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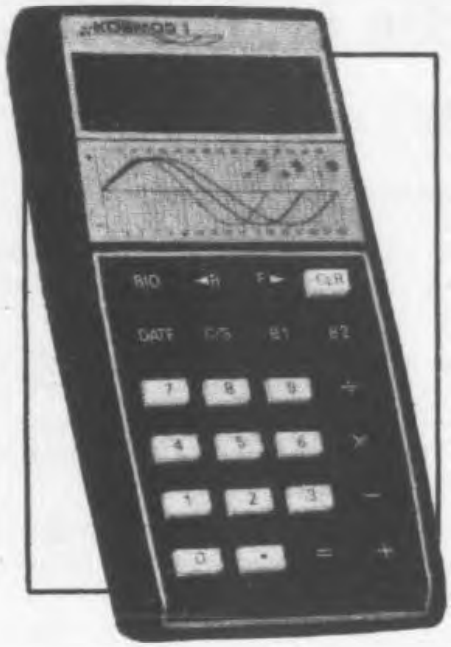
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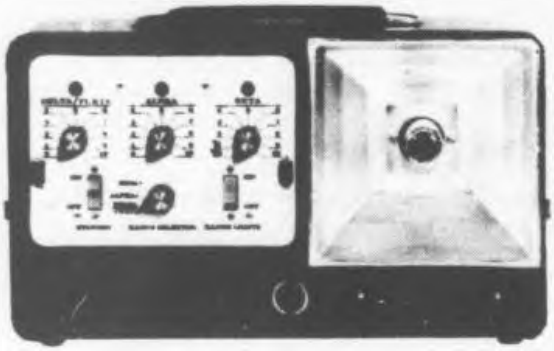
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTES OF THE MONTH

Man was always man, dog was always dog, a cat was always a cat, and a frog never became a prince.

— Dr. Richard Bliss
Institute for Creation Research

Darwin's strongest evidence for selection actually came from the experience of plant and animal breeders who were employing artificial selection to produce evolution by breeding. And selection, be it natural or artificial, can clearly lead to better adapted types through a series of generations and through gradual transformation of a population.

— David. M. Raup
Curator of Geology
Field Museum of Natural History

IT SEEMS almost unbelievable that 120 years more or less after Darwin propounded his theory of evolution it is under attack by an increasing number of religious "creationists" who take the Genesis version of creation in the Bible literally. An example of what has been taking place occurred in the state of Iowa this spring.

All over the country, it seems, there is pressure being brought to bear by fundamentalist religious groups to have "scientific creationism," which rejects all Darwinian theories and attempts to reconcile the multiplicity of species with the story of creation related in the Book of Genesis, be required teaching in our schools. "Scientific creationism" flies in the face of all modern findings in many disciplines, including biology, paleontology, geology and indeed all the earth and biological sciences.

At Iowa State University, according to Douglas E. Kneeland in the *New York Times*, the dean of the School of Engineering and a number of faculty members espouse the creationist theory and several hundred active fundamentalist Christian students are among the more vocal proponents of a bill to require the teaching of scientific creationism.

The creationists challenge all dates and dating methods that are more than 10,000 years old and declare that all species were created separately according to God's plan. By this reasoning, for example, all the evidence gathered by astronomers showing that the universe, our own Milky Way galaxy, and finally our solar system are billions of years old must be discarded. All was created in six days — including the false clues that have so



The Elephant Caves of Bombay are but one stop on the 17-day Tour of Mystic India being planned by Columbia Pacific University for November 1979. The tour will be led by Sybil Leek and combines visits to key historical spots on the Indian subcontinent with the mysticism of India. Classes in "mystic psychology" will be given regularly during the tour based on the themes of Eastern Mysticism and Yogic Psychology, and Reincarnation and the Meaning of Life. Information on the tour can be obtained from Glamar Travel Service, Inc., Suite 712, 51 E. 42nd St., New York, N.Y. 10017.

misled science over the years!

∞

EVOLUTION AT IOWA STATE

A BILL introduced by state senator John W. Jensen, a Republican cattle-grower, would require Iowa public schools to do the following:

"Whenever the origin of humankind or the origin of the earth is taught in the educational program of the public schools of this state, the concept of creation as supported by scientific evidence shall be included."

We find this pretty incredible, especially in a university of the caliber and with the agricultural specialties of Iowa State University where evolutionary processes have actually been put to work to improve the quality of crops and the breeding of the cattle Senator Jensen markets. Although parts of Darwinian theories still have not been completely proven, Darwin's strongest evidence actually came from the experience of plant and animal breeders who were using artificial selection to produce evolution by breeding. This is the kind of thing for which Iowa State University is most famous!

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comes from the growing number of fundamentalists in this country. If this sort of thing keeps up we will find ourselves back in the days when Galileo was forced to recant his findings that the earth circled the sun, which also contradicts teachings of the Bible.

But in the case of evolution, which is an ever-expanding view of how the entire universe operates, the rejection arises because the Darwinian theories are vulnerable in a number of areas. David M. Raup, curator of geology at the Field Museum of Natural History, pinpointed some of these weak areas in the January issue of the Museum's *Bulletin*.

(1) There is a conflict between the fossil record and Darwin's theories of natural selection. The fossil record does not yield "a finely graduated chain of slow and progressive evolution. In other words, there are not enough intermediates. There are very few cases where one can find a gradual transition from one species to another and very few cases where one can look at a part of the fossil record and actually see that organisms were improving in the sense of becoming better adapted," as Darwin predicted.

(2) However, the fact that the record is jerky and uneven does not alter the fact that changes occurred. Species do appear in sequence very suddenly, although it is seldom clear that they were/are better adapted than their predecessors. On the other hand, we do not know why most structures in extinct organisms look the way they do.

(3) We do not know at this time why whole major orders of creatures, such as the dinosaurs, became extinct,

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although we do know that natural selection as a biological process works.

(4) Even though Darwin's theories are not fully supported by the biological record, we do see changes. In fact, there has been a complete turnover in the biological world many times. "The average duration of a species on the earth is less than 10 million years. And the record of really abundant life goes back at least 600 million years. . . . The record of change pretty clearly demonstrates that evolution has occurred if we define evolution simply as change, but it does not tell us how this change took place, and that's really the question. If we allow that natural selection works, as we almost have to do, the fossil record doesn't tell us whether it is responsible for 90 percent of the change we see, or 9 percent of 0.9 percent."

In summary, it seems in order to poke a few holes in Darwin's theories but alternate theories then must be advanced to explain what obviously occurred. Life on earth is more than 100,000 times as old as the 6,000 years Bishop Usher and the creationists would have us believe.

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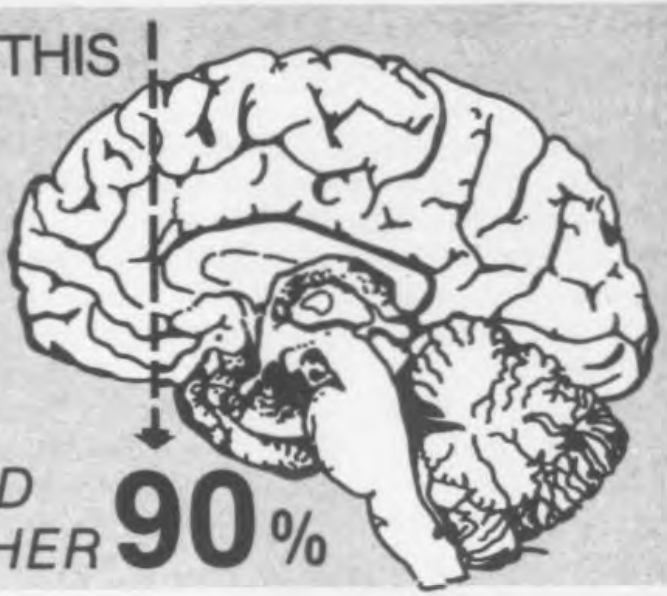
POLE SHIFT

THERE ARE a number of explanations given for the anomalies and contradictions we see in the conventional Darwinian scenario. Worldwide catastrophes are one — there are several of these including the planetary hopscotch of Immanuel Velikovsky. Another theory that resurfaces from time to time is the idea that over suitable periods of time the earth

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becomes unbalanced and "capsizes." This was the pet theory of Hugh Auchincloss Brown.

It also is the subject of a forthcoming book, *Pole Shift*, by John White, a FATE author who has written a number of other books and more than 200 articles for magazines such as *Reader's Digest*, *Saturday Review*, *Human Behavior*, etc.

White subtitles his book "Predictions and Prophecies of the Ultimate Disaster — a Scientific-Psychic Forecast." It gathers evidence from modern scientists, contemporary psychics and ancient prophecies which "shows that our planet may have tumbled in space many times before. And it may again — *soon*! For the sources are united in forecasting a geological event that can destroy civilization. Moreover, the sources agree on when the 'ultimate disaster' will happen: at the end of this century."

White asks, how else explain flash-frozen mammoths in Siberia and Alaska, one with undigested summer vegetation in its stomach? How else explain ancient legends of Atlantis and Lemuria? Or ancient maps of Antarctica which show it ice free? Or "trees preserved under the treeless arctic permafrost, some with fruit and leaves on them?"

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looked upon earth as a kind of stable gyroscope which only unimaginable forces could cause to reverse its axis of rotation — one of the ways polar shift could occur. The other is "a sudden and cataclysmic slippage of the planet's solid crust around the molten core," according to White.

But let's review other information that bears on the problem. First, nearly everyone concedes that the earth's magnetic poles have shifted and in fact have reversed over the ages. This evidence is frozen in the rocks and seems indisputable. The causes for this are much speculated on but actually are unknown. During the times when the earth's polarity is changing, it is believed that the magnetic field which protects our earth from strong cosmic rays and other radiations becomes weak or disappears and that life on earth is then flooded with deadly radiations which not only kill but cause rapid genetic changes. However, the shift of magnetic poles is not synonymous with the shift of the true poles and the earth's axis of rotation.

Did some similar disaster kill the dinosaurs? Walter Alvarez of the University of California at Berkeley theorizes that some extraterrestrial catastrophe may have been responsible. Alvarez has found a 25-fold increase of iridium in sedimentary rock laid down at the boundary between the Cretaceous and Tertiary periods 65 million years ago — exactly the time of the mass extinction of the dinosaurs. To him this indicates that some extraterrestrial event occurred at that time and may have doomed the creatures.

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Try this Chant for Riches (see page 53)

or do they have to be repeated over and over?

A. Many of these Chants can be said once. Others are designed to be repeated a few times as this heightens their effectiveness. However, they are short and it would take you only a few minutes to repeat them.

Q. Must these Chants be memorized?

A. No. All you have to do is read them out. If you don't want to carry the book around, simply copy a few Chants on a card and put it in your pocket.

Q. Are these Chants hard to read?

A. Of course not. They are clearly printed, easy-to-read and do not contain words that are difficult to pronounce.

Q. Are these Chants Black Magic or White Magic?

A. Without a doubt, White Magic. In one case, an evil woman stole Laura M.'s husband using Black Magic. Laura used this chant on page 159: "Y-- k--- I l--- y--." Within a few days her husband pleaded with her to take him back.

Q. If these Mystic Chants are so powerful, why doesn't the author use them himself to become a millionaire?

A. The author has done just that. By saying these Chants, Norvell has become wealthy and a celebrity. Now he devotes his life to making others rich and happy.

Q. Are these Chants dangerous?

A. About as dangerous as combing your hair. You see, they can be used only for good, sincere purposes. If used for an evil purpose, they will have no effect.

Q. Time is running out for me. Can these Mystic Chants find me a husband?

A. On page 24 you'll find the Chant Georgia R. used to attract a rich partner in a law firm. What's more, you can attract a man with the precise character you admire.

Q. I've only an eighth grade education. Will Mystic Chants work for me?

A. Certainly. You need no special education or experience. Anyone can use them.

Q. When is it best to use Mystic Chants?

A. As soon as possible. Mail the No-Risk Coupon. We'll send you your book so you can start using Mystic Chants right away!

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FINDS ENCHANTED LOVE. Take the case of Nora H. who was a complete failure in love and marriage. Desperate, she whispered the Chant: "I n-- p------ u-------- l---."

Within a short span, she met and happily married a young and handsome attorney. See page 47 of this amazing guide!

CHANTS UNITE HIS FAMILY. After years of misery, Lester M's wife left him and took their infant son. Lester turned to the Chant on page 28: "I n-- b----- t-- m--- o- p--- h---- p-------." In a few days his wife and son returned, and swore that they would live a different life!

CHANTS LESSEN SICKNESS. Dora T. was nearly sixty and the doctors told her she had an incurable ailment. She used two Mystic Chants to overcome age and sickness. In less than a month, her symptoms decreased. See pages 31-33.

CHANTS BRING SUCCESS. A young girl slaved as a lowly clerk. To get out of this rut, she said: "I a o-- w--- c----- p---- a-- c-- s---- a-- p-------" ten times a day. Lo and behold, she was given a position designing new fashions, making more money than she had ever dreamed possible! Would you like an exciting well-paying job? Use the complete set of Chants on page 51.

CHANTS FOR PAINS. A woman of 45 (see page 82) suffered from pains each month that were so severe she had to go to bed. A friend told her about this Mystic Chant: "I n-- i------ m- m--- a-- b--- c---- w--- t-- p------- p------ o- r------ g--- h-----" and she showed immediate improvement. Take a few minutes and say the Chant on page 80.

CHANTS FOR HIDDEN TREASURE. An elderly woman had a small home on a plot of ground where she lived after her husband died. Once the insurance money was spent, she had no source of income and used a Mystic Chant to get money. That night, the figure of her husband appeared to her and told her to dig at a certain spot. She found $15,000! You too can use the Chant on page 126.

CHANTS FOR OPERATIONS. A woman needed $1,000 to help her mother get an operation. She kept repeating the Mystic Chant: "I w--- t-- s-- o- o-- t------- d------ s- I c-- p-- t-- s-------." The next morning a famous surgeon assured her that he would operate for no charge. See on page 144 how the operation was performed!

CHANTS FOR LUCK. One man playing dice at Las Vegas used a special Mystic Chant. The first roll came up 11. He tried again, and they came up 11 again. The third roll was also successful, and as the man had let his dollar remain on the 11, his small investment brought him a small fortune! See how he did it on page 140.

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Earth's iridium is concentrated at its core and such quantities, Alvarez believes, must have drifted in from space. Preliminary investigations, he says, suggest that it's not a supernova but he is looking further.

∞

MAMMOTH CONTROVERSY

MEANWHILE, a letter from a British reader to *New Scientist* takes issue with the mythology of the "sudden extinction" of mammoths.

"The accounts of the actual degree of preservation evident (of mammoths) have been exaggerated," writes William White of Buckinghamshire.

"Out of a large population (Siberian tusk finds alone account for more than 50,000 individuals) the permafrost regions of the world have yielded fewer than 50 specimens in which soft tissue is represented," writes White. "Of the preserved carcasses only some 10 percent are substantially intact and even these few show signs of putrefaction that had commenced before freezing became complete. Thus, the internal organs are usually absent, the flesh and the (thawed) surrounding soil emit an odor characteristic of decomposition and histological examination shows the destruction of cellular structure following putrefaction."

These facts, however, do not contradict John White's thesis since it is obvious that putrefaction of animals frozen 10,000 years ago could have occurred more recently. On the other hand, William White points out that mammoths were well adapted to extreme cold, with a "double thickness of pelt" and a layer of subcutaneous blubber more than three inches thick.

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The deaths of the best preserved specimens, says William White, were almost exclusively the result of falls, landslides or drowning. He doesn't think it's necessary to call on catastrophic events to explain the extinction of mammoths. Those specimens that exist demonstrate merely chance conservation.

There are other equally commonsense answers to the problem. We know that man was contemporary with mammoths and hunted them. Certainly a catastrophe that extinguished mammoths ought also to have extinguished man. If it is argued that men weren't that far north, then it can be argued equally that mammoths were that far south. Their remains are frequently discovered in today's United States.

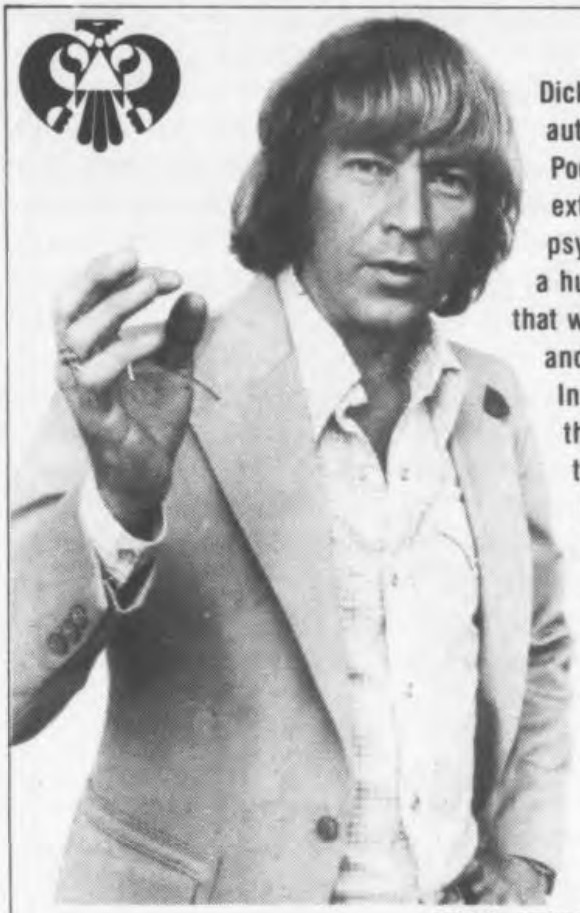
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COMING AND GOING?

HOW COULD a star in our Milky Way galaxy be both coming and going? This is what astronomers would like to know about an object called SS-433 which is about 10,000 light-years away within our Milky Way galaxy.

"It's like nothing we've ever seen," says Bruce Margon, an astronomer at UCLA. "Nothing else even comes close."

SS-433 seems to be both coming and going at the incredible speed of 40,000 miles per second. Although SS-433 is too dim to be seen with the naked eye it can be seen by telescope. A star's speed and direction are determined by measuring changes in what is called the Doppler shifts in the wavelength of its light. A blue shift



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means it is coming toward the observer and a red shift means it is going away.

Since SS-433 simultaneously shows blue and red shifts, Margon visualizes it as a sort of elongated structure like a dumbbell with one end moving toward the telescopes and the other end away. The object is rotating at between one-fourth and one-third the speed of light on an apparent 16-day cycle. As it spins it spits out two streams of gas — like a lawn sprinkler with opposing spinning nozzles. If the UCLA astronomer is right, then the velocity is greatest when one gas jet is aimed at earth and the other is pointed away from earth. The slowest speeds occur when the jets are shooting off to the sides.

∞

PERPETUAL MOTION

HOWARD R. Johnson, an inventor of Blacksburg, Va., has received what he believes to be the first patent ever granted for a motor powered solely by permanent magnets. This makes it the closest thing to a perpetual motion machine ever invented.

Stacy V. Jones reports in the *New York Times* that Johnson's motor combines the attraction and repulsion existing between stator magnets and armature magnets to cause continuous movement. Mr. Johnson says "that he has tested a miniature car powered by a permanent magnet motor many times over two years, without detecting any demagnetization. Conventional electric motors require a source of electrical energy to maintain their magnetism."

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burg office of the Virginia Polytechnic Institute reportedly cooperated with Mr. Johnson in his research. He holds more than 30 patents on various inventions ranging from a gas furnace to electronic instruments.

The patent office examiner rejected Mr. Johnson's first application in 1973 on the grounds that it was a "perpetual motion device." The patent office board of appeals disagreed, holding that the permanent magnets constitute an energy source.

Johnson told Stacy Jones that the size of the motors can be scaled up "without limitation." At present he is completing a design for a motor capable of driving a 5000-watt generator and producing 10 to 12 horsepower.

What's the catch?

Certainly magnets can exert a semi-permanent force but conventional electric motors transmit energy by changing the polarity of their magnets. This requires that energy be added. If Mr. Johnson has found an alternate way to use the force exerted by static magnets, more power to him. But we learned in high school physics that all energy has to come from somewhere.

∞

ATOMIC HYSTERIA

THE NEAR-DISASTER at Three Mile Island has raised the emotional level with which United States citizens view nuclear power to the point where we are all in danger of making hysterical decisions based on ignorance and bad science.

Thousands of people are marching against atomic energy plants although thus far they are the safest form of power generation we have ever had.

We think it's time to view our risks in perspective.

First, let's assess the dangers of radioactivity: We have stated that atomic electrical generating plants so far are vastly safer than any other form of power generation that man has ever had. This probably is because the potential risks are so serious that fail-safe systems and manpower training — despite Three Mile Island — are far more meticulous than in any other energy generating system.

What worries us is our belief that the problem of disposing of atomic waste materials is not solved and may never be solved and in the long run may make it necessary to curtail atomic energy generation.

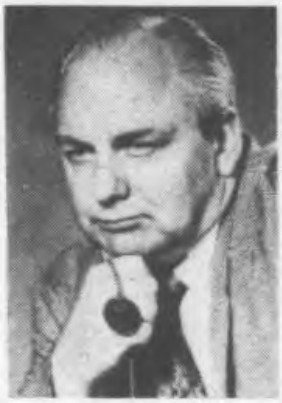
But at present, what are our comparative exposures to damaging radiation from various sources? A research study by the National Radiological Protection Board of the United Kingdom has provided the following table giving the origins of radiation doses measured in annual effective dose equivalents for that country:

Natural background radiation	67.6%
Medical irradiation	30.7%
Current fallout	0.6%
Miscellaneous sources	0.5%
Occupational exposure	0.45%
Disposal of radioactive waste	0.15%

Frances Taylor and Geoffrey Webb, researchers at the National Radiological Protection Board, write as follows: "Every moment of our lives we are continuously exposed to radiation from sources both natural and man-made. We cannot escape cosmic radiation — or the radiation from naturally-

SECRETS OF THE MASTERS

The ONLY training of its kind in the world! By Ted Owens, the UFO Prophet. See Feb. 1979 FATE Magazine article by Jeffrey Mishlove, scientist (re Owens' psychic work).



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occurring radio nuclides in our bodies. Other sources we have created ourselves: X-ray machines in hospitals and dental surgeries, radioactive waste, fallout from nuclear weapons tests in the atmosphere and consumer products such as luminous watches."

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∞

THE REAL HAZARDS

MEANWHILE, how many people are marching against cigarets? We had just written the above when a column by Jack Mabley in the May 22 *Chicago Tribune* came to our attention, followed by the June issue of *Reader's Digest*. Both help to put our overeager protesters back in line.

"Two thousand Americans will die of cancer by the end of the century because of radiation from nuclear energy, the National Academy of Sciences estimates," writes Mabley.

"A terrible human toll.

"Two thousand Americans die of cancer caused by smoking cigarets every 10 days. Two million Americans will die of lung cancer by the end of the century. Eighty percent will be because of cigarets.

"The Three Mile Island accident that has triggered huge protests against nuclear energy released about 1.7 millirems of radiation, which equals the risk of death involved in smoking one-seventh of a cigaret."

If these figures vary somewhat from

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other estimates, it still is an indisputable fact that smoking cigarets will take a toll in human suffering and death 1000 times greater than the toll of radiation from nuclear energy!

"Where are our perspectives, our values?" asks Mabley. "Why isn't it fashionable to march up to the gates of the cigaret companies?"

∞

RELATIVE HAZARDS

THE *Reader's Digest* article by Richard Wilson, a professor of physics at Harvard and assistant editor of the *Annals of Physics,* also suggests we ought to be more rational in assessing the relative risks of the hazards we live with. "Every human activity — from drinking water to flying in a jet — involves risk."

Here are some facts that Wilson offers:

- It is estimated that 15 percent of all Americans die prematurely from diseases caused by smoking.
- Smoking one cigaret takes 10 minutes and reduces the expectation of life by five minutes.
- If taxes were levied to compensate society for medical care and the loss of services at the rate of $1 million for every life lost because of smoking, cigaret manufacturers would pay an increased tax of *70 cents per cigaret.*
- Actions which increase the risk of death per year by one in a million are smoking 1.4 cigarets, drinking a half liter of wine, spending three hours in a coal mine (from accidents), living two days in Boston or New York, traveling 300 miles by car, flying 1000 miles by jet (from

accident) and 6000 miles by jet (from cancer caused by cosmic radiation).

So make your choices. Cities are polluted and the pollution shortens lives. The chlorine used in our water has nearly wiped out cholera and typhus but can react to produce carcinogens. Sunlight can cause skin cancer, especially at high altitudes. Falls kill 14,000 people a year. A thousand people are electrocuted annually in the United States. Meat-heavy diets produce cancer of the colon. Excessive alcohol consumption may cause cirrhosis of the liver but a glass of beer tastes good and can help release tensions.

Obviously life cannot be without risks but we need perspective to decide which risks we are willing to take.

∞

SHE WALKED WITH HIM

LAST APRIL 22, Ramon DiVirgilio, 21, a student at Grand View College in Des Moines, Iowa, apparently attempted to swim across the flood-swollen Des Moines River beneath the spillway from the Saylorville Reservoir dam. Students attending a party nearby saw him in the spillway.

For days parties searched the river trying to find DiVirgilio's body without success. Finally, after all other methods failed, Chief Robert Brunk of Johnston, Iowa, sought the help of psychic Greta Alexander of Delavan, Ill.

On Monday, June 11 — nearly two months after DiVirgilio disappeared — Alexander reported some "impressions" of where the body might be

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found. Brunk's police went to several places that they thought seemed to match Greta Alexander's descriptions but found nothing.

