club House, if anyone ever lived there and did it ever have a second story. They answered, "Not to our knowledge," then asked why we wanted to know, but we didn't dare tell them.

The reason they knew nothing became evident in 1987 when I investigated the incident. The current Club House was built and dedicated to the city in September 1920 (five years before our mothers were born). Prior to that there existed, on the same site, a *two-story* country club that *burned*. A book by J.R. Tolsen about the William Cameron family, owners of the park, contained pictures of the two-story building and also one of Miss Johnnie Baker, who had died in the fire that destroyed the original club house, and whose spirit we evidently saw in 1966. Further research showed that her family had owned a large portion of land north of the club house area in the mid-to late 1800's. A lane in the park is named for them.

The Tolsen book also described the interior of the two-story country club as being furnished and equipped in club room style.

I have long felt that the apparition was trying to tell us how the fire started, possibly by deliberately setting the drapes of the four windows on fire with the lantern.

Today Kenny is a police sergeant, Kelly owns a construction company, Steve is vice-president of Shell Oil Company, and I am a former actress and current author of detective stories. They all still remember the charred-looking woman. Her haunting memory will never be forgotten.—*China Springs, Tex.*

FORETOLD IN DREAMS

By Virginia H. Johnston

IN 1962 MY husband, David D. Johnston, was in the U.S. Army, stationed at Fort Clayton in the Panama Canal Zone. In October of that year, he was assigned to the Inter-American Geographic Survey Unit in Lima, Peru. With our two children Cheryl Ann, age five, and Michelle Cheri, 16 months, we flew to Lima on this assignment.

Exhausted from packing our household goods and caring for the children, I fell asleep on the plane. I dreamed that I would not be returning to the States with my husband. A strong, firm male voice told me in my dream, "In two years you will be returning alone with your children." I started to cry in my dream. I woke up suddenly, still crying. The dream seemed so real, as though what I had heard was already engraved in stone.

On August 20, 1964, my husband was co-pilot on an aerial search over the jungles of Peru for a Peruvian government jet plane that had crashed. The search had gone on for three weeks and my husband and the plane pilot, Major Connors, had decided to make one last effort before giving up and returning to Lima. They were flying an old two-engine Otter which was able to operate at slow speed and low altitude. Oil leaking into the fuselage caused the plane to catch fire in the air. Major Connors lost control and

the plane crashed into a mountain-side, killing both men.

On the day of the accident I was in Lima taking a siesta. I had a strange sensation of falling. I saw trees and bushes before me. I heard my husband's voice calling my name in a terrified tone. I bolted up in bed, filled with horror. Suddenly everything was deathly quiet. My dream occurred at 3:45 P.M. An eye-witness of the accident later told me that the crash took place at that very time.

The army placed my children and me on a flight back to the States. After settling down for the long flight back home, I closed my eyes and let my mind drift. I had a flashback of my dream two years previously. I realized that I had lived that dream — and that I had experienced my husband's last few seconds of life.—*San Mateo, Calif.*

THE WARNING VOICES

By Sally L. Harper

WHILE I was a senior at Amherst Central High School in Snyder, N.Y., in 1951, my parents decided to take me to Florida for my Easter vacation. My dad, Forest Wolverton, loved to drive and we spent more hours on the road than my mother and I could stand. Tired and hungry, we stopped at the first motel we came to. Needless to say it was not on a par with the Ritz. The beds were lumpy and the radiators clanked all night.



Sally L. Harper

Because no one could sleep, we were on the road again by 6:00 A.M. Dad was traveling about 30 mph down a winding road in West Virginia when a voice said, "Look out!"

My mother snapped, "For heaven's sake, Forest, I'm in no mood for your jokes!"

As Dad swore that he wasn't teasing us, another voice screamed, "Look out!"

Dad leaned over to see if the radio was on. It wasn't. Mother opened the glove compartment because I said that's where I thought the voices were coming from. Before she could snap it shut, both voices wailed, "Look out!"

By this time we were too shaken to continue driving. Dad pulled the car over onto the soft shoulder. We had barely come to a full stop when a car going over 90 mph came around the bend on the wrong side of the road.

If Dad hadn't acted when he did, we all would have been killed in a head-on collision. The voices will always be a mystery to our family—but we'll always be thankful for them.—*Snyder, N. Y.*



DREAM PIPELINE TO TOKYO

By Claire Metzger

CREATOR of the "Steve Canyon" comic strip, Milt Caniff had a dream long before the Japanese attacked Pearl Harbor that this would happen. He incorporated his dream into the cartoon strip of "Terry and the Pirates." When the strip appeared, White House officials became greatly alarmed

and sent FBI agents to interrogate the artist to determine whether Caniff had a pipeline to Tokyo.

Caniff confessed that he knew nothing and it was only a dream he'd had. A few months later his dream became reality when on December 7, 1941, Pearl Harbor was bombed.

I DIDN'T BELIEVE IN GHOSTS

...but when an otherworldly visitor intruded into my apartment, I was in for the scariest surprise of my life.

By Kathy Chwedyk

I ONCE had little patience with those persons who believed in ghosts. But I am quite sure I did not imagine what I am about to relate, nor did my upstairs neighbor—and her dog.

In the fall of 1983 I moved to a small town in Illinois to work as entertainment and magazine editor for a community newspaper chain. After days of apartment hunting I considered myself fortunate to find a roomy apartment with a dishwasher and nearby laundry facilities at a rent I could af-

ford. I had learned, to my dismay, that the cost of living was much higher in Illinois than in my native Indiana and that apartment rents averaged approximately \$100 to \$200 more a month than I was accustomed to paying.

I was too anxious to move into the apartment to notice that, although all the other buildings in the complex appeared to be occupied to capacity, only two apartments in my six-flat building were inhabited. Within a few months I also noticed the turnover in

our building was phenomenal. No one seemed to stay very long. At one time my apartment and one across the hall, rented by a young married couple with a toddler son, were the only two occupied.

I had noticed other things, sounds like footsteps at night. But I ignored them, assuming they were "house noises" made by the wind. I suspected mice, too, but didn't dwell on that possibility. When I did see a mouse under the sink one day, I bought traps and D-CON and complained to the building's rental agent. A custodian plugged a hole under the sink with steel wool and I thought the origin of the strange noises had been eliminated. Except I kept hearing them.

Another thing: in the living room the temperature would suddenly be very cold in one certain spot. I explained this to myself as a draft caused by improperly caulked windows and made a note to speak to the apartment manager about it.

I often had the disquieting feeling that I was being watched but attributed this to my loneliness. After all, I had just moved 200 miles from everyone I knew.

I even managed to explain away the problem with the pictures. I was, like most apartment dwellers, eager to turn my new pad into the semblance of a home. I bought some pretty flower prints from a nearby discount department store and hung them on the wall. The next morning I found the two pictures on the floor, neatly propped

against the wall under the nails where I had hung them the night before. It didn't alarm me. Although the little nails were still in the wall, I noticed one was bent. The pictures in their metal and glass frames were heavy, I reasoned, so they must have slipped off the nails. I hadn't heard them fall but I had been very tired. My new job was demanding and I often worked late into the evenings.

I bought stronger nails. I was not experienced at hanging pictures and I still haven't figured out what exactly you do with picture wire but I bought some just the same. So, when I continued to have trouble keeping pictures on the wall, I chalked it up to my ineptitude. One day I woke to find another print on the floor behind the stereo. This time the glass was broken. I purchased new prints from a proper gallery and had them professionally framed. These stayed hung.

THE FEELING that I was being watched began to fall into a pattern. I especially sensed that I was not alone on what I called my "domestic" days, the days when I did my house-keeping duties. Often I had just cleaned my apartment and had something homemade simmering on the stove. I hate television, so usually I was listening to the stereo in the living room while reading a book or magazine. It's hard to explain but it was as if a guest were sitting with me in companionable silence. I felt this "guest" was sad and hungered for a homelike environment.

I felt my "guest" took comfort in my clean, sweet-smelling apartment and enjoyed the aroma of the chicken or the casserole, or whatever was baking in the oven. I received the impression that the spirit was male and in life had been black. I still don't know why I felt that; at no time did I see anything. My feelings of being visited were strongest on Tuesdays around eight or nine o'clock.

Early in 1984 a single black woman moved upstairs with her little dog, a long-haired dachshund. She and I were both in our mid-30's at the time. We spoke to each other in the hall and in the parking lot occasionally and once I invited her into my apartment to call the custodian when she accidentally locked herself out of the building. She mentioned that she was a psychologist. It seemed to me that after Joy moved in the mysterious presence was not as strong. Relieved, I assumed I had been overly fanciful and put the matter out of my mind.

A few months later I got a telephone call from Joy. She seemed quite upset and after some polite chitchat asked a question that shocked me: "Kathy, I want you to level with me. What has happened in this apartment?"

I asked what she meant and she asked me if I'd noticed anything strange about the apartment building. I said I had but I wanted her to describe her experiences before I told her mine.

She talked about the footsteps which she, like me, had attributed to noise from other apartments. I was stunned

when she said that her living room, which had a floor plan identical to mine, sometimes got a cold spot in the same place as mine. She also mentioned the burning odor that accompanied the cold spot. The odor was something I hadn't experienced.

In the evenings she liked to sit on the floor and listen to music from her stereo, mostly by singers Roberta Flack and Lionel Richie. On those occasions, she said, she often felt that someone else was in the room. Sometimes the living room curtains moved although the windows were closed. She, like me, had tried to think of the cold spot and the curtain movements as a draft from improperly sealed windows.

What really alarmed her was the behavior of her dog. Teddy would stare as if looking at someone standing in the room. And at night Teddy often seemed frightened and hid under Joy's bed, something he had never done before. Although Teddy had a favorite chair in the living room with a towel over it, he lately had refused to go into the living room without Joy. When Joy came home from work she always found the dog cowering in her bedroom.

One morning she woke up to find some decorative chimes that had been hanging in the kitchen lying across a windowlike opening between the kitchen and dining room. She didn't see how they could have fallen from the ceiling and landed there so neatly. She also thought it was strange that the

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sound of their falling had not waked her.

I asked if it seemed to her the phenomenon was most common on Tuesdays and she agreed that it did. We talked about it, relieved that another rational human being also experienced the phenomenon. We didn't quite know what to do about it, however. Here we were, two responsible professional women in our 30's plagued by what appeared to be a ghost. We didn't believe it ourselves, so we didn't see how we could convince anyone else that our experiences were true.

Since the newspaper where I worked served the community in which I lived, I asked the editor if she could recall hearing anything odd about our apartment complex. She couldn't think of anything but agreed to ask around. When she wanted to know why, I took her into my confidence. She seemed intrigued and a few days later approached me with a question.

"Did someone tell you about this?" she asked. "Were you serious when you said you hadn't known anything about this? Were you putting me on?"

By going through old newspaper stories and talking with one of the investigators at the police station, she was able tentatively to identify our ghost. I had chills when she handed me a piece of paper with the name of a man who had been killed in January 1982 at the apartment complex, although not in my building.

The man was a mail carrier who had lived there with his wife and three

children. He and his wife had a falling out, so he and the children moved away while she continued to live in the apartment. The man wanted to salvage his marriage and on January 12, 1982, he took the children over to the apartment to visit their mother. He hoped he could persuade her to agree to a reconciliation. Unfortunately, his wife was entertaining her boyfriend when her husband and children arrived.

The adults began to argue and the children were sent into a bedroom and told not to come out.

Angry words were exchanged and the husband threatened his wife's boyfriend with a knife. The boyfriend produced a shotgun and shot the mail carrier. Tragically, one of the children had been so upset by the argument that he disobeyed his parents' orders and came out of the bedroom just in time to see his father killed.

The mail carrier was black. He had died on a Tuesday at approximately 8:30 P.M.