Then on Tuesday afternoon, June 12, constant telephone contact was set up between Greta Alexander and a police dispatcher who relayed messages to Sgt. Dave Davis who walked along the riverbank. Here's the Associated Press report:

"'She walked him (Davis) down and picked up things. Some things he couldn't see, and some he could really notice,' Chief Brunk said.

"She said he was approaching a high bank, and he came to a 12-foot bank. She said he would have to crawl over some obstacle, and he had to climb over some fallen trees.

"She said there would be a barrel in the river. When he looked, he didn't see a barrel, but there was a piece of painted plywood. When Davis radioed that he was at the bridge, she said, 'He's very very close now. He's there.'

"Brunk said the psychic 'even said the body couldn't be reached from the riverbank, so Davis waded to a brush pile . . . under a bridge pylon where the body was found' about 3:00 P.M.

" 'It was incredible,' said Dr. Dale Grunewald, deputy Polk County medical examiner.

"DiVirgilio's body was identified Tuesday night through dental records, Grunewald said."



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PELLA THROUGH THE AGES



Central mound is partly visible on extreme right; to its west are ruins of the West Church (arrow) where mosaic and sarcophagus were found. The expedition's field headquarters, created by remodeling a large farm compound, appears in center of photo.

Persecuted early Christians found refuge in this once-great city. On a site occupied 5400 years ago, it outlasted Rome.

By Robert H. Smith

THE RUINS of ancient Pella hold a magical fascination. I felt it immediately when I visited the sprawling site in the foothills of the Jordan Valley about 15 miles south of the Sea of Galilee. Like many archaeologists before me I wanted to probe the buried secrets of Pella's distant past — and it has been my good fortune to have this wish come true.

For centuries Pella was a rich bustling city on the fringes of the great Arabian desert, a part of a network of caravan towns through which flowed the merchandise of Antioch, the myrrh of Yemen, the linen of Egypt and the wine of Canaan. The babble of a dozen tongues, from guttural Semitic languages to melodious Greek, would have been heard in Pella's streets.

All that is gone today. In its place a great silent mound a quarter of a mile long rises 100 feet above a fertile little valley where a bountiful spring gushes forth. The spring, the lifeblood of the community, has been there since Pella became a city in the long distant past.

Pella is not entirely deserted now. In the winter Bedouin families often camp near the spring to escape the rigors of life on Transjordan's cold windy plateau. These nomadic visitors to Tabaqat Fahl (as Pella is called today) hardly realize that they are camping amid the tumbled stones of Roman temples, streets and fountains, or that beneath the visible rubble lie still more ancient ruins that may, somewhere just above bedrock, go back to that remote time when nomadic peoples first began to settle down in the Middle East as long as 10,000 years ago. At least, this is what I suspect may lie at the bottom of the 100-foot pile of stratified deposits. As yet no spade has penetrated to the heart of this huge mound to verify its ancient contents but an important start has been made.

In the spring of 1967 I directed the first of a projected series of seasons of archaeological excavation at Pella under the auspices of the College of Wooster in Ohio. A staff of more



On the steep southern slope of Pella's central mound are remnants of massive stone walls. These may be the foundations of buildings that stood on the mound long ago.



Portions of fine mosaic were brought to light during excavations in West Church. Author points to figure of bear just uncovered as two supervisors look on. Mosaic was made in Fifth or Sixth Century.



Mosaic had border of alternating geometric panels and animal figures. Partly-damaged panel depicts an ibex, fleet-footed Arabian relative of village goats that browse today amid Pella's ruins.

than two dozen persons, assisted by half a hundred local Jordanians carrying baskets and wielding picks and hoes, began to uncover some of Pella's long-buried secrets.*

The previous summer we had obtained a permit to excavate at Pella. We also had arranged with the Jordanian government for the installation of a weather station at the ruins and in October 1966 a trained weather observer moved to the site and began to keep records.

These weather records eventually helped us understand the total ecological picture at Pella. Although it gets very hot in the summer, it proved to have a climate that appealed to ancient people — provided, of course, that the environment has not changed drastically during the past several thousand years, and it probably has not. Particularly important was the discovery that Pella is virtually frost-free throughout the year, whereas places below it in the Jordan Valley or higher in the Transjordanian hills are subject to freezing. How prosperous the farmers around Pella must have been! Even today bananas are a major crop in the little valley where the ruins lie.

I went to Jordan in early February 1967 to make final preparations for the coming excavation. First we needed a field headquarters. After several visits to Pella I finally decided on a promising farm compound on the edge of the valley. When the renovation of the structure was complete the camp had a common room, a process-

*The results were published in a full-scale scientific report entitled *Pella of the Decapolis:* Vol. I, *The 1967 Season of the Wooster Expedition to Pella* (The College of Wooster, 1973).



ABOUT THE AUTHOR

ROBERT H. SMITH, born in 1931 in Oklahoma, earned his B. A. degree at the University of Tulsa in 1952, his B. D. from Yale Divinity School in 1955 and his Ph. D. from Yale University in 1960.

Throughout his career he has been associated with the College of Wooster as instructor, assistant professor, associate professor, professor and since 1972, Fox Professor of Religion.

He is a member of the American Oriental Society, the Society for American Archaeology, the Society of Biblical Literature and the Archaeological Institute of America.

As well as the book *Pella of the Decapolis* mentioned in this article, he is the author of *Excavations in the Cemetery at Khirbet Kufin, Palestine* (London, 1962). He has contributed sections to books on the Bible on such topics as the tomb of Jesus, the Book of Joshua and the Book of Judges. His articles on various archaeological and biblical subjects have appeared in publications in this country and abroad.



Large water jar, found complete but shattered on floor of structure adjoining West Church, was in use at the moment an earthquake tumbled the walls of the building in A. D. 746.

ing office, a photographic studio, a kitchen, an equipment room, a pottery storage room and an electric generator room — with a fine view as a bonus. We had almost all the comforts of home, although we were an hour's drive from Irbid, the nearest city.

Work began on April 8. The sun was just peeping over the eastern hills as a grizzled old worker lifted his pick and thrust it into the ground. He struck again, and then again, each time penetrating just four inches, as his supervisor had told him to do. A hoeman moved in behind him, raking the loosened earth into a rubber basket which was then carried away, first to a sieve for screening and then to a temporary dump a short distance beyond. The arduous task of uncovering Pella's past had begun.

One of the major goals of the expedition was to obtain more information about the city's long history.

From references in ancient historical records we know that Pella was already a thriving city in the 19th Century B. C. when it is mentioned — under its old Semitic name "Pihilum" — in Egyptian texts. Later references show that the city prospered through the period of the Canaanites, about 1800-1200 B. C., and likewise during Hellenistic times, 331-63 B. C. But what was going on between these two periods? We were soon to have a partial archaeological answer.

Pihilum took on fresh vigor in the Hellenistic Age when its name was changed to "Pella" in honor of Pella in Macedonia, the birthplace of Alexander the Great. It came successively under Ptolemaic, Seleucid and Maccabean control and then in 63 B. C. the Roman general Pompey the Great captured the city, ushering in the Roman era which lasted until about A.D. 325.

Strongly influenced by the Greek and Roman cultures brought by invasions and commerce, Pella came to be one of the famous 10 cities known as the Decapolis. Also in the league were Gerasa, Beth-shan and Gadara. Good roads were developed to interconnect these cities. Some of the Roman



On front of limestone sarcophagus found in Pella's West Church is simple frieze depicting stylized grapevine emerging from container at the center. Dating from Roman period and found in Christian church, coffin presents intriguing mystery.



Part of puzzle of sarcophagus involves skeleton found within. Radiocarbon dating of remains yielded A. D. 655, much later than coffin. Small dark patches amid bones of torso are bits of deteriorated burial shroud. Nothing else was found inside.

milestones that line one such road, from Pella to Gerasa, have actually been found.

Life must have been exciting for the inhabitants of Pella during the heyday of the Decapolis. The marketplace would have bustled with activity, while handsome Roman-style porticos, colonnades, baths and public buildings created a scenic backdrop for the parade of merchants, aristocrats, Roman soldiers and priests. At intervals the pious struggled up the long flight of stairs to a handsome temple atop the high hill south of the central area, where they paid homage to a deity they may have called Zeus or Jupiter, but who in reality may have been an old Canaanite god in Graeco-Roman garb.

During Roman times an event occurred that was to become an intriguing puzzle for modern scholars. The members of the small Jewish-Christian church in Jerusalem, fleeing the Roman army which was advancing to quell a Jewish revolt in A. D. 66, migrated to Pella.

Why to Pella? That remains a mystery but we may infer from ancient texts that Pella may have been a kind of refuge city where persecuted people could find asylum. Whatever practical reasons there may have been, however, those earliest Christians had a more compelling reason. According to one church father a divine oracle instructed them to go to Pella.

What kind of life did these early Christians find there? Indeed, how accurate is the tradition that says they fled to Pella? Previously no one could say. Archaeological evidence was needed — and that was one thing the Wooster expedition hoped to find.

We knew, of course, that it would be like looking for a needle in a haystack. Even with our best efforts we could not hope to excavate more than a small part of Pella's extensive ruins, and early Christians must have been only a tiny part of the bustling life of the great commercial city. All trace of earliest Christianity at Pella might well be lost forever.

Because of the possibility of early Christian contact with Pella, we decided that one of our first objectives would be the excavation of a large church which lay partly visible west of the central mound. The walls of this 117-by-77 foot structure suggested that it might be the city's cathedral, but lacking evidence we dubbed the building simply the "West Church."

Adjoining the nave of the church on the west was a colonnaded courtyard more than 100 feet square, such as Byzantine churches of the region often had. Some of the fallen columns and capitals of this courtyard could be seen poking above the surface of the windblown soil like so many pieces of a wrecked ship floating in choppy seas.

As we methodically removed the debris of centuries, the surviving lower course of the walls of the Sixth-Century A. D. church came to light, a yard thick and consisting of massive stones which had been laid without mortar. The thresholds of the large doorways of the church also appeared, their stones deeply etched with semi-circular grooves cut by the repeated scraping of the door bolts and worn smooth by the tread of countless thousands of feet.

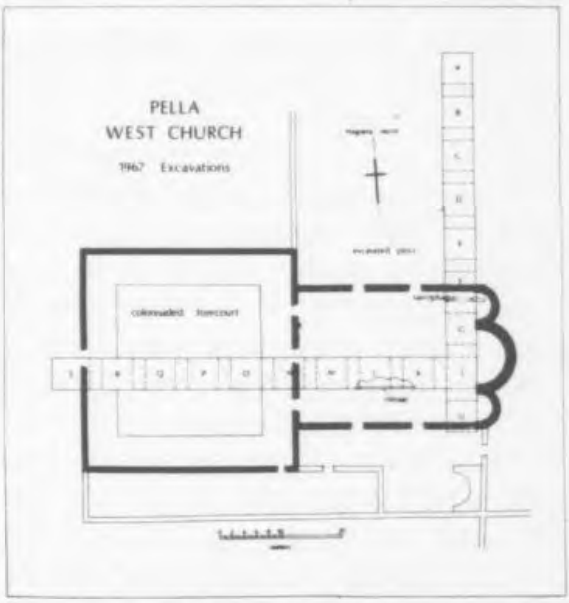
And then we made an interesting discovery. At floor level in the nave some little bright-colored cubes of stone began to appear. A mosaic! Bit by bit the pattern emerged: first a geometric meandering design, then a panel dominated by some sort of animal. The staff supervisor puzzled over the shape until at last a pair of long, gracefully-curving horns told us that it was an ibex — a fleet-footed Arabian relative of the village goats that browse today amid the ruins of the church. Later the mosaic was found to portray a bear, a goose and other animals — but much of the rest of the mosaic was no longer intact.

From this attractive flooring and other pieces of archaeological evidence — the form and decoration of the structure and crosses carved in the apses — we eventually pieced together the history of the West Church. The mosaic dated from the first phase of the church's long life, when the Christians of Pella were prosperous and eager to keep up with their neighbors in the Decapolis. They obviously spared no expense to make their church both large and handsome. One can imagine the rituals taking place in the cavernous interior and dark-robed monks and priests marching in solemn array across its colorful floor. There can be little doubt that the mosaic's design copies that of fine Oriental carpets of Byzantine times and was intended to suggest beauty, richness and luxury to the awed worshipers.

From later excavations we learned that the West Church had had four more phases in its long history, each of which constituted a decline from the previous one.

The history of the church began circa A. D. 530 with the construction of the sanctuary, perhaps above a venerated Christian grave. The construction probably required many years for completion and the decoration of the interior of the sanctuary — which eventually included a dado and glass mosaics on portions of the walls and ceiling, a colorful tessellated pavement for the central aisle and other rich appointments — probably continued longer.

Designated Phase I, this period saw the greatest wealth and power which the worshipers were ever to enjoy. Violence seems to have terminated this prosperity. The end does not seem due to an earthquake although the church was considerably damaged. An hypothesis to account for the abuse which the church underwent at the end



Plan of West Church shows where mosaic fragment and sarcophagus were found. The building was positioned according to polar, rather than magnetic, north.

of this phase is the incursion of marauding Persians into Transjordan and Palestine in A. D. 610.

A few years after the Persians' invasion, the emperor Heraclius drove them back and brought temporary peace to the region. Sometime after 614 the church was repaired but the workmanship shows a sharp decline in quality. The dado of the sanctuary which had been damaged or removed at the end of Phase I was replaced by plaster. In the north apse a low row of flat stone slabs from the former dado seems to have been used to repair a part of the flooring of the sanctuary.

This second phase apparently extends beyond the coming of the Islamic conquerors in 635. Contrary to popular belief, the new masters did not require that all Christians convert to Islam on pain of death but permitted worship to continue in the West Church. Even so, Pella did not flourish under Muslim rule.

There is no evidence of any immediate abuse to the church by the new rulers but Phase II operations are generally more modest than during Phase I. Phase II ended with damage to the church which can most plausibly be attributed to the extensive and severe earthquakes of A. D. 658-660. One of these shocks, perhaps in 658, toppled most of the upper part of the walls of the sanctuary and atrium.

Phase III began circa A. D. 660 with repairs to the West Church following the earthquake. They were skimpy and the construction was of poor quality. As time passed, the church complex was inadequately tended and the walls deteriorated further. It seems likely that at this time portions of the sanctuary, atrium and other parts of the church were abandoned and left to silt up. This phase must have ended with the earthquake of 713 or that of 717, which were among the strongest in the region between 660 and 746. The flimsy repairs and constructions made during Phase III toppled, and the roofs over all the parts of the complex still in use also collapsed.

Eventually the West Church came to be used as a kind of stable and squatters occupied chambers formerly used by priests. We know these chambers were constructed in the first phase of the church's history; most large Byzantine churches had numerous adjoining buildings that served various ecclesiastical functions. Finally about 746 an earthquake tumbled the last of the church's standing walls. Amid the fallen stones our excavators found horseshoes, nails, buckles and fragments of household water jars which had been in use inside the building at the very moment of destruction. Although the city itself eked out an existence for centuries afterward, the West Church lay in total ruins from that time on.

Despite the opinions of some explorers who have visited Pella during the last 100 years, there is little evidence that many of the remaining stones from the church were taken away, perhaps because there were generally few people living at Pella and in the Jordan Valley who might have cannibalized the ruins. With the passing centuries the stones weathered increasingly. Visitors to the spot left almost no trace of their presence, save an occasional horseshoe or nail or

more rarely a few sherds of a broken vessel.

* * *

THE MOST exciting discovery during the excavation of the West Church occurred in the north chapel, a semicircular alcove at the eastern end of the church. Here, while clearing the floor of the chapel, a workman detected an unusual hollow sound as he scraped with his trowel. "There's something under here," he declared.

Careful probing showed that he was right. Beneath a covering slab just below the floor could be seen part of a carved stone that resembled the lid of a large box. There was little doubt that it was a sarcophagus lid. Although we had not planned to excavate beneath the floor of the chapel until a later time, we dared not leave this intriguing find in place to wait for the next season. So we devoted two precious weeks of field time to the stratigraphic excavation of the sarcophagus. When at last the stone coffin stood exposed and ready to be opened, the whole staff gathered around expectantly. Would it contain a rich burial or would it be empty?

As the lid was slowly lifted a skeleton came into view, the bones brown with age and crumbling into dust. Nothing else was inside except a few fragments of a cloth shroud, black from deterioration. There were no coins, lamps or articles of personal adornment such as often accompanied burials in Roman and Byzantine times.

The skeleton itself was exceptionally interesting. Subsequent study by a physical anthropologist showed that it was that of a man who had been approximately six feet four inches tall and sturdily built — surely a giant of a man in those days. He was of middle age, perhaps approaching old age. His arms had been folded across his chest when he was laid to rest.

The sarcophagus was unusual in form and decoration. Along its front was a handsome frieze of stylized grape leaves. Its relationship to the church was also unusual, for it was found lying at an odd angle rather than lined up east-west with the walls of the church. By contrast, the church itself had been aligned in a precise east-west direction.

At first we assumed that the sarcophagus was of Byzantine date and had been placed beneath the floor sometime after the church was built. Radiocarbon dating of the skeleton yielded A. D. 655, plus or minus 140 years, which seemed to confirm our supposition. But the more one studies archaeological discoveries the more puzzling and complex the interpretation sometimes becomes. This was the case now.

In studying the shape and decoration of the sarcophagus after the field operations at Pella were concluded, I discovered that only a few sarcophagi of this style ever were recorded, all from ancient Palestine and in some cases associated with a Jewish tradition. All of these sarcophagi, which are quite different from the customary Roman coffins, seem to come from about A. D. 50-150. Thus despite its find-spot in a Byzantine church, the Pella sarcophagus can be dated to the earlier period.

How could a sarcophagus with

Jewish affinities, dating from the Roman period, get into a Christian church of Byzantine date? An archaeologist often encounters this sort of problem and in trying to solve the mystery he must act as detective. Sometimes he has to admit frustrating defeat, for some of the essential pieces of the puzzle may be lost forever. In this case, however, I believe there is an explanation, although it depends in part on some bits of circumstantial evidence.

The whole plain that stretches westward from the church was a cemetery in Roman and Byzantine times. This is shown by the presence of many tombs and sarcophagi that were visible there until they were destroyed by farming in recent decades. A mausoleum is in fact known to have been located only a short distance from the church. It is therefore reasonable to conclude that the West Church was constructed over part of a cemetery that lay just outside the city.

It may be conjectured — cautiously — that the sarcophagus originally was installed in the floor of a mausoleum that stood on the spot in Roman times, long before the West Church was built. Later, when the church was being constructed, the architect presumably razed the mausoleum but left the sarcophagus in place while erecting the great church above the burial. He was careful to position the church in such a way that the sarcophagus lay beneath the north chapel — a place where, in some Byzantine churches, the bones of martyrs or other holy men were deposited for veneration by the faithful.

Now, if this indeed was the case, it is only natural to ask, "Why did the builders of the West Church exercise so much care to preserve this sarcophagus in the north chapel?" The explanation that comes quickly to mind is that the sarcophagus was preserved because it contained the bones of a highly revered Jewish Christian who had lived at Pella during the period A.D. 50-150 — possibly one of the members of the Jerusalem church who fled to Pella in A.D. 66.

The sarcophagus was examined with great care at the time of its discovery but it had no inscription or other identification to tell us who lay within. Probably we shall never know, for only a few of the names of the Jewish Christians of Jerusalem have been recorded, and none of the ancient texts that mention Pella speaks of any martyrs or other revered church leaders buried there.

Then what about the skeleton inside the sarcophagus with its radiocarbon date of the Sixth to Eighth Century? The most plausible interpretation is perhaps that the contents of the original Jewish Christian interment were removed by the marauding Persian invaders who came to Transjordan and Palestine early in the Seventh Century. Such an occurrence would have left the sarcophagus available for reuse during the next phase of the church's history (A.D. 610-660). The new interment may well have been that of a bishop or a venerated monk of Pella.

I believe that this explanation — of which I have given only the highlights — accounts best for all of the available information we have on the sarcophagus. But I should hasten to add that it falls short of absolute proof. An

element of continuing mystery must inevitably surround this dramatic archaeological discovery.

* * *

NOT ONLY early Christian times but many other periods of Pella's history were illuminated during the excavations. Scattered bits of broken pottery beneath the Roman and Byzantine levels in the vicinity of the West Church showed that Pella had been occupied during the Iron Age, the period of the Hebrew kingdoms of Palestine (1200-600 B. C.). Even more exciting was the discovery of two pottery fragments of distinctive form that proved beyond any doubt that Pella had been occupied as early as Chalcolithic times, some 5400 years ago.

Future excavations at Pella will yield rich new information about the history of this important Decapolis city. The great central mound holds countless secrets, as do the tantalizing ruins yet unexplored in nearby valleys and on the surrounding hills. The exciting discoveries made thus far are but a prelude to revelations yet to come.



PRACTICE MAKES PERFECT

FOUR DUBUQUE, Iowa, women who have a combined total of nearly 80 years of bridge-playing experience were dealt perfect hands in a game in January 1978 — against incredible odds.

The Dubuque *Telegraph Herald* reported the occurrence in a copyrighted story on January 25, 1978. The four players told the newspaper that the deal of the cards was legitimate and there was no way the deck could have been arranged beforehand.

According to the newspaper story, the perfect hands — 13 cards of the same suit dealt to each player — were dealt by Carol Gehl (13 clubs) to her partners Jean Reiter (13 hearts) and their opponents Margaret Moran (13 spades) and Norma Kurt (13 diamonds).

The newspaper reported that the *Guinness Book of World Records* says the odds against such an occurrence are more than two octillion to one. That's 2,235,197,406,895,366,368,-301,559,999 to one. Furthermore, Guinness says if all the people in the world were divided into foursomes and each group was dealt 120 hands a day, a perfect deal could be expected only once every 62 trillion years.

PRINTS REVEAL INTRUDER'S IDENTITY

THE SOUND of crashing glass awakened Mr. and Mrs. Robert Zemke of Kansas City, Mo., who found a large front window and a back window of their house broken. Finding no evidence of robbery, they feared an explosion had blown out the windows and called the fire department.

Fire officials found some hair and a trace of blood on the windows but it was hoofprints in the living room that solved the mystery. A deer had run through the house.

Union, Missouri —

UFO GRABS CAR

When the jolting crash sounded the driver thought a truck had slammed into her car — but when the back end started to rise into the air. . . .

By Shirley Hoffman

UNIDENTIFIED flying objects invaded the town of Union, Mo., and the reports kept the police and investigators busy and amazed.

The first report was from a woman who told police the back of her car had been lifted off Highway 50 by an unknown force around 12:45 A.M. Thursday, July 27, 1978.

Other sightings, all occurring between Wednesday night, July 26, and the following Thursday morning, were later reported by residents of Union including three members of the Union mayor's family.

Mrs. Clora Winscher, who has spent many hours trying to analyze what happened to her car, reported that she

The UFO that levitated Clora Winscher's Mercury Comet left dents (marked outside by white pieces of tape) which police officers said were unlike any they had seen.



was driving her 1974 Mercury Comet when the terrifying incident occurred.

"I was driving east on Highway 50 enroute from Union, Mo., to my home in Arnold, Mo.," she said, "when suddenly I felt a severe impact on the back of my car. It was so strong I thought I had been hit by a truck.

"The back end of my car then rose at least one foot," she said. "In addition, it started swaying forwards and backwards, from side to side, and vibrated badly. I immediately looked through my rearview window and saw that there were no vehicles in sight. Instead, I saw an extremely bright light right behind me which then rose above my car and disappeared. This lasted a few seconds and then the car went back to the ground. The swaying stopped but I still felt some vibration in the car."

Mrs. Winscher said that at the time of the incident her gas pedal did not work but afterwards it did. She said she felt frozen and shocked but she tried not to panic. "I knew I was near a bridge and had to cross it," she said.

When the car stopped vibrating and the bridge crossing was over, Mrs. Winscher said she pulled over to a safe shoulder to rest, try to think about what had just happened to her and inspect her car.

"I thought the back of my car would be completely mashed," she said, "but after inspecting it with my flashlight, all I could find were a couple of marks on my trunk."

Mrs. Winscher said that there were no other vehicles in sight and that she was afraid to return to Union so she went to the Arnold police to report the incident.



Mrs. Winscher was surprised that back of car had not been "completely mashed."

"I was afraid they wouldn't believe me but they did and they suggested I report it to the Union police. I then called my husband who went with me to the Union police station at around 4:00 A.M."

Union Police Chief Don Fowler said the car was examined by a Franklin County deputy sheriff and a police officer who found two indentations on its trunk lid which they were sure were not caused by an accident.

The police officer, Sgt. Robert A. Reichardt, who said the dents (about one inch deep) were "like nothing I've

seen," also described Mrs. Winscher as "shaken but rational."

He said that he did not doubt that she was telling the truth. "There was no way," he said, "that a vehicle could have struck the back of her car and caused that type of damage." He also said that there were no aircraft in the area at the time of the UFO incident.

Leo Wicklinski, chief investigator for the UFO Study Group of Greater St. Louis Inc., and William F. Christian, director of the study group, went to Mrs. Winscher's home to check her car.

"We checked the indentations in the car, looking closely through a strong magnifying glass," Wicklinski said, "and noted that it would take an extreme impact to cause those kind of dents. And anything that would cause the dents would scratch the metal — yet there is not even a fine scratch or a chip in any area of the dents. Therefore, we feel it had to be a force field of some sort that caused those type of indentations."

After examining the car and listening to Mrs. Winscher's story, both Wicklinski and Christian said there is a possiblity that the UFO had tried to pick up the car because there were no other vehicles in sight. And since she was approaching the bridge, the UFO could possibly have had to drop her down and release her in order to avoid a collision with the superstructure of the bridge.

Wicklinski said, "I do believe she was telling the truth, as she is very sincere and would not be the type of person to file a false police report."

Christian said, "We inspected the inside of the car where the dents are and noted that the undercoating was powdered off, and this would have had to be caused by a recent impact. In addition, there were stretch marks in the metal as if it had been subjected to heat. There was a very slight bit of rusting on one stretch mark which also proved to us that this was done recently. If it had been done some time ago, it would have had a lot more rust on it."

Mrs. Winscher, who has suffered continual headaches since the incident, related that she felt a lot better about her sighting after she was told about the other UFO reports received by the police.

Police Chief Fowler said another report was received by Union police about 8:45 A.M. on Thursday, July 27, from Mrs. Velma Clines, who lives about six miles west of the first sighting.

"She said that shortly after midnight she observed an object coming from the east," Fowler said. "It was shortly followed by another object. They were both orange in color, they made no sound, and they were at treetop level."

Wicklinski said she told him she had awakened about midnight Wednesday because she didn't feel well. She was near her kitchen window when she noticed the first orange ball, about the size of a quarter, going east, but it disappeared behind the trees. When she saw the second orange ball going in the same direction she ran out her back door but it too disappeared behind the trees.

The third report was given to police by Mrs. Ruth Stieffermann, wife of Union Mayor W. J. Stieffermann, which reads as follows:

"At approximately 9:45 Thursday morning the reporting officer, Chief Fowler, spoke to Ruth Stieffermann by telephone about a UFO sighting that occurred this past evening.

"Mrs. Stieffermann explained that sometime between 9:30 and 10:00 P.M. on July 26 while at home at 612 West State St., her daughter Mary, age 15, observed an unusual bright light, white in color, in the sky. Mary brought the light to the attention of her mother and brother Jerry, age 25. All three family members then stepped out onto the front porch and watched the bright light cross the sky in a westward direction. They observed it for a minute or less, noticing it was not blinking off and on like an airplane would. Mrs. Stieffermann stated she could not determine the shape of the object but stated it was very bright."

Another exciting encounter was reported by Miss Jeanie Carter, who is a waitress at the Flying Saucer Cafe (named after plates and not UFOs) in Union. She said that she and her friends, Chuck Marshall and Roger DeClue, both of Union, saw a strange object in the sky on Wednesday night, July 26, around 8:00 P.M. She reported her sighting to Richard Buff, a field investigator for the St. Louis UFO Study Group.

Miss Carter said, "We were driving down highway 50 East when we noticed a big orange ball, very bright in color, in the sky. It was bigger than the moon, but much lower, and flames appeared to be at the left side of the ball. We followed it out the highway thinking it was a fire. Then we turned off highway 50 to highway AJ, and we followed it for about 10 minutes until it disappeared."

Only the mystery has not disappeared.



ATTACKED BY A COY-DOG?

IN PRESTONBURG, Ky., in the spring of 1978, a "doglike animal, larger than a fox, tan with a long dark tail" stalked and leaped on the back of a pony belonging to Floyd County Sheriff's Deputy Curtis Blackburn. When neighbors opened fire, the animal fled after "severely slashing and biting" the pony. Blackburn later found that the animal had dug into his dog-lot and eaten some dog food while five coonhounds cowered in their houses.

Jim Durell, assistant director of the Kentucky Fish and Wildlife Department's game division, at first suspected the animal was a large cat but witnesses' descriptions contradict this.

"There are animals that appear to be either coyotes or coyote-dog hybrids," Durell said. "We call them 'coy-dogs.' " He added that several eastern Kentucky counties and nearly every county in the western part of the state have reported sightings of "doglike animals."

But, said Durell, dogs commonly hunt in packs while cats are loners. "I would expect a doglike animal to attack the throat or a leg. To leap on its back just doesn't sound typical. I don't know what to make of that but animals are like people. They don't all fit the same mold."

Reports of similar creatures were made in western Pennsylvania in 1973.

Psychokinesis:
The Athlete's Psychic Edge

Can an athlete will a ball to go where he wants it? Can psychic power determine the outcome of crucial sporting events? The evidence says yes.

By Rhea A. White



FOR MANY years parapsychologists have tried to isolate ESP or PK in the laboratory by conducting neatly controlled experiments. Psychic phenomena, however, are notoriously ill-behaved and obviously are not bound by the stringent conditions of the laboratory. When we consider how psychic phenomena occur in daily life the stories which first come to mind are the dreams of the future or how the clock stopped at the moment of dear Uncle Harry's death. Critics of parapsychology long have pointed out that we can learn little about the dynamics of psychic phenomena from such stories. Usually, because for the most part they are subjective experiences, we can't even verify them.

However, there is a middle area where it may be possible to observe the functioning of psychic abilities in

Golf great Arnold Palmer uses such intense power of concentration in playing that colleague Jack Nicklaus says he seems able to direct ball into hole.

the context of daily life situations. It is my opinion that ESP and PK faculties are used quite naturally in the course of our daily endeavors. And one area in which psychokinesis in particular may be evident is in sports. I have been studying this topic for several years. I have talked with many well-known athletes and have made a detailed study of their autobiographical notes and writings.

Competitive sports demand a great deal of the participating athletes. They must be strongly motivated, employ intense concentration yet remain relaxed, visualize their targets and drive themselves beyond the normal limitations of their muscles. It shouldn't seem strange, then, that some of these athletes, as they psych themselves up to this extra mental and physical output, are using PK.

Almost everyone agrees that mental and psychological factors are important in sports. It is generally assumed that the difference between a champion and a "good" athletic performance is the psychological edge one performer has over the other. Athletes of championship caliber possess not only the ability to concentrate, to persist in practice, and the determination to succeed, but to find an extra something at the precise moment that it is required — "to snatch victory from the jaws of defeat."

Anyone familiar with the subtle ways in which psi can operate can easily understand how PK or ESP abilities may be called into play by rigorous physical activity. Some seemingly "fantastic" or "impossible" sporting feats could have been accomplished because the athlete has literally been able to influence matter directly without bodily contact. In fact, sports situations are very similar to typical laboratory PK tests such as die-rolling experiments where a subject attempts to make a die land on a certain face more often than chance can account for. In each case the subject (or athlete) has to "will" that a particular result take place. Basically, a PK subject tries to influence the dice by the sheer force of will. Similarly, in sports there are countless situations in



Jack Nicklaus blasts way out of sand trap to score a birdie on the hole. PK powers may play an important but hidden role in athletic achievements.

which the athlete wills a specific result — that the ball reach the intended receiver, that the arrow hit the bull's-eye, or that the fist strike the opponent's weak spot.

It usually is assumed by sportsmen that these intentions are realized solely through such factors as instinct, timing and muscular control, but if mind-over-matter is an operative force in our universe, and laboratory evidence suggests that it is, then it can enter any area of our lives. I became interested in the operation of PK in sports simply because it seemed a likely arena in which to observe psi at work. And there is no dearth of stories to suggest that it is.

One way in which PK may operate is in influencing the speed and/or direction of the flight of the ball in a variety of sports. Several anecdotes reported by professional athletes suggest that PK can function this way. Golfing great Jack Nicklaus once stated that the most important single mental characteristic involved in playing championship golf is willpower. Nicklaus uses Arnold Palmer to exemplify this quality and notes that Palmer exhibits it especially when putting. On the green, you could "sense it . . . actually feel that he actually *willed* the ball into the hole," Nicklaus reported in an article published in *Golf Digest*. Golfer Ben Hogan, sometimes called "Iron Ben" because of his unswerving willpower, is quoted as saying that it is possible to concentrate so hard on where you want the ball to go that it will actually go there!

Uri Geller makes an interesting and parallel observation in his autobiography. In his teens, he claims, he spent hours shooting baskets. "It intrigued me that, when the ball rolled anywhere on the rim, it would inevitably drop in if I concentrated on it; it would also seem to vary slightly in its course if I concentrated. I dismissed this then as my own imagination," he writes in *My Life*.

In *The Joy of Sports* Michael Novak, with some reticence and seeming trepidation, describes what happened to him in college on the last play of a championship touch football game. A defensive back, Novak was the only freshman on the team. He had played well throughout the game but at the very end he felt a strange sense of panic; he felt that the final play would be through his position. He correctly anticipated the intended receiver and when the ball was passed directly to that person it was within the range of Novak's hands. He jumped for the ball but unaccountably failed to catch it. He tried to attribute his miss to poor timing or some other "normal" failing, but then admitted that "it seemed to me that when I jumped, the ball jumped with me. It seemed they *willed* to win, and that I had somehow surrendered to the panic in my heart."

But that is not the end of the story. As chance (or fate?) would have it, Novak was to redeem himself a year later in a game against the same team. On this occasion he arrived late, having been delayed in a physics lab. His team was seven points behind. As he recalls it: "For a year I had waited for this day. My blood was pounding but I felt a deep and certain calm inside. A favorite pass play was called but the passer threw a yard behind me. I

wanted that ball so bad. I stuck out one hand at a crazy angle. The defender had left me and was moving for the interception. The ball stuck by its point in my crazily cupped hand; I pulled it in; the defender ran at empty air, and no one stood between me and the touchdown. Another play later in the game, not unlike the first in improbability, won the game. It felt to me as though sheer will had done it . . . . I wanted victory so *much* more than they did. It seemed so plain to me that *wanting* to make those plays had made them. Desire so strong it dominates events. . . ."

Baseball enthusiast Richard Grossinger also has described several "miracles" brought about by an athlete's desire to win, among them a football player who caught a winning touchdown in the final seconds of a game. Grossinger says that on the play "the ball miraculously stuck to his elbow; he didn't even see it."

Robert Petersen suggests that legendary black center fielder Oscar Charleston was an outstanding player in part because sometimes the baseball seemed to hang in the air just waiting for him to catch it. If questioned, no doubt Petersen would insist that the ball merely behaved "as if" it were somehow suspended, that it was an illusion and merely a sportswriter's way of describing the indescribable moments or plays that are part of the enormous appeal of sports. I would like to suggest, however, that perhaps sometimes balls *do* speed up or slow down! In fact, if PK exists, such an event should not even be viewed as unusual.

Former Forty-niner quarterback John Brodie, in a personal interview with Esalen cofounder Michael Murphy, discussed an unusual touchdown pass he once threw to end Gene Washington. Murphy, who had seen the game, said it looked to him as if the opposing safety was going to intercept the ball at one point but it unaccountably eluded him. Brodie added that the cornerback who had failed the interception told reporters at the end of the game that the ball "seemed to jump right over my hands as he went for it." Moreover, the game films revealed that the ball did, in fact, seem to jump mysteriously out of the hands of the cornerback and into Washington's. Brodie allowed that it could have been the wind but he doubted it!

"Our sense of that pass was so clear and our *intention* so strong that the ball was bound to get there, come wind, cornerbacks, hell or high water," he was quoted as saying.

Gary Ballman, a tight end for the New York Giants, recalls an impossible catch he once made. He says a pass to him was so far overthrown that it was unreachable. However, he wanted to make the play so badly that he willed the ball "to hang and come down in his hands." He insists ". . . it happened. It was a strange feeling, I'll tell you."

Richard Grossinger believes the New York Mets won the 1973 National League pennant because a ball hit by Pirate rookie Dave Augustine did not behave as it should have. It was a home-run hit; that seemed obvious. But not only *didn't* the ball leave the field but — having hit the railing — bounced backwards into a fielder's grasp instead of into the stands where

momentum ordinarily would have carried it.

Another area, a not-so-distant relative of sports, in which ESP and PK seem demonstrated is the martial arts. Here, many feats that allegedly take place seem explicable only if some form of psychokinesis is operating. Martial arts literature itself refers constantly to intrinsic energy (*ki* in Japan, *Ch'i* in China, *prana* in India). Two Western students of the martial arts, Adde Westbrook and Oscar Ratti, point out that intrinsic energy "is usually developed through conscious, disciplined programs, and once it is concentrated in a total sense, it is 'extended' in the desired direction." This energy, they say, may be extended inwardly or outwardly. In effect, intrinsic energy may correspond to what Western parapsychologists call PK.

In some of the feats performed by martial artists it appears that the "real" work is done by an unseen force, a force much more powerful than any that muscles can provide.

In the *Tamashiwari* (or breaking aspect) of karate, for example, it sometimes looks as though some of the feats go beyond mere physical contact between human flesh and whatever object the practitioner is trying to break. Much of the technique, avowedly, is physical. In his book *This Is Karate,* the Master Karateka Masutatsu Oyama describes in some detail the physical techniques that must be mastered in order to break bricks, stones or the necks of bottles with the bare hand. But he also refers to "the unintelligible and mystic side of karate" in which success is dependent primarily on the practitioner's "psychological strength." Jay Gluck, in his book *Zen Combat,* reports that he watched this same Master Oyama slam his fist down on a pile of 31 roofing tiles, breaking 27 of them without so much as bruising his knuckles.

There are accounts in the literature of short blows or gentle touches which seemed to have an effect equal to a stick of dynamite. In an article published in the October 18, 1976, issue of *Sports Illustrated* Richard Johnston notes: "The most effective blows in karate — and in *kung fu* and *tae kwon* as well — are pistonlike punches (or kicks) delivered from a flat-footed stance and retracted a split second after impact — with no follow-through, as some critics of karate have said in disparagement. There are attested instances of men struck in the abdomen by blows that barely marked the skin who later died of ruptured spleens or kidneys, destroyed by the shock wave of energy dispatched by fist or foot."

In one form of *kung fu*, known as the "delayed death touch," the intended victim is struck on a vital spot but no effect is noticed for hours or maybe even months. Eventually, however, by means of an unknown process, the touch is "felt" and the unfortunate recipient dies or is at least seriously ill.

Another technique which seems to make use of at least some psychic elements is that of expelling the breath. Hidetaka Nishiyama is said to have a move in which he lightly touches the opponent's breastbone with his knuckles, after having fully extended his arm, then simply exhales thus knocking his protagonist back a distance of three feet!

This is akin to the "spirit shout art" which reputedly can be used to kill an enemy, deflect his attack, or if necessary even to effect cures. Robert Smith, a Western student of the martial arts, tells many stories about the famed Chinese boxer Li Neny-jan in his book *Hsing-I*. According to one such tale a young man tried to dupe Li when he was an old man. On the pretense of offering him some tea, he attacked him. In response Li simply uttered a spirit shout which had the effect of knocking out his young assailant. Later when he was asked what happened, the young man replied: "I heard thunder, his hands had eyes, I fell unconscious."

Finally, the most inexplicable of the martial arts is what has been called the "divine technique" or *noi cun*. Another writer on the martial arts, Michael Minick, has written: "It is not widely taught or particularly popular because it takes the better part of a lifetime to master. And quite frankly, it strains the credulity of those who are asked to believe that it exists. Simply put, it is a means of generating internal power so enormous one can fell an opponent without actually touching him. As fantastic as this sounds, most *kung fu* masters insist that such an art exists and many claim to have witnessed it. One modern master writing in *Karate Illustrated* states:

" 'Here in San Francisco lives a 107-year-old master who is still able to use *noi cun* . . . despite his age and the frailty of his body. I personally have seen him demonstrate. In one of his demonstrations he asked a young man to step to the center of the room. Then, placing himself a few yards away, he stretched forth his arm, palm pointed outward, and concentrated deeply, drawing from within that great force of his *chi*, and within a few moments the lad was staggering backward, pushed off balance by the unseen force radiating from that outstretched hand.' "

It is easy — in fact, sensible — to shrug off such happenings as flukes. Perhaps there is a normal explanation for these oddities. But if PK is normal then it could be the "normal" explanation of these unusual happenings. Moreover, PK might be used to determine the outcome of a game or even an entire season. And not only the athletes might contribute their psychic abilities to this endeavor but the coaches, too, could exercise PK. Spectators at games could use it. Even fans watching the game on their TVs at home could use PK.

In several East African countries soccer teams pay for the services of a soothsayer. In particular demand is one Seriff who casts spells on the opponents of the teams who hire him. Seriff says that even if the opposing team is more talented than the one which has hired him, still the ball "can be made to behave strangely — go wide or go over or fall short of the goal."

An American counterpart of Seriff is Ted Owens, a Washington psychic and self-proclaimed UFO prophet, who is reported to have "been PKing sports events on TV for the last 10 years." If a game isn't on television he draws a square on a card, writes the name of a team on it and says he can "stare at it and project what I want to happen and — pluto! — that's it!"

The results of one laboratory experiment, reported by Betty Humphrey, one of J. B. Rhine's coworkers at Duke University in 1947, lend some credence to the reality of "fan PK." The experiment involved two subjects, one called the "server" and the other the "observer." They alternated roles throughout the experiment. In one portion of the experiment they both tried to help each other in a PK test (a die being rolled) by making the designated target turn up. In the remaining trials, called the "hinder" section, each tried to make different faces turn up. Only the "help" conditions achieved statistically significant results. Unfortunately a true "hinder" condition, in which one person attempted to will the failure of the other person, was not attempted.

In none of the examples presented here can it be said definitely that psychokinesis was responsible for the unusual plays. However, the PK hypothesis does provide a sensible explanation for what otherwise generally are considered "flukey" or unaccountable events. In view of the high pitch of competitiveness prevalent in sports at all levels, from Little League and intramural games to the Olympics and professional sports, those who are seeking that extra edge might do well to open their minds to the possibility of conscious PK and the role it may be capable of playing.



BETTER LATE . . . AND LUCKY

By Georgia Hardisty

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ON THE evening of March 1, 1950, every member of the choir of the West Side Baptist Church of Beatrice, Nebr., was late for a choir practice scheduled for 7:30.

The Rev. Walter Klempel, his wife and his daughter were late because Mrs. Klempel wanted to iron a dress for her daughter.

Teenager Ladona Vandegrift was late because she wanted to finish a troublesome geometry problem.

Royena Estes' car wouldn't start, so she and her sister Sadie had to wait until Ladona finished her geometry problem and could pick them up.

Mrs. Leonard Schuster would have arrived on time except that she had stopped at her mother's house to help her get ready for a meeting.

Herbert Kipf tarried over an important letter, Joyce Black lingered in her warm house until the last minute and Harvey Ahl got to talking and lost track of time.

Marilyn Paul, the pianist, fell asleep after dinner and overslept. Her mother Mrs. F. E. Paul, the choir director, was late because her daughter was late.

Dorothy Wood waited for her neighbor Lucille Jones who wanted to hear all of a radio program that ended at 7:30.

At 7:25 that evening, the West Side Baptist Church blew up. The devastating explosion was attributed to a leak of natural gas. It seeped into the church basement and was ignited by the fire in the furnace.

TRUE
MYSTIC EXPERIENCES

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

"IMAGINARY" TRIP

By Harriette Hull

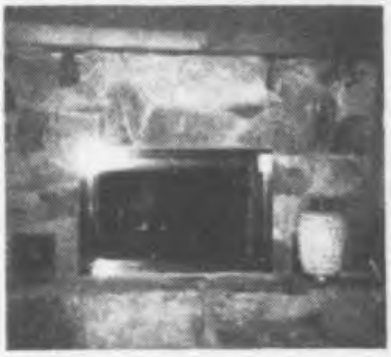
VIRGINIA CAMERON, our instructor in the Tuesday night parapsychology class at Jupiter (Fla.) High School, dimmed the lights in the room. The only other light was a faint glimmer coming from the corridor outside the door.

Speaking in a soft tone Mrs. Cameron told us to take an imaginary trip to a place dear to us. She talked on until her voice grew so faint that I had to strain to hear it. Finally it faded away to nothing, leaving me feeling light as air, free and joyful.

I seemed to be floating above and out of the room shedding all cares and concerns. I sped effortlessly through the air, conscious neither of time nor space nor of heat nor cold. I saw the lights of towns and cities below me but so far as I knew I had no particular destination.

Suddenly I heard a laugh. I recognized it immediately; it belonged to an old friend of mine whom years before my son had dubbed "Elise with the laughing voice." I wanted to see her. Instantly my wish was granted.

I found myself facing Elise and Jesse Stuck in their living room in Bear Lake, Mich., 1400 miles from Jupiter. They were sitting in His and Her recliners and looking at something behind me. When I turned I saw the flames of a huge fireplace. I looked around the room and saw that it was just as I remembered it. Everything was the same except the fireplace.



I must be hallucinating, I thought. I knew they didn't have a fireplace and if they did it would most likely be

made of used brick. For years Elise had been buying used brick wherever she could find it planning to use it in a fireplace she hoped to build some day. But this was composed of huge cut stones and it was beautiful.

As I watched Jesse arose slowly from his recliner, announced, "I think I'll make some cornmeal mush," and left the room.

"Hi," I said to Elise. She didn't look at me; she apparently was unaware of my presence.

Someone touched me. "Wake up, Harriette," Mrs. Cameron said.

I didn't want to come back. I wanted to stay for a while longer with Elise.

"One, two, three," Mrs. Cameron counted and snapped her fingers.

As I opened my eyes, I saw that everyone in the room was looking at me. I felt silly. When asked if I had "gotten" anything, I said I had but didn't want to talk about it until I could check it out.

The next morning, May 20, 1977, the mailman brought a letter from Elise. Feeling a strange glow of anticipation, I opened it to read, "We finally got our fireplace in. . . . "

I wasn't able to reach my friend by phone until the next day. The moment I heard her voice on the other end, I said, "Tell me about your fireplace."

"Well, it's huge cut stone," she said, "and we had glass doors put on like you had on your fireplace."

"What happened to the used brick idea?" I asked.

"I know that's what I always said I wanted but Jesse talked me into this instead and now I'm glad he did."

"Did you have a fire Tuesday night?"

"Sure, we've had one every night since we got it," she said.

"Does Jesse ever make cornmeal mush?"

"Yes, he often does and then he fries it," she answered, starting to sound a little puzzled. "Why do you ask?"

When I described my experience, she was fascinated. When I described the fireplace I had seen, she was astounded.

"I'll send you a picture," she promised.

The picture came a week later. The fireplace was exactly like the one I had seen. But I had known it would be. — *Jupiter, Fla.*

IN DREAMS I FOUND . . .

By Dorothy Nicholas

FOR YEARS my son Michael has lived the life of a vagabond. Sometimes as long as five years have passed without my seeing him. But usually he does call collect at least once a year around Christmastime. Most of the time I don't have an address for him and have no idea where he is.

Naturally all this has caused me a lot of grief and worry. I worry about where he is and how he is all the time but especially when we are completely out of touch and I have no idea how to reach him if there should be a family emergency.

On Christmas Eve of 1977 he called me collect and said he was living and working in a nursing home in Long Grove, Ill. He said he was well and doing all right. Shortly afterward he wrote me a long letter from that address. I replied to the letter but he didn't write again. This was not

unusual because he hates to write letters. Still, I kept on writing to him every week. Since my letters were not returned I assumed that he was still there. Then one day in March 1978 I had a strong urge to call him. I dialed the number of the nursing home only to be told that he was no longer there; he had left a week earlier, leaving no forwarding address.

I became very depressed at this news. I wanted so desperately to hear from my son, to hear his voice again; I could hardly think of anything else. But from past experience I knew he could be almost anywhere and that only God knew when I would hear from him again.

Soon afterward I had an odd dream. In my dream I saw copies of *Esquire* Magazine. First they were stacked; then they appeared flung about in disarray — copy after copy of *Esquire* Magazine. When I remembered the dream the next day I thought it was just a silly dream. My husband didn't even read *Esquire* Magazine and we probably never had had a copy of it in the house. It had no meaning for us.

But during the next two nights I dreamed the same thing and even in my dreams I was trying to understand the significance of the *Esquire* Magazines. I realized there must be some significance if I could only grasp it.

Next morning at breakfast a thought hit me like a bolt out of the blue. A few years ago my son had lived at a Chicago hotel named the Esquire. Was he back at this hotel, I wondered. Were my dreams actually clues to his whereabouts?

I immediately sent a letter to him by special delivery to the Esquire Hotel in Chicago. I told him if he received the letter to please call me collect at once. The letter went out on a Thursday and on the following Monday night I was awakened from a sound sleep by the ringing of the telephone. Michael was calling from the Esquire Hotel in Chicago! He had received my letter that evening. I was so happy to hear his voice again and very grateful to my dreams. — *Spencer, N. C.*



Dorothy Nicholas

THE HEADLESS HAUNT

By Phyllis Jane Reed

THE OLD house in Bedford, Ind., had been the subject of many strange tales years before Grandmother Birdie Anne Mathieu moved there in 1905 with her husband George and their three small daughters Georgia, May and Rose and Grandmother's parents James and Sarah Harris. But Grandmother had refused to be scared off. The elegant two-story brick of pre-Civil War vintage was her dream house and besides, she did not believe in ghosts.

For three years nothing unusual happened. The only strange thing the family found in the house was that three-foot squares of floorboard, both in the parlor and in the sitting room, had been pried up leaving deep dark holes. The family had lowered lanterns into the black depths but these would not stay lit and rocks thrown into the pits were never heard to strike bottom. Although the idea was discussed, no one ever summoned enough courage to be lowered by rope into the forbidding depths. It was thought perhaps the holes had been an escape route for runaway slaves, that they connected with one of the many caves that abounded in the area. But the mystery was never solved.

Three years after moving into the house Grandmother became bedfast with an illness from which she never recovered. During the last weeks before she died strange things began to happen. Several times the family was awakened at night by a loud noise best described as sounding like a cannonball rolling down the staircase. When this "cannonball" would hit the bottom step, it would rumble on down the hall, crash through the front door and then roll around the outside of the house striking each side. On investigation, no signs of damage or cannonball were ever found. To further upset the family, loud knocks on the front door sounded late at night. When the door was opened no one would be there.

Grandmother died late in the summer of 1908 and with her death the unnerving sounds ended. But it soon became apparent that these phenomena had been only the beginning. Even more hair-raising events were to follow. Late one afternoon the youngest little girl Rose walked into the parlor and saw her mother's dog standing in the middle of the floor. The child began to scream. Grieving over the death of his mistress, the dog had refused to eat and had died three days before!