THE ANNIVERSARY of the killing was approaching and the manifestations had become stronger. Joy and I were both upset. Although Joy (to whom I had related the story of the killing) now was visited more often than I, I still occasionally heard footfalls and often had the feeling at night that someone was standing outside my bedroom door. The feeling of sorrow and distress was almost tangible. I could hardly sleep, particularly on Tuesdays.

Joy called around to see if there was a parapsychology department at any of the nearby universities. She did find one in Chicago but the result of her inquiry was disappointing. The person she talked with didn't want to help us get rid of the intruder. He wanted to study the phenomenon. In fact, he wanted to encourage it to talk to us and had all kinds of ideas about how Joy could allow the spirit to communicate through automatic writing. All she had to do was get a pencil and paper and relax, allowing her mind to wander. The spirit could communicate with her telepathically, using her to write a message.

This was too much for Joy. She didn't want to make a pen pal of it. She wanted to get rid of it. She wanted her apartment to herself.

We both started inventing excuses to postpone coming home at night. Sometimes I would drive into the parking lot and if I didn't see Joy's car I would run a totally unnecessary errand just to stall until she got home. I suspect she did the same. We hated to admit it but we dreaded being alone with the thing at night.

Meanwhile, the activity of the intruder increased, sometimes disturbing Joy and the dog during the daytime, too. The week before the anniversary of the shooting, activity was particularly intense. We heard noises every night; neither one of us could sleep.

One night Joy called and asked me to come upstairs. I was already un-

dressed and wearing a robe. I went upstairs and saw she was in her nightgown, too. She said something had to be done; she was afraid her dog was going to have a heart attack. She had heard the dog running and got up to investigate. She found the dog in the bathroom cowering behind the toilet with his eyes rolled up in his head. The dog was shaking and refused to come out.

I offered Joy the use of my couch but she refused. She, like me, was not afraid so much as she was resentful that some outside force was interfering with her life. Our independence was threatened. We both enjoyed living alone and making our own choices. This being, whoever it was, was spoiling it for us. We decided something had to be done.

I looked into Joy's living room and saw that she had put her late grandmother's picture on a table and surrounded it with a rosary. She was as surprised by her behavior as I was but she was desperate. She asked me if I knew any Catholic priests. I mentioned the name of a nearby parish and she said she would call and ask if she could have some holy water to sprinkle around our apartments. She thought this might scare away the ghost. Neither she nor I admitted to being superstitious but, as I said, we were desperate, particularly because the anniversary of the killing was approaching.

Joy called the priest who wanted to know why she wanted the holy water. She told him, half-expecting to be ei-

ther ridiculed or patronized. Instead, he offered to visit the apartment and pray with her. She called me at work in January 1985 and asked if I could come home to meet the priest. I told my co-workers I had plumbing problems at my apartment.

The priest read a beautiful prayer from his breviary exhorting the spirit to leave "this place" and go to "the arms of the Father" and there find peace. It was as if the priest were gently telling the confused spirit it was dead and no longer belonged in the world of the living. It was a beautiful and moving experience.

I felt the spirit give a sigh of relief and leave. The priest continued to pray. He sprinkled holy water throughout Joy's apartment and throughout the halls of the building and, at my request, came downstairs and prayed in my apartment as well. While he was praying the dog was barking madly. The priest smiled good-naturedly and sprinkled the dog. The dog was so astonished it stopped barking, which made all three of us laugh.

That's all that happened. Suspense is decidedly lacking. It was not a confrontation between good and evil, heaven and hell, priest and damned spirit or anything of that nature. Even after all this time, however, it gives me the creeps to write about it.

After the spirit left, the alliance between Joy and me languished. We found we really had little in common although we did see a ballet together and occasionally still talked on the telephone.

It seemed Teddy was a better neighbor when he was scared. Now that the ghost was gone Teddy was noisy. Like all cowards, he assumed the stance of a bully when he was no longer threatened. In Teddy's doggy mind the apartment building belonged to him and Joy alone. All the rest of us were intruders, including people who lived across the street and had the nerve to sit out on their own patios. He barked all the time and it seemed that towards the end of my residency in the building the only times I telephoned Joy were at night, to complain that the dog had waked me.

I no longer had time for neighborliness anyway. I had lost my job in a budget cut in August 1985 and now worked in one of the far northwest Chicago suburbs. I had begun to date the man I would eventually marry. I was anxious to move, to put an end to the hideous 2 1/2 hours spent commuting to my new job. I was happy to say good-bye to the apartment where I had lived for two years, part of that time shared with an unwelcome, otherworld visitor.





CAST OF POISON-FANG OF EXTINCT GIANT SERPENT

The original of this unique fossil was obtained in a silt-like deposit of Pleistocene age in the Gran Chaco region of South America.

The snake itself must have been an enormous animal, possibly about 100 feet in length, and may have fed on Megatherium and other slow cumbersome animals of the plains.

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1935. 50.

The "fang" of supposed prehistoric snake proved to be from an entirely different modern animal (photo courtesy Royal Museum of Scotland).

THE GRAVEYARD OF MONSTERS

Giant creatures once thought
to have stalked the earth turn
out to roam only in the dreams
of overimaginative scientists.

By Karl P. N. Shuker

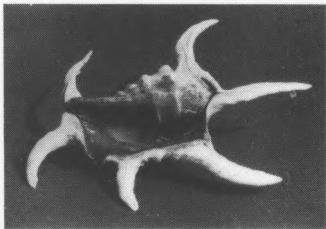
DEEP WITHIN the most secluded realms of the mystery-beast investigator's mind lies a dark and mournful cemetery whose gates are firmly chained and heavily barred. Whenever his speculations and theories aspire to the grandiose and gothic, however, he is forced to tread the shadowy pathway leading to this most dreaded of destinations. This is the graveyard of cryptozoology.

In this forsaken spot no ordinary assemblage of skeletons is held. Here, among shattered dreams and mocking illusions, lie the hastily-jettisoned remains of those great zoological discoveries that were subsequently exposed as sorry misidentifications — a faux-pas phantasmagoria whose forbidding presence within the annals of zoology serves as a stern warning to all cryptozoologists of the perils of premature pronouncement or imprudent identification. Let us tarry awhile here and examine a few such examples.

"Serpent fang" was from aperture-fringing spines of the Chiragra spider conch, found far from native habitat.

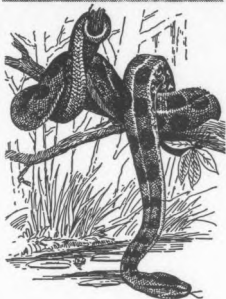
In contrast to notorious frauds such as Piltdown man and the stuffed mermaids of Oriental origin, many cases of confused classification have occurred not through deliberate intentions to create nonexistent creatures or to lure scientists along false trails but instead via simple misidentifications. Nonetheless the results have often been both unexpected and spectacular, as in the incident of the giant serpent of Gran Chaco, Paraguay.

In 1926 the *Proceedings of the Royal Society of Edinburgh* published a paper by John Graham Kerr, at that time Regius Professor of Zoology at the University of Glasgow, in which he described a huge, curved poison fang belonging to a hitherto unknown species of giant snake — which he formally named *Bothrodon pridii*. At almost 65 mm in length as measured along the outside of the curve, this fang was truly enormous. Indeed, as noted by mollusc expert David Heppell of





German scientists mistook bat cochleae (inner ear organs) for fossil snails (photo courtesy Royal Museum of Scotland). But it was via language mistranslation that anaconda became a "barking snake."



the Royal Museum of Scotland, it was approximately nine times longer than that of a 1.8-meter-long (six-foot) boomslang *Dispholidus typus* — one of the world's deadliest snakes. In short, judging from the relative size of the fang, the total length of its venomous owner could have approached 290 cm (60 feet) or so. A monster in every sense of the word.

The poison fang had been obtained by one of Professor Kerr's friends, Andrew Pride (after whom the professor had named the creature) from the Gran Chaco's siltlike deposits which dated back no further than the Pleisto-

cene (two million to 10,000 years ago). In his paper Kerr concisely described the fang's appearance, including the prominent poison groove running all along its apparent external face as well as the two narrow parallel stripes, dark-brown in color, that lay along the farthest portion of its length.

He also discussed the possible phylogenetic relationships of *Bothrodontia* itself by comparing its fang's morphology with that of contemporary snake species; he concluded that it most closely resembled the opisthoglyphans — a group that points the way toward the more highly-evolved

present-day poisonous snakes. In addition, Kerr deduced from the fang's peculiar hooklike shape that, rather than functioning as a striking fang, it most probably served in fact to hold the prey stationary while its poison entered the wound produced by *Bothrodon* in the latter organism's flesh.

Kerr's paper demonstrated most effectively the considerable amount of information concerning an entire organism one could obtain through the meticulous analysis of one component of that organism. Or so it seemed....

Kerr duly presented this unique specimen to the Hunterian Museum of the University of Glasgow and in 1933 a cast was displayed alongside a label stating that *Bothrodon* may have fed upon cumbersome plains-dwelling creatures such as the giant ground sloth *Megatherium*. Conversely, noted herpetologist Raymond Ditmars suggested small mammals as likely prey in his classic *Snakes of the World* (1931).

In any event, as a serpent of substance *Bothrodon* remained unchallenged — until 1939, when it was ceremoniously dethroned and disgraced and, worst of all, exposed to the world as nothing more than a snail in snake's similitude.

Dr. W. Quenstedt, after a close examination of a colored cast of the fang sent to the University of Berlin's Paleontological Museum by Professor Kerr, recognized the specimen's true identity. It was one of those six curved projections, long and groove-bearing, that are set along the fringes of the

large aperture of *Lambis chiragra*, the Chiragra spider conch—a large, ornate modern-day gastropod mollusc originating from the Indo-Pacific! Every feature of the “fang” confirmed this identity: its size, shape, long groove, brown stripes. There could be no mistake. *Bothrodon pridi* was no more.

Actually Kerr's misidentification is not so surprising as it may seem on first sight. After all, he could hardly have been expected to anticipate the discovery within the deposits of Paraguay's Gran Chaco of a fragment of gastropod shell normally inhabiting the Indo-Pacific Oceans.

Indeed, this one aspect of the bizarre history of *Bothrodon* remains today unexplained and seemingly inexplicable. How could a section of shell from a modern-day Indo-Pacific mollusc have been obtained in Gran Chaco? David Heppell noted that there is no question that Gran Chaco was the locality involved. Thus, as he remarked, the discovery can be explained only by way of some human introduction.

Nevertheless the survival of *Bothrodon pridi* within the zoological literature on taxonomic synonyms serves as a stark reminder of just how far one can travel along the wrong track after having once set foot upon it.

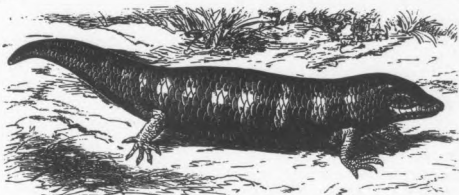
Certainly, despite the many weird and dramatic metamorphoses that have been documented from the animal kingdom, few can compare with the wholesale transformation of a giant snake into a seashell.

THE EVOLUTION of man and his fellow primates appears to be a particularly fruitful source of slipups in zoological systematics.

In 1922, for example, an intriguing fossil hominoid skull was unearthed in Patagonia by scientist J. G. Wolf. Its age was estimated as at least one million years, thereby stirring up considerable anthropological interest and excitement. Until its discovery the oldest hominoid remains had been those of Java man, dating back only 500,000 years.

a curiously-shaped stone.

Another of our ancestors bit the dust a few years later. It has been suggested frequently that hominoids inhabited North America at a considerably earlier date than the one officially countenanced by science. And indeed, during the early 1920's it appeared that the existence of one such form was substantiated by solid evidence — in the shape of a fossil tooth. The tooth, from Agate, Nebr., was identified as that of a higher primate hitherto unknown to science and dated



According to 1977 press reports, tree-dwelling "skunks" had been discovered in Java — a zoological sensation if true. But a typographical error had turned skinks, a form of lizard, into skunks, unknown in Old World.

Consequently Dr. Wolf's most significant fossil was submitted with all speed to a committee of scientists in Buenos Aires for detailed examination — after which the skull's preeminence rapidly metamorphosed into acute embarrassment. The *London Evening News* reported on January 2, 1923, that the committee's investigation revealed that the "skull" was nothing more than

back to the Pliocene (seven to two million years ago). In an *American Museum Novitates* paper of April 25, 1922, Prof. Henry Osborn formally christened this new species *Hesperopithecus haroldcookii*.

Sadly, however, the fate of *Hesperopithecus* was soon transformed into as notable a wreck as that of its maritime namesake. Upon detailed reexamina-

tion of the tooth in question, Dr. William Gregory reported in *Science* on December 16, 1927, that it seemed to be derived from a fossil peccary — closely related to the pig family.

An incomplete section (75.5mm long) of an evidently much longer, slender fossil was unearthed at Sahabi, Libya, during March 1979 and dated at five million years. Noel Boez, one of New York University's anthropologists, suggested that it was part of the left clavicle (collar bone) of a previously unknown form of hominoid. As a result of its considerable age it received a great deal of publicity.

But as he related to *New Scientist* (April 28, 1983), fellow anthropologist Timothy White of the University of California fervently believes that the bone in question has a very different identity from that proposed by Dr. Boaz. Dr. White believes it not to be a clavicle segment but in fact a posterior rib; it comes, in his view, from the order Cetacea and, more specifically, from a small form comparable to the present-day bottle-nosed dolphins.

In support of this startling claim, White draws attention to the fact that unlike clavicles, the enigmatic Sahabi bone does not possess a sigmoidal (S-shaped) outline; moreover, a tiny orifice possessed by this bone does not open laterally — which it should do if it were indeed a clavicle.

Whatever the answer, the controversy that has preceded it will guarantee a permanent position for this intriguing incident in any annal of an-

thropological ambiguities.

TAXONOMIC tribulations are certainly not exclusive to our own zoological family tree either — as demonstrated by the following equally bizarre melange of misidentifications:

Zoologists were naturally excited when they learned from Chilean natives of an apparently unknown form of squid from which the natives extracted a type of black ink. According to these people, the creature (which they called *polpo*) possessed only six limbs. All known squids possess 10 — eight in the form of normal tentacles, plus an extra-long pair used in capturing prey. Assuming this *polpo* to be a radically new squid species, it was formally named *Sepia hexapus*. Sadly, its scientific significance was short-lived; upon examination of *polpo* specimens, the latter was found to be a species of stick insect.

In 1962 the German conchological journal *Archiv für Molluskenkunde* carried an interesting paper by Dr. Caesar Boettger concerning some intriguing specimens of Cretan cave snails — identified as fossil juvenile specimens belonging to the worm-shell genus *Vermetus*. Not long afterwards, however, they were conclusively reidentified as the cochleae (inner ear organs) of bats. Moreover, when similar cochleae were discovered on another occasion in some Italian caves, these were almost classified as fossil land snails.

Not all monsters of misidentifica-

tion arise through direct misidentification of specimens observed. Some of the most dramatic examples never actually existed in corporeal form at all, having arisen instead solely from linguistic errors. Yet once arisen, they have paid faithful homage to Frankenstein's own monster by extending far beyond the control of their hapless creators.

Take, for example, the barking snake of Paraguay. In the early 1970's American scientists and general public alike were besieged by incredible stories of a large snake (housed in Paraguay's leading zoological gardens in Asuncion) with hooks on its tail, a notably swollen abdomen and — most startling of all — the ability to bark like a dog. Clearly this was something very new and everyone was eager to learn more about this singular serpent. Its talents were reported in an American newspaper, *Seattle Post-Intelligencer*, which had relied on a translation from a Spanish-language story published earlier in Paraguay.

The story created such a storm that eventually zoo officials called a press conference to explain once and for all the true nature of their most famous inmate. It turned out that the *mboiyagua* (the "barking snake") was an anaconda whose remarkable vocal powers were due not to nature but instead to a mistranslation of its Spanish name by whoever was responsible for calling it the "barking snake." The correct translation of *mboiyagua* from Spanish into English was not "dog-

snake" or "snake-dog" but was in fact "tiger-snake." The anaconda is spotted like South America's jaguar. Thus the barking snake's bark was no more.

More recently I was able to assist in revealing the true identity of a similarly enigmatic entity — namely the Alsation-sized, tree-dwelling Javan "skunks" reported by Antara News Agency on May 14, 1977. Skunks, of course, are not the size of Alsations (German shepherd dogs); they do not inhabit the Old World and do not live in trees. Trying to find out more, I published a letter of inquiry in the Winter 1985 issue of *ISC Newsletter*. In response Gerald Wood, author of *The Guinness Book of Animal Facts and Feats*, reported he had investigated the case several years earlier.

As it turned out, these "skunks" were in fact *skinks* — a form of lizard. Moreover, they were of rather more modest proportions than would befit an Alsation.

No doubt many other monstrous misidentifications wait to be uncovered, with others destined to be created, too. So the next time any mystery-animal seeker thinks that he has made the discovery of a lifetime, he would do well to tread carefully before going public — just in case his eager footsteps lead him not to fame and fortune but instead to that desolate graveyard where the coils of *Bothrodon* and the teeth of *Hesperopithecus* lie in their hastily-covered graves alongside the deflated dreams of their discoverers.



Mystic Master

He was said to be able to read minds and commune with invisible beings — abilities learned through mastery of meditation.

By James McClenon

THE VENERABLE Phra Acharn Mun Bhuridatta Thera (1870-1949), the most famous Thai meditation master of his day, was known for his ability to read people's minds, gain information clairvoyantly and mentally visit spiritual realms. A fellow monk published Acharn Mun's biography in Bangkok in 1976, using information supplied by his contemporaries.

The story of the Phra Acharn (Meditation Master) should be of interest to researchers investigating psychic phenomena since many believe practices that restrict sensory input, such as meditation, allow ESP "signals" to enter into the receiver's consciousness more freely. Normal sensory input may act as a kind of "noise" blocking the reception of extrasensory information. The accounts of Phra Acharn Mun support this hypothesis and also suggest that commonalities, supporting belief in heavens and hells, exist within both Eastern and Western

visionary experiences.

Phra Acharn Mun was particularly diligent in adhering to the austere Buddhist precepts for Thai monks. He ate only one meal a day, wore patched robes made of rags, lived in wilderness areas and spent most of his waking hours in meditation. Monks who follow these practices often sleep in the forest, covered by mosquito nets. They rise early in the morning for meditation and after sunrise walk to a village to seek alms-food. After eating they return to meditation, always seeking to attain a state of complete mindfulness.

Phra Acharn Maha Boona Nyana-sampanno, Meditation Master Mun's biographer, estimates that about five percent of all Thai monks have visions or auditory hallucinations while meditating. He considers Phra Acharn Mun's experiences to be a valuable guide for them. Although Acharn Mun expresses concern regarding his efforts (perhaps because some feel he violates the Buddhist norm forbidding description of paranormal experiences), he hopes his report furnishes "encouraging examples for posterity."

At the age of 15 Acharn Mun was ordained as a novice monk but two years later disrobed at his father's request. At 22 he returned to the monkhood with his parent's permission. Later he had a prophetic dream which symbolically indicated that, if he maintained his efforts, he would attain nirvana, the state of absolute "one-pointedness" which is the goal of Buddhist meditation. He practiced the

meditational techniques of seeking complete mindfulness on his body and chanting "Buddho" (Buddha).

Early in his quest Acharn Mun chose to live in a cave where four previous monks had died. Villagers told him that the cave was haunted by a giant demon. Soon afterwards Acharn Mun came down with a terrible digestive ailment which did not respond to herbal medicine. Because death seemed imminent, he decided to rely completely on his Buddhist faith.

After he had completely quieted his mind, the demon engaged him in a lengthy telepathic exchange and the monk was able to persuade him of the value of following a righteous path. As a result the demon changed himself into a gentle, pious Buddhist of normal size. Angelic beings who overheard their dialogue were favorably impressed and complimented Acharn Mun. He experienced a complete restoration of health, much to the amazement of the villagers. Although later he came to believe that he wasted too much time as a "tourist" in the spiritual world, he acquired a reputation as a psychic, able to communicate with spiritual beings.

Acharn Mun's early meditation master, Phra Acharn Sao, a man of few words, assigned Mun to practice mental control in isolation with little supervision. The two traveled together for a while but generally set up separate meditation sites in the wilderness. Acharn Sao found that sometimes he levitated while meditating. Once, when

he emerged from his meditative state, he crashed to the floor, causing a painful bruise on his hip. To make sure that he was not deluding himself, he placed a small article in the nipa leaves of his thatched roof. Later, while meditating, he felt himself floating close to the ceiling and grasped the object in his hand without disturbing his mental state. Upon returning to normal consciousness he found the article was indeed in his hand.

ACHARN MUN spent much of his life in isolated wilderness areas of northeastern Thailand, returning to small monasteries during the rainy season. Sometimes he performed a kind of missionary work among non-Buddhist hill tribes of Thailand and Laos. He taught them Buddhist chants which proved effective against the ghosts and demons troubling them.

During the rainy season Acharn Mun would return to more populated regions where he gained the reputation

To avoid harm from spirits, many people in Thailand erect small "spirit houses" for their property for them to live in, like this one in Bangkok.



as a venerable meditation master. Once he arrived at a village called Bahm Tham in Laos where almost all the people were suffering from smallpox. After his arrival no more deaths occurred, an event regarded as paranormal. Those who were suffering recovered quickly and the infection miraculously disappeared.

After much struggle Acharn Mun had an enlightenment experience in a remote area of Chiangmai. His mind became "one-mind." This event attracted much angelic attention and later he gave regular sermons to these angelic beings. They stated that they, like all entities, benefited from hearing discourses on the Buddha's doctrines.

Although the Venerable Acharn may have been imperfect in his knowledge of Buddhist scriptures, he was considered by lay people to be an extremely adept counselor, especially for those with mystical experiences. People often came to him seeking guidance regarding their own spiritual practices, even though he lived in remote areas. Phra Acharn Mun recommended meditation as a means of self-healing and advised complete reliance on the Buddhist faith. He believed that to depend on someone else for healing or salvation was like "trying to breathe through another's nostrils."

As he gained experience interacting with lay people, Phra Acharn Mun became cautious in reporting his psychic visions. He found that predictions about the future and references to people's thoughts often caused dis-

tress. Listeners noted that he seemed to pick up their stray thoughts and put these ideas into his sermons. One elderly monk fled in anguish when Mun remarked about his mental distractions. Sometimes his comments were quite specific and many followers were fearful of him because he seemed to be aware of their mental transgressions.

Mun was especially cautious when answering questions about spirits and ghosts, since he did not wish to encourage anxiety regarding paranormal phenomena. He was more concerned with people's mind control and inner development. He believed that Thai people were overly worried about malevolent spirits, especially considering the fact that appearances of such beings are rare. Many Thais construct small "spirit houses" giving resident spirits a comfortable place to live on their property so that these entities will not harm living inhabitants.

Acharn Mun pointed out that although ghosts are real, irrefutable evidence of the kind that would convince skeptics does not exist. He believed that human beings associate these entities with their own fears and that such spirits are just another kind of sentient being in need of the Buddha's teachings. Faith in the Buddha could easily protect one from any bad effects that ghosts might attempt.