That fall relatives were staying overnight and old Grandmother Harris and her eight-year-old granddaughter Mae went upstairs to get extra blankets for the guests. When they reached the upstairs hallway they saw a luminous headless figure at the far end of the dark corridor. As they watched in horror the apparition began backing off, his arms motioning them away. The screams of the old lady and little girl brought the visitors bounding up the stairs. But a thorough search of the house and grounds revealed no intruder.

The frightening figure was seen in the house many times after that. A neighbor lady told them that she also had seen the ghost standing by a tree in their front yard when she passed the house one night. Asked if she had been frightened, she replied, "Certainly not. I just swore at him and he quickly vanished."

News of the ghost circulated through the town and an elderly man came forward with some information about a family who once owned the house. He said that in 1907 a doctor and his three motherless teenage daughters had lived in the old brick house. The father had been a stern man with a violent temper who ruled his family with an iron hand. But love had conquered her fear and the youngest girl had become involved

with a local married man. When the doctor eventually learned of their relationship he kept his daughter locked in her room until she vowed never to see her lover again.

A year later it became obvious that the girl had not kept her promise. She was pregnant. When confronted by her angry father she had lied to protect her lover and said that the child belonged to a local schoolmaster. In a rage the doctor had mounted his horse and set out to find the unsuspecting man. They had met on the road and the father had accused the hapless teacher of ruining his daughter. Then, without giving the man a chance to declare his innocence, the doctor had whipped out his sword and cut off his head. The physician had never stood trial for his crime; it was rumored that he was affiliated with a local secret society which kept him from being punished.

The doctor continued to practice medicine and in due time his daughter gave birth to a son. Although the mother and child remained in the old house, the father and his other two daughters treated the baby as if he were a leper. One morning, when the boy was just learning to walk, he toddled out of his room into the upstairs hallway. As one of his aunts passed by he grabbed at her long skirt. Shrinking from the little boy's hand, she threw him off balance and he tumbled down the long stairway.

Rushing to the foot of the stairs where her baby lay, the mother clasped the still little body in her arms and ran to her father's office. Working frantically, the father finally had the child breathing again. From that day until his death, his grandson was the center of the old man's world. As he grew, the boy followed in his grandfather's footsteps and also became a doctor, although he set up practice in another state.

Somehow, with this knowledge the headless ghost became more an object of pity than fear. Certainly, my family had nothing to fear from a ghost so timid that he backed away at the sight of people and swiftly disappeared when he heard a woman swear. — *Bedford, Ind.*

TWO PLACES AT ONCE

By Patricia Krause

ONE COLD night in January 1969 I was baby-sitting for a family down the street from our home in Mount Gretna, Pa. The children were in bed and I was waiting for my friend Richard Schreiber to stop by. Since my hometown has no street numbers, I was worried that he might have trouble finding the house. At midnight, growing tired, I lay down on the sofa with a blanket. Soon I was fast asleep.

Suddenly I was jolted into awareness when I heard Richard calling my name just beside my right ear. I sat bolt upright and looked around wildly. The room was empty. Then I glanced out the window and saw Richard starting up the steps. Bewildered, I threw off the blanket and went to the kitchen door to let him in. Although it seemed unlikely, since I had heard his voice so close to my ear, I asked irritably, "Did you just call my name?"

Surprised, he said no — he wouldn't have even known it was the right house if he hadn't seen me standing there at the window in the kitchen door!

More confused than ever, I asked

how he could have seen me standing in the kitchen when I was lying fast asleep in the living room. Nonetheless he insisted he had seen me clearly enough to think to himself, "Patty!"

I suddenly realized that I felt very strange. I found it hard to walk or even to stand without staggering. I felt curiously disoriented and spoke with difficulty. My friend led me back to the still warm sofa and sat me down until I felt better.

Apparently I had had an out of the body experience (OBE). I have since learned that disorientation is fairly common when the astral body snaps back suddenly into the physical body; it may not quite "fit" at first.

Evidently my astral body left its physical counterpart to keep an eye out for my friend. When he saw my face in the window, he automatically thought of my name, which I then heard telepathically. Perhaps my astral self wasn't expecting that, which was why it snapped back so suddenly and uncomfortably.

I have considered the possibility that I was sleepwalking but I had never done that before nor have I done it since. Even so, I would have had to move pretty quickly to get back to the living room and under the blanket again before Richard got to the door. And the sleepwalking theory does not explain how I heard his voice speaking my name.

Unfortunately I do not remember actually being out of my body, only the events surrounding it. But that at least leaves me with the fascinating thought that this may not have been my only OBE, just the only one I know about! — *College Park, Ga.*



A FIG FOR ENLIGHTENMENT

By Gardiner James

MODERN science has discovered that the pineal organ in the forepart of the brain is a gland that produces a hormone called melotonin through the action of an enzyme on the chemical serotonin. Serotonin seems to have a great deal to do with the evolution of species. Primates, for example, secrete more serotonin than do other species. One of its functions is to inhibit sexual development and to increase or enhance intelligence. This may account for the fact that the most intelligent human beings seem to be late developers sexually, and early developers are seldom if ever remarkable for their intelligence.

Hindus regard a spot in the middle of the forehead as the location of the "third eye" which is in fact the pineal gland, long considered the seat of occult power. Rene Descartes, the 15th-Century scientist, identified it as the point where man's soul and body interact.

Scientists have been unable to synthesize melotonin but they have discovered that figs are exceptionally high in serotonin content. It is interesting that the bo tree *(Ficus religiosa),* under which Gautama Buddha sat for almost 30 years, produces figs and apparently provided food for the master during those years. Will scientists concede that eating figs leads to enlightenment?

"Praise God and Push the Needle"

The doctor's medicine had cured my disease — but now could it protect me from the wrath of the demon god?

By Swarnakamal Bhattacharyya

KALA-AZAR is one of the most terrible diseases of the tropics. An endemic infection transmitted by sandflies, it is characterized by fever, reduction of white blood cells, anemia, wasting and gross enlargement of the spleen. Symptoms appear two or more months after the onset of the infection and gradually become more intense; death occurs within one or two years in 95 percent of the untreated cases. Only within my lifetime has it become a curable malady, with the discovery, by Dr. U. N. Brahmachari, of *Urea Stibamine* injections.

During the year 1928 the poor village of Damchail, now in Bangladesh, turned into a hotbed of malaria and *kala-azar*. Several people died and I too fell a victim. Dr. Ahmed who was treating me had lost all hope of my recovery. My grandmother, my mother and my father ran after the village sadhus, fakirs and Buddhist monks and hung the talismans given to them on my emaciated limbs. I was reduced almost to a skeleton on which swung a swelling belly due to the enlarged spleen typical of the disease.

In the meantime Dr. U. N. Brahmachari had discovered what are known as the Brahmachari injections, said to be a cure for *kala-azar*. The medicine, named *Urea Stibamine* by the celebrated discoverer, reached our poor village and Dr. Ahmed started giving me the injections. Within six months' time I began to come back to life — thanks to God, thanks to the discoverer of the injections and thanks to Dr. Ahmed who treated me. On the day Dr. Ahmed pushed in the last injection he did a surprising thing; he pulled out a scissors from his medical bag and cut off about two dozen of the talismans which dangled from my limbs. My grandmother and mother were dumbfounded.

Realizing their anxiety and surprise he smilingly said, "These things are

not required any longer." Evidently Dr. Ahmed had no faith in amulets and talismans.

In the fall of that same year, during the *Durga Puja*, a festival given over to the worship of the Goddess Durga, I fell ill again. It was on the sixth day of the New Moon, *Sasthi*, after nightfall when the images of the goddess were brought to our house. The bells were ringing and the conches were being blown. I rushed to the family altar to have a look.

The first thing that my eyes met with was the image of *Asura*, the demon god, looking fiercely at me. He appeared to step off of the pedestal and advance towards me. I gave a loud cry and swooned. My mother took me in her arms and placed me on the bed. My whole body was shivering; my temperature shot up. That very night Swami Atulananda, who had come from a neighboring village temple to perform the *pujas*, examined me while my mother and grandmother were weeping out of fear.

"No fear; don't disturb him; the child has been frightened by the demon god," he said.

"Why is he not able to speak?" my grandmother asked fearfully.

"He has lost consciousness. He will come to his senses and come round as soon as the *puja* on the ninth day of the moon is over at 12:00 noon," Swamiji assured her. "Don't worry."

Swami Atulananda warded off all who came to see what had happened except my mother and grandmother.

On the next day Dr. Ahmed came to see me. He was agitated to see my condition and advised my father to purchase two injections which he desired to push in. He expressed great anxiety about my life.

When Swami Atulananda heard about it he smiled and said, "When I am present, have no fear. The child will surely come to his senses at the moment I finish the *puja* on the ninth day of the moon at 12:00 noon, I say."

For three days, the remaining period of the *puja*, tension ruled over the members of my family, all of whom had different opinions of what should be done. Some were in favor of following the doctor's advice. Others wanted to see what would happen and favored relying fully on Swamiji. For three days Swamiji performed the *pujas* and prayed by the side of my sickbed when his presence was not required in the *Mandap*, the place of worship.

Dr. Ahmed continued to be anxious about my life and came to my sickbed daily. Thus he was present at the hour when Swamiji completed the *puja* at 12:00 noon on the ninth day of the New Moon. My father and mother eagerly awaited the results! What would become of their son who had been lying unconscious for nearly three nights and three days?

To their astonishment I woke up as from slumber and asked, "Is the *puja* over, Mother?" I also said "Salam" to my doctor.

Dr. Ahmed then examined me and told Father, "He is all right now."

My grandmother came running out of joy along with Swamiji when she heard of it. Swamiji then took me to the *Puja pandel*.* I walked the little distance fearlessly and, reaching the

Puja means worship. *Pandel* is a colloquial word originating probably from *patamandapa* which means a shed made of cloth or a tent or even a canopy for housing the images during the period of worship.

images, I ran toward *Asura* and slapped the demon god.

"Don't slap *Asura* this way. Pray to the goddess so that she may grant redemption to all the *asuras** who are infesting the world."

Very much moved at what he had witnessed, Dr. Ahmed said to my father, "It is amazing."

Swami Atulananda turned to Dr. Ahmed and said, "My son, there is nothing to be amazed about. By the mercy of the god, call Him Allah or Jesus or Shiva or Buddha, anything may be possible. Virtually whatever happens to us is ordained by the Lord. We must just surrender to the will of the Lord. Pray to the Lord and always believe. Herein lies the secret. We must not forget the lessons of Indian history. Emperor Babar's prayer brought Humayun, his dying son, back to life. Is it not so, Dr. Ahmed? But I do not discourage the use of scientific medicines either which are being revealed to the discoverers by God."

Dr. Ahmed smiled with an air of appreciation and said, "Yes, Swamiji. The powers of prayer are beyond my comprehension. They are no doubt limitless. I will always pray when I push the needle."

Truth to tell, I understood little of what the doctor and Swamiji talked about. I would have remembered very little of what I have narrated here, except the fierce face of *Asura* that frightened me, if my grandmother and parents had not spoken about these incidents to our relatives numerous times in my presence during my childhood and adolescence.

*The author translated the word *asuras* as yahoos, a name given by Johathan Swift in *Gulliver's Travels* to a class of animals which have the forms of men but the understanding and passions of the lowest brutes. He says, "Here Atulananda Swami used the term *asura* not to mean the demons or enemies of gods but to imply 'men' who were like beasts or like the yahoos in Swift's book."

AUTHOR'S NOTE

THE HINDU saint Swami Atulananda was the priest of a Kali temple in Bejura, a village in the district of Sylhet now in Bangladesh. He is no longer on earth.

My grandmother Monmohini Devi died in 1940, my mother Khanta Devi died in 1976 and my father Krishna Kamal Bhattacharyya left the world in 1965.

My physician Dr. Ahmed, who lived a dedicated life in the service of the neglected villagers, also is no more.

Sir Upendra Nath Brahmachari was the discoverer of the injection which was named *Urea Stibamine.* During the period from 1919 to 1935 this substance saved the lives of millions of persons suffering from *kala-azar* in Asia, Africa and even Europe. Dr. Brahmachari is also no more in the land of the living.



WHY JOHNNY CAN'T READ

A TEACHER who recently moved to Louisiana from Texas was astonished to learn that she could earn only $25 a day as a substitute. She sent a note to the Lafayette *Advertiser* complaining, "What does the school board expect to get for this kind of pay?" The newspaper said her one-paragraph letter contained seven errors in grammar and spelling, including two misspellings of the word "substitute."

PSYCHICS AND POLICE MIX IT UP IN L. A.

Can psychics help fight crime? To test their crime-solving abilities, a major urban police department has undertaken an unprecedented research project.

By Mark Jones



Psychic Kebrina Kinkade believes that most police consider psychics "nuts and kooks who come out of the woodwork only for the sake of publicity."

THE EXTRAORDINARY ability of psychics to produce crime-busting clues has long puzzled law enforcement officials. Is the ability, they wonder, a matter of genuine clairvoyance or merely unexplained coincidence? This question has been popping up frequently in California where in recent years psychics have been involved, officially or unofficially, in a number of important criminal cases.

For example, in 1975 a deputy district attorney in Los Angeles was given the unpublished details of an unsolved murder by psychic Kebrina Kinkaid whose only contact with the case had been that she touched the key suspect's fingerprint card.

More recently a psychic housewife (whom police will not identify) astounded investigators in South Gate, Calif., when she helped draw the likeness of a murder suspect weeks *before* he was caught and brought to trial.

And in the spring of 1979 psychic M. Kathlyn Rhea helped police in northern California find the bodies of two separate murder victims — an old

man (Russell Drummond) and a young girl (Victoria De Santiago). The psychic told lawmen she had "seen" both bodies in a series of "TV-like visions."

While psychics are frequently called on in kidnaping, murder and missing person cases, they often have to brave the "nut and kook" image fostered by law enforcement officials. This image, not surprisingly, extends to the investigators who occasionally turn to psychics when they need help on a case.

Ray Gross, a homicide detective who worked with a psychic on a case involving multiple murders at the Rolling Hills Theater, said that his pals in the detective bureau dubbed him "Captain of the Kook Patrol" and one morning left a miniature crystal ball on his desk.

The notably cool relationship between psychics and lawmen might have stayed that way, in Los Angeles at any rate, if it hadn't been for a move that city's police department made this year. In what may be the first such research project undertaken by an urban police department in this country, the LAPD has begun to look seriously at the possibility that psychic talents may one day contribute to the fight against crime.

The man in charge of the study is Dr. Martin Reiser, a police psychologist with a growing national reputation and director of LAPD's behavioral sciences department. In an interview Reiser said that as "scientists and pragmatists" he and his researchers are approaching the psychic vs. cop controversy with open minds.

"Frankly, I want to find out once and for all," he said, "whether hundreds of (crime) tips volunteered by psychics are all screwy or if some of them have merit.



Initiator of new study is police psychologist Dr. Martin Reiser, head of LAPD's behavioral sciences department.

"I should tell you that it hasn't been demonstrated to my satisfaction that psychics can solve crimes. And yet our homicide division and I do want to make a serious reevaluation of paranormal phenomena. We're interested in anything that will help us solve crimes."

Reiser explained that as a result of his own curiosity, the police, aided by researchers from UCLA and Los Angeles City College, began testing three groups to determine whether psychic ability can be applied in the realm of crime detection. The subjects chosen are a handpicked group of Los Angeles psychics, an equal number of



Psychic Roberta Jacobson no longer volunteers information to police. She says, "They behave like you're a nut."

homicide investigators known for their intuitive skills, and a group of citizens claiming no special psychic or intuitive abilities.

Dr. Reiser explained that the subjects (who are individually tested) are asked to "visualize" a series of crimes based on the contents of a dozen sealed envelopes. The envelopes contain notes and items linked with real crimes which have been committed in Los Angeles. The purpose of the study, the psychologist said, is not simply to test for the existence of ESP. The aim of the project is to determine whether psychic skills may be used to advantage in catching criminals.

"If there is some evidence (at the conclusion of the study) that indicates psychics can help us in our work, then they will," Dr. Reiser said. The project is going more slowly than he anticipated but probably will be concluded late in 1979.

For the moment Dr. Reiser is not taking any bets on the outcome of the unusual tax-supported project — and perhaps with good reason. Some months before the current study got under way Dr. Reiser and the LAPD made a similar but more secret study on the application of psychic impressions to crime-solving. (Police will not divulge the names of psychics involved in either study but when I personally interviewed Roberta Jacobson I learned that she participated in the earlier study.) At one point in this project one psychic somehow managed to



Ray Gross who worked with a psychic on multiple-murder case was dubbed "Captain of the Kook Patrol" by pals.

"see" a crime involving a church while holding an envelope containing notes on the murder of a church official. On another occasion five of the 12 psychics involved in the study each "visualized" a violent crime involving a car while taking turns holding another of the test envelopes. That envelope contained evidence of a grisly auto-theft murder.

Aside from these few "hits" the country's first known psychic/cop research project was a disappointment for the LAPD. The police hoped for dramatic proof of ESP's anticrime value but they learned that the psychics' overall accuracy was surprisingly low — in Dr. Reiser's words, "not statistically significant." (Roberta Jacobson disputed this. She said she often was unable to detect the crimes described in the envelopes but she had no trouble "seeing" what the sealed envelopes actually contained.)

Nevertheless, in the *Journal of Police Science and Administration,* which published the results of the study, Dr. Reiser wrote, "Overall, little if any information was elicited from the 12 psychic participants that would provide material helpful in the investigation of the major crimes in question. Further research in this area, however, would be desirable. . . ."

* * *

THE CURRENT study may be one of a kind in this country but the LAPD is not the only police agency interested in psychic talent. An informal survey showed that in Southern California alone, as many as a dozen law enforcement agencies have either used or were considering using psychics to shed light on their cases.



Capt. Gene Rock, head of LAPD's Homicide Division, is one of many who doubt psychics can help fight crime.

Det. Don Lupear, an investigator in the city of Colton, south of Los Angeles, said that as an experiment he invited a psychic acquaintance to the scene of a 1977 murder. As they walked through the victim's home, the woman psychic (who has asked not to be identified) began to describe what the victim was wearing at the time of the murder, under what circumstances the attack came and where she thought the body had been dumped. Then she led Lupear to the exact spot (a field on the outskirts of Colton) where the body had been found by police 12 months earlier.

Later, the same psychic — the wife

of a Southern California university professor — worked with the Santa Monica police who had gotten a tip that an attempt would be made on the life of a popular rock music star who was about to appear in the city. The night of the performance (during 1977) the psychic told police she "saw" the seat in which the attacker was likely to sit. A plainclothes squad staked out that area and others in the auditorium but the performance went off without incident. Later one of the officers who had worked with the psychic revealed that only one seat in the sold-out house was empty: the seat designated by the psychic. This strange improbability was not lost on the cops.

Soon thereafter one of Santa Monica's ranking officers said, "Frankly, I think police ought to explore any legitimate technique in the fight against crime, even if it means doing something as controversial as pulling a psychic in on a case. And after having this experience (at the auditorium) I wouldn't hesitate to put a psychic on the payroll if I ever got to be chief."

Psychic Jan Steers, a middle-aged native of Holland, figured in a number of intriguing criminal cases in Southern California before he returned to Europe. On one occasion he knew so many unpublished details about the Rolling Hills Theater case (in which four persons were slain in 1972) that he himself was a suspect.

The officer who worked closely with Steers was Ray Gross, a homicide investigator for 12 years with the suburban Torrance Police Department, who recalls how he first met the psychic.

"It was the strangest thing," Gross said. "I was staying late at the station one night when this fellow (Steers) called and began rattling off some stuff about the Rolling Hills Theater murders.

"Well, whenever a big case hits the papers we always get a bunch of nuts calling in with tips. But this guy was different, more insistent than the rest," the ex-detective said. "Finally, he told me that if I would return to the scene of the killings I would find a set of the killer's fingerprints on the right doorjamb, exactly 4 1/2 inches up from the floor.

"My sergeant and I figured, what the heck," Gross said, "and besides, the guy had a strange edge to his voice — like he knew it was true."

The next morning Detective Gross returned to the bloodstained theater and did indeed find a set of fingerprints which had been overlooked in the earlier examinations. They were on the doorjamb, as the psychic had predicted, but instead of 4 1/2 inches up from the floor they were 4 1/4 inches!

The Torrance detective said Steers called again and gave still more details about the murders and later drove to headquarters to talk with Gross.

"When Steers got here and told me he had 'seen' in a vision how the victims were lying when we discovered them I got white as a sheet," Gross said, "because there was no way in hell that guy could have known what we found at the scene unless he was truly psychic."

The department eventually captured a suspect who fitted the description provided by the Dutch psychic but the case never went to trial. The

suspect hanged himself while being held in jail.

"People, especially police, are afraid to talk about their association with psychics," said Gross. "Psychics are the witch doctors of our time in the minds of most people. I mean, if it comes out that an investigator turned to a psychic to help solve a case, the public thinks, 'My goodness, what kind of incompetent cops do we have?' So you can understand that when a psychic comes to the police about a crime and says, 'I've had a vision and I think I can help,' the lawmen usually look at that person like he's some kind of nut."

Gross no longer doubts the existence of psychic ability nor its crime-solving potential. On the other hand, he does not believe it is a panacea.

"The use of psychics could be a great investigative tool," he said. "You get the right investigator working in tune with the right psychic and a department could settle a lot more of their unsolved cases."

Another officer who worked with psychic Jan Steers is Jim Shade, a captain in the Downey Police Department in Los Angeles County.

"Ten years ago I would have told you that all this psychic stuff was just plain baloney — but this guy Steers made a believer out of me," Captain Shade said.

On one occasion he visited the psychic's home and asked for help in tracking down the killer of Dorothy Truxa, 63, and Margaret Miller, 57, sisters who had been murdered in a Los Angeles-area shopping mall in 1971. "Shortly after I told Steers about the case he shut his eyes and said, 'Don't talk. Write down whatever I tell you.' "

For the next hour the Dutch psychic related an astonishing number of unpublished details about the murder of the two women — details, the officer said, only the killer or a psychic could know.

Another time, said the officer, he gambled that the psychic could help find a fellow-officer, a man said to be dying of self-inflicted injuries somewhere in the city. "When I called Steers on the phone and told him we needed his help fast, he interrupted me and said, 'Don't tell me anymore. You're trying to find somebody who needs help.' "

In the next few minutes, Captain Shade recalls, the psychic gave him thorough directions on where to find the dying man (". . . five miles away at a motel with a red door. . . ."). A half hour later the dying officer was located and rushed to a hospital in time to save his life. Captain Shade said the psychic's directions were phenomenally accurate; they were the talk of the police station for weeks afterward.

"I don't think police should take as gospel the information psychics give us," Captain Shade said, "but at the same time — and I know I'm in the minority when I say this — I don't see how trained investigators can continue to ignore altogether what psychics say."

One of the most recent psychic/cop connections occurred early in 1979 in South Gate where Det. William Sims said his department seemed to have exhausted every conceivable lead in the sex murders of Ralph Chavez,

Scott Fowler and Carl Carter, Jr., between 1976 and September 1978. Through an intermediary, Sims and another officer solicited the aid of a housewife-psychic who lived in the town with her three children. "We were at a dead end in the case," Sims said, "and we were ready to try anything, even calling in a psychic."

When the detective and his partner visited the woman she shared with them a "vision" she had had of the killer with each of his victims. Later she helped a police artist prepare a sketch of the killer. Sims said that in the following weeks, orthodox police methods were used to arrest a suspect, an unemployed truck driver named Harold Ray Memro. The sketch drawn by the police artist and the psychic so resembled the face of Memro (who was actually tried for the triple murder) that "it was spooky," Sims said.

Police Chief Ferice Childers in neighboring Bell Gardens said that two of the three killings investigated by Sims occurred in his city. When his own department failed to produce a suspect Childers, too, turned to a psychic as a last resort. He said that a year before the arrest of Memro, the noted East Coast psychic Dorothy Allison had told him that the boys' killer knew his victims, had a history of sexual offenses and had a last name beginning with the letter "M."

"I'm sure my city council raised a few eyebrows when they heard I had turned to a psychic for help," said Chief Childers. "But in light of what we know of Mr. Memro, I think the psychic's speculations are very interesting."

The use of psychics in the law enforcement community is not limited to police departments. Los Angeles attorney George Kenney said that while he was deputy district attorney, he once called on a psychic to help unravel the near-fatal stabbing of a man at a wedding party-turned-brawl. The question was, Kenney said, which of the five jailed suspects had actually wielded the knife? The attorney knew of the skills of psychic Lotte Von Strahl (she prefers to be called a "sensitive") and he took the victim's bloodstained shirt to her. Could she "see" who the assailant was?

Kenney said the elderly European-born psychic ran the shirt through her hands, then suddenly doubled up on the floor, rubbing her jaw and groaning as if in real pain. (Later it was learned that the victim had been punched in the jaw moments before the stabbing.)

A little later Mrs. Von Strahl identified the man who she thought was the assailant, describing his height and weight, an appendix scar and a tattoo on his right elbow. Eventually the one suspect matching that description confessed to his role in the brawl.

"There's no doubt in my mind that Lotte has a special gift," said Kenney. "And even though you can't get psychic evidence into court, I wouldn't want her testifying against one of my clients."

* * *

DESPITE the inroads psychics have made in the law enforcement community, there remains a large reservoir of doubt about their abilities. The official word from most police agencies is: "We neither em-

ploy nor use psychics. Period." Capt. Gene Rock, head of LAPD's Homicide Division, for example, heartily sides with the skeptics.

"Many so-called psychics are sincere in their desire to help us and many of them believe they have special powers," he said. "I don't believe they do. That's not to say that ESP doesn't exist, only that in 30 years of police work it hasn't been demonstrated to me."