The Venerable Acharn instructed young monks in both sitting and walking meditation. Walking meditation involves pacing back and forth on an east-west axis for no less than 10 paces

or greater than 30. Arms are to be crossed in front, right hand over the left. Aspirants who were afraid of ghosts were assigned to meditate in cemeteries where ghosts appeared regularly. Those afraid of tigers or other dangerous animals were sent, in a similar manner, to the most animal-infested districts.

Phra Acharn Mun carefully scrutinized meditative visions that aspirants reported, firmly advocating enlightenment as the ultimate goal. He was not surprised that some of his *bhikkhus* (disciples) gained an ability to communicate with angels, ghosts, demons, tigers, elephants and monkeys as part of their progress toward enlightenment. Some meditators toured the celestial realms for hours while others journeyed through dark hellish places, feeling compassion for those who dwelled there. Some enjoyed blissful peace derived from one-pointedness of mind. Others were visited by angels or demons. Once when he was too tired to deliver a proper sermon to some angelic visitors, Acharn Mun sent his guests to another monk for instruction. The monk was surprised when these entities intruded into his meditation, seeking guidance.

One monk, who was particularly afraid of tigers, was directed to meditate in a tiger's cave. He meditated in terror day after day but eventually learned to transcend his fear. He frequently found paw marks meters away from his sitting position. Once he had a particularly profound experience.

When a tiger approached him, he fell into a deep state of one-pointedness. He reported that his experience had profound side effects:

Besides the bliss and peace obtained within that cave, there was communication with the terrestrial angels and also something like insight into the future as far as the dead are concerned. I appeared suddenly to be able to know whenever someone died in the village not far away, and everything that knowledge foretold proved to be correct.

Another of Phra Acharn Mun's disciples, Phra Acharn Chob, was forced to flee Burma during World War II. As he was about to perish from hunger, far from any village, a man arrived bringing alms-food to him. Before Acharn Chob could properly thank him, the man walked behind a tree and did not emerge from the other side. Phra Acharn Chob searched his surroundings only to find that his angelic savior had disappeared.

* * *

A SKEPTIC might theorize that Phra Acharn Mun and his fellow monks exemplify "fantasy-prone personalities." A small percentage of people create mental images which are so vivid that they pleasantly occupy large amounts of their time fantasizing.

Like Meditation Master Sao, who was skeptical of his levitation experiences, Acharn Mun recognized his own potential for mental fantasy. He noted that he had an "overactive" mind which

often wandered during his early meditational practice; he believed this contributed to his tendency to take "sight-seeing tours" of the spiritual realms. He cautioned against placing too much importance on meditational images and urged his followers to scrutinize their concepts, since many visions are invalid. He counseled that enlightenment is the goal, not visionary fantasy. Buddhist meditators view one-pointedness as the only true reality; both mental images and the physical world are unimportant.

Yet many of the incidents that occurred around the Phra Acharn suggest that more was involved than merely his own fantasy images. His biography contains many examples of clairvoyance as well as anomalous events other persons experienced around him.

Once, after giving a telepathic lecture to a celestial serpent king, he asked the entity to leave a sign so that his *bhikkhu* could gain faith in the spiritual world. He emerged from his hut after his meditation and told his *bhikkhus* of his experience. They found tracks of a huge snake, "beginning out of nowhere near the edge of the forest and running to under his hut."

On another occasion an old woman had a meditative vision of a thread which ran from her mind to her niece's womb. Phra Acharn explained that this signified that she might be reborn after her death as her niece's daughter; he suggested that she mentally sever the thread if she wished to avoid this reincarnational cycle. The old woman,

a skilled meditator who sought to reach nirvana, mentally cut the cord; the pregnant girl spontaneously aborted her child, an event that surprised the villagers. A controversy arose about the morality of the woman's action but scholars noted that the Buddha declared the unborn, during this early stage, have yet to obtain souls.

Phra Acharn Mun foresaw the death of his body and had his disciples carry him to a larger village so that he would expire in a place convenient for his cremation ceremony. His body was cremated according to Thai custom and his ashes were distributed to followers. Some reported that these ashes miraculously solidified into hard relics, an event proving the Venerable Acharn's saintly qualities. After his death he appeared in his disciples' meditative visions, giving profound advice.

* * *

SOME ASPECTS of Acharn Mun's spiritual visions reveal patterns found in the experiences of Western mystics. His images of spiritual domains can be compared with those of Emanuel Swedenborg (1688-1772), the Swedish seer and clairvoyant.

Like Meditation Master Mun's, Swedenborg's visions allowed him to see events at a distance and to visit celestial heavens and hells. On the general level Swedenborg's cosmological formulations coincide with those of the Phra Acharn; both observed that the spirit world is ruled by laws which ensure that our lives after

death are determined by the lives we live on earth. Both described a hierarchy within the spiritual realm in which angels and demons live on different levels corresponding to their spiritual qualities.

Like Swedenborg, Acharn Mun was unafraid of demonic entities. Acharn Mun visited whole towns of evil spirits at times and believed that ghosts and demons are just another kind of sentient being who, like everyone else, must strive for mind development.

Where specifics are concerned, however, Swedenborg's cosmology differs from Acharn Mun's. The Buddhist monk did not visit the planets or find beings on them as did Swedenborg; Mun talked with saintly Buddhist enlightenment masters and nagas (serpentlike entities) who are accepted within Thai culture. The Phra Acharn Mun did not observe that the most elevated angels were naked as did Swedenborg; he merely noted that the angelic leaders who attended his sermons were highly respected by their followers.

Many elements within Acharn Mun's visions seem to reflect elements specific to his own culture. For example, he described "hungry ghosts" and other deceased persons who desired that their relatives dedicate the fruits of meritorious deeds to them so that their suffering might be alleviated. This fits the Thai concept of a "limbo" state for some sinners. He also described visits by German angels who on one occasion attended a telepathic

sermon. These beings evinced no knowledge of Western forms of greeting. They followed the same procedure for paying homage as Thai angels, circumambulating three times, keeping him on their right side and departing using the same procedure. His experiences regarding reincarnation, communications with serpent entities, and doctrines gained from spiritual beings coincide with Thai attitudes and folklore.

Human beings apparently have a propensity to experience visions of celestial realms that mirror their own cultural beliefs and yet contain some universal elements. Although these correspondences may reflect commonalities in human societies, it is possible that they reflect actual alternate realities. Reports of extrasensory feats are thought by believers to verify the contents of meditative visions. Celestial visions have a contagious quality since those who interact with mystics frequently experience analogous visions. Some of the monks associated with Acharn Mun perceived similar images, seeming to verify the authenticity of his impressions.

Meditative experiences are perhaps most important because of the effects they have on religious thought. The propensity of human beings to experience visions of heaven and hell may explain, in part, the virtually universal human capacity to believe in an after-life and the tendency to assume a relationship between morality and one's circumstances in the next life.

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, 3510 Western Ave., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

THE GHOSTLY CAT

By Patricia Dillon

I WAS heartbroken when, in July 1976, I had to find a new home for my two beautiful white cats Triste and Feliz. About to be married, I was moving into a new apartment with my fiancé and pets were not allowed. I contacted Mercy Crusade, an organization dedicated to helping animals which referred me to a Long Beach, Calif., woman who, I was told, places cats in good homes. My cats were one-year old and sisters of the same litter. Triste was emotional and cried as I drove them to Long Beach. Feliz seemed happy, oblivious to the fact she would never see her home again. As the woman took them she assured me she knew a lady who wanted both cats.

Busy setting up housekeeping with my new husband, I did not think about my cats for three

months. At three o'clock one morning I suddenly awoke with the strange feeling my cats needed me. My husband told me to go back to sleep and forget the cats. I could not sleep. As soon as he went to work I drove to Long Beach to check with the woman with whom I had left the cats. No one appeared to be home and to make sure, I peeked in the window. My two cats were there to greet me. I was shocked to see they



Feliz and Triste

were still there with about 30 other cats.

I left a note for the woman to call me and placed it under the door with five dollars. The day passed without a call. I went to bed feeling uneasy. Around four o'clock the woman called to tell me she had been evicted that day and all the cats were put out in the street to fend for themselves.

While driving to Long Beach I thought about my poor cats being put out on a busy, unfamiliar street. I was near panic, yet somehow, I *knew* I would find my cats.

The building where my cats had been was completely covered with plastic bearing the familiar skull and crossbones warning of poison. The building was being fumigated. I jumped from my car calling my cats. Miraculously, Triste and Feliz emerged from under a hedge. They had been expecting me! Out of 30 cats, only my two remained.

Three years later I found Feliz dead in my garden. Triste mourned and refused to eat for over two weeks. At times I saw a white cat walking around the house when Triste was outside and all the windows and doors were closed. A friend who saw the ghost of Feliz said it is possible for pets to return for a visit from the grave. The visitations occurred from May 1980 to February 1981.

Triste was 13 years old on June 1, 1988. Sometimes I have the feeling

Feliz is still near, waiting for her sister and me to join her. — *Phoenix, Ariz.*

A CALL FOR ELLA

By Drew Vaterlaus

IN THE SUMMER of 1967 my husband Rick and I accepted an invitation to visit neighbors who were new to our community. It was early evening as we drove up a narrow winding road out of Gold Hill, Oreg., to their newly acquired, old two-story log cabin.

Stan and Judy were waiting on the spacious front porch when we arrived. They invited us in through doors with hand-wrought latches and hinges. Before long we were chatting easily in the open beam living room, seated in warm brown leather recliners and matching couch placed near the huge rock fireplace. A cozy fire crackled, reflecting off the high ceiling.

Through the evening our conversation flowed along lines ensured to acquaint each other with similar and varied backgrounds. Judy moved to and from the kitchen, keeping us amply supplied with coffee and goodies.

As I listened to the talk and sipped my third cup of coffee, I heard a man's voice call from one of the rooms above me, "Ella, Ella?"

I glanced at Judy expecting her to answer or at least to glance at the man's shadow that was as large as life on the far ceiling, as though he

stood in the light from an open door.

Judy gave no indication that she had heard, so I turned and looked up to the rail that fenced in the hall bordering the upstairs rooms. I saw no one.

When I turned back to Judy, she was staring at me, a puzzled look on her face. A quick inspection showed that the man's shadow remained in place on the ceiling.

Judy then asked if I would like a tour of the house. I nodded, then asked if the man upstairs was a relative.

At once the color drained from her face. She stammered, "No one lives here but Stan and me, and our two little girls!"

"So who, might I ask, just called for 'Ella?'"

Grimly she shook her head motioning me to accompany her upstairs.

Eager to learn what was going on, I hardly noticed the craftsmanship of the polished stairs and railing, so smooth to the touch, or the hinges on each door made of pounded metal, unmatched by the assembly-line hardware of today.

Judy led me directly to the room in the area where the voice came from. She opened the door into the small lightly furnished bedroom, then pointed to the bed, the spread on which held the distinct indentation of a full-grown adult.

She told me that although no one

in her family used the room, in the few weeks they had lived there, the bed always looked "slept in." She had gotten into the habit of checking the room at least once a day; each time she would stop to smooth the bedspread.

My hearing the voice was like a last straw for her, and within a week she and her family moved away.

Curiosity prompted me to research the history of the log cabin and try to identify the owner of that plaintive voice calling in the night for "Ella."

Records of the property revealed that a John and Ella — with a last name I now can recall only as Jenkins or Johnson — owned the home back in the early 1900's. John made everything by hand to create a comfortable life. Ella died first, John soon after.

Through further investigation I learned that the ghosts of the two were seen in the cabin by more than one family that had moved in with the intention of buying.

I have since moved away; yet I often wonder if that lovely homestead in the woods still sits empty and if what John and Ella truly desired was solitude, without intruders.—*Amity, Oreg.*

DAD RETURNED

By Kathleen Courville

MY FATHER Homer Knight died of lung cancer in the spring of 1981. During the four

months he lived after his illness was diagnosed, my mother faced so many major changes in her life that she was unable to adjust. She had on her mind not only Dad's terminal illness and impending death, but also the death of her mother only three weeks after Dad's diagnosis. As if two disasters in her life were not enough, my sister's mother-in-law also was dying of cancer. She did, in fact, succumb only two days after Dad's passing.

During the stress of this four-month period, Mom became angry one day and made a comment regarding my father that, after his death, caused her to feel great guilt. No amount of assurance that her anger was excusable in such depressing circumstances helped to relieve her mind of the guilt she felt.

After some three weeks of compounded grief and guilt, she was awakened in the night. Wondering what had roused her, she noticed that the light was on in the bathroom. She was alone that night and was certain she had turned off the light before going to bed. After

listening for sounds of an intruder, she went into the bathroom. Flipping the switch off and on several times, she convinced herself there was no electrical problem. "Maybe I did leave it on," she decided.

A few minutes after she returned to bed, the light came on again. She was still awake and knowing that she was not dreaming, she became uneasy. Again she listened but heard no sound.

Walking down the short hall leading to the bathroom, she noticed two books lying on the floor. They had not been there before. Suddenly she became aware of the overpowering odor of flowers, like that pervading the parlor in which Dad had lain at the funeral home.

Mom said she "felt Dad's presence" and to this very day, seven years later, is convinced, as I am, that Dad returned to her. After telling him she was sorry for what she had said, she knew he had understood and forgiven her. Finally she felt peace and the certainty that he was still alive somewhere.—
Tulsa, Okla.



A ROSE IS A RHOADS

ALICE RHOADS would become disconcerted and provoked when she had trouble pronouncing the "d" in her last name. Invariably people thought she said "Rose." She had a sister-in-law,

however, whose name was Rose Rhoads. Whatever problem Alice had with *her* name was resolved after her second marriage to a Harold Rose when then she became Rose Rose.



INVADERS FROM MARS

The story of an alien attack was imaginary — but the death and destruction caused by humans were all too real....

By Dwight Whalen

ON THE night of October 30, 1938, thousands of Americans were terrified by radio reports that Martians had invaded the U.S.A. and were sweeping across the country, killing and destroying. When they later learned that the "Martian invasion" was only a dramatization of H.G. Wells' novel *The War of the Worlds*, performed on

the CBS network by the Orson Welles Mercury Theater players, listeners turned shame-faced and angry, but not violent. The same, unfortunately, cannot be said of the bloody and surprisingly forgotten "War of the Worlds" radio panic at Quito, Ecuador, in 1949.

On the night of February 12 as a musical program played over station

Radio Quito in the Ecuadoran capital, an announcer suddenly broke in to report that a mysterious, deadly invader "in the shape of a cloud" had destroyed the town of Latacungo, 20 miles away, and was heading for Quito.

"The air base of Mariscal Sucre has been taken by the enemy and it is being destroyed," said the announcer. "There are many dead and wounded."

The voice of the "Minister of the Interior" urged citizens not to panic, "in order to be able to organize the defense and evacuation of the city."

Then the "mayor" of Quito spoke, "People of Quito, let us defend our city. Our women and children must go out into the surrounding heights to leave the men free for action."

A priest was heard begging for God's mercy.

The sound of Quito's church bells, ringing out the alarm, came over the radio. A newscaster, claiming to be speaking from the tower of La Previsora, Quito's tallest building, said he saw a monster approaching the city from the north. The "Martian" was engulfed in smoke and flames. Within minutes most of the city's population, many only half-clad, took to the streets, rushing every which way to escape the killer Martians.

The city was in full upheaval before the program directors at Radio Quito discovered the panic they had caused. Frantically they broadcast pleas for calm, explaining the Martian attack was only fiction, a dramatization of *The War of the Worlds* adapted to

Ecuadoran locales.

Learning that they had been frightened almost to death by a drama, people became enraged. A mob descended upon the Comercio Building, where the Radio Quito studios were located, broke the windows and tossed gasoline and flaming balls of paper inside.

About 100 people were in the building, which also housed the offices and equipment of Ecuador's principal newspaper, *Comercio*. As it caught fire, some escaped, but spreading flames trapped others inside.

Troops, tanks and tear gas finally cleared the way for fire trucks to reach the blazing building — but the structure was totally destroyed. Fifteen people were killed in the fire, another 15 injured.

Why did Ecuadorans react violently, whereas Americans, fooled by the Orson Welles broadcast in 1938, did not?

It is noteworthy that the riot occurred shortly after 1947 when newspapers and radios around the world began reporting sightings of unidentified disc-shaped craft flying through the skies. By 1949, the possibility that earth was being visited by interplanetary aliens was widely discussed in Ecuador as elsewhere. Consequently, the Martian invasion broadcast in Quito had a degree of realism that was lacking in the pre-saucer America of 1938.

The Quito riot is a chilling example of the potential havoc that could be caused by news of a mass landing of alien craft.

Parapsychology Today

Out-of-Body Psychology

By Susan Blackmore

Flying is so wonderful. I am drifting in some yielding, flowing softness. It feels—oh so familiar. I seem to be disintegrating, falling apart into separate pieces and then into nothing at all. Then back together and flying . . . in a deep blue sky I am flying home: to my own house. The night is deep blue and the garden dark but the house stands out, glowing with yellow lights. I can look inside and see someone in the kitchen cooking. I close in on the upstairs windows and see the children fast asleep, tucked up in bed.

Was this an out-of-body experience? It happened when I took 80 milligrams of ketamine, an anaesthetic often used for children but rarely for adults because of its tendency to produce half-conscious states like this, and even nightmares and hallucinations. In larger quantities it produces total anaesthesia but with a small dose the patient simply hovers between consciousness and unconsciousness: between having a body and being seemingly disembodied. The body is physically paralyzed and you can't even

move your eyes. The drug is restricted for medical use in the United States and it isn't something to take unless you are determined to explore OBE states of mind.

I felt I was ready. I underwent this experience because I have always believed that laboratory research on OBEs must go hand in hand with experimental research. But was this really an OBE? Was it the same as the OBEs that occur, for example, near death or during accidents? Did anything leave that paralyzed body on the bed?

If our research and theorizing have progressed at all, it should be possible to answer such questions. And I think they have progressed considerably during the past few years. So where have they been going?

The most popular explanations for the out-of-body experience have always been the paranormal or "ectomatic" theories which claim that something actually leaves the body.

The most obvious implication of such theories is that people having these experiences should be able to see at a distance; in other words, they should

be capable of remote viewing or of using ESP while disembodied. There has, however, been little research on ESP during OBEs since the 1970's. Two researchers have reviewed what evidence there is. Carlos Alvarado examined the experimental literature on ESP functioning and the OBE in the September 1982 issue of the *Journal of Parapsychology* and concluded that laboratory studies generally showed weak and inconsistent results. In his *Flight of Mind* (1985) Harvey Irwin of the University of New England in Australia argues that the claimed "veridicality" of many OBEs is probably exaggerated.

After my experience with ketamine I tried to find out what had been happening at my house. I found that no one really had been cooking in the kitchen. But I was still encouraged by a little test we had performed. While I was still under the influence of the drug and my eyes were closed, my companion held up a few fingers and

asked how many I could "see."

"Three," I replied. And three it was. But further tests failed. Perhaps I simply guessed his preferred number. Properly conducted tests along these lines would be most useful.

I have also tried some experiments with other OBErs who claim the capacity to have OBEs voluntarily or experience them regularly when going to sleep. Several have agreed to take part in a long-distance open-ended experiment I have designed.

These experiments began when one of them visited my home and chose the test he wanted to try.

"I am sure I could visit your house at night," he said. "You could put up a word for me and perhaps a five-digit number like Tart used.* You could even try some real objects too. Then I

*In 1968 Charles Tart, a psychologist at the University of California, Davis, reported an experiment in which his subject successfully "read" a five-digit number placed on a ledge above her bed in a sleep lab. She was experiencing an out-of-body episode at the time.

SCIENTIFIC INTEREST in the out-of-body experience reached its peak in the early 1970's when both the American Society for Psychical Research in New York City and the Psychical Research Foundation in Durham, N.C., received grants to study its mysteries. The results of these experiments were fascinating but perplexing. Researchers at both institutions worked primarily with "gifted" subjects who could purportedly "leave" their bodies voluntarily. The results often seemed to show that these individuals could "see" from a distance, influence the behavior of people and animals, and so on. But they were rarely consistent.

When this research ended, a psychological approach to the question was tried. Dr. Susan Blackmore, a leading advocate of this approach, does not believe that in the OBE the mind leaves the body, but she does feel that the experience is significant and well worth studying. In her contribution to our "Parapsychology Today" series she reports what psychology is learning about the experience and the persons who undergo it.

could visit your house astrally and later write and tell you what I saw."

I asked him where he would like the targets placed and he wandered around the house until he found a suitable place on my kitchen wall.

When he had gone I made out a list of 20 common words and 20 small objects I could pin up. Each week I used random-number tables to select a new number, word and object and there they remained for him to "visit" any time he liked. Later I changed them only once a month and then even less frequently. But neither he nor any of the other people who subsequently tried this test have been able correctly to identify the targets. One woman seemed to succeed partially but she was never able to repeat her performance. So it was impossible to use this type of experiment to find anything out about the OBE. I think the general impression (so far at least) is that looking for ESP within the OBE is a fruitless pursuit.

* * *

THERE HAS, on the other hand, been much progress on exploring the psychology of the OBE. The popular astronomer and writer Carl Sagan has argued, for instance, that the universality of the imagery seen during near-death experiences (including OBEs) could be referring to the one experience we all share: our own births. According to this theory, we symbolically relive our birth when we experience the OBE or NDE. The tunnel along which so many OBEers travel is

the birth canal and the "silver cord" represents the umbilicus.

This explanation may have a superficial appeal but in fact makes little sense. The birth canal could, by no stretch of the imagination, look like a tunnel with a light at the end to an infant being forced along it by the contractions of labor. Nor would the newborn baby perceive the experience of birth in a way in which an adult could recall it. In addition, surveys have shown that silver cords—despite their prominence in occult folklore—occur in only about five percent of OBE cases.

Nevertheless, to an extent the birth theory is testable. If birth were the prototype on which the experience of leaving the body is based, we would expect people born by cesarean section not to report tunnel experiences or classical OBEs. By surveying 254 persons I showed this was not the case. I found that people born by cesarean reported just as many OBEs as anyone else. This is not to say that the general idea of birth could not mold our experiences in some way; but it does show that an individual's own birth is not "relived" in the OBE.

Two other psychological theories for the OBE take modern cognitive psychology as their basis. Dr. Harvey Irwin has developed what he calls a "synesthetic" model of the OBE. He argues that the experience begins when our normal body image is disrupted. We maintain our normal body image by relying on the sensory information

that enters the brain from our limbs and skin. Based on this information, we continuously know where our legs and arms are located and have a clear image of what our body is doing. But if these messages are disrupted (for example, by falling victim to accident, by being half-asleep, or whatever), we may get a sudden feeling of being disembodied.

Once this feeling is established, it can cross over the other senses. (Synesthesia means the translation of one sense into another.) A visual image of a "floating self" might next be mentally constructed. So from what started as only a general disembodied feeling, the whole OBE — with all its visual qualities — would be produced.

This theory is purely psychological. It does not claim that anything leaves the body but rather tries to explain the OBE in terms of normal psychology.

ONE IMPLICATION of this type of theory is that what is seen in the OBE is the product of mental imagery. Parapsychologists and psychologists have conducted considerable research on imagery and OBEs.

An early suggestion was that the OBE was "just imagined" by the perceiver. This theory predicted that people with good imagery should be more likely than other people to have OBEs. This prediction was tested by several researchers but nobody ever confirmed it. Irwin's theory, however, is not that simplistic. To have an OBE,

he argues, people need to possess spacial skills to construct a proper out-of-body viewpoint, but their other skills for creating mental imagery need not be particularly good.