NEW ROLES FOR PARISH PRIESTS

TO THE routine life of an Episcopal parish priest, the Rev. Edward L. Schultz of Ridgefield, Conn., adds exorcism, psychic healing, hypnosis, investigation of ghosts and experiments with extrasensory perception. (See "Reflections of a Psychic Priest," July 1979 FATE.)

"I was a magician when I was a kid. I've always been interested in this kind of thing," Schultz told Colin McEnroe, a writer for *The Hartford Courant*, in February 1978.

Schultz is a director of the Foundation for Christian Psychic Research, a group dedicated to investigating the psychic world. He has performed exorcisms, come to the aid of people who claim their houses are haunted and helped others who are having visions.

Schultz's interests have led him to the conviction that a real spirit world exists but he also believes there are great dangers for individuals and groups who experiment without proper training or guidance. As an exorcist Schultz has learned that demonic possession is "a matter of choice. There are, of course, a lot of people who are possessed by demons they have created for themselves, people suffering from psychological problems who have decided they want to be possessed."

But Schultz believes that even genuine possession involves choice on the part of the victim. Possession is preceded by "obsession," a stage where the victim willingly turns his spirit toward the interests of the possessing "demon."

"When a person is 'obsessed' there's a way out which he can find by himself. He can choose not to continue," Schultz believes. "When a person moves beyond that to become possessed, he will probably need help finding his way back."

Schultz prepares himself for an exorcism by trying to get himself "on the most positive side of God." Then he tries to "fill the (possessed) person with the Holy Spirit," which dislodges the possessing spirit.

Exorcisms are rare, Schultz added. The 30-year old assistant rector at St. Stephen's Church in Ridgefield said he spends more time on parapsychology experiments in laboratory situations.

The experiments conducted by his Foundation, Schultz said, are often the same as those being done by scientists around the world but the Foundation doesn't try to compete with scientists as researchers.

"It's not so much that we can't do scientific research but we do the experiments to help us learn the significance of these phenomena for Christians."





Born in Poland in 1904, master storyteller Isaac Bashevis Singer, who writes everything first in Yiddish, is now read in all major languages. He does not write about his own psychic experiences but it is obvious from his writings that he has had them and that he is well-read in the literature of parapsychology. (Wide World Photo)

Isaac Bashevis Singer's

Love Affair with the Supernatural

Winner of the 1978 Nobel Prize for Literature
accepts and writes about the realities of psychic phenomena.

By Martin Ebon

THE MASTER storyteller who won the Nobel Prize for Literature believes in reincarnation, demon possession and all forms of extrasensory perception — and has written about them in many of his novels and short stories.

Isaac Bashevis Singer believes "the supernatural is actually part of nature." He does not believe that there are "two natures, a nature and a supernature. Since we don't know how telepathy, clairvoyance and premonition work we call them all supernatural."

When he was asked by a writer for the *Intellectual Digest* (May 1972) whether he actually believed in imps and demons I. B. Singer answered:

"I call them by these names because these names are taken from folklore. But what they are and how they work I don't know. The difference between an imp and a sprite or a devil and a demon, I don't know. And I don't care to know. I really believe that there are entities in this world of which we have no inkling, but they exist and influence our lives. They control not only writing but our lives, just as electricity influenced man thousands of years before he knew about electricity."

This is the second time, one after the other, that the Nobel Prize for Literature went to an American writer whose work reflects a serious personal involvement with psychical phenomena. A year earlier, in 1977, Saul Bellow was awarded the world's highest literary award; Bellow's most recent novel *Humboldt's Gift* shows that he is seri-

ously concerned with life after death — it contains a passage in which the protagonist seeks to engage in a dialogue with the dead, in accordance with the principles of Rudolf Steiner, founder of anthroposophy.

The Nobel Prize Committee, which always seeks literary distinction outside the field of mass literature and publicized personalities, showed with its selection of Singer that it recognized his unique concern with man's eternal questions. Singer submerges his personal involvement with such elements as life beyond death and telepathy in well-told short stories and novels in which character, incident and plot are uppermost.

Isaac Bashevis Singer, now in his mid-70's, disdains obscure writing techniques. If a work (such as James Joyce's *Finnegan's Wake)* needs a commentary to be understood it isn't Singer's cup of tea. He wants to entertain his readers first of all and if such occurrences as crisis telepathy arouse their interest, well and good. But above all, he regards himself as a storyteller in the great 19th-Century tradition of Guy de Maupassant, Fyodor Dostoevsky and Nicolai Gogol. As in their stories, there often is a touch of the macabre in Singer's work; but he manages to amuse rather than horrify or terrify his readers in the manner of Edgar Allan Poe. It seems to me Singer is the only writer whose work reflects the realities of psychic phenomena, rather than the wild imagination that burdens "Gothic" stories and science fiction with a ballast of improbabilities.

I. B. Singer admits there are autobiographical elements in most of his writings. He deals not only with the kinds of things that happen but also with those that "might happen." The reader soon realizes that Singer takes the supernatural for granted and as a result psychic phenomena are accepted as part of life by the characters in Singer's stories.

The Swedish Academy, in awarding the Nobel prize, stated that the author, because of "his impassioned narrative art, with roots in Polish-Jewish cultural tradition, brings universal human conditions to life."

Singer's writings are unique and so is the man himself. He was born on July 17, 1904, in Radzymin, Poland. Although his father and grandfather were rabbis, the young man early decided to become a writer. The language of the communities in which he lived, including the city of Warsaw, was Yiddish, a derivation from German used for centuries by Eastern European Jews whose ancestors migrated from the West at the time of the Crusades.

It seems unlikely that a man whose writing is done in the Hebrew alphabet, running from right to left, in a language that is rapidly dying out, should now be read in all major languages, including Japanese. He still writes everything first in Yiddish and his work first appears in the New York *Jewish Daily Forward,* which first employed him as a journalist after he arrived in the United States. About one out of three of Singer's stories then appears, in English translation, in *The New Yorker.* His writings have been published in a variety of magazines, ranging from *Playboy* to *Harper's,* but the setting and pattern of the stories

are nearly always the same — a small Jewish community in a Russian or Polish town, in the early decades of this century.

The folklore Singer taps is, in my opinion, a part of Eastern European mysticism and universal folk memory. The supernatural forces with which his characters struggle and to which they often succumb are rooted in the human realm of what the Swiss psychologist-philosopher C. G. Jung called "the collective unconscious." The Wonder Rabbi who might appear in a Singer story has his ancient equivalent in the Asian shaman, and his current counterpart in the African witch doctor or the Brazilian Umbanda priest.

Only recently has Singer begun to set his stories outside the tiny preindustrial Jewish villages of Eastern Europe. But, although he now locates his characters in New York, Toronto or Buenos Aires, they still move in the same religious folk milieu that Singer knows so well and explores with his highly personal mixture of admiration, pity, awe and humor.

Writers always are advised to write about what they know best and Singer — who has taught creative writing at the University of Wisconsin — certainly practices that principle. At the time he received the Nobel prize he had published eight novels, 11 children's books and seven volumes of short stories. When he received the National Book Award for his children's books in 1970 Singer said that one reason he likes to write for children is that "they still believe in God, the family, angels, devils, witches, goblins, logic, clarity, punctuation, and other obsolete stuff." Singer has had many translators and is a stickler for stylistic simplicity (one of his translators was fellow-Nobel prize-winner Saul Bellow). He now translates his own work but has someone else edit his translation for accuracy and fluency.

Some translators have found Singer meticulous to the point of obsession. Usually mild-mannered, he can be waspish on the subject of literary craftsmanship. He projects a simple, humble personality. His life-style has hardly changed since he moved from poverty (he had a writer's block for seven years after he came to the United States) to literary acceptance and public acclaim. He lives with his second wife Alma in a large old-fashioned apartment on New York's quite unfashionable West Side. Until a few years ago Alma Singer (who was born in Germany and does not read Yiddish) had a part-time job at Lord & Taylor's department store on Fifth Avenue. Singer is a vegetarian; his stories reflect a love for and identification with animals. Singer believes, as we do, that animals have immortal souls.

I. B. Singer has the pointed ears of a pixie and the element of the supernatural in his writings has its closest parallel in the Irish tradition that abounds in faeries, goblins and worlds beyond our own. Except for a fringe of white hair, Singer is bald and he dresses with the kind of care that has come to be regarded as old-fashioned. He has never written about his own psychic experiences but it is obvious from his writings that he has sat with a variety of mediums, has been im-

pressed by personal telepathic experiences and knows the literature of parapsychology.

The lead story in his anthology *The Seance* deals with a disillusioned and quietly desperate older man Dr. Zorach Kalisher and his relation to a lonely medium, Lotte Kopitzky. The setting is New York's West Side which Singer knows so well and the mood is one of doubt, a will to believe in the reality of spirits, and the tension and attraction between a man and a woman. Much of Singer's writings, including his novels *Passions* and *Enemies, A Love Story,* deal with awkward but obsessive erotic elements.

Mrs. Kopitzky's spirit control, one Bhaghavar Krishna, alternates between messages of vague but demanding cosmic insight and urgings toward matrimony. Singer writes that the medium constantly conveyed "regards from the Masters, who had connections with Tibet, Atlantis, the Heavenly Hierarchy, the Shambala, the Fourth Kingdom of Nature and the Council of Sana Kumara." According to these messages "all kinds of crises were brewing" in heaven as on earth; "the Powers having realigned themselves, the members of the Ashram were preparing a war on Cosmic Evil." This prompted "The Hierarchy" to seek out "esoteric men and women to serve special purposes" and "Mrs. Kopitzky assured Dr. Kalisher that he was ordained to play a huge part in the Universal Rebirth."

In many cases Singer does not concentrate on a psychic theme but makes the "supernatural" just one link in a chain of otherwise "natural" events. This is the case in his celebrated novels *Satan in Goray* and *The Magician of Lubin,* which deals with a womanizer who becomes a saint. His short story "The Letter Writer" which originally appeared in *The New Yorker* describes a man who sustains himself by exchanging letters with women who have had occult experiences. He telepathically sees one of them detained by illness from writing to him; she in turn is told by the spirit of her dead mother that the man is dangerously ill; this prompts her to go to New York, rescue him from a coma and nurse him back to health. The letters the lonely man received, Singer wrote, "strengthened his belief in psychic powers and the world beyond" and his unknown correspondents "called him by his first name, revealed their thoughts, dreams, hopes and the messages they received through the Ouija board, automatic writing, table turning and other supernatural sources."

In a story "Zeitel and Rickel" which deals with the erotic involvement of two young women with each other, poltergeist phenomena and hauntings are mentioned in passing. One house in which people died tragic deaths began to give off strange noises: "Something knocked and no one knew what or where." Eventually a Cossack colonel who had ridiculed the whole thing was present when "suddenly there was a crash that nearly brought the roof down." The colonel, in exorcist tradition, "called to the unholy one to tell his name and what he wanted" and "the spirit gave one knock for yes and two knocks for no."

After the suicides of the two women

"people saw lights flickering in the windows," the voices of the women were heard as "they kissed, laughed, cried." The account states, "Lost souls remain on earth and do not even know they don't belong . . . ."

Singer's light touch does not always meet with approval. His anthology *The Seance* was criticized in *The Christian Science Monitor* (January 9, 1969) as "trifling with mysticism." The reviewer concluded, "If Mr. Singer truly believes (as he would have us believe) that the Two Worlds interpenetrate, how does he dare trifle with Wisdom so?" The answer is, I think, that wisdom is easier to accept when it is presented with a light touch. This view was apparently espoused by another reviewer in the same paper later that year (November 20, 1969) who dealt with Singer's novel *The Estate*. He wrote that "Singer has done what Aristotle asked: his fiction becomes a higher thing than history, because the lives and fates of his characters are as probable as the earth itself."

It may well be that Singer is lighthearted and amusing just because he cares so deeply about the interpenetration of those Two Worlds, the natural and the supernatural, the visible (to us) and the invisible (to us). He told Raymond Van Over, a noted authority on Eastern mysticism, that he shares the view expressed in the *Cabbala*, the central work of Jewish mystics, that "every deed which a man does influences a higher sphere." Thus, although "we are nothing but a small part of the cosmos, one of the weakest links in it, we play a major part and bear a major responsibility."

In Singer's opinion, Christian, Jewish and Islamic mysticism are "nearer to one another than their religious dogma." The *Cabbala* has strongly influenced Singer's own mystical philosophy. And this contact with the deep roots of universal mysticism may account for much of his wide appeal. It has, he admits, had both a conscious and an unconscious influence on his work, ever since his studies as a child. But while he feels indebted to the *Cabbala* he calls himself "a kind of realist."

He also told Mr. Van Over, "What I'm trying to say is that a miracle does not happen in a vacuum. If you want to describe a miracle you have to describe first these people and this place and then the miracle makes sense in the context of natural law. If you write only about miracles, it is not convincing. The same thing is true about the *Cabbala* and about everything. The great mystics were also great realists. They knew their work; they knew the laws of nature; they knew the human way of thinking. And into the frame of the natural, I would say, they put the supernatural and, of course, this makes sense."

Singer's views on reincarnation also go back to the *Cabbala*. The Cabbalists, he says, "believe in reincarnation, although they don't know how it works. They believe in it and I personally also believe that we have been here more than one time, that we come back, because we have to correct things and one lifetime is just not enough." It is typical of Singer's occasional lightheartedness that he told a *New York Times* reporter (October 23, 1968), "I believe that we have

been here more than once. From the point of view of heavenly economy why should God send a soul only once?" And in his story "The Warehouse" he gives a facetious account of departed souls being re-equipped with bodies for their next incarnation which is disquietingly close to blasphemy or at least in rather poor taste.

I. B. Singer favors progress in psychic research; yet he doubts that the so-called supernatural ever will be proven scientifically and he prefers it that way.He told Van Over, "If psychic research would ever really come out with scientific evidence free choice would stop. In other words, if people had scientific evidence that if you are evil you would be punished, there would be no such things as misdeeds. People would not doubt anymore. It is like this: If you know for sure that a poisonous mushroom will kill you, you certainly won't eat it."

Singer added: "If psychic research could convince us in a scientific way that the soul does exist, that there is a God, that there are demons and angels and all those things, this would become a science and people would say, 'This is the right way and this is the wrong way,' and there would be no free choice."

But Isaac Bashevis Singer is "very much for" psychic research, "because I'm sure that no matter how much knowledge its researchers gain they will never convince humanity. Human resistance against its evidence is so great that there is no need to fear that it will be victorious. So what they are doing is good because too much doubt is also not good. If we doubt too much and we go over to the negative we become convinced in a negative way, which is bad. The essence is: to be able to doubt we must have proof — but not convincing proof — from both sides."

This approach is characteristic of Singer's stories with their mixture of the tragic and hilarious, of piety and the outrageous, of saintliness and sin. Many of his characters are guilt-ridden because the author believes that we must experience guilt in order to rid ourselves of our failings. At times his critics do seem to have a case. Often the men and women in Singer's stories seem less like channels for the supernatural than creatures of emotional chaos and superstition, their actions advancing from the erratic to the lunatic, from eccentricity to madness.

Are we, the readers, supposed to laugh or cry? Are we to assume that Singer's characters really talk to the dead, or are they just suffering from delusions or hallucinations? Of course, it is precisely this halfway house between doubt and certainty that Singer peoples with his tragi-comic men, women, children and animals; readers who yearn for simple answers will find intriguing questions instead.

Probably the most delicate aspect of I. B. Singer's novels and short stories is the interaction between sex and the occult. His characters interact with each other in a kaleidoscope of love and hate. (The title of his book *Enemies, A Love Story* illustrates the author's ambivalences.) There are lovesick girls possessed by demons, oversexed young men haunted by

"dybbuks" (devils); even a rooster with mystical views of the world and the beyond regards himself as a descendant of the "Ancient Prophetic Woodcock." Singer's world bears a strong resemblance, because it has the same roots, to the paintings of Marc Chagall and the writings of Sholem Aleichem on whose stories the popular musical *Fiddler on the Roof* was based.

In his typical half-playful, half-serious fashion, I. B. Singer says that he prays when he is in trouble and that he is in trouble daily; therefore he has to pray all the time. But his ideas are unorthodox and undogmatic; he regards his relationship with God as an intimate one and ne is puzzled and angered by the horrors man commits against man and against animals, because they seem to be a part of the Divine Scheme. The painful death of a little parakeet can prompt Singer to say that while he believes in God "absolutely," he is "angry with Him all the time because he allows so much cruelty."

I. B. Singer sees the Divine also in the erotic and has fashioned his writings around "the idea that there is no such thing as logic in human life, that nearly all of it is ruled by passion." He regards art as "made of the same stuff as sex" and says, "I cannot imagine a great artist without lust. He may choke it, he may sublimate it, but it is there." Singer considers "belief in God is as necessary as sex" and "the belief that man can do what he wants, without God, is as far from me as the North Pole."

In Singer's view, the World Beyond is God's avenue to our own existence, which is why, as a writer, he expresses a religiomystical view of everyday living. And, as he acknowledges the forces of erotic passion in all our dealings, it is fair to say that Nobel laureate Isaac Bashevis Singer has, throughout his life, carried on a love affair with the supernatural.



FALL FOR FUMES

ACCORDING to the Kansas City (Mo.) *Times*, October and November 1977 was the fall for fumes.

In October, nauseous fumes sent 125 boys and girls from school to four hospitals; they were complaining of head and stomach pains.

On the same day (October 4) in Terre Haute, Ind., an elementary school was closed when "mysterious fumes" sent the school principal and 17 students to the hospital suffering headaches and nausea.

Both incidents were assumed to be related to furnace fumes but no gas leaks or defective equipment were found.

A week later in Chattanooga, Tenn., "gas fumes" caused the evacuation of about 800 students from an elementary school and sent 102 to hospitals complaining of nausea, fainting and headaches.

At the end of November an odor at Kansas City's Troost Elementary School led to its closing. The odor was attributed to a malfunction in the heating system but strangely, only children noticed the fumes.

Is an out-of-body experience . . .

A SPECIAL KIND OF DREAM?

As the feeling grew more intense, a powerful, blissful sense of beauty engulfed me.

By William C. Leikam



WILLIAM C. LEIKAM, teacher, writer and psychical researcher, is author of the forthcoming book *Boredom in America*.

OVER THE past 15 years I have had several spontaneous psychic experiences but none so frightening as one that occurred on a night in May 1975.

That evening I stayed up late working on an article that had to be in the publisher's office the next day. Midnight came and went and I worked on, determined to complete the manuscript before going to bed. When I glanced at the clock again it was 1:35 A. M. I was tired but not sleepy.

"I've got to get up early," I told myself. "I'll finish this last bit tomorrow."

I switched off the typewriter and desk lamp and as I pushed my swivel chair up to the desk I looked out the window onto the moonlit driveway and beyond to the huge oak trees alongside our Palo Alto, Calif., home. Then I started toward the bedroom but again, passing the glass front door, I stopped to look out to see if any deer, raccoon or fox had come from the nearby canyons to browse in our flower garden. Nothing stirred.

I went on into the bedroom, undressed and crawled in beside my wife Janet who long since had fallen asleep. The curtains on the left of our bed were parted a few inches and the moonlight streamed in. I lay there in the dark staring toward the ceiling, still not feeling sleepy.

The next instant I was seated at my desk, randomly poking the unresponsive keys of my turned-off electric typewriter. Then I noticed that the desk light was off. I gazed out the window at the moonlit driveway and oak trees and an uncanny feeling came over me: I had just gone through these same motions a few minutes earlier. I rose from my chair and walked out of the room. Passing the front door I looked out onto the silent driveway.

"Now, come on, Bill," I thought,

rather annoyed with myself. "You're wasting time. Get some sleep."

I walked on into the bedroom but had not taken three steps beyond the door when I was abruptly stopped, as if by a blow on the chest. I was stunned. Lying in the bed, still staring up at the dark ceiling, was — *I*! I saw myself clearly in the moonlight which shone through the parted curtains. Shuddery fright washed over me. Suddenly, without any sense of moving through space, I found myself back in bed staring at the ceiling.

"What's happening to me?" I wondered. "Is this a dream?" I slowly raised my hand and touched my wife; I felt her. The curtains and the moonlight were real. I seemed to be in touch with reality. I knew I was awake, not dreaming, but what was happening?

Then, as if drawn by a force beyond my control, my head rolled to the right. I was shocked and frightened by what I saw: at waist level, extending at a right angle from my body, was what appeared to be a negative reflection of myself. I lay there unable to move, staring at this other "me." It was like a photographic negative. There were buff-white areas on my cheeks, nose and forehead while the rest of my face was grey and dark. As I looked at the light areas they gradually became dark and the once dark areas changed to white.

I was frightened, shaken by the incomprehensibility of the experience. I wanted to be rid of it — but instantly my curiosity came to the fore. As I thought, "No, no, follow it through. Let it go and see what happens," the fear abated. Simultaneously the "negative" part of me slowly began to close with my body, like the closing of a pocketknife blade. Now I began to feel a mild tingling in my legs. As the feeling flowed up into my pelvis and grew more and more intense I could hear what I can only describe as millions of tiny silver bells ringing, first a long way off but coming nearer and growing louder. And as all this was happening my negative-self continued slowly to close.

The tingling filled my chest and neck and crept toward my brain. It felt like a powerful surge of pure energy and the sound of the bells became agonizing. "Surely," I thought, "when it reaches my brain — this power pouring through me — my skull will crack wide open. My head can't contain all this."

As swiftly as the thought went through my mind the agony I had felt was transformed; now a powerful, vibrant, blissful sense of beauty consumed my whole body. I reveled in its splendor; I wanted it never to cease. But the flow of power and beauty reached its apex in the top of my head, burst beyond my body and filled the room. Precisely at this juncture the negative-self fully closed with my body and the tingling and sound of bells slowly faded away. I lay there drained of energy, in a state of deep, deep relaxation, thinking, "What was it? What was it?"

I don't know how long I lay awake, wondering if anything more would happen, but finally I rose from the bed, walked to the front door and looked out. Everything remained as I had seen it twice before — moonlit, still and cool in the small hours of the morning. I returned to bed and slept.

On waking to the alarm clock I thought about telling my wife of my nocturnal experience but found to my consternation that for some reason I could not bring myself to do it. Not until later that day did I muster the courage to relate the experience.

We speculated on what it could have been — other than astral or soul travel. She suggested that it might have been a powerful, unusual dream. But I was sure that I had been awake. Nonetheless, I conceded that it might have been a dream, that my senses could have been playing tricks on me. "But if so," I added, "it was the strangest, most intense, most lucid dream imaginable. It certainly was not any ordinary dream — it was an out-of-body experience but that too might be a very special kind of dream where the objective and subjective worlds are indistinguishable."

About a week later my wife bought a book on out-of-body experiences. In reading it I found that my experience had many of the characteristics described by the author, characteristics that are common to spontaneous out-of-body experiences.

I have come to no firm conclusions about the nature of such unusual occurrences. I do know one thing for certain: my own experience was profound, deeply moving, and it showed me that there is a little-explored dimension to being *human*. But I have more questions than answers. What other kinds of experiences in the psychic realm are possible? Are there some that happen so rarely that we don't even hear about them? As human beings develop and evolve their psychic selves, what vistas lie beyond? A new vision of what it means to be human?



HIS MASTER'S LAST LAP

ON HIS 90th birthday Sir Winston Churchill received a gift from his friend and onetime private secretary, Sir John Colville. It was a small ginger kitten called Jock.

Jock traveled regularly by car between London and Chartwell, the Churchill's country home, sitting on his master's lap. During Churchill's last illness Jock scarcely left him and stayed on his bed to the last. Then Jock was taken to Chartwell for good where he stayed the rest of his life. He was given great freedom, sleeping on Lady Churchill's bed, sitting on Sir Winston's desk and on the chairs, to their detriment, that the Churchills used at the coronation of George VI.

Just before Christmas 1975 Jock died. The National Trust, in whose custody Chartwell lies, decreed that there should always be a resident marmalade cat. Jean Broome, the administrator, anticipated a long and difficult search for a similar cat, but the first call to a local branch of the Royal Society for the Prevention of Cruelty to Animals produced a kitten with an uncanny resemblance to Jock, markings and all.

The new Jock shows a preference for the places frequented by his predecessor and is often to be seen occupying what space is left on Churchill's desk. But he is a better tempered cat than old Jock, with a more cordial attitude toward the thousands of visitors who pass through the superb house. — *Reprinted from* In Britain *June 1974.*

MERRY PRANKS IN A SCOTTISH RECTORY



Heavy-footed poltergeist, undaunted by men of the cloth, comes with the parish.

By Mollie Mordle-Barnes

THERE WAS certainly no air of the supernatural about our new rectory in Tain on the shores of the Dornoch Firth in northeast Scotland. Quite the opposite, in fact. Built in the mid-19th Century of local stone, it was typically square with rows of identical many-paned windows. The large bright rooms looked out on the sea and the distant headland in front and magnificent highland scenery at the back. We loved the place at first sight.

My husband Leonard, an ordained minister in the Church of England, had been rector of Holy Trinity Church in Ayr, Scotland. In the course of normal preferment in his ministry, he had been assigned the Episcopal Church in Tain. With our three children — Angela, six, Beverley, almost four, and baby Julia — and Helen Ross, our live-in help, we moved into the rectory in the spring of 1947.

Returning from Inverness one evening about two weeks later, having left the children safely in bed with Helen in charge, we were surprised to find lights still on at the back of the house. The kitchen door had been bolted on the inside and we could not get in. Quite alarmed, we banged on the door and called out several times before Helen, shaking and white-faced, let us in. Her red eyes told us she had been crying.

"What on earth has happened?" my husband demanded.