In 1983 Irwin and Ann M. Cook conducted an experiment to investigate this possibility. They used a specially-constructed box with an F-shaped block inside and showed it to their subjects at the University of New England. Some of these subjects had previously reported OBEs while the others had not. The subjects were shown pictures of the block from different positions in the box and asked to identify the position. Those who had had OBEs did better than the controls. So at last it seemed that tests of imagery were starting to teach us something important about the OBE.

In addition, it has now been well established that OBEs are high on what psychologists call "absorption." People with this trait can easily become so absorbed in a film or book that they can ignore anything else that is going on around them. So it may be that the capacity to become totally wrapped up in one's mental imagery is far more important than how good or clear that imagery is in the first place.

Such data fit well with my own theory of the OBE, which is rather different from Irwin's. It is also based on the disruption of the body image and is drawn from well-known psychological principles. Nor does it posit that anything leaves the body. The starting point for my conceptual model

is how *real* the OBE seems to the people undergoing it.

This phenomenon forced me to ask myself why *anything* seems real. My answer is that the human brain is constantly building up "models" of the world, from imagination and from the senses. Most of the time the best model we have is based on information channeled through the senses and so this model seems real to us. But the conditions that tend to induce OBEs are just those that disrupt this normal sensory model of reality — such as being involved in an accident, coming near death or even just sitting still for long periods.

When our perception of the normal world is disrupted, what is likely to happen? I think a sensible organism will do anything possible to reestablish that sensory model of reality and will, as it were, ask, "Who am I? Where am I? What is going on?" If the answer isn't coming in from the sensory channels, then it will have to come from memory. Here is a major clue to help us understand the OBE. We know something very interesting and important about memory models. They are often "built" from a bird's-eye viewpoint. Could this be the OBE? Could the experience be a secondary model of reality built from memory and imagination — a model that occasionally takes over and seems "real" to us?

To better understand this conceptual model of the OBE, think of the last time you walked down the street to your house. Do you see yourself walk-

ing along as if from above? Or do you see the street and house from eye level as if you were actually there? Clearly my theory predicts that persons who have OBEs are more likely to use the "observer" perspective, so I set out to test this idea.

* * *

IN TWO experiments I asked my subjects to remember various events from their lives or to imagine present scenes. They had to perform these mental tasks either from eye level or from an elevated (bird's-eye) perspective. I then asked them to switch viewpoints from one position to the other. I found that those who had had OBEs were better able to make this switch.

Irwin and I have independently tested the viewpoints OBEs and others habitually rely on while employing memory. In both our experiments we asked our subjects to recall scenes from waking life and from dreams. We both found the same thing. Persons who report OBEs tend to recall their dreams from the perspective of an observer, but this finding didn't hold out for their recollections of waking events.

Irwin carried out several further analyses of his data but they are too complicated to summarize in this report.

I made other predictions from my "memory-plus-imagination" theory of the OBE. One prediction was that the "skills" needed for a person deliberately to induce an OBE were probably different from those that lead a person to experience a spontaneous OBE —

such as those that take place before or while emerging from sleep, or those resulting from mishaps or illness. I questioned nearly 100 persons and divided the 36 I found reporting OBEs into those who had experienced only spontaneous OBEs and those who had managed to induce at least one OBE deliberately. I asked them about their dream-control skills. Just as I expected, I found that those who could stop a dream they didn't like or could choose to dream on a specific topic were the same persons who could purportedly induce an OBE.

Interestingly, every member of this select group also reported experiencing lucid dreams. By contrast, the ones who reported spontaneous OBEs didn't seem to possess good dream-control skills — but they did report more mystical experiences.

* * *

WHAT ELSE have we learned about the psychology of the OBE?

There have always been individuals who worry that their OBEs mean they are going crazy. Some psychiatrists even *claim* that having something bizarre like an OBE is symptomatic of mental illness. But plenty of recent research will reassure these frightened persons that there is nothing wrong with them.

Two Kansas psychiatrists, Drs. Glen Gabbard and Stuart Twemlow, sent psychological inventories to about 700 persons who had reported OBEs to them. Their most important finding

was that the people who have OBEs are psychologically quite healthy. Their inventory scores seem remarkably similar to those for any healthy American citizen and show no special signs of mental illness, psychotic thinking or other pathological characteristics. An even more recent study reported by Jerome Tobacyk and Thomas Mitchell showed that personality adjustment is as good in OBEers as in others.

To determine whether there is a relationship between OBEs and psychosis, I surveyed a group of schizophrenics and a control group consisting of other hospital patients. My preliminary results showed that far more of the schizophrenics had the experience than the controls (42 percent as opposed to 13 percent) but their descriptions were most revealing.

Many of the schizophrenics included hallucinatory experiences — for example, of being on another planet and meeting alien creatures — that were very different from what is ordinarily encountered in the OBE. When only more “typical” OBEs were tabulated, the proportion of schizophrenics reporting the experience dropped to 14 percent — almost exactly the same as the control group. And these OBEs sounded much alike. One patient reported, for example, that he was “on stage in the middle of a play at Her Majesty’s Theatre, Barrow-in-Furness. It didn’t affect my performance in any way at all. I went on acting while my center of consciousness (I) floated

about 15 feet above the scene I was in."

Further evidence that there is nothing pathological about the OBE also resulted from the study. The schizophrenics who reported those bizarre experiences were more likely to have visual distortions and more symptoms of schizophrenia. On the other hand, those patients who reported typical OBEs did not. In other words, there is no reason to think the typical OBE is associated with schizophrenia.

Some additional research has begun to study children and their OBEs. It is often thought that children have OBEs more readily than adults but perhaps tend to forget them as they grow older. (Many adults claim to have had OBEs in childhood.) If this belief is true, it would be interesting to talk directly with young children about their experiences.

Robin Wooffitt, a colleague of mine at the University of Bristol, went to a primary school and interviewed 52 children aged five to 12. He asked them about the viewpoints they used while remembering different past events and imaginary playmates. To make the question understandable to young children but without leading them too much, Wooffitt asked them questions about the sensation of floating and then added, "Have you ever floated in the air?" Just one 11-year-old boy said he had, two years earlier when he was ill.

"I was lying down on the bed and I felt as though I was flying around the sky," he said. He saw the ceiling

coming closer as he floated up. He seemed to be moving in a circular pattern and felt some "to-ing and fro-ing." He said the experience lasted a "heck of a long time."

But he was the only one of over 50 children to report such an experience. This finding seems to imply that children do *not* have OBEs as commonly as we have presumed. Such a surprising finding deserves further study.

I THINK the psychological studies we've been surveying show that science is tackling a very difficult problem effectively. Only a decade ago the OBE seemed totally mysterious to us. There were several paranormal theories about its nature but the research these theories generated seemed to lead consistently to dead ends.

The only alternative explanation seemed to be that the OBE was simply the result of "imagination," which was no explanation at all. Now, although our psychological theories are far from complete, research into the OBE is progressing nicely. While there exist several rival psychological theories which share much common ground, parapsychologists are conducting the kinds of experiments that will determine which theory works best. The future of OBE research looks exciting.

In my opinion we need to see the OBE in a wider context. In one sense, I think, the experience is just an illusion — some sort of "illusion of reality." But it has the potential to tell us

a great deal about *how* we normally construct "reality."

It is important for us to see through that illusion. The significance of the OBE is not that we can see at a distance (which the evidence suggests we cannot) or that something leaves the body, or even that it provides evidence for survival of death. Its significance is that it can reveal to us something about the nature of the illusion in which we all live most of our lives.

We don't have to believe that the normal world of the physical senses constitutes the limits of "reality."

Consensus reality is primarily a useful construction, but one step beyond this reality is the OBE. But what a limited world it is!

The world of the out-of-body experience is just a copy of the ordinary world experienced from a different perspective. But do we have to stick with that? With persistent practice and determination, perhaps it is possible — as the mystics have long told us — to transcend the illusion. The OBE tells us something about the remarkable potential of our extraordinary (but unpsychic) minds.



LOST PHOTOGRAPHS SURFACE AFTER 60 YEARS

By Paul Steiner

IN 1928 the great Norwegian explorer Roald Amundsen died while attempting to rescue an Italian expedition lost in the Arctic. His estate was left in confusion and his numerous hand-tinted lantern slides, which he had used on his lecture tours, disappeared. Nearly 60 years later the widow of Amundsen's nephew found a packing case marked "Horlicks Malted Milk" in the attic of her Oslo flat. Inside were more than 200 of Amundsen's original slides.

Over 150 of these images have been reproduced in full color in *The Amundsen Photographs*, an unprecedented illustrated tour of Amundsen's unrivaled achievements in Arctic

exploration. The first man to reach the South Pole (1911), he was also the first man to navigate the North West Passage, the legendary shortcut across the top of North America (1903), and Amundsen was the second man to sail through the North East Passage, the long-sought seaway along the north coast of Russia (1918). As a result Amundsen was the first, and so far the only, man ever to have circumnavigated the Arctic.

Roland Huntford's introduction sets these stunning images in the context of Amundsen's life and explorations. The captions, drawn from previously unpublished diaries, reveal Amundsen as a gifted anthropologist.

BOOKS

NEWS & REVIEWS

by Jerome Clark



MATERIAL EVIDENCE

IN THE APRIL 25, 1988, issue of *The New Yorker* former Sen. Barry Goldwater remarks, "I used to receive a hundred calls a year from people who wanted me to get into the Green Room at Wright-Patterson Air Force Base, because that's where the Air Force stored all the material gathered on UFOs. I once asked General Curtis LeMay if I could get into that room. He said, 'Not only can't you get into it but don't you ever mention it to me again.'"

Thirteen years earlier, in a March 28, 1975, letter to an inquirer, Goldwater said he had made the request "10 or 12 years ago" but "I was understandably denied this request. It is still classified above Top Secret."

The "it" to which the former senator, once a ranking member of the Senate Intelligence Committee and a brigadier general in the U.S. Air Force Reserve, refers is not just UFO information but "material" in the most literal sense: physical remains of crashed UFOs. Rumors that such material exists have circulated as long as the UFO controversy itself, but only in the past decade has real evidence surfaced. That evidence came to light through painstaking investigation conducted by William L.

Moore and Stanton T. Friedman in the late 1970's, when through the testimonies of 92 informants—civilian, military and intelligence—with direct or indirect knowledge, they were able to reconstruct the story of an apparent UFO crash near Corona, N. Mex., in early July 1947. (The episode is known as the "Roswell incident" because the investigating officers were dispatched from the army air base at Roswell, N. Mex. See my "UFO Crashes, Part III," March 1988 FATE.) Moore and Friedman's work has stood up despite vigorous (and mostly laughable) attempts to discredit it.

Unless a credible non-UFO explanation emerges (and so far none is even on the horizon), we have no choice but to conclude that there is a cover-up. If there weren't, official agencies would long ago have given us a full and truthful account of what really happened at Roswell.

Aside from this, we know from Freedom of Information Act legal battles conducted in the late 1970's and '80's that official agencies are withholding UFO data and are willing to go to court to protect them. We also have a considerable body of testimony from military and intelligence personnel, past and present, who assert that our govern-

ment knows far more than it is letting on.

But *what* does it know? Does the cover-up consist simply of impressive military and intelligence sightings (some confirmed by classified detection systems whose existence the government does not want known for reasons having only incidentally to do with UFO secrecy) — or of certain knowledge of extraterrestrial visitation?

Timothy Good's *Above Top Secret* (William Morrow and Company, Inc., New York, N.Y., 1988, 592 pages, \$19.95) is a detailed look at how not only the American but many other governments have tried to deal with the UFO phenomenon. Good draws on a great deal of extraordinary case material — sightings by scientists and military and civilian pilots, radar-visual and physical-evidence incidents, and other solidly-documented events — taken mostly from official archives, and from these he is able to show that officialdom everywhere is more concerned than it lets on.

That, of course, is not surprising. As a general rule governments (with some spectacular exceptions) are not ruled by stupid people. When military officers charged with the defense of the state report seeing structured objects with remarkable capabilities and tracking them on state-of-the-art radar systems, even the most dim-witted can figure out that *something* is going on. Political leaders also know there is nothing to be gained by acknowledging as much to a citizenry which will not be happy to hear there is nothing that can be done about it — thus the universal practice of putting out bogus "explanations" in the hope that people will be gullible enough

to be lulled into a false sense of security. Meanwhile the serious investigation goes on, under the direction of military intelligence agencies.

This much seems self-evident and noncontroversial. After all, why should governments be any less puzzled than civilians who have pondered the UFO evidence?

If, however, there is one government that knows the Ultimate Secret, it is our own. If the object that crashed at Corona was a UFO, as those associated with its recovery say it was, then American officialdom — or at least that small part of it privy to the relevant information — in all likelihood knows what UFOs are. In fact, a number of individuals, including government scientists and air force intelligence officers, have made precisely this claim, purporting to be speaking from inside knowledge.

Among them are Wilbert Smith, who headed the Canadian government's UFO project in the early 1950's, and physicist Robert Sarbacher, who worked for the Defense Department's Joint Research and Development Board. Dr. Sarbacher, who claimed that crashed vehicles and their dead occupants were under study at Wright-Patterson, said that official UFO knowledge "is the most highly classified subject in the United States government." Victor Marchetti, a former CIA official and coauthor of a best-selling book on the agency, writes that "we have, indeed, been contacted — perhaps even visited — by extraterrestrial beings, and the U.S. government . . . is determined to keep this information from the general public."

Besides these and other publicly-identified individuals whose veracity ordi-

narly would not be open to question, sources alleging a cover-up include a shadowy group of air force intelligence officers who since the early 1970's have leaked to various media and ufological contacts what is supposed to be the secret story of our government's interaction with UFO intelligences. The credibility of these accounts is long short of certain; at the same time, however, one has to wonder what possible motives could underlie an expensive, complicated hoax that has stretched over a decade and a half with no apparent payoff. (See Part IV of "UFO Crashes," April 1988 FATE.)

Another element of the controversy is the much-debated MJ-12 briefing document, allegedly prepared for President-elect Eisenhower in November 1952. The document purports to inform Eisenhower of the U.S. government's recovery of two crashed UFOs (one at Corona, the other along the Texas-Mexico border 3½ years later) and of the establishment of a supersecret "Majestic-12" group to deal with "extraterrestrial biological entities." The document surfaced independently in America (via anonymous mailing to television producer Jaime Shandera) and in England (to Timothy Good in a manner he refuses to discuss). Defenders of the document have effectively rebutted critics' attempts to debunk it — without, however, succeeding in establishing its authenticity. Independent sources, among them a famous World War II American general, have asserted—in private—that an MJ-12 UFO project did and does exist.

The evidence for a cover-up of the Ultimate Secret comes to this (in descending order of importance): (1) the

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Roswell incident; (2) the testimony of publicly-known officials and officers who, while to all appearances credible, have only their word to offer as evidence; and (3) the claims of military intelligence people who are either telling the truth or playing an inscrutable game of disinformation.

In other words, the question is very much open to discussion and further investigation. In that sense Good's *Above Top Secret* is a worthwhile, mostly reliable guide to what is currently known, suspected or rumored about the cover-up. Unfortunately, the chapter on crashed discs (which, if there are such, are at the heart of the cover-up) is flawed by an uncritical treatment of the Aztec, N. Mex., story, which serious ufologists regard as fictitious ("UFO Crashes, Part II," February 1988 FATE) and which recently was the subject of a

wildly speculative book ("Books, News & Reviews," April 1988) whose unsupported claims Good has swallowed whole.

Good also takes seriously testimony from several sources whom other investigators have found untrustworthy. Moreover, amusingly to those of us who knew the late J. Allen Hynek fairly well, Good hints that Hynek was a CIA consultant whose job was to monitor the UFO community. This is nonsense. It is hard for those of us who knew him to imagine any less likely a secret government agent. Allen Hynek, a wonderfully nice, open man, the living personification of the absent-minded professor, was exactly what he appeared to be: a man who loved astronomy first and ufology second and who went to his grave wishing he had the answers to the mysteries of both.



SECRETS of the OCCULT

**Revealed in these famed books
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Founder of the publishing firm that still bears his name, the late L.W. DeLaurence did much to foster occult teachings. He authored many books on psychology, religion and the occult that brought him world-wide renown.

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OTHER REVIEWS

MODERN MIRACLES by Erlendur Haraldsson, Ballantine Books, New York, N.Y., 1988, 300 pages, \$8.95, paperback.

The image of the Asian spiritual leader who understands the laws of the universe and can perform miracles like those of the New Testament remains a powerful one. Sathya Sai Baba, an Indian guru in his early 60's, might be such a "God-man," according to Erlendur Haraldsson, an Icelandic psychologist who investigated his seeming miracles between 1974 and 1986 on several trips to India. (See his "Sai Baba, Man of Miracles," August 1988 FATE.) While in *Modern Miracles* Dr. Haraldsson is unwilling to do more than "tentatively assume" that the phenomena connected with Sai Baba are paranormal, millions of Indians believe that they are and that Sai Baba is an avatar, a person whose inner divinity is realized.

Although his headquarters are in southern India, his round face, distinctively bushy hair and close-fitting golden robes make him a recognizable figure in news media images all over the nation. Haraldsson, incidentally, took pains to examine several of the guru's cassock-style robes for hidden pockets but found nothing. The robes, made of a single lightweight layer of cloth and worn over briefs or Indian-style loin-cloth (*dhoti*), offered little space for concealing the types of objects regularly materialized by Sai Baba, including sacred ash powder (*vibuti*), jewelry, various types of candy and, some followers attest, complete hot meals for groups of people on some occasions.

Haraldsson found witnesses to in-

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stances of Sai Baba's apparently knowing the future or events in distant places, of his appearing two places at once and of his body's emitting a dazzling light outdoors in the early evening.

Haraldsson had observed other Indian swamis whose “miracles” he attributed to sleight-of-hand trickery. Sai Baba has also been accused of that but Haraldsson contradicts the claim made in D. Scott Rogo's 1982 book *Miracles* that a movie of Sai Baba gave away his secrets. Haraldsson said his correspondence with Rogo revealed that Rogo had not in fact seen the film in question but wrote from someone else's description of it. Further, Haraldsson continues, the filmmaker later said he had not filmed Sai Baba but another guru.

To Sathya Sai Baba and his followers, of course, the materializations and other “miracles” are not the issue. As Haraldsson writes, “Seemingly paranormal phenomena are often considered a sign of a swami's or yogi's godliness,” but in the end they are secondary to his teaching. If the swami does not materialize a locket bearing his portrait for the follower, the follower may purchase one easily enough, although it will not be as special, perhaps. In conversation with the investigators Sai Baba often tried to steer the conversation away from phenomena and into spiritual matters. He refused to deal with a team of Indian investigators from Bangalore University, dismissing them with the local proverb “Nothing happens to the sky if a dog barks.”

Haraldsson was frustrated by Sai Baba's refusal to “perform” under controlled conditions. In the end, he states, “in spite of a longstanding and painstaking effort, we found no direct evidence

of fraud." Since the guru's priorities and the psychologist's will always be different, perhaps that is as close to certainty as we may come in Sai Baba's case. —
Chas S. Clifton.

MEMORIES OF TOMORROW BY
Greta Woodrew, Doubleday, New
York, N.Y., 1988, 223 pages, \$16.95.

Memories of Tomorrow is the autobiography of contactee and psychic Greta Woodrew, a well-to-do New York businesswoman who now lives in the mountains of North Carolina, where she and her husband await an environmental apocalypse prophesied by extraterrestrials with whom Woodrew believes herself in contact.

The contactee movement of the 1950's consisted largely of freewheeling bunko artists who posed as prophets

but whose real interest was in profits. Few of these kinds of contactees are around anymore, but in recent years the movement of which they were a part — a kind of Space Age religion deriving from the premise that flying saucers are piloted by benevolent ETs who are here to save us from ourselves — has flourished. Whereas the old-style contactees claimed physical contacts (and had the photographs to "prove" it), New Age contactees are more likely to be psychic channelers and, moreover, to be sincere in their beliefs, however exotic they may seem to unsympathetic outsiders.

Woodrew is one of the New Age contactees and her book is an engaging account of what it is like to live within contactee reality — a different place from consensus reality, where nothing remotely like the kinds of experiences Woodrew matter-of-factly recounts ever

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occurs. Her ET friends (who bear no resemblance to beings described in "conventional"—i.e., noncontactee—close encounters of the third kind) are from "Ogatta." A typical Ogattan is "quite beautiful: slender and small . . . with huge, lashless, luminous eyes which [hold] a deeply compassionate expression. There [is] something birdlike about his appearance."

Ogattans regularly take control of Woodrew's body and communicate the usual contactee messages through her, essentially that we had better clean up our act, tough times are ahead, and things will be better afterwards, when we and the Ogattans are on the same (literal) wavelength.

Memories of Tomorrow is pleasant reading and Woodrew emerges as a charming, chatty guide to a vision of the universe and its inhabitants that readers will accept or reject as they see fit. As contactee fare goes, this book is better than most. — *Patrick Spence.*

THE LENS OF PERCEPTION by Hal Zina Bennett, Celestial Arts, Berkeley, Calif., 1987, 154 pages, \$6.95, paperback.

A reader's dilemma: Even if you read two books a day for 100 years, over 99 percent of the books published in English in that time would remain unread. Intelligent selection, therefore, is not only wise but essential.

This point was driven home to me after reading Hal Zina Bennett's *The Lens of Perception* which describes what makes individuals unique, what distinguishes you from your best friend, and so on. Dozens of books have dealt with this issue, albeit in a slightly dif-

ferent framework, and done it better.

Lens adds nothing significant. It simply rehashes old ideas: the no-boundary of consciousness; the illusory limitations of body/mind; the power of positive affirmation, ad infinitum. Moreover, it is filled with New Age claptrap and misinformation which inappropriately mixes genuine mystical insight with sideshow psychic speculation. The result is a metaphysical potpourri which is full of good cheer but missing good sense.

It is one thing to cite Emerson, Jung and Maslow, quite another to contribute to (and extend) their findings. *Lens* does neither. Even as a general introduction to perennial philosophy it suffers from a lack of clarity and organization. One comes away with a vague sense of how our consciousness affects our day-to-day life (and some exercises with which to alter our perceptions) but no clear understanding of what is meant by such statements as "We are One through our sharing a common contradiction, wherein the Lens of Perception defines individual boundaries that are both the source of our loneliness and the source of our union with the Logos." These kinds of statements may be useful in a Zen Buddhist monastery as *koans* (paradoxical sayings which are designed to confuse the rational mind) but they serve no edifying function in a book intended to clarify our circumstances.

Given our limited reading time, we are better off being led to classic texts in the field (such as Alan Watts' *The Book: On the Taboo Against Knowing Who You Are* [1972] and Ken Wilber's *No Boundary* [1985]) than reading *The Lens of Perception*.—*David Christopher Lane.*

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, 3510 Western Ave., Highland Park, Ill. 60035

OPEN LETTER TO URI GELLER

No one knows the true limits of paranormal powers. Recently there has been talk about the nonpeaceful uses of these powers but there has been little talk about their use for the benefit of humanity.