Between sobs the terrified girl told us that soon after we had left early that evening she had distinctly heard the front door burst open, then the sound of heavy footsteps crossing the tiled hall and moving down the passage to

the kitchen door, where they stopped. "And someone's been tramping up and down outside the door until a few minutes ago!" Helen concluded, bursting into fresh tears.

Completely baffled, we made a thorough search of the house. Everything was exactly as we had left it. The children were sleeping soundly upstairs; the front door was securely locked.

"Nobody *could* have got in," my husband said to me later. "It must have been Helen's imagination. But it looks as if we can't leave her alone in the evenings."

He seemed ready to dismiss the matter out of hand but somehow I had misgivings.

Then, only a few days later, Helen and I were preparing the evening meal when we both heard the front door open and unmistakable footsteps cross the hall. This time the footsteps proceeded steadily up the stairs. I was expecting my husband home any minute but I remember thinking it was unusual for him to come in that way and to go straight upstairs without announcing his return. Suddenly a loud commotion broke out in the bathroom overhead. We heard knocks and bangs, then a heavy thud as if someone had fallen. Fearing my husband had been taken ill, Helen and I raced upstairs — only to find the bathroom now silent and dark! Incredibly, all three children were fast asleep. Thoroughly shaken, we returned to the kitchen just in time to meet my husband coming through the back door.

"Good heavens!" he exclaimed. "Have you both seen a ghost — or something?" He was half joking but when I tried to explain he was frankly skeptical.

"Is the front door locked *this* time?" he inquired. And as I had expected, it was.

"The noises you heard must be due to faulty plumbing. If it happens again I'll get a plumber to sort it out. There may be air locks — or something."

I wanted to believe him but somehow I just couldn't. Glancing at Helen I saw that she was equally unconvinced. And my husband was soon to change his mind.

One morning I was sewing in an upstairs room above the front porch. Gradually I became aware of footsteps crunching along the newly graveled drive toward the front door. A tree hid my view of the drive but I paused, expecting to hear the doorbell ring. Instead the door was opened abruptly — flung open, in fact — and again those heavy footsteps sounded clearly, crossing the hall, coming up the stairs, moving along the landing and stopping outside the door immediately behind me. Thoroughly alarmed, I leaped to the door and threw it open. Nobody was there.

At that moment my husband came out of his study into the hall.

"Who was that?" he asked.

With a sense of relief I realized that he too had heard the ghostly footsteps. Now he had to agree that there was something queer about the old house.

The next disturbance came in the middle of the night. Leonard and I were both awakened by a terrific rumpus in the kitchen. We sat up in bed and listened. Was it our poltergeist again — or burglars?

"You must go down and find out!" I

insisted. Reluctantly my husband put on his dressing gown and armed with nothing more lethal than a long-handled clothes brush he set off downstairs. I followed, my heart thumping. As we crept toward the kitchen, the uproar suddenly and inexplicably ceased. It just died away. But this time, when we switched on the kitchen light, we discovered things had been moved.

Saucepans and kitchen tools, usually hanging on wall hooks or standing on shelves, were scattered all over the floor. The table and chairs had been pushed against the far wall. But — as we had come to expect — the doors and windows were securely fastened.

Now we knew for certain that we had a poltergeist on our hands. But how to deal with it?

We began to make discreet inquiries in the village as to the past history of the house and its previous occupants. We received polite but noncommittal replies — even from people we had come to know quite well. We realized we weren't going to learn anything from the locals. We were stumped.

The next odd experience shortly afterwards was shared by our children. It was March 15, 1948, Angela's birthday. My husband and I, our own children and four others were having a birthday tea in the dining room and we *all* heard the front door burst open and the now-familiar steps cross the hall. This time they halted outside the dining room door. Being nearest I sprang up and opened it, although I knew instinctively that nobody would be there. The older children insisted on leaving their tea and searching the house. It was a waste of time — and as usual the front door catch was securely fastened.

The next visitation occurred one evening when I was alone in the house except for the children who were asleep in their beds. As usual, the preliminaries followed the familiar pattern: front door opening, footsteps crossing the hall and proceeding to the kitchen. The commotion broke out as previously but needless to say, before I reached the kitchen the din had died away. All was quiet — but in those few moments our prankish visitor had managed to move the table and chairs and for good measure, had tossed a heavy preserving pan onto the stone hearth. Strangely, the impact had left no mark or dent on the pan!

Almost at that moment I heard Helen arriving at the back entrance. Coming into the kitchen she stared in disbelief at the disorder. This proved to be the last straw. She left us the following week for the safe haven of her sister's modern home in southern England.

The kitchen episode was repeated several times, with almost reassuring monotony. In the end I got quite accustomed to it — and I lost all fear of our poltergeist. After all, it never actually broke anything. It was evidently mischievous but not in the least malicious.

Equally puzzling was the way the strange manifestations simply stopped after about nine months. Perhaps the poltergeist tired of playing its noisy tricks. We shall never have an explanation, I suppose, for in September 1952 we reluctantly left Scotland because of another transfer. My husband became vicar of Hoton Church in

Hoton, Leicestershire, England.

Some time later I went back to Tain to visit a friend and hesitantly broached the subject of the peculiar occurrences in the rectory. (My friend was Anita Carswell and we had not questioned her about the house while we lived there.)

"Yes," she admitted. "I had heard rumors about that house of yours. It seems that three local women who had been engaged to clean up the place before you took over just downed tools and refused — one after another — to work there or finish the job. Each claimed she had heard somebody come into the empty house, go upstairs or along to the kitchen but the intruder never came into the room where a woman happened to be working. So no one ever actually saw anything!"

Anita laughed. "Well, now you know that you weren't the only people given to 'hearing things.' "



THE ROLLING STONES AND THE PSYCHIC WORLD

By Lina Accurso

IN THE book *Mick Jagger: Everybody's Lucifer* author Tony Scaduto describes three separate psychic incidents in the lives of the English rock musicians, the Rolling Stones.

While still struggling for recognition, the Stones had a neighbor who was an astrologer. When she cast Mick Jagger's chart she told him that after a short time he would achieve fame. She added that the Stones would be held up for a while by the popularity of another group, but this group would eventually break up and leave the Stones unchallenged as the most important rock group in the world. All of this came to pass. The Stones were second only to the Beatles and when that group broke up, the Stones took their place.

The other two incidents, however, were tragic. Guitarist Brian Jones became increasingly unhappy and dependent on drugs, and eventually quit the Stones. Marianne Faithfull, then Mick Jagger's girl friend, was worried about Jones and consulted the I Ching for a message about him in June 1969. The passage that came through was Hexagram 29, the K'an Diagram, warning of death and danger near the water. Mick and Marianne tried to warn Jones but their meeting ended in a fight. Jones drowned in his swimming pool a few weeks later.

The next tragedy came only five months later at the Stones' free concert in Altamont, Calif., in December 1969. Strolling among the audience before the concert, Keith Richard was approached by an astrologer who said that the day was a bad one for a concert because the sun, Venus and Mercury were in overenthusiastic Sagittarius while the moon was moving into violent Scorpio. During the concert the Hell's Angels who were acting as bodyguards dished out some beatings and the crowd's anger mounted until finally a young man was beaten, stabbed and killed.

The Stones had hoped to create another Woodstock, a huge and relatively peaceful rockfest that had taken place that summer. But astrologers had been consulted before the Woodstock date was set, a precaution the Stones had not taken.

Scaduto wrote, "There was a strong possibility of violence and chaos and any astrologer could have told them." Unfortunately, none did in time.

Marcello Truzzi Talks About . . .

THE CRUSADE AGAINST THE PARANORMAL

Part 2

As the great answer to the psychic "threat" the Committee for the Scientific Investigation of Claims of the Paranormal has been a bust — so what *has* it accomplished?

By Jerome Clark and J. Gordon Melton

IN PART ONE Dr. Marcello Truzzi, head of the Sociology Department at Eastern Michigan University (Ypsilanti), former cochairman of the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP) and current editor of Zetetic Scholar, *described paranormal claims as* protoscientific *rather than pseudo- or antiscientific (as some critics charge) because most such claims "aspire to be scientific" and responsible proponents attempt to validate them in scientific fashion.*

Truzzi, who as editor of a newsletter entitled The Zetetic *had thought of forming a group to evaluate unorthodox ideas, was approached by philosophy professor and Humanist spokesman Paul Kurtz and asked to cochair with him a skeptically-inclined paranormal studies organization and to edit its publication. Concerned that*



One of the few neutrals in the paranormal debate, sociologist Marcello Truzzi advocates open-minded investigation.

the group be a truth-seeking operation, not a debunking one, Truzzi criticized an antiastrology manifesto Kurtz and the American Humanist Association had distributed. Kurtz assured him that CSICOP would take a more open-minded approach.

Truzzi wanted to bring responsible proponents of the paranormal into the organization but the Committee executive council voted down his proposal, even when he argued that the skeptics would retain control. Kurtz also objected to Truzzi's decision to run as the first article in the first issue of the journal a piece by sociologist Ron Westrum criticizing the Humanist antiastrology manifesto. At Kurtz's request Truzzi placed the article farther back in the issue but sensed that further trouble might lie ahead.

As Truzzi prepared the second issue, CSICOP met in New York City and held a news conference at which it denounced the rise of "irrationality" and "pseudoscience." Angry because he, the nominal cochairman of the organization, had not been consulted, perhaps because he was known to disagree with such sentiments, Truzzi asked the executive council for a vote of confidence and when he did not get one he resigned his position. When the council also complained that The Zetetic *was not "hard-hitting" — negative — enough in its treatment of paranormal claims, Truzzi responded that he wanted a scholarly journal, not a popular debunking magazine. The council insisted it wanted the latter, so Truzzi resigned as editor as well and decided to start his own publication.*

He left the organization altogether after Paul Kurtz secretly advised members of the council not to permit him to use the Committee mailing list to solicit subscribers to his proposed Zetetic Scholar. *Another factor in Truzzi's decision to remove himself from CSICOP was his discovery that the bylaws were written in such a fashion that the executive council was responsible to nobody but itself.*

J. Gordon Melton: How do you see the Committee for the Scientific Investigation of Claims of the Paranormal, now that you're no longer a part of it?

Marcello Truzzi: To begin with, I think the Committee is a lot more flexible than people give it credit for being. Some of the members, such as Martin Gardner and James Randi, have strongly hostile opinions but at least you know exactly where they're coming from. But some people I've gotten to know have surprised me with their open-mindedness.

In any case, the Committee as a whole serves a useful function. I'm glad it's there, with or without me and my goals. I perceive it as a debunking organization and what is more important, I think that is what its members perceive it as being. Debunking is a perfectly honorable practice. There are things that ought to be debunked. There's fraud, there's chicanery, there's a lot of bad science.

Paul Kurtz is now just about the only Committee figure who seems to dislike the word "debunker." As a philosopher he has enough sense to realize that it limits him more than he would like.

Melton: Yet in the very first mailing he sent out, the one that called that

very first American Humanist Association meeting together, he joyfully announced we've got the very best debunkers in the country coming and we're going to have fun debunking things.

Truzzi: Oh, he is a debunker. But he has taken some of the criticism seriously, especially the criticism from the parapsychological community. He now says we've got to treat parapsychologists differently from the way we treat the rest of the believers.

Unfortunately he still hasn't fully realized that there are *other* protoscientific claims out there that merit consideration. While there can be lousy parapsychology, there can also be good astrobiology. He hasn't yet recognized that distinction. He wants to say that parapsychologists are at least trying to be good guys but everybody else, every ufologist for example, is a pseudoscientist. So I think he's still pretty confused.

There's a sort of schizophrenia evident in the Committee's public statements. In his editorial in the last *Skeptical Inquirer* Paul says the Committee is trying to be balanced; in fact he sounds a little like me. But if you read the subscription envelope which came with the issue, you'll see it has a strongly negative tone, full of quotes from *Time*, the *Washington Post* and other sources about debunking this, debunking that, battling irrationality and pseudoscience, and so on. It's clear that there is a market for that. I used to get letters from readers urging us to stick it to the idiots, fight the irrational hordes, etc. Of course at the same time I also got thoughtful, reasonable letters. But I learned that there are some really extreme people out there.

The central point is that an advocacy position has to be recognized for what it is. The Committee is emerging as an advocacy body upholding the orthodox establishment view of science toward these claims. It's not merely skeptical in the sense that all good science is skeptical of extraordinary claims. It is *ultra*skeptical; it is hard-line skeptical; in some cases it is dogmatically denying.

I'm told that at the Committee's last meeting, held in Washington in December 1978, the members drew up new bylaws and a new goals statement which emphasize debunking. And that's good. From my standpoint, if they want to be lawyers for the defense, lawyers for establishment science, great! But when they act as if they were both judge and jury, I get upset. If they admit openly to being an advocacy body, rather than gatekeepers of ultimate scientific truth, then I have no quarrel with them. I think they have a future.

Jerome Clark: But what kind of future? Already, so far as I can tell from my own informal observation, the Committee seems a thing of the past. When it first came into being, it looked as if it were going to be a formidable organization which could measurably influence the media's treatment of paranormal claims. You mentioned earlier the pro psi article *Reader's Digest* published and the alarm it caused among Committee loyalists. I recall how, after the Committee vocally criticized the magazine for giving parapsychology such favorable coverage, the *Digest*

published a hostile article on UFOs which parroted Phil Klass' alleged explanations. Not long afterwards it reprinted Kendrick Frazier's anti-anomaly article from *The Smithsonian.*

So it appeared that in response to Committee pressure *Reader's Digest* had reversed its policy concerning coverage of the paranormal. But now I see that once again it's publishing psychic stories, which leads me to think all the excitement the Committee generated in its early days was pretty short-lived. I could cite further examples from other mainstream publications with which I'm familiar.

My point is that the Committee's days as a media event have passed. It seems to exist now as just one more instance of the committed talking to the committed and nobody is paying much attention to it anymore.

Truzzi: I think you're quite right — a dissipation is taking place. I think the media are recognizing not only that the people involved with the Committee are advocates but that they may not even be really very interesting advocates.

Melton: I had the impression that the Committee's initial clout stemmed from its ability to persuade the media that it was not a classical debunking operation.

Truzzi: Well, that's a point. Also in my opinion many scientists lost interest in the Committee when they saw it was not going to be an impartial investigatory outfit. Interestingly enough, when the Committee was formed, a number of scientists I tried to get as Fellows didn't want to join because they saw the clear and present danger of what has come to pass.

It's important to note that the vast majority of scientists are open-minded to areas not their own. Their views are reflected pretty well in the way the various controversies surrounding the Committee were covered in *Science, The Sciences* and *Science Forum.* Some of the articles were pretty nasty. Certain Committee members did some real harm to the organization.

Generally speaking, I think the scientific community does not see the Committee as necessarily a foolish effort but on the other hand scientists do not regard it as the great answer either.

Clark: It seems to me, as one who was not intimately involved as you were, that the Committee came across like this: "Okay, you've read all the credulous nonsense but now here are the opinions of responsible authority figures."

Truzzi: Right. But I think the assumption was that "responsible authority figures" meant *truly* responsible and *truly* authoritative people; to some degree that image has been tarnished. The great revelations have not come. No one has produced the smoking gun on Geller, for example. Where is all the evidence? Instead we get cute little articles like "Outguessing the Psychics" which are mildly amusing but that's all.

Melton: Did the Committee ever commission any research?

Truzzi: That's a difficult question to answer directly. The Michel Gauquelin astrology studies were sponsored by *The Humanist* magazine and the American Humanist Association. Since Kurtz is separated from *The Humanist,* I presume the Committee is

now in fact the sponsor of the continued work on Gauquelin.

Beyond that, Randi's conducting many interesting investigations which he legitimates by reminding everyone he's a member of the Committee. And he generously credits the Committee with his positive efforts. And I think many of Randi's efforts really are quite positive. I wouldn't say I endorse everything he's ever done but at times he has been a most effective debunker. In a sense the Committee has done a lot less than Randi has.

Melton: Yet Kurtz created the impression that the Committee was doing a lot of replicating research.

Truzzi: It wasn't doing anything. Not that Paul didn't want to, but not everybody on the committee agreed with him. Some — for example Ray Hyman — thought the whole idea was inappropriate.

My own point of view was and is that you've got to let the Parapsychological Association, the American Federation of Astrologers or whatever do the screening. Then you say, "Let's look at it impartially."

But the Committee has not taken the best claims going. Instead it got involved with an obscure psychic who appeared once on the *Tonight Show* and was endorsed by Johnny Carson. So far as I know no one with any sophistication or credentials has endorsed her alleged psychic abilities; she certainly has not been tested by leading parapsychologists. The only reason Kurtz and the rest of them wanted to destroy her credibility was that she'd been on a mass-media television program.

That's fine, if your main function is to deal with mass media. Then you go after the stuff through the Federal Communications Commission. I'm not saying that's wrong. There's been a tremendous amount of distortion on television and I'm happy to see somebody raising a fuss about it. On the other hand, that's not very important to science. It's important to propaganda, to public relations, to public opinion, if it's important to anything. And I don't think it's even very important to that. That psychic won't be on the *Tonight Show* again. Maybe.

So far as I can see, the Committee's main impact has been in publicizing itself. There's nothing necessarily wrong with that, if that's what you're about.

Melton: As the Committee moved into an overtly debunking position my reaction was, one, that's boring and, two, that's been done since time began and it hasn't had much effect and probably won't have any greater effect now.

Truzzi: Who the hell really wants to hear there ain't no Santa Claus?

Melton: Well, that's part of it . . .

Truzzi: That's part of the problem they've got. Now, if they decide to do an impartial study of something that possibly has some credibility, maybe that will attract some interest. I don't agree with you, though, that it's boring. That's a put-down word. A lot of good research is boring. That doesn't make it unimportant. If a lot of people believe in Santa Claus, it's important that they be told the truth.

Melton: But it's one thing to say there ain't no Santa Claus because we don't believe in him. It's another to say that for five Christmases in a row we have

had researchers out scanning the heavens and have never been able to find him; therefore we have concluded he isn't there.

When I say it's boring, I refer to a position that's taken prior to an examination of the facts. That position is no more relevant than pro positions decided without reference to facts.

Truzzi: I would never accuse them of being quite *that* extreme although at times some of the individual members border on that.

I believe the problem with the Committee is not that it's *too* skeptical; it's not skeptical *enough*. True scientists are largely skeptical about the state of affairs in orthodox science. I have many serious questions and reservations about orthodox science, quite apart from questions of paranormal claims.

The Committee takes the position, to cite a specific instance, that it's terrible that ads for fortune-tellers appear in FATE and other psychic magazines. But is it really? I think we can answer that question empirically.

To the degree that we have information on that question, we can state that a lot of so-called fortune-tellers are quasitherapists of one kind or another; they may not do much harm and they may do some good. At the same time, it seems to me, there are serious questions about the amount of good psychiatrists and professionally legitimate orthodox practitioners are doing. So when you say people shouldn't be going to fortune-tellers, that they should be going to psychiatrists instead, the problem is not that you're skeptical of fortune-tellers; it's that you're not skeptical enough of all therapy.

From what I have seen of fortune-tellers and psychiatrists, I'd have to say there are some fortune-tellers I'd go to before I'd go to some psychiatrists. By and large, people who go into therapy are looking for good common sense and friendship; you may be able to get more common sense and friendship from some nonpsychiatrists.

I don't mean this as a put-down of all psychiatry, of course. But we have to address issues empirically because that's what science is all about. Science is inductive and it bases its conclusions on facts. The problem we're dealing with here — the tendency to judge too quickly — exists in all branches of science.

In recent years I've been increasingly influenced by some of the more skeptical philosophers of science, especially Paul Feyerabend, author of *Against Method* and *Science in a Free Society*. Serious questions have to be raised about many standard practices in science. I realize that a physicist who's practicing his craft or art or whatever has a commitment and he's going to be disturbed, and rightly so, when people come out with extraordinary claims relating to his field. But a guy like me, who's primarily a sociologist, is not much concerned about how the physicist is going to resolve his problems.

In the same way the average reader of FATE or even of *Science* is not directly involved in a life-and-death career struggle which hinges on the outcome of the various internal conflicts within science. I may be inclined to think Velikovsky's wrong, but if he were right, it wouldn't really change much for me, certainly not the way it

would change things for Carl Sagan. Sagan has a very serious reason to feel threatened by such extraordinary claims because he'd be wrong about a lot of things he's said if Velikovsky were right.

But we should remember that most scientists are not so deeply involved with other scientists' problems. Science as a whole can afford to be a little more aloof, a little more willing to admit it doesn't know a lot of things. The important thing is to recognize one's fallibility, to be willing to admit one could be wrong.

Clark: When we deal with paranormal claims, we are confronted not with infrequent reports of anomalous events but with truly massive amounts of human testimony, much of it coming from individuals who to all appearances are sane and sincere. Yet many so-called skeptics seem to reject such testimony as irrelevant and inconsequential. Is that a reasonable response?

Truzzi: You're touching on a central problem. Things may happen to us that we find personally convincing but that can apply to skeptics as much as to believers. You can have convincing personal experiences not only of a paranormal kind but also of a skeptical kind. You can have a gut feeling that someone is a fraud. You may think you see a zipper in the Patterson film of the Sasquatch, but can you prove it? Or maybe you saw something in the woods and you thought you saw a zipper on it. That can happen too.

The problem, I think, is simple. Science depends on justification, not on conviction. Say you see a Sasquatch and you want to turn your convincing experience into a justifying case, something that will persuade others. You decide you're going to spend the rest of your life with camera and nets and catch one of those big fellas.

There's nothing wrong with your belief so long as you're willing to say, "I don't expect to convince a skeptic. Why should he believe I saw what I say I saw?" But I also think that any scientifically-oriented person, if the experience is extraordinary, probably should have a degree of skepticism about his own perceptual apparatus. Unlikely as it may be, you could have dreamt the whole experience. Memory is faulty. Lots of things can be reconstructed in misleading ways. You should always retain a little doubt.

Melton: The late Bob Ashby, who worked with Spiritual Frontiers Fellowship as our resident psychical researcher, used to say that in some areas of parapsychology the proof experience and the convincing experience are two different things and may contradict each other. The proof experience that science seeks cannot convince and the convincing experience can never prove.

Truzzi: That's one of the most interesting questions of all, I think. In the near future I plan to poll parapsychologists and others involved in anomaly research to find out what they think are the most evidential cases — but I'm also going to ask what they personally find the most convincing.

In my opinion most people in this field probably have had some kind of convincing experience; or they have some other reason for thinking the problem is so important.

But as I've said, it works both ways.

As a magician you can be privy to all kinds of inadmissible evidence about, say, Uri Geller. You may know agents, you may know fellow magicians, you may know showgirls, you may know people who have been around the man and who can tell you, "Look, it's an act." But those people won't come forward. They won't speak as witnesses in a scientific inquiry; still what they say can be tremendously convincing.

But in general you need evidence that will change the thinking of someone who's inclined to disbelieve you. You should realize, however, that you're not going to convince *everybody*. Even justifications are not successful with everyone.

People like to say, "This is so or it isn't so." What's wrong with saying we don't know? Why do we have to know everything? Even with the world we think we know, the more carefully we examine it, the more problems we have with it. Methodologically, my God, the philosophers of science have devastated science. Once you start going into it, you'll find that science ain't what it once seemed to be. Neither is anything else for that matter. Our views of the world are fallible, dammit.

THE MAN WHO TALKS TO HORSES

By W. Ritchie Benedict

HENRY BLAKE is a short bald Englishman who talks to horses and understands them when they talk back. In his book *Talking With Horses,* published a few years ago, he illustrated the various noises and movements that constitute a horse's vocabulary.

"But there was more to it than this," he says in his new book *Thinking With Horses.* "Some form of communication other than sounds and signs was at work." His book deals with this.

Riding his horse Weeping Roger, Blake found that he could "direct and control him entirely by thinking what I wanted to do next. All I had to do was think where I wanted to go and how fast."

Blake's primary aim is to teach horsemen to understand their mounts and "make accessible to the ordinary horseman the skill that comes instinctively to the great horse handlers."

PSYCHIC FAIL RATE FOR 1978

PROMINENT psychics missed the mark in 1978 on several major predictions, according to a survey made by Religious News Service.

These major forecasts did not materialize; The worst earthquakes of this century would hit Alaska, New Zealand and Australia. Billy Graham would be knighted by Queen Elizabeth. Egyptian president Anwar Sadat would be assassinated. A revolution would topple Russia's government. And Muhammad Ali would suffer a heart attack. These, among other predictions that failed, were made early in 1978 by "10 leading psychics" and publicized in the tabloid *National Enquirer.*

In a competing supermarket paper, the *National Star,* Jeane Dixon prophesied that Pres. Jimmy Carter would resign, that Farrah Fawcett-Majors would get a crew cut, and that Pope Paul VI would surprise the world with his vigor and determination. He died August 6, 1978.

MY PROOF OF SURVIVAL

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THE DOMINANT SPIRIT

By Jane Angela Sancetta

THE NIGHT of November 19, 1978, as I was trying to go to sleep, I suffered a pain in my chest that left me breathless and paralyzed. Then in a flash my mind (or soul or spirit) left my physical body and I was conscious of speeding down a dark track through a pitch-black tunnel. I heard the chugging of a train.

Coming toward me on a parallel track was an antique locomotive; it was moving at modern-day speed. It was an authentic engine but brilliant in color; it lighted up the dark tunnel. As the train flashed by, I caught a glimpse of my father James Sancetta who had been dead for 26 years. His face was stern and serious and I saw him clearly. I knew other deceased relatives were aboard the train, for although I did not see their faces I felt their presence.

It seemed to me that some kind of transition would occur at the end of the tunnel but there was nothing I could do about it. I had no control; my mind or spirit was dominant. The experience — my soul gliding through space — lasted perhaps two minutes before I was returned to my physical body. I sat up very slowly and took deep breaths. I was frightened by the great power I had mysteriously encountered.

A few days later I asked my physician Dr. Nicholas Lipsky to give me an electrocardiogram. He found no evidence of abnormalities in my heart, he told me.



Jane Angela Sancetta

I believe I was permitted spiritual knowledge to enrich and expand my perspective. It is now perfectly clear to me that life goes on after the death of the physical body. — *North Royalton, Ohio.*

THE MAID AT THE FALLS

By Mary C. Neumann

MY HUSBAND Harry and I were admiring the view at Multnomah Falls along the side of Larch Mountain which is part of the Cascade Range. It was a sunny but freezing day in January 1979 and we

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thought we were alone at the site. Suddenly my husband gasped. "What is that girl doing standing up there in all this cold?" As I looked in the direction he was pointing, I could see an unhappy-looking woman standing above us.

She was wearing what looked like an Indian dress but that isn't what surprised us. What really shocked us was that she had no solid form and was transparent. As we watched she just faded away.

Later, as we discussed the event in a coffee shop some distance from the falls, a friendly waitress told us that according to legend a tribe of Indians called the Multnomahs lived at the site before the falls existed. One winter an epidemic began to kill off many of the young and old people of the tribe.

The tribal council decided that winter was angry with them and the only way to drive the sickness away was for one of the lovely young maidens to cast herself from the mountaintop. The chief's daughter climbed to the top and raised her arms to the moon. "Oh, mother of the night," she cried, "accept my sacrifice and save my people." She stepped over the edge and fell to her death.

From where she had stood a stream of silvery water tumbled down the mountain to the Indians' feet. The sickness went away and the people were again strong and well. The water has continued to flow and sometimes on winter days the maiden will appear at the top of the falls. — *Dallas, Oreg.*

"I DWELT IN MARBLE HALLS"

By Raymond B. Padgett

ON JULY 12,1978, I was relaxing on a couch in the basement of my home in Elmhurst, N. Y. In a state somewhere between sleep and full consciousness I suddenly "saw" a spectacular white marble stairway before me. Broad marble balustrades stretched toward me and ended in graceful curves. Scanning the 50 or more steps that led upward, I beheld a corridor edged by ornate marble banisters on either side of the stairway. Centered above the stairs on the corridor wall was Hoffman's *Christ in Gethsemane*, a painting which had been my mother Bessie Padgett's favorite all her life. She died in a South Carolina hospital in October 1968.

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Presently a young woman appeared, walking along the corridor from the left. She moved slowly to the center of the stairs, then turned right and descended five steps. There she paused and turned to reveal her profile. Some moments later she called to me in my mother's voice.

"Son," she said, "are your shoes down there?"

"Yes, Mother," I replied. "I live down here."

"Oh!" she exclaimed. "I thought they would be up here."

Then without another word Mother ascended the stairs, turned left and disappeared in the direction from which she had come. The strange interchange left me thoroughly puzzled.

At first I assumed I had been dreaming but I was disturbed enough to telephone



Bessie Padgett

one of Mother's living sisters, my Aunt Ida Bell. She mailed me a picture of my mother taken in 1909, two years before she married my father and seven years before my birth. This was the woman on the marble stairs.

I had never seen the picture before. — *Elmhurst, N. Y.*

AS REAL AS LIFE

By Jacquline Deaner Workman

SINCE I was a child of seven I have had no fear of death, because at that tender age I learned that death is only a metamorphosis, not an end.

It was a sunny spring day in 1936 when I heard that my Uncle Ed Ballard was dead. He had been brutally murdered in Scioto-ville, Ohio. Fundamentalist church members added terror to the sorrow in my heart by saying that my uncle would surely go to hell, for he had been drinking when he died.

Two or three weeks after his funeral I awakened, feeling sure he was in the room with me. I smelled cigar smoke and the hair tonic he used to keep his curly hair in place. I had no doubt that it was Uncle Ed standing beside my bed and I know I was awake for I was conscious of the night breeze blowing the curtains and the bright moonlight streaming through the window.

Then Uncle Ed spoke to me. With his slight lisp, his voice was unmistakable. He told me that I was not to worry about him, that Aunt Mary (who had died in 1930) was with him. As if trying to impress me so that I would never forget his words, he said that death is almost like being born again. He said his new existence was much more real and more intense than our earthly life. He reminded me that we come from the darkness of our mother's womb into the brightness of life and death is something like that. One passes through a long dark tunnel to be greeted by someone at the end of it, as Aunt Mary had come to greet him and bring him home.

The greatest difficulty, he said, is that in dying you think you are adrift from your body. After you linger awhile in the blackness, someone comes to help you make the transition.

"Reality comes after death," he concluded. "Someday you will understand." — *Canton, Mich.*

"VISITING" FRIENDS

By Jack Levic

I ALWAYS enjoyed talking with Mrs. Browne. I used to see her every day when I walked the mile from my home to my fourth grade class. This was in 1968 and 1969. She would be walking her poodle Mimi.

Mrs. Browne and I would talk for a while and then I'd hurry off to my class — late. But one day I didn't meet Mrs. Browne, nor

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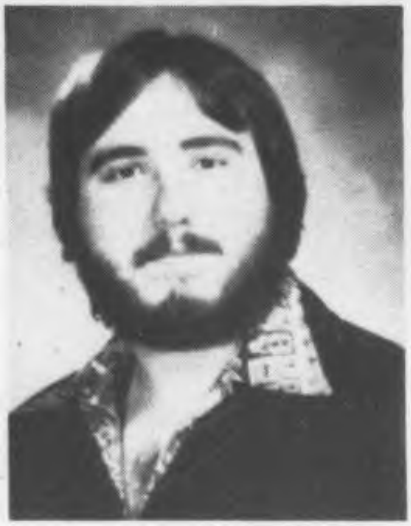
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Jack Levic

did I see her for the next several days. After almost two weeks I saw her and Mimi while I was walking to school. I was glad and asked her where she had been.

"Oh, Mimi and I have been visiting some friends and relatives that I haven't seen in years," she answered.

Before we parted she told me that I wouldn't see her for a very long time. That night while we were eating supper I told my parents that I had seen Mrs. Browne again. They looked at me with surprise and said that Mrs. Browne had died of a heart attack two weeks earlier. They had been reluctant to tell me because they thought I'd be too upset. Mimi had died a few days after Mrs. Browne's death. The neighbor who had cared for Mimi was sure she had died of grief.

I think of Mrs. Browne often and smile when I realize that she is still with Mimi "visiting" her friends. — *Greenburg, Pa.*

THE FACE OF RUTH

By Millicent Young

RUTH TALBOT, my favorite aunt, was like a second mother to me. I was left in her charge until my parents William and Evelyn Toomey took me to Canada in 1920 when I was six. When we returned four years later, I lived with her again. She and her husband William jointly managed the largest of three licensed premises (pubs) in

the pretty village of North Moreton, Berkshire, England. I was an only child but I did not feel lonely because I enjoyed the companionship of my cousin Evelyn, 15 months my senior. Our childhood days in the small community were happy and they passed all too quickly.

While still quite young I took a job in London and worked there until my parents, unhappy about the economic situation in England, decided to return to Canada in 1929.

We returned to England three years later to find Aunt Ruth living in reduced circumstances. Her husband had collapsed from a major stroke and now she lived in a small cottage. She supported herself and William by working at a large house called "The Chantry," where she cooked for the Davies family. Mrs. Davies, whom my aunt always called "the doctor's wife," and Ruth became great friends. In fact Ruth became quite dependent on her and took Mrs. Davies' views as the final word on any subject.

In 1936 I married Harold Hugh Young. He went off to war in 1939 as a corporal in the Royal Air Force. After the Germans started bombing London I left the city for the peace and quiet of Moreton and my aunt's home. During those years of appalling death and destruction I began to be interested in Spiritualism and life after death. When I tried to talk with Aunt Ruth about these things, she would have none of them. "The doctor's wife says when we die, that is certainly the end of it all," she declared.

In 1945 my husband returned from service and eventually we moved from London and settled with our three children in the delightful Berkshire village of Woodley. We busied ourselves in community affairs and our happiness was marred only by my aunt's cancer troubles. Although she underwent several operations, they ultimately proved unsuccessful and finally she died. Her passing saddened all of us.

Then in 1962 another person dear to me contracted cancer, my friend Gladys Branch. Returning from a holiday my family and I learned that Mrs. Branch had had an operation but the cancer was incurable; she had been sent home.

I went to her house to visit her. She was

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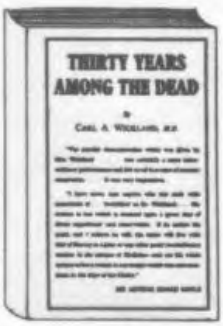
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happy to see me and we chatted quietly for a while. Then a sudden spasm of intense pain gripped her and she struggled to reach for water and pain-relief tablets. I helped her raise her glass to her lips and gently raised her head to a more upright position. She experienced another spasm and her face twisted in agony. But with my help she managed to get the pill down and as the pain eased she closed her eyes and fell asleep.

Then, moving quietly to the end of her bed on my way to the door, I glanced once more toward my friend — and I saw an incredible sight. I distinctly saw her softly-waved gray hair begin to straighten. Her rounded features slowly changed to an oval shape and her short stubby nose lengthened as if molded by unseen hands. Her whole face was changing right before my eyes!

Only her eyes remained closed. Her lips spoke softly in a voice that was not hers, "I am so tired." The voice was Aunt Ruth's; the words were those she had to often uttered after her operations. I now was gazing on Ruth's serene countenance, its features reflecting an ageless beauty.

I stood stunned and speechless, a thousand thoughts racing through my mind. Suddenly Gladys Branch's face replaced my aunt's and at that moment my tears began to flow. They were not tears of sadness or fear. I was crying because I realized what had happened — I had actuâlly witnessed Aunt Ruth's spiritual transfiguration. She was proving to me that life is indeed eternal.

Mrs. Branch slowly opened her eyes and looked relieved to see that I was still there. "I must have dozed off," she said. Sighing contentedly she went on, "I was in a lovely garden somewhere." Apparently she had been quite unaware of the amazing incident that had taken place while she dozed.

I was too overcome to say anything at first. Eventually I bade her good-bye and tiptoed softly from her bedroom.

As I pushed my bicycle home (I was too shaken and overwhelmed to ride it) I pondered the meaning of my vision. I knew that Aunt Ruth had come back to prove survival to me — and to show, after all these years, that "the doctor's wife" had been wrong. — *Woodley, Berkshire, England.*

BOOKS

NEWS & REVIEWS

by J. Gordon Melton



THE PSYCHIC TOUCH

EVER SINCE hearing that Delores Krieger was finally writing a book, I have waited with great anticipation, knowing that over the last five years she has contributed more to our understanding of psychic healing than any other single person. Unfortunately, because until now she has published her findings only in a few obscure scholarly journals, her work has been much less well known than it deserves to be. Her book *The Therapeutic Touch* (Prentice-Hall, Inc., Englewood Cliffs, N.J., 1979, 168 pages, $4.75, paperback) reveals that she has explored her subject at even greater depth than those of us who have followed her research from afar suspected.

If you have never heard of Delores Krieger, she is a professor of nursing at New York University where she conducts a class with the fancy academic title "Frontiers of Nursing: The Actualization of Potential for Therapeutic Human Field Interaction." "Therapeutic Human Field Interaction," in everyday terms, is psychic healing, which Krieger prefers to call the therapeutic touch.

She has also done many controlled experiments using groups of patients who work with nurses she has personally trained. She has documented physical changes in the blood components and brain waves of patients who have received the therapeutic touch. The book's major weakness is that it does not discuss these experiments which I think most readers would have found at least as interesting as any of the material that is discussed.

After a brief and folksy explanation of how she was cajoled into witnessing and then practicing psychic healing, Krieger goes on to write the most complete and to-the-point account of healing by laying-on-of-hands currently in print. It is far superior to any book I have read and I recently completed a survey of over 1000 books in this field (available as *A Reader's Guide to the Church's Ministry of Healing* from the Academy of Religion and Psychical Research, 10819 Winner Rd., Independence, Mo. 64052, $3.00).

Krieger modestly makes only three claims for the healing touch: it relaxes the patient, it relieves pain and it serves to boost the patient's own recuperative system. Most healers who get beyond the naive "I'm gonna zap you with the healing power" stage soon must confront the fact that they do best when they stimulate the body's own healing ability.

In the how-to-do-it sections which comprise the heart of the book, Krieger meticulously explains the steps and describes the exercises necessary to help you learn the laying-on-of-hands for healing. I am not sure that this book will serve as a substitute for actual work with a healer with whom you can discuss your own experience and development but it certainly comes as close as anything we have seen in paper and ink. Certainly the last chapters which record a number of experiences of Krieger's students should aid you considerably.

I have been doing healing work for a decade and cannot recommend *The Therapeutic Touch* too highly. It will join Agnes Sanford's *The Healing Light* and Gordon Turner's *An Outline of Spiritual Healing* on my shelf as a book to be read, reread and pondered.

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SECRETS OF MAGICK

ON A MORE mundane level, Daniel Cohen, who has developed a wide audience for his rather light romps through matters occult and Fortean, has taken his latest excursion into the world of wizards and magi. *Ceremonial Magic* (Four Winds Press, New York, N.Y., 1979, 152 pages, $7.95) considers the phenomenon of the ritual magician, that most scholarly of the popular practitioners of magick. The ritual magician is no simple witch doctor or conjurer but a master of elaborate ceremonies and conjurations that require lengthy preparations and exact adherence to instructions. Few persons have the patience to carry out the ceremonies and the number of true magicians has been and will remain small.

Cohen traces the path of ritual magick from ancient Egypt to the early 20th Century. Along the way he takes swipes at various popular if baseless magical legends, among them those concerning the ancient Egyptian occult brotherhood, the black mass and the relatively modern ritual books often seen to be worthy by virtue of their claimed antiquity.

I do depart sharply from Cohen at one point and that is when he dismisses Aleister Crowley as a showman who may not have believed his own magick. But, Cohen says, "people believed him, and he became an influential figure in modern magic."

Cohen simply has not read Crowley's diaries or talked with his associates. If he had, he would know that Crowley believed and practiced his magick (as he spelled the word) to his dying day. People believed him not simply because he was a showman — any good magician is — but because he combined his showmanship with a keen intelligence, an experimental persistence and an original perspective on the magical tradition.

Crowley did not borrow his ideas from MacGregor Mathers and the Hermetic Order of the Golden Dawn; neither of these possessed enough magical secrets to keep Crowley going for long. In fact Crowley developed his magick through a good deal of research in the literature and through his own magical operations. He wrote much of the ritual still in use today.

But his main contribution lies in his de-

velopment of thelemic magick, which Cohen fails to grasp at all and writes off as shallow and amoral. Thelemic magick turns the supernaturalism with which magick had long been associated (to its detriment) into a psychological world view that could survive in the modern technological world. Crowley's greatest magical act was in saving magick from a sure death.

In common with Cohen, however, I reject the magical world view but have come to see it as a well-thought-out philosophy which deserves attention if only to understand why it continues to be popular.

Those who want to know the whys and wherefores of ritual magick should read Nelson and Anne White's exciting new book, *Secrets of Magick Revealed* (The Technology Group, Box 3125, Pasadena, Calif. 91103, 1979, 119 pages, $25.00, paperback). The title put me off at first because I have seen too many books that offer but do not produce such "secrets." But this book is different — it delivers what it promises.

The Whites were members of the Ordo Templi Astarti, one of several secret magical groups operating on the West Coast. Several years ago they left the O.T.A. and denounced its habitual secrecy and others of its practices. They opened a bookstore in Pasadena and organized an open magical group.

Now these two knowledgeable teachers are telling all. Inside this expensive volume are the secrets of the ages or, more to the point, the secrets of a number of currently existing magical groups. *Secrets* lets you know how to construct a magical temple, how to set up your own magical order complete with rituals and secret words, how to make your own robes and temple equipment, and (if you read between the lines) how to sucker the uninitiated into buying from you the secrets of the ages you now possess.

The authors' revelations are not going to win them many friends but they have provided the rest of us an unprecedented opportunity to eavesdrop on a "secret" magical lodge and find out what really goes on there. The biggest revelation may be that what goes on there is not all that interesting.

Before I leave the subject of magick, I

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want to mention that Isaac Bonewits' *Real Magic* (Creative Arts Book Company, 833 Bancroft Way, Berkeley, Calif. 94710, 1979, 282 pages, $6.95, paperback) is back in print in a new edition. Bonewits, you may recall, is the one who got the University of California to give him a degree in magick. In any case *Real Magic* is as good an introduction to the subject as exists and the revised edition corrects a number of the inadequacies of the earlier volume.

As a bonus *Real Magic* introduces you to Bonewits, one of the most interesting people in the current magical revival; his writing sparkles with a wit and irreverence which entertains while it informs. Who else could title a chapter "Black Magic, White Magic and Living Color?"

LIVING COLOR

IN HER NEW book *The Secret Is in the Rainbow* (New Age Psychic Center, 1701 Lake Ave., Suite 130, Glenview, Ill. 60025, 1979, 114 pages, $4.95, paperback) Ruth Berger writes that she saw auras in her childhood. But when she told people about them, she was ridiculed into silence. In response she grew increasingly introverted and retreated into that more colorful world. Only in adult life did she discover that others have seen auras and studied them. Today Ruth Berger is an accomplished psychic reader and teacher in suburban Chicago.

Berger relies heavily on the aura in her psychic readings and in *The Secret Is in the Rainbow* she tells what she sees and how she interprets the colors and the shapes. I have discovered that what psychics see in the aura is a personal matter and this book consequently is a personal vision which the reader shares with the author.

Whether you are interested in seeing auras or not, you will want to check out the chapters on the influence of colors in our environment. Our color choices certainly do reflect our personalities and our choices in garments and surroundings can mold us in a number of subtle ways.

PAGAN GUIDE

JIM ALAN and Selena Fox are two of my favorite people. As witches they have done a great deal to project a positive image of the current revival of Pagan mother-goddess worship. They are musicians, artists and genuinely open people who share their lives with all who meet them.

Jim and Selena travel frequently and visit other Pagans around the country. One happy result is *Circle Guide to Wicca and Pagan Resources* (Circle, Box 9013, Madison, Wis. 53715, 1979, 113 pages, $5.50, paperback). *Guide* introduces us to the Pagans, those people who worship the Great Mother and the Horned God and who now can be found in every corner of the land. Pagans worship the Norse deities or the Welsh deities or any one of a number of other representations of the female and male principles believed to underpin the cosmic order.

Guide will lead you to their groups, books, arts and music and show you how to contact Pagans, who are often hesitant to identify themselves as such because of all those old but still existing stereotypes many outsiders hold about them. Stereotypes to the contrary, witches do not worship the devil or sacrifice babies; they're normal people just like you and me. As one Christian who has been allowed in their gatherings, I can testify that Pagans have been unfairly maligned and I would like to do what I can to set the record straight.

OTHER REVIEWS

THE PHILADELPHIA EXPERIMENT: PROJECT INVISIBILITY by William L. Moore in consultation with Charles Berlitz, Grosset & Dunlap, New York, N.Y., 1979, 177 pages, $10.00.

The Philadelphia Experiment: Project Invisibility is the story of William Moore's search for information about a topic that has long fascinated some "fringe science" enthusiasts: the allegation that in 1943, at the Philadelphia Navy Yard, the navy conducted an experiment which rendered a destroyer and its crew invisible.

Until now most writers have followed standard operating procedure on such matters, choosing to rehash previous accounts of the story rather than contribute any original research. Moore, however, has conducted an extensive investigation; it is a shame he found it necessary to "consult" with someone like Charles Berlitz whose last two books (*The Bermuda Triangle* and

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Without a Trace) have been flawed by unpardonable errors of easily-checkable facts, illogic and outright untruths. It's enough to make any critically-minded reader immediately suspicious.

To all appearances no one knew the story of the alleged experiment until some 12 years after it supposedly occurred, when Carlos Allende, otherwise known as Carl Allen, sent author Morris K. Jessup several highly unorthodox, seemingly irrational letters which described, somewhat incoherently, the invisibility experiment he supposedly had witnessed.

Jessup paid little attention to the letters until he received a request from the Office of Naval Research to examine a copy of his book *The Case for the UFO*, which it had received in the mail. Someone had added notes to the text which, ONR observed, "seemed to imply that the writer of them possessed intimate knowledge of UFOs, their means of propulsion, origin, background and history." Jessup did not know what to make of it, except to conclude that one of the three annotators appeared to be Allende-Allen.

Jessup was impressed not only because ONR seemed interested in the annotations, the letters and Allende himself but because the Varo Corporation, a private firm heavily involved in military-related work, produced copies of the book, including the annotations, for distribution among engineers, scientists and navy officials. This fact has kept the story alive ever since and given the invisibility story at least a modicum of credibility.

Yet the preface to the Varo edition clearly states the reason for the ONR-Varo interest in the book — actually, the annotations — had to do with the possible discovery of clues to the nature of gravity. I have located the men who were at ONR and Varo at the time and they have told me that they decided quite early on that neither the book (in which they had no interest in the first place) nor the letters nor the annotations had any scientific substance whatever. Least interesting of all, from their point of view, was the story of the invisible destroyer, which they had not believed for a moment.

But to his credit Moore does a thorough job of covering each supposedly related aspect of the case: the "Einstein Connection;" Allende himself, who at one time confessed that the annotations were a hoax, then retracted the confession; the logs of the ships, which Moore concludes were falsified by the navy; an interview with a pseudonymous and now-deceased "Dr. Rinehart" who "personally verifies the substantial truth of Allende's statements" and reinforced "the possibility that there was indeed a project in the works which could easily have, and very possibly did, develop into something of the magnitude of the Philadelphia Experiment."

Although Moore discusses many such circumstantially related topics, he offers no direct, positive evidence to show that such an experiment ever took place. Circum-

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stantial evidence can be presented to back almost any claim imaginable. Just look at what has been done with the Bermuda Triangle and ancient astronauts, to cite two recent examples.

Experiment's concluding line asks, "If the Philadelphia Experiment never happened as described, what actually did happen in . . . October 1943?" It is a strange question to raise at the end of a book full of "evidence" purporting to show that the alleged experiment actually did take place.

Thanks to Moore's obvious hard work, *Experiment* is far more intelligent than the average book in the forces-beyond-science-as-we-know-it field but it has only the flimsiest of circumstantial evidence to back the contention that a destroyer ever was made invisible. — *Larry Kusche*.

THE ENCYCLOPEDIA OF AMERICAN RELIGIONS by J. Gordon Melton, McGrath Publishing Co., Wilmington, N.C., 1978, two volumes, 1203 pages, $75.00 (available from Institute for the Study of American Religion, Box 1311, Evanston, Ill. 60201).

In these two large volumes the Rev. J. Gordon Melton, director of the Institute for the Study of American Religion, has produced the most thorough compendium of religious bodies in the United States ever assembled. *The Encyclopedia of American Religions*, although perhaps beyond the budget of most individuals, is an essential reference work and a valuable addition to any institutional library. No one who is interested in American religious history or current affairs should neglect this minor miracle of scholarship.

The result of 16 years of painstaking information-gathering and evaluation, the *Encyclopedia* lists 1200 major religious groups currently — or at least recently — operating in this country. Significantly Dr. Melton includes only "primary" religious bodies, those directly involved in the work of religion, rather than the vast supportive network of secondary and tertiary institutions, such as various agencies, publishers, outlets and ecumenical organizations connected with or spun off from the religious adventure itself.

Melton divides the religious groups into

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17 distinct "families" — a far cry from the traditional "Protestant-Catholic-Jewish" trichotomy familiar to most Americans.

By using the more biologically-nuanced term "family" to represent the historically and characteristically linked religious bodies described in his catalog, Melton has accidentally provided a useful, if somewhat comic, metaphor for the religious situation in the United States. Religion here is much like a large, extended human family — with grand- and great-grandparental figures, distant cousins, forgotten uncles, black sheep, illegitimate offspring, adoptions, quarrels, bad marriages, skeletons in closets, and an unbelievably rich panoply of siblings and rivalries. Given both the encompassing perspective of the historian and his attention to detail, this wonderful assembly has more of the feeling of *Roots* than, say, the register of the World Council of Churches.

One of the most fascinating features of the collection is Melton's treatment of the psychic, New Age, metaphysical and magical traditions which have almost completely eluded modern scholarship. Especially important is his tracing of the ties that bind the various groups within the magico-psychic-satanic families; he draws our attention to the often obscure links between them and more "respectable" members of other families. The neglect of these important aspects of American religion by church historians has been a major oversight, which Melton has corrected at a stroke.

But the *Encyclopedia* is not merely a catalog of cults; it is a richly researched, highly readable synopsis of religious diversification, the most ambitious and complete cross-sectional study of the religious situation yet published. The historical introductions to these sections are necessarily brief and no doubt will occasion differences and quibbles on various points of interpretation. Also the tantalizingly abbreviated account of the origin, growth and eventual branching of these groups demands a fuller exposition elsewhere.

The whole enterprise would be advanced and strengthened if Melton had described fully the theoretical framework — his theory of religion and his criteria of evaluation and methodology — which guided his work. We can only hope that Melton will con-

tinue his important study and publications in this complex, often puzzling area. — *Richard Woods.*

SCIENCE AND THE EVOLUTION OF CONSCIOUSNESS by Hiroshi Motoyama, Autumn Press, Brookline, Mass., 1978, 149 pages, $5.95, paperback.

Science and the Evolution of Consciousness examines the question of how certain subtle energies operate in human beings. A longtime investigator of paranormal phenomena, Hiroshi Motoyama seeks "to clarify the relationship between *mind — subtle body — physical body* and *paranormal abilities — chakras — vital energy.*"

In the course of two decades' research Motoyama built two devices to aid the work. One is a "chakra machine" (his term) for detecting and measuring energy from those regions of the body identified in the kundalini tradition as the locations of chakras or major energy centers. The second is the AMI machine for measuring the function of the acupuncture meridians and the effect of the chi energy (whose existence acupuncture theory assumes) on the internal organs.