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Your success in helping medical science would bring you high recognition and the gratitude of humanity. It would

oblige the scientific establishment, whose overly critical attitude still seems traumatic to you, to finally recognize the veracity of the paranormal.—*Alexander Imich, New York, N. Y.*

PREMONITION OF DEATH

P.M.H. Atwater in her article "In the Shadow of Death" (September 1988 FATE) states that on the basis of her research she is certain that death is never "accidental" in the sense of "unexpected." The innermost soul of the person, she says, has prearranged its physical demise before birth and therefore knows the time as it draws near for leaving this plane.

What she is describing is unconscious suicide. No doubt it does exist, but is it really true to assert that this occurs in every case of sudden accidental death? For example, do all the victims of commercial plane crashes say good-bye to their families and wind up their affairs in advance? Most such victims are in the midst of holiday festivity or business trips, not philosophical leave-taking.

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church campers or sports teams spend prior months saying good-bye to each other and en masse engineer their deaths? Must we also believe that those who cause fatal car accidents were the manipulated victims of those they kill?

This line of thinking leads us into an ethical quagmire. Shouldn't we have masses of verifiable evidence before we accept Atwater's contention? She does not provide sufficient evidence for us to readily accept her theory. Until there is incontrovertible proof that no death is accidental, I suggest that such a dangerous and socially harmful notion be rejected.—*Dai Circe, Morongo Valley, Calif.*

Reading Atwater's article was an eerie experience. I married my husband Bob in August 1965. He died of a heart attack on April 13, 1967. According to the author's schedule of pre-death experiences, I noted:

As a half-Indian Bob discussed in past conversations that he wanted to be cremated.

As an accountant he was to prepare another person's tax return and get us an extension, but rather did the contrary, preparing ours first.

The night before he died we drove through the countryside to see the two homes he had previously built in the area.

He looked over all of his jewelry and mementoes of his past life telling me stories of where he'd gotten each and how he treasured them.

The night he died we went to a "last fling" dance to which he wore his wedding suit, but was upset he could not find his handkerchief which said, "What, Me Worry?" Bob danced a wild

jitterbug with our friend, brought her back to the table and announced to the crowd at large, "Would you believe I could die of a heart attack right now?" And he did.

I have always said that Bob "wrote the script" for his death. This is greatly reinforced by Atwater's article.—*Grace LeMonds, Lubbock, Tex.*

Atwater's article brought to mind an experience I had some years ago.

When I was a little girl growing up on a Montana ranch, I did not have frequent contact with my cousin Mary Heton, a contemporary of my mother and aunts. She was a legend in the family for her critical mind and high standards. My generation of cousins stood in awe of her. She taught English in the Des Moines public schools demanding scholarship from her pupils, who both feared and admired her.

Upon retiring, she received a small pension and so went to live with another cousin in Cleveland, Ohio. Many years later I traveled through Cleveland on business and visited with Mary; we found we enjoyed each other very much. Through the years I occasionally stopped to see her for a day or so.

Later I moved to Atlanta, when Mary was 95, the last time I visited her. Some months later I had a strong sense of her presence and wondered if she had died. Instead I heard her voice in my head ask, "Will you remember me after I have died?"

I knew her sense of isolation from family and friends had lasted over many years and that she had been a lonely person. I answered, "Dear cousin Mary, I love you and will remember you with delight through the years."



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A few days later a letter arrived saying that she had died three days after my experience.—*Mary Lou Skinner Ross, Issaquah, Wash.*

SHOCKING INSIGHT

In "Austria's Medical Shocker" (September 1988 FATE) a picture shows Dr. Hochenegg's natural electricity affecting plants. Anyone can influence plants with his hands by using a system that I call the "negative ion effect."

Perform this simple experiment by deeply breathing close to a negative ion generator for about two minutes. Point a finger close to a potted plant and watch the results.

I am not trying to disprove Dr. Hochenegg's healing powers, but rather prove that it's possible to affect living plants by charging the body with the help of negative ions — while the good doctor does it *without* the help of the ion generator.—*Jesus Bejar, Milwaukee, Wis.*

BOGUS MIRACLES

Author Erlendur Haraldsson got in some digs in his book *Modern Miracles* and couldn't refrain from using the word *cult* in his article "Sai Baba, Man of Miracles" (August 1988 FATE). Would Haraldsson have been kinder if Sai Baba had submitted to his controlled experiments rather than changing the subject to spirituality?

In the gutsy academic tradition, Haraldsson allows that *some* of the phenomena *may* be genuine. Perhaps he and the Amazing Randi can suggest which of the millions of miracles over the last 50 years were bogus and how they were done.—*George Butler, Atherton, Calif.*

SOFT SKEPTICAL ATTITUDE

D. Scott Rogo's criticism of Terrence Hines' book *Pseudoscience and the Paranormal* (September 1988 FATE) is a good case of someone's missing the forest for the trees. Certainly it is important to point out factual errors in a book, although how many of the so-called errors are really just differences of opinion I can't say.

Rogo, however, misses completely the one saving grace of Hines' book, namely that Hines exhibits exactly the proper soft skeptical attitude that is so necessary in a scientific investigator. Rogo misses this undoubtedly because he himself lacks the attitude. It is only developed by years of rigorous training and study.

Facts are important, but an attitude that will produce as objective a testing of reality as is possible is absolutely essential in an investigator.—Gordon Stein, Ph.D., Santa Monica, Calif.

OLD-FASHIONED CHANNELING

Chas S. Clifton's review of *Channeling* (July 1988 FATE) clearly implies that the "productions" of present-day channelers are essentially the same as what was communicated through "old-fashioned" mediums. This implication is surely regrettable since there is an important difference.

It is true that supposedly enlightened entities did discuss general ideas during seances, but it is also true that the really exciting — and sought-after — communications were specifically personal ones which enabled sitters to identify communicators as family members and friends who had survived body death and were verifying this survival.—Sidney Morton, Richmond, Va.

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REPORT FROM THE READERS

(Continued from page 116)

either grossly misinformed or pitifully uninformed about the Shroud, sound off as if he were an expert?

In 1978, 70 crates of equipment weighing over six tons and valued at half a million dollars were shipped to Turin, Italy, to be used on the Shroud. Forty scientists worked for five days, 24 hours a day, performing tests. A large number of these sindonologists began their tests already biased to be sure, but against, not in favor of the Shroud. They thought their experiments were going to prove it a fake.

A few of these scientists have written books detailing their participation in the Shroud studies and their conversion from doubter to believer. I recommend *Verdict on the Shroud* by Stevenson and Habermas and *Report on the Shroud of Turin* by Dr. John Heller.

On October 11, 1981, after three years of exhaustive study and testing, the scientists issued this statement:

"We conclude for now that the Shroud Image is that of a real human

form of a scourged, crucified man. It is not the product of an artist. The blood stains are composed of hemoglobin and also give a positive test for serum albumin. The image is an ongoing mystery and until further chemical studies are made, perhaps by this group of scientists, or perhaps by some scientists in the future, the problem remains unsolved."

New tests are planned, among them the carbon-14 dating test.

In defense of Curtis Gibson (October 1987 FATE), whom Nickell attacked, the forger's confession is not deemed bogus because a rationalization has been concocted for it, but because it has been scientifically determined without a doubt that the Shroud is not a painting. — *Grace Ardito, Lynbrook, N. Y.*

THE BIBLE AS AUTHORITY

This is in response to the question asked by C. Edward Whitford in November 1987 FATE. He wants to know the authority for Jesus' not claiming to be *the* son of God but rather, as the Canadian writer stated, *a* son of God. Using my Bible as authority, other sons of God are mentioned in Genesis 6:2 shortly after the creation and presumably thousands of years before Jesus. Then, assuming we believe this (which I do not), Jesus includes us all as sons (and daughters) of God in the prayer he prescribed which begins, "Our father...."

I strongly recommend thorough, thoughtful Bible reading for Mr. Whitford in anticipation of further questions about religion. He should be warned, however, about the errors, incongruities and contradictions to be found in the good book; these could impose a severe strain on his faith.

For example, if the Bible is "God's Word" as the Falwells, Bakers and Robertsons love to tell us, then how come He is defined as evil in its first story, the Garden of Eden? That is, who but God put the miraculous tree of knowledge (of good and evil) in the garden (before placing Adam there) which, when eaten of, granted the knowledge of good and evil? Since the tree, by God's own design we presume, defined nakedness as evil and since God created humans in that wicked state, it follows that God committed the original sin, not man.

What's more, God lied to Adam, saying he would "surely die" if he ate the forbidden fruit whereas the Serpent told the truth. Far from dying, Adam lived for 930 years—if you believe Genesis 5:3,4. Some argue that Adam lost eternal life in Eden; but that is positively denied in Genesis 3:22,23 (which also demolishes two other Christian tenets, original sin and the one-god concept, referring to gods other than He).

Oh yes, the Bible is full of surprises. It showed me the way all right—the path to agnosticism.—*Stuart C. Burdick, Coos Bay, Oreg.*

I am sure that Robert S. Smith and C. Edward Whitford must know that their disagreement on the nature of Jesus goes back to the early days of Christianity, and probably to the days when Christians were called Nazareans. Do you, the editors, realize that you are taking sides when you so frequently refer to Jesus as "Christ" or use capitalized pronouns that refer to Jesus? Neither the King James Bible nor any other Bible I have ever read uses the capital H, not even for God.

Mr. Whitford wants "authority" and quotes the well-known verse from John. But turn back to Matthew and read the many times when Jesus, speaking to others, refers to God as "Your father."

Differing views, expressed without acrimony, add interest to your "Report from the Readers" section. May we have many of them.—*Leslie Arthur Davis, Starke, Fla.*

This is for C. Edward Whitford who wrote about a letter in your June issue which stated that Christ did not claim to be *the* son of God but rather *a* son of God, and Mr. Whitford wondered how this jibed with the statement, "He gave His only begotten son," as contained in John 3:16.

I sympathize with Mr. Whitford, as this verse troubled me even as a teenager, when I believed I had to accept every word of Scripture without question. I thought the verse illogical and hard to follow. How do you turn on a belief?

To my great relief, I read in a book about the compilation of the Scriptures, that this particular verse, which the author said was one of the most beloved verses to most Christians, was not in the earliest manuscripts.

I have searched in vain for the exact quote, but I believe it is contained in either *Unravelling the Book of Books* or *As a Jew Sees Jesus* both by Ernest R. Trattner and published by Charles Scribner's Sons. I did not have time to go over them page by page, but I almost dropped everything to reread them since they are so interesting.—*Alma Johnson, South Pasadena, Calif.*

C. Edward Whitford asks for an

opinion based on the saying, "He gave his only begotten son...." Jesus did not make that claim. It was expounded in the Gospel according to John 1:14. St. John quotes John the Baptist as saying, "the glory as of the only begotten of the Father."

Many references throughout the New Testament indicate Jesus was the Son of God. But, Jesus himself taught us to pray saying, "Our father, who art in heaven." One must remember that none of the New Testament was written until many years after the crucifixion. Memories often waver.

In addition there have been many translations. More are being produced and we have to thank the early church fathers for discarding much material that did not suit their requirements, and it is not beyond possibility that they made "well-meaning" corrections.—*Mrs. A.L. Jeffreys, Matoaca, Va.*

LITERARY PLOUGH

I cannot accept Esther Hamel's critique (September 1988 FATE) of Curtis Fuller's ability to "pour through that English course." Before all the Esthers and Hamels became linguistically adept, my people were creating the English language. Olde English, Olde Saxon and Middle English are acceptable by the revered old *Oxford Dictionary* that has been in my family for a few hundred years.

The words "pore" and "pour" are derived from the Middle English *pouren*. And if "pour" was good enough for Chaucer, then Fuller cannot be criticized. Throughout the U.K. "pour" is used and accepted as Fuller used it.—*Jane Spencer-Lylslakowa, Leicester, England.*

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