Motoyama reports how the machines operate and what he has learned thus far about mind-matter interaction. He also tells us something about himself as a person — how he was trained in a variety of spiritual disciplines, how he has gone around the world to do psychical research, how he is concerned for human welfare. The course of his development was both as a scientist (with Ph.D. degrees in philosophy, physiology and psychology and two years' study under Dr. J. B. Rhine) and as a spiritual aspirant (practicing Shinto, Buddhist, Taoist and yoga disciplines).

This experience showed him that "the neurophysiological framework. . .was not able to account fully for either the physiological differences . . . or the paranormal abilities" he observed in his research subjects. But he found that the scientific method, "if skillfully used, can enable one to trace nonmaterial phenomena as they manifest on the material plane."

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Tiller and psychic Harold Sherman support my feelings that the work of Hiroshima Motoyama is important pioneering research into the nature of man and the world he inhabits." — *John White.*

IS YOUR CHILD PSYCHIC? by Alex Tanous and Katherine Fair Donnelly, Macmillan, Inc., New York, N.Y., 1979, 200 pages, $8.95.

Until recently relatively little has been written on psychic children. Alex Tanous, a psychic from Maine, and Katherine Donnelly, a popular writer on psychic topics, have attempted to write just such a volume. In *Is Your Child Psychic?* they report the types of psychic experiences children are prone to have and relate the way in which parents should respond. In addition they outline several methods parents and teachers can use in testing children for ESP.

Although the authors certainly have good intentions, they have written a badly organized and naive book. Despite their obvious familiarity with parapsychology Tanous and Donnelly continually refer to "skin vision" and "imaginary playmates" as psychic phenomena and ignore the many psychological and physiological studies which have shown that these phenomena are perfectly normal (although not entirely understood) and have nothing to do with the paranormal. Although they devote an entire chapter to the subject of imaginary playmates, they ignore a large body of psychological evidence indicating that children use these "images" to develop linguistic and social skills. But their suggestion that children claiming such playmates should not be scolded for "telling stories" is a sound one, since psychologists now know that there is nothing pathological about this phenomenon.

Another problem with the book is that large sections of it have little to do with psychic phenomena at all. One key chapter, for instance, cites some experimental evidence that mentally retarded children make good ESP subjects, but after that Tanous and Donnelly go on to discuss the treatment of such children generally and they make little allusion to the question of how their ESP abilities might be of help to them.

As if this weren't enough, all through the book Tanous and Donnelly make many provocative claims about the role ESP can play in the life of a child. But they consistently fail to follow up these claims with either supporting evidence or clarifications. For example, they write, "The development of the child's psychic awareness can lead him along a creative path to where he can adjust his personality to his environment." Yet they never explain just *how* psychic abilities can be used to achieve this goal.

They also remark that parents "should encourage the child to utilize his psychic awareness to help him achieve his desires." But again they never explain how psychic abilities can be so used or even what kind of desires the child should be pursuing! The book is full of similarly cryptic remarks.

Finally, the authors do not discuss the possible *negative* aspects psychic development and ESP testing can have on a child. They suggest that a parent can start nurturing his child's psychic abilities (by way of ESP testing) when the latter is only two. But apparently they do not realize that a child of that age has not yet learned to adjust to his environment through the skill of reality-testing. Overexposure to psychic experiences and claims may cause the child to grow up with a paranoid and disturbed view of the world.

Is Your Child Psychic? is not without its virtues, however. Parents and teachers interested in our innate human potentials will probably benefit from it. Its advice on how to handle a child's psychic claims is often good and sound. But all in all the book is a rather pedestrian treatment of an important subject. — *D. Scott Rogo.*

ALSO NOTABLE

LIFE BEFORE LIFE by Helen Wambach, Bantam Books, New York, N.Y., 1979, 213 pages, $2.25, paperback.

More of the same from Dr. Wambach: hypnotic regressions of persons who claim memories of past lives. *Life Before Life* concentrates on the period "between lives" during which people supposedly decide when and with whom they will reincarnate. While all of this is undeniably interesting, it proves nothing and should not be mistaken for valid evidence of reincarnation or survival.

REPORT FROM THE READERS

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

HALLOWEEN SIGHT

We have never talked about this much, for the coincidence of timing was just too great. Can you imagine calling the newspapers, the highway patrol or the local police station on Halloween night to say, "We've just sighted a flying saucer!"?

But we did see one on Halloween night in 1976. It was quite dark, as all such nights should be, I suppose. Three of my sons and I were decorating our front porch when "it" just appeared — quite low and very close. It seemed to hover near the corner of our garage roof. One moment there was nothing there at all and the next, there it was.

Its size and shape were impossible to judge, for the object blended into the darkness of the sky. But what appeared to be elongated windows glowed red for a few minutes. Two of the boys and I stood motionless, awed by the unexpected sight, our hearts pounding. My oldest son ran into the house for his camera but just as he stood ready to take a picture, the "lights" went out, leaving a fading greenish glow, then darkness. There was no sound, no throbbing of a departing motor.

Even now I marvel at this experience. It was as if a projector flashed an image on a screen and just as suddenly turned it off. Had I been alone, I might have felt I imagined the sight. But there were four of us who actually saw the object.

It took awhile before any of us was able to move. Then we ran out into the yard and around the house to see if there was any sign of what we had seen. There was nothing, no light, no sound.

When our excitement died down we debated whether to call the law officials and possibly the newspaper but we all came to the same conclusion. More than likely they would consider our report a prank and we didn't care to have any publicity anyway.

Since then I've begun to wonder whether what we saw might have been observed by others. The skies of Oklahoma may have been filled with such objects that Halloween night. Maybe we weren't the only ones too timid to report what we had seen. Who knows? Did anyone else see anything? — *Rose Ann Pritchard, Krebs, Okla.*

LAND OF THE EMERALD

In "Lost Treasure in Mexico and Peru" (July 1979 FATE) author Mary L. Lucas has confused one of the facts. She says that the Spanish tested pearls by breaking them with a hammer. The gems tested in that way were not pearls but emeralds. Here is a paragraph from W.H. Prescott's *Conquest of Peru*:

"Rushing into the deserted dwellings, the invaders found there, besides stuffs of various kinds and food most welcome in their famished condition, a large quantity of gold and silver wrought into clumsy ornaments, together with precious stones; for this was the region of the *esmeraldas*, where that valuable gem was most abundant. One of these jewels that fell into the hands of Pizarro in this neighborhood was as large



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as a pigeon's egg. Unluckily, his rude followers did not know the value of their prize, and they broke many of them in pieces by pounding them with hammers. They were led to this extraordinary proceeding, it is said, by one of the Dominican missionaries, Fray Reginaldo de Pedraza, who assured them that this was the way to prove the true emerald which could not be broken. It was observed that the good Father did not subject his own jewels to this wise experiment; but as the stones in consequence of it fell in value, being regarded merely as colored glass, he carried back a considerable store of them to Panama."

I hope this sets the record straight. — *Robert McKay, Invermere, B. C., Canada.*

REVERSE PSYCHICS?

I noticed Curtis Fuller's item about the *National Enquirer's* psychics ("I See by the Papers," July 1979 FATE).

For some years I was editor of a regional magazine and I wrote a weekly column for myself. One time I decided to check out the *Enquirer's* semiannual orgy of predictions. I saved the article and six months later checked it. Then I wrote an extensive column about it.

As I recall, the psychics were wrong about 97 percent of the time. In fact, they were so far below chance that I began to wonder if they might be "reverse" psychics. — *Jim Schuster, Boston, Mass.*

MARK THESE WORDS!

Having read "Bigfoot Moves to Texas" (July 1979 FATE) I would like to pass on some thoughts on the whole subject of authenticating elusive creatures.

Knowledge, particularly of natural



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science, is acquired on "frontiers" in the field. Then it is documented and organized at some central point, thus becoming authentic and recognized by academic officialdom. Once rendered respectable in this way, that knowledge proceeds downward into the educational system, soon to become "what every schoolboy knows."

This process takes time, for academic hierarchies by their very nature incorporate a great deal of inertia. Thus it was that general recognition of the now-familiar giant panda took about 75 years from initial reports (to Western academia) to the eventual capture of a specimen.

Bigfoot presents more of a problem than the panda. Not only is he/she elusive but being some seven feet tall, weighing upward of 300 pounds and presumably possessing humanlike intelligence, he/she will be more difficult to capture. Suppose someone succeeded in popping him/her full of tranquilizer darts, how is he to come up with a cage that will hold him/her? I daresay not many jails are sufficiently sturdy.

Still, human ingenuity being what it is, Bigfoot's unverified days are surely numbered. When the identification comes, our scoffing scientists (mark my words) will hasten to assure us that they knew it all the time: Our hairy forest cousins are, of course, survivors from an ancient past known to old guard natural scientists as *Meganthropus palaeojavanicus* and to our ancestors as the Ogre! — *Stuart Burdick, Mountain View, Calif.*

CURE FOR GAYS?

In a discussion on homosexuality on a local educational TV channel, some of the "gay" participants described the early feelings that led to their "decision" that they were homosexual. They claimed to feel more "complete" and "natural" in performing in ways more commonly associated with activities of the opposite sex. I was struck by the fact that these feelings seemed to be present from an extremely early age rather than developing through the years.

It caused me to wonder: Has any serious research ever been conducted to determine whether homosexuals may have been members of the opposite sex in their past lives? Apparently parapsychologists and regres-

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sion therapists are finding that more and more phenomena in our present lives are traceable to past-life events. In the case of homosexuals, this would seem to be one of the most logical reasons for their illogical behavior. If a past-life condition could be identified as the cause of homosexuality, then it would seem to me that the cure would be apparent. Through conventional past-life regression disassociation therapy, the condition could be remedied. — *C. V. Blaine, Eugene, Oreg.*

FUROR OVER ADAMSKI

All this furor about George Adamski and no one has explained how the man from Venus could stand the low temperature and pressure on earth without an elaborate space suit. The temperature differential between Venus and earth is vast and the pressure change alone should cause a Venusian to explode. Breathing oxygen probably would kill him anyway. But Adamski's Venusian contact did it all in ordinary clothing. Amazing! — *John E. Kraker, Gilbert, Minn.*

* * *

Although I personally believe many of Adamski's UFO photographs and experiences are frauds, I accept various aspects as genuine, especially now that the domed saucers and cigar-shaped UFOs — which he did or did not photograph — are to be found worldwide both in modern and in ancient archives.

Furthermore, contacts with strange beings (whether or not from Venus) are increasing on a global basis, to the dismay and perplexity of many people. Perhaps these visitors are here to help us but there is growing evidence that they have something else in mind. — *George D. Fawcett, Lincolnton, N.C.*

* * *

In writing about meeting the Space Brothers and riding in their ships Adamski gives little information that can be checked. Many of the contacts described in *Inside the Space Ships* are even undated. Nevertheless, a couple of his claims have been conclusively disproven.

For example, Adamski's first contact in the California desert in November 1952 supposedly was witnessed by six people. Four later denied seeing it and the other

two were Adamski's close friends (one of whom is currently collecting royalties on his writings).

Also disproven is Adamski's claim to have had an audience with Pope John XXIII. I wrote to the Vatican about this and the reply, forwarded by Archbishop William E. Cousins of Milwaukee (since retired), states: "Pope John XXIII never granted an audience to the late George Adamski. . . . No medal had been given Mr. Adamski nor had there been any papal approval of his work . . . and any claim to the contrary is false and misleading." This should put at rest the minds of those persons who may have been concerned that maybe Pope John actually fell for Adamski's stories.

Although it is well-known that Adamski's days as a self-styled philosopher go back at least as far as his "Royal Order of Tibet" of the 1930's, perhaps even he would be upset at the ends to which some of his followers have taken his teachings. Charlotte Blob's "UFO Education Center" is a religious cult whose doctrine is the teachings Adamski claimed he had received from the Space Brothers. The UFO Educa-



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tion Center has headquarters in Valley Center, Calif., and branches in Appleton, Wis., and Guadalajara, Mexico, with plans for a third on the east coast. Mrs. Blob has even managed to obtain the cooperation of police and sheriff's departments (not to mention air force bases) who refer UFO witnesses to the cult. Like the Moonies and similar cults, Mrs. Blob's group has been accused of brainwashing to deprive followers of critical thought and free will, separating them from their families (even to the extent of breaking up marriages), and extracting considerable sums of money from them.

In "Report from the Readers" (May 1979 FATE) C. A. Honey wrote that Adamski "had at least one genuine contact experience." So far, everything I have seen indicates that Adamski was a fraud. If Honey or anyone else can verify any of Adamski's contacts, I wish he would make the information public either with documentation or with details that can be independently verified. — *Richard W. Heiden, Milwaukee, Wis.*

GET READY!

Gray Bear Wilson warns that an imminent death-dealing comet is blazing a trail toward earth ("Report from the Readers," June 1979 FATE). If this is actually a probability I would like to know why citizens haven't been warned by astronomers or astrophysicists. Possibly Wilson's psychic vision is too far in the future for even radio astronomers to detect. — *Brit Hadden, Boulder, Colo.*

* * *

There is scientific evidence of the existence of Gray Bear Wilson's "killer comet" which Jeane Dixon predicted in 1969 would crash into one of the earth's oceans in the 1980's. A good review of this subject is contained in an article titled "Is the Solar System Entering a Nearby Interstellar Cloud?" in the July 15, 1978, *Astrophysical Journal*. A summary of this article appears in the September 1978 *Sky and Telescope*.

The four French astronomers who wrote the article claim that 36 light-days or four trillion miles from our solar system, a deadly hydrogen cloud is rushing in our direction. They are not sure how long it will

take to reach us but if it continues at its speed of 15 miles a second, one estimate is 2000 years. However, they admit they are guessing and other interstellar clouds have been known to travel thousands of miles a second. This means it could hit us in the next few years if it picks up speed.

The cloud could come in the form of a giant comet or remain a gas. Astronomers state that this has happened over 150 times in the past, each time resulting in tremendous floods and ice ages.

Other articles in *Astrophysical Journal* discuss ways of destroying the cloud but since our present technology has trouble destroying hurricanes it seems unlikely that we would be more successful with the cloud.

Gray Bear Wilson stated that he will help only psychics to survive this disaster. Be that as it may, survival techniques are no great secret. Plato wrote in *Timaeus* in 400 B.C. that when giant floods hit the earth only the people living in the mountains survive. When we read in the newspaper that the rich people and their corporations are moving to the Rockies, we had better start making similar plans. — *Michael Cohen, Bronx, N. Y.*

MODERATION IN ALL THINGS

Michael Cohen's letter ("Report from the Readers," July 1979 FATE), defending Erich von Daniken and attacking J. Gordon Melton's criticisms of ancient astronaut theories, displays the very same sensationalism and paranoia that characterize von Daniken's books and make serious students of anomalous phenomena cringe.

Cohen's claim that hypotheses of conventional science "are only guesses on the part of scientists who (then) conveniently forget the facts" is absurd to anyone even remotely familiar with how scientists work. There are hundreds of scientists who are eager to explore new areas, new findings, and to advance new hypotheses. Theories are continually being revised to accord with new data. This is especially true of archaeology, for it is not an exact science like physics or chemistry but a speculative field which changes almost yearly.

Cohen invokes Hapgood's classic *Maps of the Ancient Sea Kings* to "disprove" those "dismissing the Piri Re'is map as a

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joke." Offhand I know of no one who claims this artifact to be a joke but let's leave that aside. Apparently Cohen is unaware of any subsequent studies of it such as those of L. S. Henwood, which demonstrate to my satisfaction that the map could have been constructed without the help of spacemen. Of course, Hapgood's claims about the map and von Daniken's are entirely different. Hapgood was a serious anomalist who was sincerely interested in getting at the truth about a peculiar artifact, and his own findings led him to argue that Antarctica was explored by a seafaring people before its coast was iced in — altogether different from what von Daniken says. Von Daniken insists on fitting the map (and other such alleged anomalies) into his "theory" rather than making theory conform to facts. Inaccuracy and distortion are inevitable; in *Chariots of the Gods?* von Daniken couldn't even get the date of discovery of the Piri Re'is map right.

Also Cohen's attack on the Committee for the Scientific Investigation of Claims of the Paranormal is lopsided. To my knowledge, most of this group's activities have been directed against parapsychology, Geller-like phenomena, ufology — all of which are more than a little threatening to a Humanist-materialist world view. Not that this really matters. More and more scientists are taking these studies seriously. Of the two debunking books I like best — Ronald Story's *The Space-Gods Revealed* and Lawrence D. Kusche's *Bermuda Triangle Mystery — Solved* — neither author has any connection with CSICOP that I know of.

In other words, Cohen's superficial attacks miss the entire point of Melton's argument which was not that von Daniken's and similar theories are *a priori* absurd but that von Daniken has consistently refused to participate in any serious dialogue which would discuss his ideas in the light of scientific criticism. Instead he prefers to see himself as the sole guardian of truth and his critics as charlatans and closed-minded bigots. This is Flat Earth Society logic and comes part and parcel with the suffering Galileo persecution complex which seems to afflict most such messiahs and their true-believing devotees. The resulting emotional

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 120)

exchanges between true believers and skeptical critics (who are not *always* stupid, you know) have cast the whole concept of anomaly research in a bad light.

Dogmatism, of whatever sort, is too easily a recipe for uncritical thinking. I would recommend that Michael Cohen reread von Daniken's books with a critical eye and also that he check other points of view such as the perspectives given by Ronald Story, Clifford Wilson, William R. Corliss, Brad Steiger and others who have written on the subject. None of these authors represents a nonexistent "corrupt scientific establishment."

Not even their claims should be regarded as final, however. Conclusions should always be subject to change. As Bacon put it, "We read not to believe or disbelieve but to weigh and consider." Or as champion anomalist Charles Fort said, " . . . firmly to believe is to impede development . . . only temporarily to accept is to facilitate." — *Steven Yates, Tulsa, Okla.*

THE DEVIL AFOOT

When I read "What Goes There?" (January 1979 FATE) it struck me that I had heard about such strange prints before.

One of the stories in *Strange But True* by David Duncan (Scholastic Book Services, 1973) describes an incident that occurred in 1855 in Devonshire, England. On the morning of February 8, the townspeople awoke to find a string of U-shaped prints, all measuring four by two and a half inches and spaced exactly eight inches apart.

The prints were found in a continuous line between two towns that in a straight line are 96 miles apart. But the creature did not move in a straight line but zigzagged and never doubled back. The trail also led up to every house in the town. The tracks had been made in snow which fell before midnight the previous night. Moreover, the tracks led up to walls and 18-foot haystacks but the depth of the prints never varied at all.

Whatever the creature was, it had not jumped over the walls or ever lain down to rest. Tracks were found on both sides of a two-mile-wide river, on roofs and on wagons.

The tracks caused quite a panic and there was talk of the devil afoot but the prints never appeared except that one time. — *Cheryl Sherwin, Los Angeles, Calif.*

MUSIC — OR EXERCISE?

In the July 1979 issue of FATE Curtis Fuller has an item titled "The Power of Music?" He says that a doctor surveying the longevity of symphony conductors finds a connection with music.

Some years ago J. I. Rodale reported a different conclusion in his *Prevention* Magazine. He pointed out that when conductors direct their orchestras they always have their hands above their heads. Good exercise.

I am 87 years old and have no musical ability. For 27 years before my retirement I worked hard loading railroad cars for a feed company. I often lifted 100-pound sacks over my head and had to work fast. When you have to keep a machine going you are behind the eight ball — but it was good exercise. — *Gus Schrader, St. Louis, Mo.*

"LOOKING FOR. . ."

I am seeking a copy of *Ecstasy, A Way of Knowing* by Greeley. The book was published about four years ago by Prentice-Hall but it is now out of print. — *Ralph L. Johnston, 421 Fairview Ave., Moorestown, N. J. 08057.*

* * *

I wish to insure my collection of FATE Magazines but find I am missing one copy. Will any FATE reader sell me the Summer 1948 issue (Volume 1, Number 2)? The issue need not be in excellent condition but must contain all pages. Please quote your price. — *Lillian Fleurat, 109 Beverley Court, Staunton, Va. 24401.*

* * *

I am researching the famous Chiles-Whitted UFO sighting of July 1948 and would like to have updated information on the two pilots involved. Also, two pictures concerning the sighting appeared on the front page of the July 25, 1948, *Atlanta Constitution*. The newspaper has discarded these files and I am hoping a FATE reader can provide copies of them. — *Jim Miles, 502 Forrest Dr., Fort Valley, Ga. 31030.*

* * *

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Are there any FATE readers who have late information on the "hollow earth?"

I am primarily interested in hearing from persons who have firsthand experience of the underground realm, knowledge of entrances and exits to and from the earth, and precise information as to the activities of inhabitants.

I would also be interested in seeing any artifacts which might point to the existence of a subterranean world. — *Ralph E. Vaughan, 4106-C, Lee Village, Fort Campbell, Ky. 42223.*

* * *

I am researching the hollow earth theory in the hope of writing a book on the subject. I would like to hear from FATE readers who are interested in the theory and have information to share. — *Walter Kafton-Minkel, 2308 Derby St., Berkeley, Calif. 94705.*

* * *

Nine issues of *The Shaver Mystery Magazine* were published between 1947 and 1949. I am trying to locate copies of these. — *David Bates, 355 Kennedy Dr., Putnam, Conn. 06260.*

* * *

What is the correct date for the end of the system given in *The Puzzling Prophecy of Mother Shipton?* A newspaper item gives 1981, a call to the library got me 1881 and I remember reading somewhere the year 1991. I believe the latter is correct but perhaps a FATE reader can send me the date written by Mother Shipton. — *Charles Saffer, 407 E. 29th St., Muncie, Ind. 47302.*

* * *

I have 23 different copies of *Tomorrow*, the magazine published by Eileen J. Garrett. I am willing to sell these if a FATE reader will make me an offer. — *Kenneth H. Jones, Rt. 1, Box 161, Charlottesville, Va. 22901.*

* * *

The book *Your Life Renewed Everyday* by Murdo Mcdonald-Bayne was published in the late 1940's or early 1950's. It is now out of print and if a FATE reader has a copy to sell I will pay well for it. — *Terry Ross P.O. Box 298, Dampier 6713, Australia.*

NOT PROOF PERHAPS . . .

The article "Randi Rides Again" (July 1979 FATE) leads me to share our strange

experiences when five of us Missouri women traveled to Chicago to attend the Psychic Fair at McCormick Place.

During Uri Geller's lecture we were sitting in the audience, two of us in one row and the three others in the row behind. At the time of the bending of the keys, those who wished to were holding keys according to instructions. I heard my daughter-in-law behind me let out a scream. Her key was bending. Then my other daughter-in-law got excited because her key was bending. The first girl stood up and held the key for all of us to see. It was still bending and we watched as it bent even more.

This may not be scientific proof but it is fact. — *Rosamae Mitchell, Fairfax, Mo.*

CHEERS!

Three cheers for Michael J. Betlow and his concise assessment of John Green's opinion of Sasquatch "research" ("Report from the Readers," July 1979 FATE).

It is jolly well time we cease carrying on like superstitious, panic-stricken natives on a superhighway for the first time and demonstrate our reportedly "humane" nature. Something does exist in our wooded areas which we don't recognize — and it is continuing to prove its very good sense in hiding from our attempts to contact and civilize it. — *Anita Tazwell, Seattle, Wash.*

THE TALLY

Many years ago I wrote my name, address and date and place of birth on the large flap of an Ipana toothpaste box and sent it to astrologer Evangeline Adams.

Four of the things she told me were: (1) That my one weak spot was my stomach. *It is weak.* (20 That I was so overbearing that it probably would be necessary for me to get a divorce. *I have never been married.* (3) That I should have fire and water dreams. *I had fire and water dreams aplenty years and years ago.* (4) That I was a true son of God. *I believe in God.*

I was born on August 1, 1911. Have any other persons born on that date had similar experiences? — *James Marten Clingen, U.P.C., 1213 Court St., Utica, N. Y. 13502.*

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∞ Pools of blood, dripping water, moaning sounds, shadowlike figures and other weird phenomena haunted the family's house — but the day the doll's eyes started to glow, the real terror began.

∞ A hypnotized person who has been instructed to recall a "past life" may speak in a foreign language he has never learned. Does this prove he has been reincarnated? D. Scott Rogo examines this controversial question.



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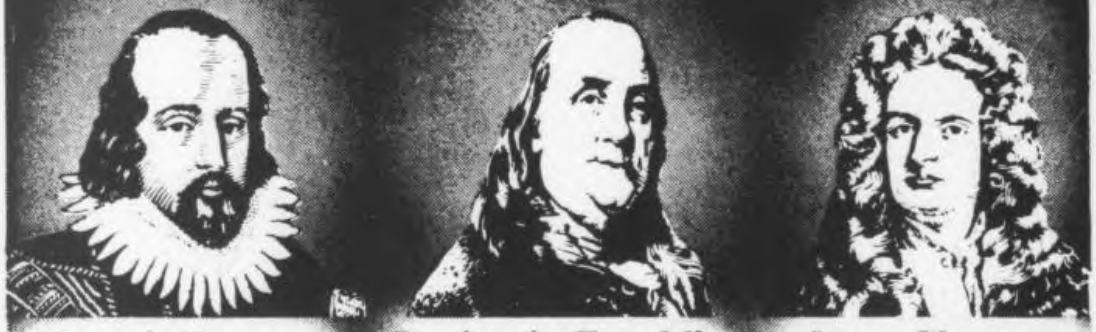
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